Introduction to the New Edition of
Dr John Dee's Spiritual Diaries (1583-1608)
being a reset and corrected edition of
A True & Faithful Relation of what passed for many years [sic] between Dr John Dee…and Some Spirits

Dr Stephen Skinner

I do not propose to outline Dr John Dee's life here, as that has been done by a number of other writers (see the Bibliography). I just wish to point out that Dee was an acknowledged expert, in his own time, on a number of 'hard' sciences including mathematics, geometry, astronomy, optics, geography, navigation, on all of which he wrote substantial works. William Lilly (1602-1681), the astrologer, wrote of Dee that he was "excellent in all Kinds of Learning" but was "the most ambitious Person living, and most desirous of Fame and Renown."[1]

Dee was fluent in Latin[2] and Under-reader at Cambridge University in Greek. His interest in contacting angels was, for him, also very practical, as he hoped to discover new knowledge that was not available in the books or the minds of his contemporaries. Dee's ambition reached as high as asking the angels for answers to his most pressing questions. This interest was not as far fetched as it seems today, and was seen as a viable way of acquiring new knowledge. This has been neatly summarized by Wayne Shumaker:

> "The basic assumption that the world is permeated by daemons, some good (in the Christian view, angels), some bad (*κακοδαιμονες* or devils), and that these may be persuaded by prayers and magical ceremonies to become useful, was by no means peculiar to Dee. It has been common in all parts and ages of the world…and in recent decades has been revived, in its essentials…[by] certain born-again Christians, and cultists of wide-ranging types."[3]

It is possible that Dee got this idea from reading the *Arbatel,* an anonymous tract published in Basel in 1575. The author was convinced that in earlier times the higher arts were communicated through direct communication with the angels of God.[4] That book was also, incidentally, the place where the Olympic Spirits (Aratron, Bethor, Phaleg, Och, etc) were first mentioned in Latin, names which appear in many grimoires thereafter.

For Dee's contemporaries the issue was not to decide if angels and demons exist, or if they had access to superior knowledge (both these were assumed in some measure), but how to be able to distinguish the angels from the demons (who also possessed those qualities). Dee dived into this research with the same scientific approach that he applied to any of the sciences, that is one of meticulously recording all his results derived from skrying, and then analyzing them afterwards to determine which were angelic revelations, and which may have been the verbal trickery of demons.

---

[1] Shumaker (1982/2003), p. 25. – Ed.

[2] Ecclesiastical rather than Classical Latin. – Ed.

[3] Shumaker (1982/2003), p. 24. – Ed.

[4] Gilly (2002), p. 212. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

The same assumptions were shared by his editor, Meric Casaubon, when he came to edit Dee's manuscripts 70 years later. The only difference is that Casaubon came to the conclusion that these communications came from demons rather than angels. Nevertheless, Casaubon felt that these records of Dee's skrying sessions were an excellent antidote to the 17th century increase in atheism, as belief in the existence of angels and demons implied and confirmed belief in the existence of God. On the other hand, Casaubon saw the publication of these records also as a warning to the free-ranging nouveau-Christian sects (particularly the extreme Anabaptists) who accepted any communication or 'enthusiasm' unquestioningly as a valid direct communication from God, much in the same way that modern charismatic churches do, rather than as a revelation which should be weighed against the accumulated wisdom of an established church, which in Casaubon's case was Anglican Protestantism.

Dee felt that, having exhausted the resources of manuscript, printed book, and the conversation of his peers, he had to aim higher. As he said to the Emperor of Bohemia:

> "And I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me those truths I desired, and longed for: And therefore I concluded with my self, to make intercession and prayer to the giver of wisdom and all good things, to send me such wisdom, as I might know the natures of his creatures; and also enjoy means to use them to his honour and glory."[5]

Of course there could have been other sources for the knowledge communicated in these diaries. One source could very well have been trickery by Dee's medium Edward Kelley (or Kelly). As a very intelligent man Dee was sometimes surprisingly gullible. I think there is no doubt that at times Kelley supplemented his crystal inspiration with material found in the books in Dee's extensive library. One classic example of this is where the angels were supposedly conveying the details of angelic rulership over the various regions of the Earth. One might have hoped that a more detailed geography would be forthcoming from such angelic sources than was available to Elizabethan readers. In fact Kelley's categorization of the areas of the Earth derived from Ptolemy the Greek geographer via Henry Cornelius Agrippa. I think it is likely that even Dee saw through this, but turned a blind eye on the understanding that even the best skryers have off days, and that the value of other skrying derived information, or details of lands not known to Ptolemy, might outweighed an occasional cheat by Kelley.

One thing we can be sure of is that while Dee undoubtedly acted as a spy for Walsingham and the Elizabethan court, such spying was not hidden within the records of the skrying. As Hort put it:

> "We may say of this remarkable book [the present book] that it is strange that anyone who carefully read it could have subscribed to the theory (once popular)[6] that Dee made use of a mystical method of writing to conceal political secrets, and that he accompanied Laski to Poland as Elizabeth's agent and political spy. For the records could only have been kept by a true enthusiast, a metaphysician of deepest sincerity and faith."[7]

With regard to Dee's faith, I think it is very difficult for anyone living in the current century to have any idea of the intensity of a faith that made Dee see almost every action in the light of god's personal dealing with him, and every setback as the consequence of his (or Kelley's) sins, real or imaginary. Only the deepest of faith could have convinced Dee that it was god's wish (conveyed through angels) that he should swap wives with

---

[5] 3 September 1584. – Ed.

[6] And resurrected by Donald McCormick in Deacon (1968), pp 2-3. – Ed.

[7] Hort (2001), page 35. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

his skryer, holding all their goods in common. Although Fenton states that the wife-swapping continued after this date, I think the disillusion in Dee's mind that followed this event, was the cause of the breakup of the Dee-Kelley partnership very soon after, on 16 February 1589.

Modus Operandi

The *True & Faithful Relation…* is essentially an almost day by day record of Dee's attempts at communicating with the angels. Many commentators refer to these as 'séances' which is a term I hesitate to use because the medium was not entranced, as she traditionally is in modern spiritist séances, nor were the messages from dead people. The medium in the case of these records was for the most part Edward Kelley, with a few sessions recorded with other skryers at the end of the record.[8]

The *modus operandi* was (without any doubt) based on traditional grimoires such as the *Sworn Book* or *Liber Sacer* of Honorius of Thebes (in Greece not Egypt). In fact the main talismanic form of Dee's *Sigillum Aemeth* may have been taken directly from that grimoire. The other tools required were either made in accordance with instructions dictated by the angels, or modified from existing grimoires. The construction of this equipment is recorded in the earlier *Libri Mysteriorum.*[9] At the point when these sessions begun the equipment is fully constructed and operational.

Essentially Dee and his skryer Edward Kelley sat in front of a 'Table of Practice' in a chamber of practice reserved specifically for these sessions which they referred to as 'Actions' (with spirits/angels). The table was referred to as the Holy Table, and the top of the table was engraved with a design, shown in the present book (see Figure 13).[10] The purpose of this design was the same as the floor inscribed magical circle of the grimoires, which was to ensure that the spirit/angel was restrained spatially to the table top, and constrained to tell the truth. The 22 letters on the border (and in the centre of the Table) are from the Enochian alphabet also transmitted earlier to Dee and Kelley by the angels (similar to the 22 letters of the Hebrew alphabet reflected in the Four Worlds of the Kabbalists. The 7 square/circular designs scattered around the central square of Enochian letters represent the 7 Planets. The 12 letters at the centre may relate to the 12 Zodiacal Signs, thus relating the whole design to classical magical thinking and cosmology.

The table stood upon four wax insulating discs, which also had engraved upon then the *Sigillum Dei Aemeth* ('Sigil of Truth'), several of which are still preserved in the British Museum (previously in the Horological Gallery). These had a similar function to restrain and constrain the spirit/angel. The same design made in wax was placed upon the Holy Table, insulated by a silk cloth. It has often been stated that Dee copied the design of his *Sigillum Dei Aemeth* from a 13th century grimoire called *Liber Juratus*, which was later printed in a less accurate form by Kircher in *Oedipus Aegyptiacus,* but its original dates further back.[11] Upon the wax disc is the crystal skrying stone, described by Dee as 'natural

---

[8] Other skryers employed by Dee include Barnabas Saul (first mentioned 8 October 1581, but only the skrying session of 22 December 1581 survives), Bartholomew Hickman (first met Dee on 22 June 1579, but was skrying for him as late as 1607), and his eldest son Arthur Dee (only on 15 April 1587). – Ed.

[9] Peterson (2003), pp. 374-377, etc. – Ed.

[10] This Table was still in existence in the late 17th century, and a copy made of it may survive in the Ashmolean Museum, Oxford. Unfortunately Casaubon, in the process of engraving and printing this design in 1659, caused a left-right reversal to take place. See the dust jacket for the correct orientation. – Ed.

[11] Carlos Gilly (2002), p. 290-291 suggests that Dee's design came from a manuscript which Dee cherished dating from 1346: the *Summa sacre magice magistri Berengarii Ganelli philosophi*, Book 4, Chapter 6, or as Dee expressed it *Lib*[*er*] 4, f. 22. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

Diaphanite' (and therefore probably not the black speculum described by Walpole as 'Dee's speculum,' and which is also still kept in the British Museum over that label).

Each session began with long and earnest prayers, plus often the recitation of some of the Penitential Psalms by Dee,[12] designed to ensure the purity of the following operation. Kelley would then seat himself in front of, and gaze into the crystal. After a varying length of time (between a few minutes and more than an hour) Kelley would see a veil within the crystal, which then parted to reveal a spirit or angel, often seated upon a throne. I say 'spirit or angel' because one of their long running problems was to decide if the entity which appeared was a spirit (who might convey bogus information) or an angel. Dee (and indeed many grimoires) developed tests and questions for determining this.

Kelley then reported what he heard and saw in the crystal, and Dee painstakingly recorded it in amazing detail, as accurately as any scientific record. Dee would hastily write the record on rough (sometimes light blue) paper and then make a fair copy afterwards. During the communication, Dee interjected with questions, and Kelley conveyed the (often evasive) answers of the spirits/angels. The present book is the corrected printed copy of Dee's manuscript record.

The angels that communicated through Kelley included the four traditional archangels Michael, Gabriel, Raphael and Uriel, plus Annael, who Trithemius listed as the archangel ruling the period in which Dee lived, and Levanael (angel of the Moon). Other spirits or angels included Madimi (and her Mother), Murfridi, Ath, Solgars, Jubanladaece, Galva'h, Ilemese, Mapsama, Ave, Nalvage, Panlacarp, and Aphlafben, and disruptive spirits like Barma, Morvorgran and Ganislay. Frequently the communicant was just identified as 'a voice' (or *vox*).

These angels/spirits often delivered prophecies or answered Dee's questions relating to Central European politics, as well as providing alchemical advice, and a number of tedious sermons and rants about the wickedness of Dee, Kelley or their several potential patrons. Dee was particularly interested in the possibility of an immanent Second Coming and the setting up of a new Kingdom of God. Although Dee had introductions to some of the most powerful men of his time (including the King of Poland and Rudolph, Emperor of Bohemia) he wasted these opportunities by allowing himself to convey these sermons and fire and brimstone rants unmodified to these potential patrons, rather than using his considerable knowledge to secure a regular source of patronage and pension, or to at least to promote the religious reformation that he so vehemently desired.

It is rather perplexing that a man of Dee's intellect did not tire much earlier of these unfulfilled prophecies and evasive answers. It may be that his overwhelming piety and belief in the intrinsic goodness of the angels kept his disbelief at a distance. His convenient rationalization was often that the false information must have been sourced from a 'deceiving spirit' pretending to be an angel, or that the unworthiness (real of imagined) of Kelley or himself prevented the delivery of valid angelic information. In fact Kelley seems to have expressed his doubts about the validity of the Actions far more than Dee. On one occasion, in April 1584, Kelley opined that:

> "our Teachers were deluders, and no good, or sufficient Teachers, who had not in two years space made us able to understand, or do somewhat: and that he could in two years [instead] have learned all the seven Liberal sciences, if he had first learned Logick, &c. wherefore he would have no more to do with them any manner of way, wished himself in England, and said that if these books were his, that he would out of hand burn them, and that he had written to my Lord (by Pirmis) that he took our Teachers to be deceivers, and wicked, and no good Creatures of God, with many such

---

[12] The Penitential Psalms are numbers 6, 32, 38, 51, 102, 130, 143, according to the Catholic numbering. – Ed.

> speeches, and reasons (as he thought) of force to diswade himself from any more dealing with them: But willed me to use John my Boy as my Skryer, for that these spiritual Creatures were not bound unto him [specifically], &c."[13]

Of course this could be put down to the cleverness of a con man throwing doubt upon his own work, but it often seems as if Kelley was genuinely upset by the revelations he received.

Skrying and Magic

Various times have been given for the commencement of Dee's skrying and magical practice, but the beginning of two years of what we today would identify as poltergeist activity probably marks the real beginning of magical practice in the Dee household. On 8th March 1581:

> "It was the 8 day, being Wensday, *hora nocte* 10, 11,[14] the strange noyse in my chamber of knocking; and the voice, ten times repeted, somewhat like the shrich of an owle, but more longly drawn, and more softly, as it were in my chamber."

On May 25th of the same year Dee reported "I had sight in *chrystallo* offered me, and I saw."[15] During this time his wife Jane was pregnant with Katherine Dee. The strange knockings and rapping in Dee's chamber occurred again on August 3rd. On August 12th Dee received a letter from Doctor Andrea Hess (a student of occult philosophy) and some magical equipment from Antwerp including a "*Mercurii Mensitam seu Sigillam Planetarum,*"[16] which may well have been the prototype of his 'Holy Table' with its 7 planetary sigils. By October Dee was employing Barnabas Saul as a skryer, and on the 8th of that month Saul, who was "lying in the chamber over the hall, was strangely troubled by a spiritual creature about midnight." On 8th December Dee was writing to George Kylmer for *another* speculum or skrying mirror, suggesting he was already using one.

Earlier skrying records with Barnabas Saul were destroyed by Dee, after Saul admitted that he faked them. Dee was also unable to reconcile Saul's magical practice with his own "pure, sincere and devoted" practice. The remaining *Spiritual Diaries* recorded in Sloane MS 3188 begin in December 22nd 1581 with the *Liber Mysteriorum Primum.*

Dee himself edited the results of the Diaries down into a few clean copy summary manuscripts outlining his systems of magic, which were found in the secret drawer of an old sea chest. There are at least four distinct handbooks of magical practice or grimoires, the best known of which is the *De Heptarchia Mystica.* These can be seen in Sloane MS 3191, and its copy Sloane MS 3678.

A Dee Timeline, showing the major events in Dee's life, has been supplied against which the events recorded in this *Spiritual Diary* and Dee's travels through Europe can be mapped. See Appendix 7.

Dee's Diaries

Dr John Dee's Diaries consist of two types:

1. His *Spiritual Diaries* (recording his magical, skrying and religious practice);
2. His private day-to-day Diaries, recording household events, appointments, payments, hirelings, meetings and travel. This was often recorded in the margins of an existing printed almanac.

---

[13] [Page 174 – 91]. In fact Dee later tried out his son Arthur as a skryer, but with little success. – Ed.

[14] Between 10 and 11 p.m. – Ed.

[15] '*Chrystallo*' was actually written in Greek characters as if Dee thought that what he was doing required being hidden. – Ed.

[16] Halliwell (1842), p. 12, and Fenton (2000), p. 14. – Ed.

Dee's Spiritual Diaries

1. His *Spiritual Diaries* (or maybe more precisely his 'Magical Diaries') span the years 1581 to 1587, with a few stray passages from 1607 at the end. The manuscripts embodying these diaries were separated, and later became part of two different manuscript collections. Taken together they cover the full range of Dee's *Spiritual Diaries*. Material recorded before these, with other skryers was presumably destroyed by Dee. A gap from 1588 to 1606 may also have been destroyed.

a) The second part of these *Spiritual Diaries* (1583-1587) were hidden, probably by Dee or his daughter Katherine, in a field near his house in Mortlake. This may have occurred just after the Witchcraft Act of 1604, enacted by James I, who was very keen on prosecuting witches and magicians. Two years after Dee's death in 1608 a sale was held of his remaining books and furniture, although his estate was not fully wound up till 1624. Some of these books were bought by Sir Robert Cotton. Probably amongst these books and papers Cotton found some indication that a part of Dee's *Spiritual Diaries* had been buried. According to the antiquary John Aubrey (1626 – 1697), Sir Robert Cotton then bought the field where they were reputed to have been buried, and proceeded to dig them up, probably in 1610. The story of their origins was confirmed by his son Sir Thomas Cotton to Meric Casaubon, when he passed the manuscript to Casaubon. Casaubon remarked that the manuscript even had portions of dirt adhering to it when he received it.

These, plus a few papers from 1607, were published by Meric Casaubon as *A True & Faithful Relation*, and have here been edited and re-published. We will come back to the history of this part of the *Spiritual Diaries,* after looking at what happened to the other part.

b) The first part of these *Spiritual Diaries* (1581-1583) was discovered in 1662 in the bottom of a sea chest, which was previously owned by Dee. The story of the recovery of that manuscript has been told in a previous book, but is here summarised for the sake of completeness.[17]

At the sale of Dee's books and furniture in 1610 was John Woodall (1570-1643) a surgeon who wrote one of the most influential medical books of the time, *The Surgeon's Mate,* first published in 1617. This was the first textbook in any language for the guidance of novice ship surgeons and physicians on long sea voyages.

In 1626 the Privy Council decided to pay the Barber-Surgeons Company fixed allowances to furnish medical chests for both the army and navy; and the Company requested Woodall supervise their construction. In addition he retained a monopoly on supplying the East India Company's medical chests until the year of his death. Woodall was obviously a man obsessed by chests, particularly traveling ones, so it is not surprising that at the sale of Dee's goods he bought a particularly fine cedar wood chest 'about a yard & half long [1.37 metres] … being of extraordinary neate worke.' Strangely, given Woodall's specialty, this chest had a substantial secret draw which neither Woodall nor its next three owners were aware of.[18]

When John Woodall died in 1643, the chest passed to his son Thomas Woodall, Surgeon

---

[17] Skinner & Rankine (2004), pp. 30-34. – Ed.

[18] An interesting sidelight on the connection between John Woodall and Dee is that Dee left many of his books and much of his astronomical and mechanical equipment to John Pontoys (also known as Powntys, Pountis or Pontois), who befriended Dee late in his life (1607-8), and is mentioned in the present book on [Page 464 - *33] to [Page 474 - *43]. Pontoys died in 1624 on a voyage from Virginia (where both Woodall and Pontoys had financial interests) back to England, leaving his remaining Dee books to John Woodall and Dr Patrick Saunders, thus closing the circle. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

to King Charles II. Ironically John Woodall was also an intimate friend of Elias Ashmole, and so it is almost as if the contents of the chest were destined to eventually reach Ashmole's hands, but failed to do so at this point in time. Instead Thomas Woodall sold the chest, along with other household goods, to a 'joyner' (a carpenter who specialised in furniture) whose shop was on a corner of Adle Street[19] in the city of London.

Robert Jones was a confectioner, who lived at the 'Sign of the Plow' (a public house) in Lombard Street, near to the present Bank of England. One day in 1643 (coincidently the same year that Thomas Woodall died as a result of a drunken brawl) he was taken shopping by his wife Susannah Jones, in search of 'household stuff.' They visited Adle Street and bought the chest from the joiner's shop.

Almost twenty years after they bought the chest (in 1662) Susannah and her husband were moving it from its usual place when they thought they heard 'some loose thing rattle in it' at the bottom right hand end, so Mr. Jones

> "thrust a piece of iron into a small crevice at the bottom of the chest, and thereupon appeared a private drawer, which being drawn out, therein were found divers Books in manuscript, and papers, together with a little box, and therein a Chaplet of olive beades, and a cross of the same wood, hanging at the end of them"[20].

They had found Dee's secret drawer and in it was Dee's most precious manuscript books, papers and his olive wood rosary, 54 years after Dee's death. However they did not consider the books to be of any value, as they could not understand then. In due course their maid used up about half of the papers to put under 'pyes,'[21] and for other household uses. When the Joneses finally noticed this they decided to keep the rest of the books and papers rather more safely. It is intriguing to think, that despite the quantity of Dee's manuscripts which have survived the intervening 400 years, that a goodly proportion of them were destroyed by this unfortunate serving maid. The gaps have been documented in Ashmole's summary of the volumes in Appendix 4, and in Appendix 5.

Two years later Robert Jones died. A year later in 1666 the Great Fire of London burned out the area where they lived. The chest was too heavy to move, and so it was also destroyed by the fire,[22] but Mrs. Jones had the good sense to carry the books out of her house with the rest of her household goods, to the nearby open fields of Moorfields[23] about a mile away. After that she took much greater care of the books.

---

[19] Adle Street used to be a westerly continuation of Silver Street, now disappeared. It is now called 'Addle' Street and is not far from the banks of the Thames. – Ed.

[20] Ashmole's note written at the front of Sloane MS 3188. – Ed.

[21] To make pies, not as some commentators have erroneously suggested, 'to light pyres.' – Ed.

[22] It is hearsay that the chest was destroyed by the Great Fire. But it is an intriguing thought that the chest may have been looted by a neighbour, before the fire reached the house, and that this chest might be the same chest as recently appeared on a BBC antiques show (see Figure 2). Of course this is only speculation. – Ed.

[23] Not 'Moon fields' as one commentator would have it. – Ed.

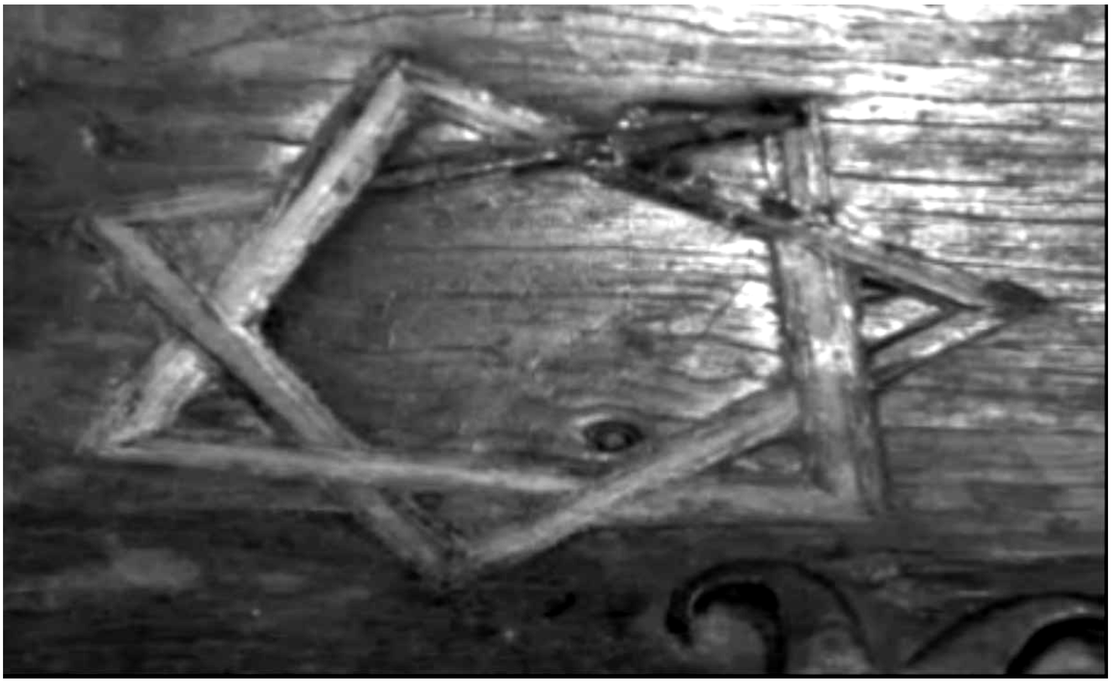


Figure 2: Detail of the lid of a 16th Century Chest that may once have belonged to John Dee, showing the lid carving of a heptagram, a geometric figure intimately linked with Dee's heptarchical geometric and magical interests.

A few years later, Mrs. Jones re-married, this time to a Mr. Thomas Wale, one of the Warders in the Tower of London. She took the remaining books and papers with her. Mr. Wale was however more curious about the papers and books than her first husband, and so sent them to his good friend the antiquary Elias Ashmole (1617 – 1692). Ashmole was an important scholar and collector of the period, who was particularly interested in Dee's papers. It was later Ashmole's collection of curios that was to form the basis of Oxford's Ashmolean Museum, whilst his books helped to augment the Bodleian Library in the same city.

Ashmole's servant Samuel Storey collected the parcel of Dee's manuscripts from the Wale's house on 20th August 1672 and delivered it to Ashmole who was then staying with Dr William Lilly at Hersham in Surrey. Lilly was a close friend of Ashmole's, a well known astrologer, and also another practitioner of angel magic.

You can imagine Lilly and Ashmole's reaction when they discovered that this collection of manuscripts contained five of Dee's key angel magic books in manuscript. Ashmole subsequently painstakingly copied these out by hand.[24]

The manuscript books in Dee's chest were:

1. *Libri Mysteriorum I – V* (the first half of Dee's *Spiritual Diaries*)
2. *The 48 Claves Angelicae*
3. *Liber Scientiae, Auxilii & Victoriae Terrestris*
4. *De Heptarchia Mystica*
5. *A Book of Supplications and Invocations or Calls*

---

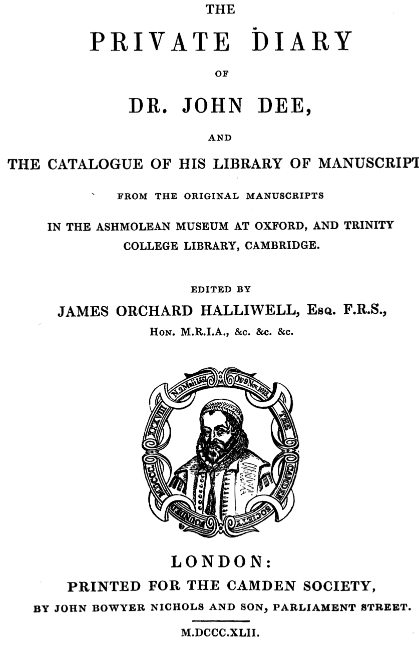
[24] The copy made by Ashmole is now Sloane MS 3678 in the British Library. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

The first manuscript was Dee's *Spiritual Diaries* for 1581 to 1583, a day-to-day record of his skrying with Edward Kelley[25]. The other four were the carefully written out fruits of that skrying.

Ashmole later bound the last 4 books up in one volume (Sloane MS 3191), which were therefore separated from the day by day skrying of the *Spiritual Diaries*, as he could see that they were the end result of Dee's system, rather than the painstaking skrying that produced it.

On the 5th September the same year (1672) when Ashmole had returned to London, Thomas Wale called upon him and made a deal: Ashmole exchanged one new copy of his *Institutions, Laws and Ceremonies of the most Noble Order of the Garter* for Dee's five manuscripts. Ashmole undoubtedly got the better part of the bargain. These *Spiritual Diaries* cover December 1581-May 1583, and have been very ably edited by Joseph Peterson.[26]



THE
PRIVATE DIARY
OF
DR. JOHN DEE,
AND
THE CATALOGUE OF HIS LIBRARY OF MANUSCRIPTS,
FROM THE ORIGINAL MANUSCRIPTS
IN THE ASHMOLEAN MUSEUM AT OXFORD, AND TRINITY
COLLEGE LIBRARY, CAMBRIDGE.

EDITED BY
JAMES ORCHARD HALLIWELL, Esq. F.R.S.,
Hon. M.R.I.A., &c. &c. &c.

LONDON:
PRINTED FOR THE CAMDEN SOCIETY,
BY JOHN BOWYER NICHOLS AND SON, PARLIAMENT STREET.
M.DCCC.XLII.

Figure 3: Title page of *The Private Diary of Dr. John Dee*, edited by James Halliwell in 1842.

Dee's Private Diaries

Dee also kept other diaries, a day to day one, with mundane matters such as the payment of household salaries, or the arrival of guests. One such diary was kept in a copy of Stoffler's *Ephemerides* covering 1543 to 1556, but these Diaries add little to our knowledge of Dee's magical practice, being mainly 'meat and drink' for Dee's many biographers.[27] Perhaps the most fascinating of these diaries are the ones edited by James

---

[25] Now published as *John Dee's Five Books of Mystery*, edited by Joseph Peterson, Boston: Weiser, 2003. – Ed.

[26] Joseph Peterson, *John Dee's Five Books of Mystery*, 2003. – Ed.

[27] The best biography of Dee is still probably that by Peter French (1972). The biography by Richard Deacon (aka Donald McCormick) is the most entertaining but perhaps less reliable. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

Orchard Halliwell in 1842, when Halliwell was only in his early twenties. Full details of these will be found in the Bibliography. But the *Spiritual Diaries* also contain details of Dee's political and religious agenda and travels in Europe.

The Rulers Dee tried to Influence with his Actions

Because of his solid reputation in mathematics, geometry, optics, navigation and astronomy, Dee was able to secure appointments with some of the most important crowned heads in Europe. Dee sought audiences with, and tried to convince Rudolph II Emperor of Bohemia, Stephen Bathory,[28] King of Poland, and diverse other Princes such as William IV the Landgrave of Hesse-Kassel[29] and Vilem Rozmberk,[30] about the importance of the messages that he thought the angels wished to convey to these rulers.

Unfortunately, instead of being diplomatic and leading the crowned heads of Europe into his proposed religious reforms gradually, Dee foolishly started by hectoring these monarchs about their personal spiritual faults, like some Old Testament Prophet, rather than offering constructive spiritual advice. In this he was urged on by the angels, or maybe by Kelley.

For example Dee said to Rudolph:

> "I protested, and took to witness the God of Heaven and Earth, by whose Commandment I am now before your Majesty, (said I) and have a message from him to say unto you; and that is this:
>
> The Angel of the Lord hath appeared to me, and rebuketh you for your sin. If you will hear me, and believe me, you shall Triumph: If you will not hear me, The Lord, the God that made Heaven and Earth, (under whom you breath, and have your spirit) putteth his foot against your breast, and will throw you headlong down from your seat.
>
> Moreover, the Lord hath made this Covenant with me (by oath) that he will do and perform. If you will forsake your wickednesse, and turn unto him, your Seat shall be the greatest that ever was: and the Devil shall become your prisoner: Which Devil, I did conjecture, to be the Great Turk, (said I) This my Commission, is from God: I feigne nothing, neither am I an Hypocrite, an Ambitious man, or doting, or dreaming in this Cause. If I speak otherwise then I have just cause, I forsake my salvation, said I.
>
> The Emperour said, he did believe me, and said, that he thought I loved him unfeignedly, and said, that I should not need so earnest protestations: and would not willingly have had me to kneel, so often as I did….
>
> The Emperour said, at another time, he would hear and understand more. I spoke yet somewhat more in the purposes before, to the intent they might get some root, or better stick in his minde. To be short, he thanked me, and said he would henceforward, take me to his recommendation and care, and some such words (of favour promised) he used, which I heard not well, he spoke so low."[31]

---

[28] Štěpán Báthory (1533-1586), King of Poland. His name spelled by Dee both as 'Stephen' and 'Steven.' – Ed.

[29] William IV, Landgrave of Hesse-Kassel (1532-1592), ruler, astronomer and patron of the sciences. He gave Dee a base after his initial banishment from Bohemia. Dee also attempted to interest him in his ideas of the impending apocalypse, but the Landgrave was more interested in practical and navigational matters. – Ed.

[30] Spelled Rosimberg by Casaubon in his Contents, and Rosenberg by Dee, and sometimes Romzberg, but more correctly Vilém Rožmberka (1535-1592), Lord of Krumlov (Crumlaw) and Trebon, and Margrave of the Kingdom of Bohemia, one of the most powerful nobles in Bohemia, and Dee's patron for a number of years. – Ed.

[31] September 4, 1584. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

Rudolph, understandably did not like being threatened with being thrown headlong down from his seat, and did not want to hear any more, but rather than offend Dee, or loose access to his other talents, he passed him off to Dr Kurtz/Curtz. His message was too strong for their stomachs, and they rejected or banished him (in the case of Rudolph).

The first Division (marked I on the contents page) is set in London, whilst division II records the beginning of his European travels or peregrinations. The next four Divisions are mostly based in Cracow.[32] Division IV-VI plus part of IX are devoted to his efforts to persuade Stephen King of Poland whilst he was there. Divisions VII-IX are located in Prague where he attempted to influence Rudolph with his message.

Even the Pope, on the advice of the Papal Nuncio wanted to find out what these messages were, and invited Dee to Rome, an invitation Dee very sensibly declined. The Pope, Sixtus V, later attempted to have Dee brought to Rome in chains, but as a well-known Protestant intellectual this would have been difficult. Casaubon was well aware of the effect Dee might have had on the politics of the time, if Dee had played his cards right, and not gone for the 'preachy' style that he in fact adopted. Casaubon's very prolix title page contained words suggesting that Dee's message might have tended (if it had succeeded)

> "to a General Alteration of most States and Kingdomes in the World [Europe]. His Private Conferences with Rodolphe [*sic*] Emperour of Germany, Stephen K[ing] of Poland, and divers other Princes about it. The Particulars of his Cause, as it was agitated in the Emperour's Court; By the Pope's Intervention: His Banishment, and Restoration in part."

Obviously Casaubon was living in a time of political and religious ferment in England (the Commonwealth) but it is extraordinary that such a sober scholar as Casaubon should have thought that Dee stood a chance of making a significant political contribution, and perhaps being able to offer some kind of bridge between Catholic and Protestant factions and kingdoms.

The Order of the Inspirati

The title page of the original edition faced an interesting illustration entitled the 'Order of the Inspirati' which portrayed the heads of Apollonius of Tyana, Roger Bacon, Paracelsus, John Dee, Edward Kelley, and Mahomet (see Figure 9).[33] The strange thing is that he left out Trithemius, who was very influential on Dee, via Agrippa, but included Mahomet, who had very little if any connection with Dee, except that they both received their revelations from the angel Gabriel.

This strange illustration[34] is a result of Casaubon's theory of Enthusiasm and inspiration,[35] and more relevant to him than Dee. The only pictures of real relevance to the present book are those of Dee and Kelley. To a lesser extent Bacon and Apollonius have a right to be there, as they had reputations as magicians. Paracelsus is presumably included there because Dee liked his writing, and for supposedly receiving his

---

[32] Although 'Kracow' may be the preferred Polish spelling these days, 'Cracow' has been used by Englishmen visiting that fair city for hundreds of years, and it aligns more easily with the Latin. – Ed.

[33] Clockwise from top left, they are Mahomet, Apollonius of Tyana, Roger Bacon, Dr John Dee, Paracelsus, and Edward Kelly. A tidied up version of this illustration, with the order of the portraits reversed, was used in Ebenezer Sibley's book *A Complete Illustration of the Celestial Science of Astrology*, 1788. – Ed.

[34] Engraved by Franz Cleyn (1582-1658) a German working in England. This is not the same as the engraving that was kept in the old British Museum's Print Room, which probably dates from the 18th century. – Ed.

[35] Casaubon used 'enthusiasm' in the original Greek sense of *ἔνθεος* meaning 'god in you'. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

inspiration from spirits. Mahomet is only relevant because he received his enlightenment via the angel Gabriel. Casaubon rather unkindly lumps him with Bacchus and describes then both as "two lewd enthusiasts" by which I assume he meant "two inspired pagans."

The Cotton Collection

The manuscript from which the present volume was printed is Cotton Appendix MS XLVI. The Cotton manuscript collection in the British Library was initially assembled by Sir Robert Cotton (1571-1631) and includes some of the most important English manuscripts, including the Lindisfarne Gospels, Magna Carta, and the manuscript of the Anglo-Saxon poem *Beowulf*, ranging from the 4th century to the 1600s. Robert Cotton was educated at Westminster School and Jesus College, Cambridge. He built up an impressive collection of manuscripts, printed books, Roman inscriptions and medieval coins. Cotton was a parliamentarian and an advisor to King James I of England. Cotton's manuscripts were acquired from a number of other collections including those of John Dee, the antiquarian scholar John Leland (1502-1552), and one of Dee's patrons, William Cecil, Baron Burghley (1520-1598). Cotton also shared the resources of his library with the likes of Meric Casaubon, John Selden (1584-1654), Thomas Bodley (1554-1613, founder of the Bodleian library), James Ussher, archbishop of Armagh (1581-1656), who played a part in the publication of the first edition of the current volume, and William Camden (1551-1623), the antiquary and Dee's friend.

The Cotton library was inherited and augmented by Sir Robert's son, Sir Thomas Cotton (1594-1662), and then by his grandson, Sir John Cotton (1621-1702). Sir John passed the collection to the nation at his death. Under government ownership, the Cotton manuscripts were temporarily stored in Ashburnham House, Westminster. On 23 October 1731, a fire broke out in Ashburnham House. A few volumes were destroyed completely, many others damaged by fire, and even more by the water used to put out the fire. In 1753, the Cotton library formed one of the foundation collections of the newly-established British Museum.

Some restoration of these manuscripts was carried out at the British Museum in the early 19th century, under the direction of Sir Frederic Madden, Keeper of Manuscripts. After the fire in which many manuscripts were doused with water, many were unbound in order to dry them out.

> "The pages of volumes that, half a century previously, had been soaked by water and consequently disbound to dry off had become mixed up; others whose pressmarks or lists of contents had been burned away were not readily identifiable."[36]

That was the case with this manuscript which was initially accessed to the (what was then) the British Museum collections mis-identified as a donation, being shelved as Additional MS 5007.[37] Later it was recognized as a part of Cotton's collection, and was re-shelved as Cotton Appendix MS XLVI. It was during this process of re-binding that Dee's original text, plus at least two different copies (one by Raph Jennyngs), were spliced together. There are more than three different hands responsible for the manuscript besides Dee's (not counting individual letters that have been pasted in at key points, obviously written by others, and Casaubon's Division heading notes).

---

[36] Tite (1993), p.53. – Ed.

[37] Additional MSS 5008, 5009, 5010 and 5012 also suffered the same fate. In fact for a while 5008 was erroneously attributed to Dee in Ayscough's Catalogue, because it was bundled with the loose sheets of Additional MS 5007, and dated 1582. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

Manuscript Sources

This manuscript is partly in John Dee's hand and was written up from rough notes taken during the skrying sessions, and partly in the hands of the copyists. This manuscript has sometimes been erroneously quoted as Cotton Appendix MS XVLI. This mistake should be obvious as the number as a Roman numeral is impossible. However there is some justification for this error as strangely the librarian's numbering in the manuscript shows the 'L' very carefully written upside down.

During the Civil War and Interregnum (1640 – 1661) Casaubon was expelled from his livings, and found refuge first with his wife's family (Frances Harrison who died in 1652), and subsequently in the household of Sir Thomas Cotton (1594-1662) in London. It was during this period that he worked from a copy of this manuscript commissioned by its owner Sir Thomas Cotton.[38] This copy does not appear to have fully survived, although it might lie mis-catalogued in some great library.[39] A small part of it is bound with Dee's original in Cotton Appendix MS XLVI (see Figure 5).

Casaubon was not directly responsible for the transcription of the manuscript himself, and he was less than diligent in supervising the printers. His main concern, it would seem, was conveying his opinions in his Preface. His agenda did not seem to include showing Dee in a good light, but in combating Anabaptists and atheists. The arduous task of transcription was done at the request of Sir Thomas Cotton by several copyists, especially Raph Jennyngs (or Ralph Jennings), who was a Keeper of the Records at the Tower of London in 1656, and who was therefore an expert at reading old handwriting and Latin. It is a great pity that his transcription does not seem to have survived in full, as it is a lot more readable than Dee's rapidly scrawled notes. Some of it however did survive, confusingly bound up with Dee's original pages.[40] There are also a number of folios which are written upside-down on the verso of Dee's pages, with the text dodging erratically from forward reading rectos to backwards reading versos. The surviving copy, written in Jennyng's very neat hand, is a section from the Action in August 1584 in Prague and part of the *Actio Pucciana*. A librarian's note at the top of the first page (f. 244) written in July 1884 mentions that it was

> "Apparently, part of the transcript made by order of Sir Thomas Cotton, & from which Casaubon printed, in 1659 - see f. 214 (The hand is that of R[aph] Jennyngs…)"

Further confirming that Jennyngs was the transcriber is the note preserved on folio 51 which reads:

> "Saterday 26 July ~ 1656
>
> Mr. Widdington,
> I have sent you the originall & that Copy I have written. I can not come to you because I am writing at the Records at the Tow[e]r [of London]. I pray you to pay my wife the Ten Shillings - And if you please you may send Sir Thomas word that I look for some thirty Shillings more when we count upon the back reckoning.
> I am your servant
> Raph Jennyngs"

---

[38] He was the only surviving child of Sir Robert Cotton, 1st Baronet, of Connington, who first discovered the manuscript buried in a field near Dee's old home in Mortlake. Thomas Cotton graduated B.A. at Broadgates Hall, Oxford in 1616, and in 1624 he became Member of Parliament for Great Marlow. – Ed.

[39] See f. 67 for Casaubon's reference to this copy. – Ed.

[40] See f. 2.131-133 and f. 2.244-250v of Cotton Appendix MS XLVI, Part 2. – Ed.

What remains of Raph Jennyngs transcription is bound in ff. 2.131-133 and 2.244 - 2.250v. The parallel text of Dee's original notes is bound in ff. 2.1 - 2.5v, and therefore in this present volume those pages each have several reference folio numbers, reflecting the two copies.[41]

This note only tells us who did the transcription and part of what he might have been paid, but it still does not tell us if it was Casaubon, Jennyngs or the printers who introduced the numerous inaccuracies. It seems from examination that Jennyngs did a very faithful transcription, often modernizing Dee's 16th century spelling, and correctly expanding some of his contractions. It seems that it was the printer who contributed most of the errors, compounded by Casaubon who considered the Enochian material too unimportant to bother checking. The insertion of folio numbers into the present text may help to identify those passages where the order may be scrambled. However you should exercise great caution before jumping to the conclusion that Casaubon's ordering was wrong, as the order of the manuscript pages has changed a number of times in the course of rebinding and re-numbering the folios since Casaubon's time.

---

[41] Another folio which is bound out of order is f. 2.50v, which has some interesting calculations of the number of books and pages jotted on it, and had obviously been taken out of sequence to act as a sort of jotter. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

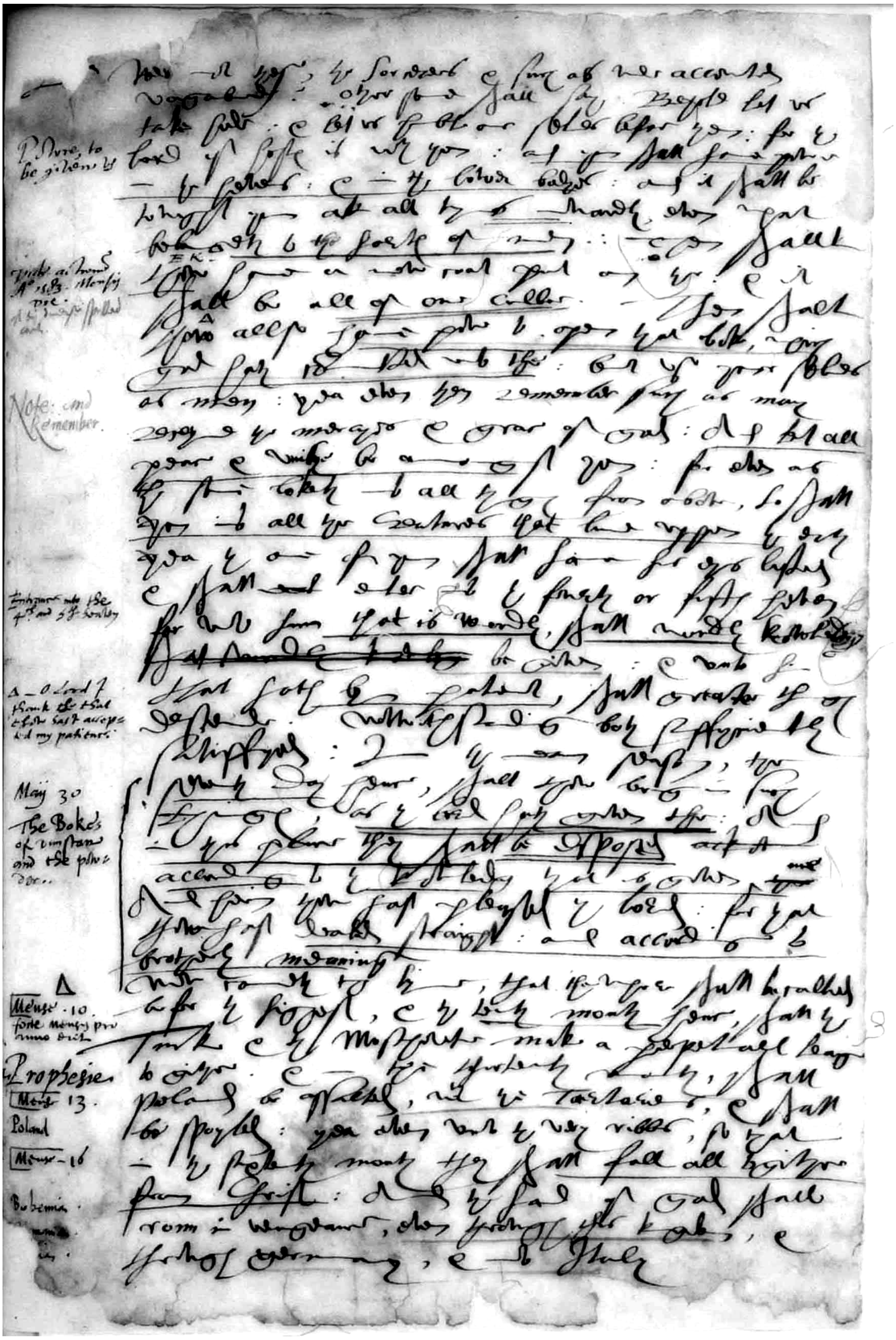
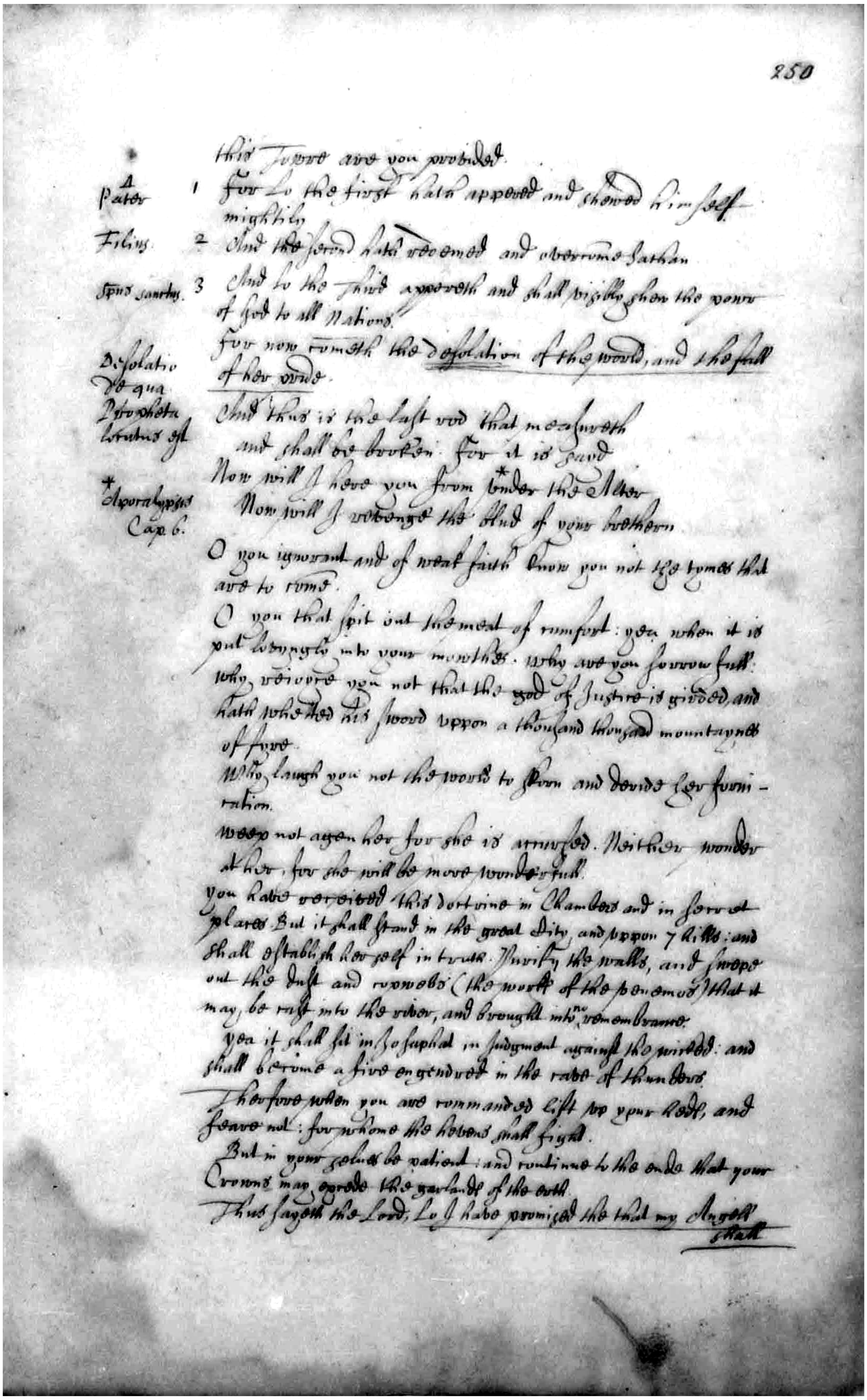


Figure 4: Page of Dee's handwriting from Cotton Appendix MS XLVI, part 2, f. 2.217v. This folio is typical of Dee's high speed note taking during an Action.

Copyright Dr. Stephen Skinner 2011 & 2014



250

this score are you provided.

Δ Pater — 1 For lo the first hath appeared and shewed him self mightily

Filius — 2 And the second hath redeemed and overcome Sathan

Spus sanctus. — 3 And lo the third approcheth and shall visibly shew the power of God to all Nations.

Desolatio de qua Propheta locutus est — For now cometh the desolation of the world, and the fall of her pride.

And thus is the last cord that measureth and shall be broken: for it is said

* Apocalypsis Cap. 6. — Now will I have you from *under the Alter

Now will I revenge the blud of your brethern

O you ignorant and of weak faith know you not the tymes that are to come.

O you that spit out the meat of comfort: yea when it is put lovingly into your mouthes. Why are you sorrowfull. Why perceive you not that the God of Justice is girded, and hath whetted his sword upon a thousand thousand mountaynes of fyre.

Why laugh you not the world to skorn and deride her fornication.

Weep not agen her for she is accursed. Neither wonder at her, for she will be more wonderfull.

You have received this doctrine in Chambers and in secret places. But it shall stand in the great City, and uppon 7 hills: and shall establish her self in truth. Purify the walls, and swepe out the dust and cobwebs (the work of the [illegible]) that it may be cast into the river, and brought into remembrance.

Yea it shall sit in Josaphat in judgment against the wicked: and shall become a fire engendred in the rage of thunders.

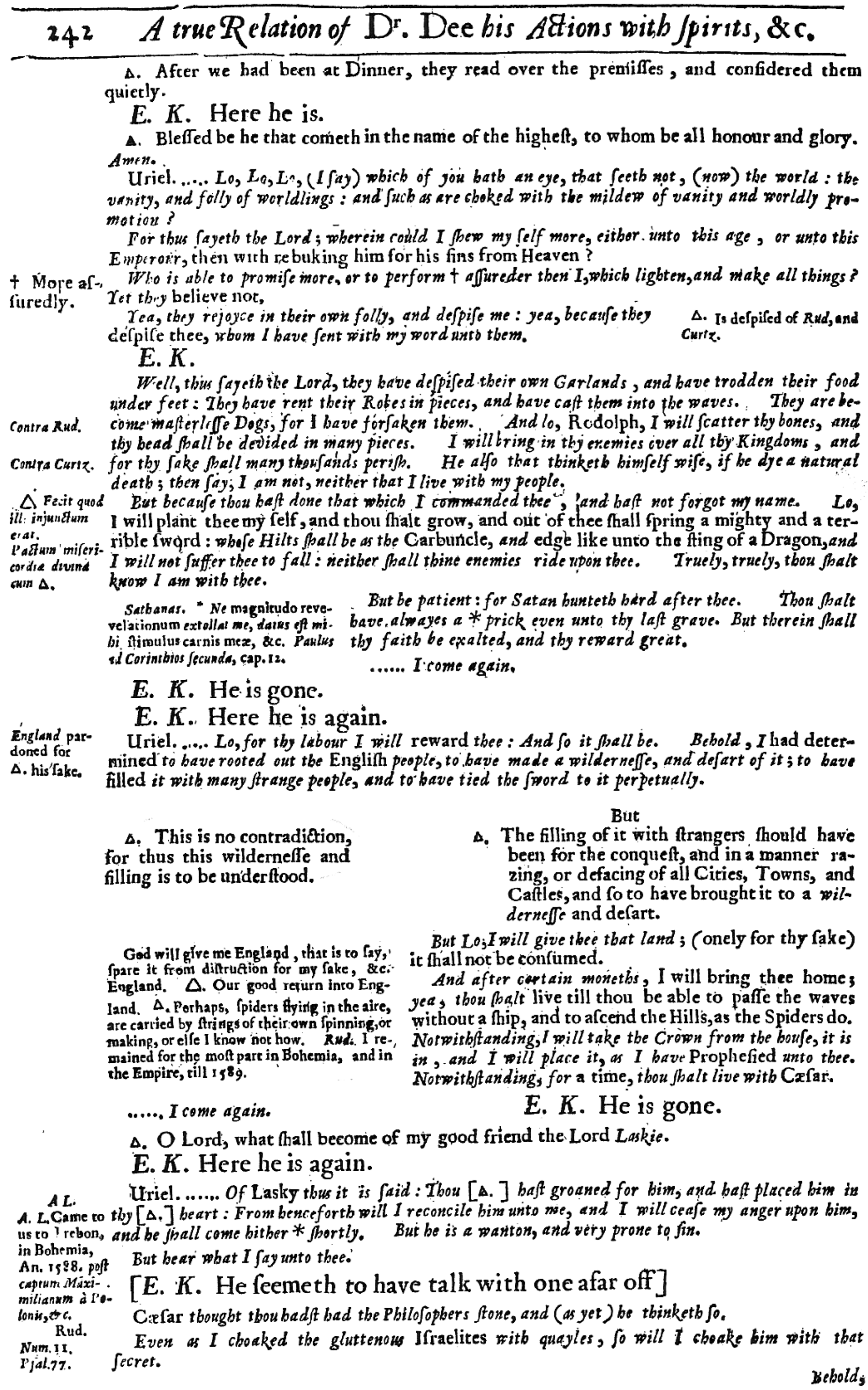
Therfore when you are commanded lift up your heads, and feare not: for whome the heavens shall fight.

But in your selves be patient: and continue to the ende that your Crowne may exceede the garlande of the erth.

Thus sayeth the Lord, Lo I have promised thee that my Angell shall

Figure 5: Page of Raph Jennyng's clear hand from his copy of Dee's manuscript, which is bound in the same Cotton Appendix MS XLVI, part 2, f. 2.250. Unfortunately only a small part of Jennyng's copy is included, the rest being lost or mis-catalogued.

Copyright Dr. Stephen Skinner 2011 & 2014



242 *A true Relation of* Dr. Dee *his Actions with Spirits*, &c.

Δ. After we had been at Dinner, they read over the premiſſes, and conſidered them quietly.

E. K. Here he is.

Δ. Bleſſed be he that cometh in the name of the higheſt, to whom be all honour and glory. *Amen.*

Uriel. ..... *Lo, Lo, Lo, (I ſay) which of you hath an eye, that ſeeth not, (now) the world: the vanity, and folly of worldlings: and ſuch as are choked with the mildew of vanity and worldly promotion?*

For thus ſayeth the Lord; wherein could I ſhew my ſelf more, either unto this age, or unto this Emperour, then with rebuking him for his ſins from Heaven?

† More aſſuredly.

Who is able to promiſe more, or to perform † aſſureder then I, which lighten, and make all things? Yet they believe not,

Yea, they rejoyce in their own folly, and deſpiſe me: yea, becauſe they deſpiſe thee, *whom I have ſent with my word unto them.*

Δ. Is deſpiſed of *Rud*, and *Curtz*.

E. K.

Well, thus ſayeth the Lord, they have deſpiſed their own Garlands, and have trodden their food under feet: They have rent their Robes in pieces, and have caſt them into the waves. They are become maſterleſſe Dogs, for I have forſaken them. And lo, Rodolph, *I will ſcatter thy bones, and thy head ſhall be devided in many pieces. I will bring in thy enemies over all thy Kingdoms, and for thy ſake ſhall many thouſands periſh. He alſo that thinketh himſelf wiſe, if he dye a natural death; then ſay, I am not, neither that I live with my people.*

Contra Rud.

Contra Curtz.

Δ *Fecit quod illi injunctum erat. Pactum miſericordiæ divinæ cum* Δ.

But becauſe thou haſt done that which I commanded thee, and haſt not forgot my name. Lo, I will plant thee my ſelf, and thou ſhalt grow, and out of thee ſhall ſpring a mighty and a terrible ſword: *whoſe Hilts ſhall be as the* Carbuncle, *and* edge like unto the ſting of a Dragon, *and I will not ſuffer thee to fall: neither ſhall thine enemies ride upon thee. Truely, truely, thou ſhalt know I am with thee.*

Sathanas. * *Ne* magnitudo revevelationum *extollat me, datus eſt mihi* ſtimulus carnis meæ, &c. *Paulus ad Corinthios ſecunda,* cap. 12.

*But be patient: for Satan hunteth hard after thee. Thou ſhalt have always a * prick even unto thy laſt grave. But therein ſhall thy faith be exalted, and thy reward great.*

...... *I come again.*

E. K. He is gone.

E. K. Here he is again.

England pardoned for Δ. his ſake.

Uriel. ..... *Lo, for thy labour I will* reward *thee: And ſo it ſhall be. Behold, I* had determined *to have rooted out the* Engliſh *people, to have made a wilderneſſe, and deſart of it; to have* filled *it with many ſtrange people, and to have tied the ſword to it perpetually.*

But

Δ. This is no contradiction, for thus this wilderneſſe and filling is to be underſtood.

Δ. The filling of it with ſtrangers ſhould have been for the conqueſt, and in a manner razing, or defacing of all Cities, Towns, and Caſtles, and ſo to have brought it to a *wilderneſſe* and deſart.

God will give me England, that is to ſay, ſpare it from diſtruction for my ſake, &c. England. Δ. Our good return into England. Δ. Perhaps, ſpiders flying in the aire, are carried by ſtrings of their own ſpinning, or making, or elſe I know not how. *Rud.* I remained for the moſt part in Bohemia, and in the Empire, till 1589.

But Lo, I will give thee that land; (onely for thy ſake) it ſhall not be conſumed.

And after certain moneths, I will bring thee home; *yea, thou ſhalt* live till thou be able to paſſe the waves without a ſhip, and to aſcend the Hills, as the Spiders do. *Notwithſtanding, I will take the Crown from the houſe, it is in, and I will place it, as I have* Propheſied *unto thee. Notwithſtanding, for* a time, *thou ſhalt live with* Cæſar.

....., *I come again.*

E. K. He is gone.

Δ. O Lord, what ſhall become of my good friend the Lord *Laskie*.

E. K. Here he is again.

A L.
A. L. Came to us to Trebon, in Bohemia, An. 1588. *poſt captum Maximilianum à Polonis, &c.*

Uriel. ...... *Of* Lasky *thus it is ſaid: Thou* [Δ.] *haſt groaned for him, and haſt placed him in thy* [Δ.] *heart: From henceforth will I reconcile him unto me, and I will ceaſe my anger upon him, and he ſhall come hither * ſhortly. But he is a wanton, and very prone to ſin.*

But hear what I ſay unto thee.

[*E. K.* He ſeemeth to have talk with one afar off]

Rud.
Num. 11.
Pſal. 77.

Cæſar *thought thou hadſt had the Philoſophers ſtone, and (as yet) he thinketh ſo.*

Even as I choaked the gluttenous Iſraelites *with quayles, ſo will I choake him with that ſecret.*

Behold,

Figure 6: Page from the first edition of Casaubon's *True & Faithful Relation…* showing its crabbed and erratic typography.

Copyright Dr. Stephen Skinner 2011 & 2014

The Structure of the Manuscript

The Divisions shown in Roman numbers in the Contents page reflect the numbering by Casaubon.[42] The folio number of the original manuscript Cotton Appendix MS XLVI (Parts 1 and 2) are all marked to facilitate easy comparison with the manuscript, for example [f. 10] is the tenth leafe, and [f. 10v] is its reverse side. Part 2 of this manuscript numbers its folios again from 1, so it is marked with a '2' prefix as [f. 2.10], etc. In many cases, the pages have been written by Dee forwards till he reached the end of a quire, then the book has been turned upside-down and he begins to write on the back of each folio from the rear forward. The result of this is that the content of a folio and its verso are sometimes considerably separated in time and sequencing. Blank folios have not been marked except where this helps to understand the sequencing. Also the manuscript has been re-foliated a number of times, often with the older numbers not crossed out. For example on folio 2.202 there are no less than five different folio numbers, making identification of specific folios in isolation a more difficult task. A number of pages have worm holes, presumably acquired during the time the manuscript was buried at Mortlake.

The quality of Dee's writing begins to degenerate after f. 87 and considerably after f. 229. and in Part 2 there is an even greater degree of degeneration. This could be because there were in fact two different copies, and Dee simply got increasingly tired of replacing the rough notes taken during the Actions with more polished versions, or it could have been the result of age and years of note taking.

Bound into the original manuscript are a number of original letters (and copies) from and to third parties, especially during Dee's stay in Prague. These are included by Casaubon, often appearing to be part of the Actions they have been inserted into, but in this edition they have been clearly demarcated and identified. A few small marginal illustrations of crowns, crosses, books, etc (of a square inch or so) were omitted by Casaubon, but a few of these have been re-inserted into this edition. Simple illustrations of ordinary items like a key or a book with no significant content have been omitted.

Casaubon scrambled the order of manuscript folios f. 160-161 and 157v-161v Part I. These consist of the well known Enochian of Calls 13 - 17, which are consequently not printed by Casaubon in the correct order on [Page 214 – 135] to [Page 216 – 137]. I have resisted the temptation of reorganizing these pages completely, but have taken the liberty of putting the folios into numerical sequence. The result is that the text of just these three pages reflects Dee's ordering but not Casaubon's order. The Enochian of Call 13 is in two parts, Calls 14 and 15 are on folios that are completely missing, and Call 16 is part missing.

Dee's numbering of the Calls also does not agree with the final numbering in his fair copy. I have indicated his final Call numbering in italic subheadings. Dee's fair copy of the Enochian Calls in Sloane MS 3191 is a much more reliable guide to the text of the Calls, and should be consulted if the definitive text of the Calls is required, rather than the record of their skrying reception.[43]

Lets us now look at how the manuscript parts were numbered. A crossed out note on folio 1v, dated 8th December 1656, shows how manuscripts in Cotton's library were catalogued, by using the name of the Roman Emperor whose bust appeared on the top of Cotton's shelves containing the book. This mark is still used today for most of the Cotton manuscripts (but not this one).

---

[42] Casaubon failed to number one Division, which therefore remains unnumbered in the Contents page. – Ed.

[43] Transcripts of this have been published a number of times, notably in Turner (1980), pp. 30-46. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

> "Borrowed of Sir Thomas Cotton Baronet three manuscripts in a small quarto, all principally concerning the Monastrie and Ile of Ely [in Cambridgeshire]; viz the first standing under Vespasian. A.19 the second under Titus. A.1, the third under Domitian A.15 to be returned at the beginning of Hillary Terme next.
>
> - William Dugdale."[44]

There are three further numbering systems we have to consider. It seems certain from William Shippen's noting of old folio numbers (which frequently restart at 1) that during Dee's ownership the manuscript was bound in a number of volumes (rather than two), almost certainly following Dee's *Liber* numbers (1-28).[45] This system ran to 28 *Libri* (of which five were not part of the main run of his Diaries). These *Liber* numbers (in Arabic numerals) were not consistently reported by Casaubon, but I have in this edition attempted to restore them from the manuscript, where they are noted. These *Liber* numbers have been restored by me in Appendix 5.

The second numbering system used by Dee is a much broader brush *Libri Mysteriorum* numbering which used Roman numerals I to VII. Ashmole tried to ascertain how this system worked in an effort to determine how much of Dee's *Spiritual Diaries* have been lost (See Appendix 4). The sequence starts simply enough with the *Libri* 1-5 (plus *Liber* 5 Appendix) being the first five *Libri Mysteriorum.*[46] The present text opens with *Liber Sexti* (Divisions I and II) and *Liber Septimi* (Divisions III – VI divided into five parts, *Pars Prima* to *Pars Quinta*).[47] Dee seemed unwilling to go past *Septimi* (7) in this numbering system, so these are followed by three *Libri Mysteriorum Pragensium* (Divisions VII – IX), *'ex septimi.'* Finally *Unica Actio* forms a unit by itself (Division X), followed by another two Divisions (Division X – XII).

The third system is the Divisions used by Casaubon in dividing up the manuscript for *True & Faithful Relation*, which has also used in the present Contents list. It divides the book into 13 Divisions, omitting to number the first 5 *Libri Mysteriorum,* which he was unaware of.

Many people think that '*Libri Mysteriorum*' simply means 'Books of Mystery' but when Dee used the term to apply to his *Spiritual Diaries* he was specifically thinking of the original Greek word μυστηριον (*mysterion*) which means "a secret doctrine, *always supernaturally revealed* … a divine secret that surpasses human understanding and would therefore remain forever beyond human discovery except for its revelation"[48] by angels or the like. This certainly sums up what Dee meant.

---

[44] Vespasian, Titus and Domitian were all Roman Emperors, whose busts adorned the top of Cotton's library shelves. Their names were used by Cotton to identify his books and their shelf positions. Hilary term refers to one of the three University terms. William Dugdale (1605-1686) often borrowed manuscripts from Sir Thomas Cotton's library. He was Garter King of Arms at the College of Arms, and knew Elias Ashmole, who was an avid Dee researcher, Windsor Herald, and author of the classic text on the history of the College of Arms. Dugdale was a close friend of Elias Ashmole, and Dugdale's daughter became Ashmole's wife, thus firmly linking Ashmole, Cotton and Dugdale together. Casaubon at one point even lived in Cotton's house. It therefore seems unlikely that with Ashmole coming into possession of the manuscripts of the first half of Dee's Spiritual Diaries and Cotton lending the second half to Casaubon, that they would not have all four been unaware of the connections. – Ed.

[45] '*Liber*' is Latin for 'book'. – Ed.

[46] Published in Peterson (2003), and listed in Appendix 2 of the present volume. – Ed.

[47] Division III may contain both *Pars Prima* and *Pars Secundus*, or the latter is missing. – Ed.

[48] Connor (2010), p. 144. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

Meric Casaubon

> "Dr Meric Casaubon the Publisher of this Booke was a Prebend of Canterbury (& sequesterd by the Godly Party from 1644 till restor'd in 1660). He was a very learned & pious Man, but most lamentably troubled with Hypochondriac Melancholy; He hath written a very excellent & learned Booke of Enthusiasme farr exceeding all that everry[one] saw of that subject: it was twice printed in 1655 & 1656."[49]

Emericus Casaubon (1599-1671) was a scholar and son of the arguably more famous scholar Isaac Casaubon.[50] Some of Meric Casaubon's other works will be found listed in the Bibliography. Casaubon took his B.A. degree in 1618 and his M.A. in 1621. His first book was a vindication of his father against the slurs of Roman Catholic critics, a topic which he was to return to later. This book drew the attention of the King, and confirmed Casaubon in his dislike of 'Romish' (Roman Catholic) views. At twenty-five his father's friend, Bishop Andrewes (*sic*), arranged that he should have the 'living' of (a stipend income from) the rectory of Bleadon in Somersetshire. As a result he speaks very favourably of the Bishop in his *Preface*. He later acquired, through Archbishop Laud, a Prebend at Canterbury; and the vicarages of Minster and Monckton in the Isle of Thanet, thereby freeing him from financial concerns, and enabling him to devote his energies to scholarship.

In 1636 he was created a Doctor of Divinity at Oxford by order of King Charles I. He remained a Royalist, and so suffered much loss of position and income under the Commonwealth. Despite being a staunch Royalist, Oliver Cromwell requested that he "write a history of the late [civil] war, desiring withal that nothing but matters of fact should be impartially set down." Casaubon declined, but apparently Cromwell was not offended and made him another generous offer.

Casaubon was also wooed by a generous proposal from Christina, Queen of Sweden, which carried with it the very good salary of some 300 pounds per year. Christina was interested in, and collected a number of Hebrew manuscripts and Latin translations, of Kabbalistic works, including a manuscript of the *Sepher Raziel* which she later gave to the Pope.[51] But Casaubon also declined that offer. After monarchy and Charles II were restored to the throne he recovered all of his livings.[52]

Publication

Why did Casaubon choose to publish this volume?[53] He was encouraged by Sir Thomas Cotton (the owner of the manuscript) and by his old mentors Bishop Andrewes, and Ussher, the Archbishop of Armagh. An interesting connection between Casaubon and Cromwell is related in a letter written by Nicholas Bernard to Casaubon. Bernard was the amanuensis to Archbishop Ussher, who was in turn the chaplain and almoner to Oliver Cromwell. Bernard relates that Ussher had borrowed Dee's manuscript from Sir Robert Cotton, and had Bernard read it aloud to him.[54] Apparently Ussher did not form a bad opinion of the manuscript, and might have conveyed that feeling to Cromwell. Bernard wrote to Casaubon about Ussher's opinion that "I have cause to believe…that he would not discourage you the publishing of it." John Cotton, Sir Robert's grandson wrote a note vouchsafing that Ussher thought Dee's *True & Faithful Relation…* "an excellent book to convince atheists, &c." and "wished it printed."[55] This rings true in an era when atheism was just beginning to get a hold, and which was seen as a very real threat to the church.

---

[49] This passage also occurs at the front of Shippen's copy of *A True and Faithful Relation*, shelved at 719.m.12 in the British Library. – Ed.

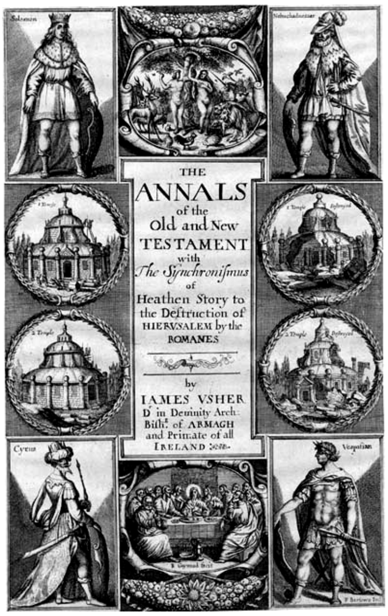
[50] Isaac Casaubon (1599-1617) was a distinguished philological scholar who had moved from Geneva to England. One of his most significant discoveries was his proof that the Hermetic writings came from the second or third century of the Christian era rather than being ancient, and maybe equal in stature with the writings of the Old Testament, as they were commonly thought. As such he destroyed one of the main pillars of the Renaissance interest in the Hermetica, its alleged antiquity. – Ed.

[51] See Karr & Skinner, *Sepher Raziel,* Singapore, Golden Hoard, 2010. – Ed.

[52] Stipends. – Ed.

[53] See Bostridge (1997), p.56-7. – Ed.

[54] It has recently been discovered that Archbishop Ussher owned a number of Dee's printed books, which have now come to light in the library of Trinity College, Dublin. – Ed.


THE
ANNALS
of the
Old and New
TESTAMENT
with
The Synchroniſmus
of
Heathen Story to
the Deſtruction of
HIERVSALEM by the
ROMANES

by
IAMES VSHER
Dr in Deuinity Arch:
Bish. of ARMAGH
and Primate of all
IRELAND

Figure 7: Archbishop Ussher, *Annals of the Old and New Testaments,* published in 1658, one year before the present book. The fame of this title may have prompted Casaubon to look to Ussher for endorsement of his edition of Dee's *Diaries*.

Meric Casaubon was a recognized classical scholar and a staunch supporter of the Anglican Church and the Monarchy throughout the Civil Wars and Commonwealth period. But Casaubon also had another motive, and that was to write about Dee's spiritual excesses (as he saw them) in order to take a swipe at the more extreme Anabaptists current in the mid 1600s. 'Anabaptist' literally means 'baptised again,' an idea that has again received currency with the advent of the 'born again' Christians of the late 20th and the present century. Anabaptists rejected infant baptism (in favour of mature baptism) and were therefore heavily criticized by both Protestants and Catholics, who saw infant baptism as essential, especially in times of high infant mortality.

Anabaptists behaved rather like many modern cults, inasmuch as they thought that sinners and those unfaithful to their cause had to be excommunicated, and excluded from both their sacraments and from social intercourse with other believers, unless they formally confess and repent. Casaubon thought that these self-righteous charismatic extremists were just as much a threat to Christianity and the regular Anglican Church as were atheists, albeit coming from a diametrically opposite stance.

For Casaubon, John Dee's Actions demonstrated how his pride in his own intellect lead to communication with spiritual creatures which are more likely to be spirits or 'deluders' rather than angels. Casaubon saw the same attitude in Anabaptists who

---

[55] Bodleian Ashmole MS 1788, f. 65. See also *DNB*. – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

believed in personal charismatic spiritual revelations, rather than those sanctioned and approved of by the church. It is significant that they appealed to Mark 16:17-18 as the authority for their faith and action. This text speaks of believers casting out devils, speaking in tongues, handling serpents and drinking poison (without coming to harm), and healing the sick. All of these 'miracles' are authorized by the same text, and are a feature of modern day charismatic church services. The connection with Dee arises specifically from 'speaking in tongues' or glossolalia, which has been compared with the Enochian language transmitted by the angels to Dee and Kelley. Speaking to spirits (as Casaubon saw it) was not that far from addressing devils, and casting them out.

Casaubon's rejection of the more extreme manifestations of the mid-1600s Anabaptist movement is tied to this habit of speaking in tongues, prophetic processions and other manifestations of charismatic Christianity.[56] It is likely that he came across then during his research into 'inspiration' and 'enthusiasm' two words that had a more religious tone in Casaubon's day than they do now.[57] Casaubon insinuates that the Devil is behind both Dee's spirits and the activities of the Anabaptists. This is rather unfair to Dee whose whole aim was not to conjure devils, but to obtain holy wisdom from the angels.

The title page also hints at Casaubon's fear that the crowned heads of Europe might, if they had taken notice of Dee's spirits warnings, have caused "a general alteration of most States and Kingdomes in the world." So Casaubon gives considerable credit to the potential power of Dee's message as conveyed by the spirits. In the same way he feared the general breakdown of religion if either the Anabaptists or the atheists had gained the upper hand. These were seen by him as the political consequences of religious anarchy, where individuals are the sole judge of their own spiritual state, and not the church. Casaubon was a solid Anglican (Church of England) Protestant.

Printing History

Although Casaubon blames his printer for the many errors in the printed text, the fact that he was away traveling for some of the time when the book was being produced, cannot have helped the process. Another reason is that the book's production attracted political attention which resulted in the printer stopping and starting (and maybe being changed) and finally being forced to rush it through the press. There is a note in two Bodleian manuscripts which states that "the book was stopped at the press, and in question at the Councill Table. If the Protector had it had not been printed."[58] The 'Protector' was of course Oliver Cromwell. The sentence is rather contorted and consequently rather ambiguous. On one hand Cromwell was a staunch supporter of Casaubon, and would have been able to overcome Puritan objections at the 'Councill Table.' His view would have been supported by that of the chaplain to Archbishop Ussher, the Archbishop of Armagh. I think Cromwell is likely to have been in favour of the publication, as it attacked the Anabaptists and other extreme manifestations of religion. But on the other hand, Ian Bostridge interprets this sentence to mean that it was only Cromwell's death on 3 September 1658 that finally allowed the book to be printed in 1659.

Certainly, either way, it must have been very difficult for the original publisher Timothy Garthwait (1606 – 1669) who had to deal with these problems. After being held up for some time, the book was rushed through the press in case that decision was later reversed. Garthwaite used D. Maxwell, and also probably R. Norton (maybe related to John Norton, printer to James I) as the printers. When the book was finally published in 1659 it sold 'like hot cakes' to people who were thrilled to read about real actions with spirits. Garthwait had six years earlier been involved with the publication of a book about the translation of the new King James Version of the Bible.[59]

---

[56] Dr Donald Laycock, in *The Complete Enochian Dictionary* draws parallels between glossolalia and the Enochian language given to Dee by the spirits. – Ed.

[57] Aleister Crowley had also obviously read Casaubon's *Treatise on Enthusiasm*, and embraced the idea of religious ecstasy, and the connection between sex and creativity, in his *Essay on Enthusiasm.* – Ed.

[58] See Bodleian Rawlinson MS D923, ff. 204-205v and Bodleian Ashmole 1788, f65. – Ed.

Casaubon's introduction helped to blacken Dee's reputation and detract from his fame as a mathematician, astronomer, navigator, geometer and geographer. His contributions to the founding of the idea of British Empire (he may even have coined the phrase) and the navigational equipment and maps needed for the explorations which caused it to come about are too well known to bear repeating here.

The first facsimile of this classic work was published by me as the first title put out by my publishing company Askin Publishers in 1974. The limited edition of 350 copies was hand bound in Moroccan goatskin and sold out within 9 months. Other publishers followed our lead and re-published editions of this book, one edition coming out hard on our heals from a small press in a village in Wales which was more noted for its pottery than its book publishing.

Currently, with the availability of print on demand, the cost of buying a facsimile has fallen greatly, but the difficulties of reading the cramped and crabbed text remain. It is for that reason that I have returned to this volume in order to edit it and set it out in an easily readable form.

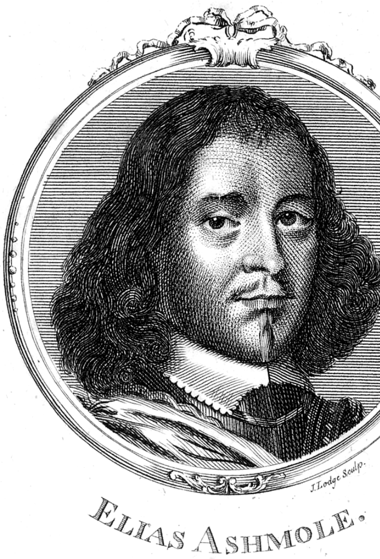

J. Lodge Sculp.
Elias Ashmole.

Figure 8: Elias Ashmole the scholar responsible for preserving many of Dee's manuscripts.[60]

Corrected Printed Copies

In many ways Casaubon's *Preface* in the current volume is an extension of his interest in religious enthusiasm. Sadly he took much greater care with the setting of his *Preface* than he did with Dee's text. At some point Casaubon made corrections to his own printed copy of the book, possibly with a view to later publishing a corrected edition. This copy still exists and is lodged in the Bodleian Library. There are at least three other 'corrected copies' including those made by Elias Ashmole and William Shippen (see Bibliography for details). Shippen's is the most accurate, useful and consistent, as he managed to read a number of passages in Dee's hand which remained inscrutable to Casaubon. All his corrections have been made in the present volume.

---

[59] Brian Walton, *Propositions concerning the printing of the Bible in the original and other learned languages,* 1653. – Ed.

[60] Engraving of Ashmole from *The Lives of those Eminent Antiquaries Elias Ashmole, Esquire, & Mr. William Lilly, written by themselves…* London: Davies, 1774. – Ed.

William Shippen was Minister of Kirkheaton near Wakefield in Yorkshire in 1677. Shippen borrowed Cotton Appendix MS XLVI from Sir John Cotton to compare with the printed Casaubon text, and returned it in January 1684.[61] Shippen was fascinated by Dee, and also supplied Ashmole with a copy of a letter from Dee to William Camden the antiquary.[62]

Both Shippen's and Ashmole's copies have also been consulted, and all their corrections have been integrated into this present edition: this carries forward Casaubon's intention, and it is what he would have done if he had had the luxury of a second edition. If the correction is simply one of punctuation, paragraph breaks, the removal of redundant ellipses, or a minor spelling change, then it has been silently made, to avoid overburdening the book with footnotes. If it is more substantial, then it is shown as a footnote (attributed to either Shippen '- Ship,' Ashmole '- Ash,' or Casaubon). Where the punctuation change is 'backward looking' in terms of usage, such as changing a full stop back into a colon or semi-colon, it has been ignored. Ashmole and Shippen also restore Dee's many manuscript underlinings, but these have not been reproduced here.

Although the original Cotton manuscript has also been consulted to untangle a few passages, and to often correct Casaubon's erratic formatting, it cannot be claimed that the whole book has been exhaustively proofed against that manuscript. Although such a procedure might catch a few more errors, such a procedure also invokes the law of diminishing returns, especially as the manuscript (when it was actually in a better state of preservation) has been checked by Casaubon, Shippen and Ashmole, so not much of any significance has escaped. Where the manuscript has been used to correct errors, it is footnoted as '- MS.' The passages in Latin and German have been corrected in line with Shippen. Then the Latin has been re-checked, and grammatical or typographical errors so corrected have been marked '- Lat', but only a few key passages of the Latin have been provided with a translation.

Typography & Punctuation

This edition aims at readability, so that the irregular typography of the original edition has been largely cleaned up, and small typographical mistakes have been silently corrected, but the flavour and spelling of the 17th century English has been retained. Anyone who wishes to check the original typography and layout is free to consult any one of the facsimile editions currently on the market.[63] The emphasis here has been to make Dee's work more accessible.

Accordingly the printed Errata (although reproduced here as it is in the original book) have been silently incorporated into the main text, contractions have been expanded, more than 5400 footnotes have been added, and the layout regularized.

Casaubon's *Preface* had much erratic capitalization of words like Author, Books, Brains, Booksellers, Corpse, and other common nouns, and these have been changed down to lower case, as the modern eye is not used to so many capitals in one sentence. A few words which held a special meaning for Casaubon, like 'Enthusiasm,' have been allowed to retain their initial capital. Words set in block capitals, where a reason has not been obvious have been reduced to lower case.

---

[61] See Cotton Appendix MS LVIII, f. 63 for Shippen's accompanying letter. Shippen's annotated copy of Casaubon's book is in the British Library at shelf mark 719.m.12 and it was extensively consulted in the preparation of the current volume. Obviously Shippen would have seen the manuscript when it was correctly bound in Dee's order. – Ed.

[62] Bodleian Ashmole MS 1788, ff. 70-78. Dee's son Arthur went to Westminster School where Camden was a master. – Ed.

[63] The first facsimile of this book was published by Askin Publishers in 1974. – Ed.

The original edition also had inconsistent and very liberal use of italics. Even Casaubon remarks in the Errata that he could not understand the printer's reasons for so much setting in italics: "Lastly, I cannot give a reason of the *Italica*: or different letter, in some places: but that the Printer, or some body else, [must] have pleased their [own] phansies [fancies] therein." In this reset edition italics have been reserved for book titles, special emphasis, and Latin text,[64] rather than being used liberally throughout the text in a way that certainly interferes with the pleasure of reading it. The drop capitals have been preserved, but because the modern reader's eyes are not used to them, the first word of the sentence following them retains its first letter, rather than loosing it.

Dee uses 'Amen' as a section break, or where there is a new Action date, rather than at the end of a prayer. At this point, and at change of date, Dee often draws a scribal flourish. Where this occurs, Casaubon mostly has put a line rule. However this procedure is not consistent, and rules or flourishes used by Dee in the original manuscript have not always been carried through into print by Casaubon. Where this has not happened, or where there is an unmarked change of date, a tilde rule [~~~~~~~] has been added to make this clear.

The date, time, and (sometimes) the place is usually placed on a separate line at the beginning of each Action, but even when they are not, the date, time and place information has been isolated from the rest of the paragraph, and centred, so that it is immediately obvious when a new Action, date, or skrying session, begins. Where necessary, date or time information in square brackets supplements what Dee has written.

In Casaubon's *Preface*, a number of silent paragraph breaks have been inserted in over-long passages which might prove wearisome to modern readers. The *Preface*, which was a continuous block of 80 pages of text, has also been subdivided with italic section sub-headings, enclosed in square brackets so they can be clearly seen to be editorial additions. Casaubon complains in the Errata that the printer has replaced some of his full stops with colons, so a few very long sentences have also been broken at a colon or semi-colon.

The spelling is not always consistent, but has been left untouched. The temptation to remove '-eth' from the endings of a number of verbs has been resisted. Where there was obviously a physical break in the type, the missing letter has been silently inserted. Otherwise, where names or words needed expanding, or where abbreviations used are no longer in standard usage (like "of b. m."), the expansion has been placed in square brackets ("of b[lessed] m[emory]") and the full-stop indicating the abbreviation silently dropped.

A few minor changes in the typography of Latin words have been made. Thus words ending in –ij have been revised to –ii, as 'i' and 'j' were virtually interchangeable in that period. The diphthongs æ and œ have not always been retained, often being replaced by 'ae' or 'oe' with no loss of meaning. Casaubon's 'æ' is typographically so close to 'a' that it has not always been possible to identify, except by reference to the original Latin. Likewise the accenting on the Latin words has not always been retained as it is archaic and adds nothing to the meaning.

---

[64] Where Latin forms part of a date or a time it has not always been italicized, in order to make dates easier to pick out. Typical Latin date and time words will be found in Appendix 3, the 'List of Latin Words and Locations.' – Ed.

Copyright Dr. Stephen Skinner 2011 & 2014

The text is without any apostrophes, indicative of the possessive case, and these have been inserted where the sense is compromised by their omission. Quote marks " " are either not used at all in the 1659 edition, or sparsely marked in the left margin. These have been added circumspectly to demarcate direct speech, where a capital letter in the middle of a sentence indicates that intention. They are not added where a particular speaker is introduced by the use of dots (…..).

The ampersand '&' has in some places been expanded to 'and' without comment. The compositor frequently set a full point directly after most numerals. These full points do not occur in the manuscript, are confusing and disturb the flow of the sentence, so they have been silently removed. Where an abbreviation has been marked by a full point, and then subsequently expanded in square brackets, the full point has also been removed. These full points are particularly troublesome in dates, where they have been rationalised by removal, or replaced by commas.

Footnotes

The original manuscript, and the 1659 printed book, had a number of marginal notes by Dee.[65] These have all been moved to the bottom as footnotes, to allow for the maximum printed text width available. Where the margin notes are by Dee they have been marked as '- Dee' or left unattributed. Because of Casaubon's typesetting it is not always obvious as to which point Dee's footnote belongs, and so they are sometimes attached at the end of the paragraph adjacent to the original margin note. Unfortunately, a lot of Dee's margin notes were simply the repetition of a key word from the relevant paragraph, and don't add anything to our understanding of the text. As such they were meant by Dee as a sort of look-up index, so that he could rapidly locate previous references to the same theme. Nevertheless they have been faithfully transcribed here as footnotes.

Where there are notes (often at the point where there are Division breaks) supplied by Meric Casaubon they have been marked '- Casaubon.' Additional footnotes by the present editor have been marked '- Ed.' In Appendix 1, notes appended by Conrad Josten are marked '– Josten.'

Where corrections to the text have been taken direct from Casaubon's Errata page, these have been footnoted as ' – Err.' Where amendments have been taken from the 17th century notes of Elias Ashmole or William Shippen (both of whom compared and corrected the printed text with the original Cottonian manuscript) these have been credited as ' – Ash' and ' – Ship' respectively, as already mentioned. Often the same correction has been noted by both, but in that case only Shippen will be credited. Shippen also wrote a preface in his annotated copy of *A True & Faithful Relation…* which has been reproduced in this volume. Further corrections to Latin grammar or typography, missed by both Ashmole and Shippen, are footnoted as ' – Lat.'

Pagination

The pagination of the original book is bizarre to say the least, with the text pagination skipping from page 104 to page 109, and again from page 256 to page 353 without any intervening page numbers. Furthermore the following pages were mis-numbered by the printer: page 142 is mis-numbered as 124; page 218 is mis-numbered as 212; page 220 is mis-numbered as 206; page 421 is mis-numbered as 417; and page 426 is mis-numbered as 422. In addition, there are 82 completely unnumbered pages at the beginning, and after page 448 the numbering starts again at 1, and then runs to 45 with a further unnumbered page. Given that one plate is tipped in, the whole book runs to 477 pages in all.

---

[65] Most are actually printed in the margin, although some of these margin notes intrude into the text itself, they are nevertheless obviously margin notes. – Ed.

It has been decided to mark the page breaks of the original edition by using a logical page numbering sequence of 1 – 477. Where there is an actual page number this follows, so that for example [Page 84 – 1] is the 84th page counting from the beginning, but the first page with a printed number '1' in Casaubon's edition, whilst [Page 443 – 12] is the 443rd page, which just happens to have the printed page number of '12.' A further confusion is introduced by Casaubon, in his Errata, which refers to page 'numbers' in his totally *un*-numbered *Preface.* The rule here is to add 2 to the page number he gives to locate the appropriate page of the *Preface.*

The original text comprised more than 300,000 words (and this re-set edition is just over 350,000 words). It would seem fairly certain that the printing was done in three separate chunks, at different times, and probably composited at different presses, which accounts for the irregular start of the different page numbering runs. The political reasons for the undue haste which caused this interrupted production have been explored above. The idea that the book was set on different presses is reinforced by the fact that the point where the page numbering sequence jumps from 256 to 353 is also the point where the compositing style changes. All Division headings after this point have elaborate header blocks (which have been retained in this re-set edition), whereas before this point they are noticeably missing. When the pagination starts again at page 1, the elaborate Division heading blocks revert to a simple double row of diamonds, strongly suggesting that this marks yet another change of printer.

Copyright

For those publishers or website owners who feel they can rip off this text, I would just like to remind them that while the original 1659 text may be reproduced with impunity, there is copyright vested in the new setting of this text and the thousands of corrections, footnoting and commentary thereon, as published in this volume, and that this copyright also applies to any digital copies made from it.

Finally, if any anonymous or pseudonymous critics wish to pick up minor errors in the transcription or editing of the 350,000 words in this volume, might I remind them that at the end of the day it is only those who actually finish their work, and bring it to fruition in publication, who will be remembered by future generations, not those who sat carping and sniping from the sidelines, but produced no actual works of their own beyond ephemeral web pages. On the other hand, I am more than happy to receive serious notices of any errors discovered in the text, so that they may be corrected in time for a subsequent edition. This second printing has silently corrected some errors in the Latin.

Thomas Rudd

Whilst I am on that subject, David Rankine and I theorized in 2004 that the manuscript from which Sloane MS 307 (an expansion of Dee's Enochian work) was copied, was written by Dr Thomas Rudd, which was the name actually attributed to it by the copyist.[66] We found no reason to dispute this attribution and dated the manuscript to either 1605-1608 or to 1662-1692. Critics pointed out that Sloane MS 307 apparently contains errors embodied in the present book, *A True & Faithful Relation,* but this merely suggests that it was created during the later of the two date brackets that we originally posited. As we pointed out Thomas Rudd knew Dee, as he wrote to Dee about alchemical vitriol in 1605. This Thomas Rudd, who was born in 1583, published an edition of Dee's *Mathematical Preface* to Euclid in 1651, further strengthening the tie between him and Dee. In 1668 a book was published on the geometry of gunnery by Captain Thomas Rudd, and we suggested that he may well have been the son of the Thomas Rudd that knew Dee, because his interests (geometry, navigation and possibly magic) closely mapped on to Dee's main interests. There is no question that Thomas Rudd existed, an invalid criticism implied by those critics, as there exists at least two books, an original letter, and a considerable amount of manuscript written over that name. Until somebody suggests an alternative and viable author for Sloane MS 307, we stand by our original conclusions.

---

[66] Skinner & Rankine (2004), pp. 40-42. The copyist was Peter Smart, M.A.. – Ed.

- Stephen Skinner,
Singapore, May, 2011

The complete volume is available from booksellers, Amazon, or direct from
www.GoldenHoard.com

Copyright Dr. Stephen Skinner 2011 & 2014

UNIVERSITY OF TORONTO
3 1761 00450395 9

998 (15)

PRIVATE DIARY

OF

DR. JOHN DEE.

THE

PRIVATE DIARY

OF

DR. JOHN DEE,

AND

THE CATALOGUE OF HIS LIBRARY OF MANUSCRIPTS,

FROM THE ORIGINAL MANUSCRIPTS
IN THE ASHMOLEAN MUSEUM AT OXFORD, AND TRINITY
COLLEGE LIBRARY, CAMBRIDGE.

EDITED BY
JAMES ORCHARD HALLIWELL, Esq. F.R.S.,
Hon. M.R.I.A., &c. &c. &c.

LONDON:
PRINTED FOR THE CAMDEN SOCIETY,
BY JOHN BOWYER NICHOLS AND SON, PARLIAMENT STREET.
M.DCCC.XLII.

1842

10732
17/11

DA
20
C17
no. 19

(NO. XIX.)

COUNCIL

OF

THE CAMDEN SOCIETY,

FOR THE YEAR 1841-2.

President,
THE RIGHT HON. LORD FRANCIS EGERTON, M.P.

THOMAS AMYOT, ESQ. F.R.S. Treas. S.A. *Director.*
THE RIGHT HON. LORD BRAYBROOKE, F.S.A.
JOHN BRUCE, ESQ. F.S.A. *Treasurer.*
JOHN PAYNE COLLIER, ESQ. F.S.A.
C. PURTON COOPER, ESQ. Q.C., D.C.L., F.R.S., F.S.A.
T. CROFTON CROKER, ESQ. F.S.A., M.R.I.A.
SIR HENRY ELLIS, K.H., F.R.S., Sec. S.A.
JAMES ORCHARD HALLIWELL, ESQ. F.R.S., F.S.A.
THE REV. JOSEPH HUNTER, F.S.A.
SIR FREDERICK MADDEN, K.H., F.R.S., F.S.A.
JOHN GAGE ROKEWODE, ESQ. F.R.S., Dir. S.A.
THOMAS STAPLETON, ESQ. F.S.A.
WILLIAM J. THOMS, ESQ. F.S.A. *Secretary.*
ALBERT WAY, ESQ. M.A., F.S.A.
THOMAS WRIGHT, ESQ. M.A., F.S.A.

PREFACE.

The present volume contains two curious documents concerning Dr. Dee, the eminent philosopher of Mortlake, now for the first time published from the original manuscripts. I. His Private Diary, written in a very small illegible hand on the margins of old Almanacs, discovered a few years ago by Mr. W. H. Black, in the library of the Ashmolean Museum at Oxford. II. A Catalogue of his Library of Manuscripts, made by himself before his house was plundered by the populace, and now preserved in the library of Trinity College, Cambridge.

The publication of this Diary will tend perhaps to set Dee's character in its true light, more than any thing that has yet been printed. We have, indeed, his "Compendious Rehearsall," which is in some respects more comprehensive, but this was written for an especial purpose, for the perusal of royal commissioners, and he has of course carefully avoided every allusion which could be construed in an unfavourable light. In the other, however, he tells us his dreams, talks of mysterious noises in his chamber, evil spirits, and alludes to various secrets of occult philosophy in the spirit of a true believer. Mr. D'Israeli has given a correct and able view of his character in his "Amenities of Literature," which is remarkably confirmed in almost every point by the narrative now published. "The imagination of Dee," observes that elegant writer, "often predominated over his science; while both were mingling in his intellectual habits, each seemed to him to confirm the other. Prone to the mystical lore of what was termed the occult sciences, which in reality are no sciences at all, since whatever remains occult ceases to be science, Dee lost his better genius." I shall refer the reader to this popular work instead of attempting an original paper on the subject, which would necessarily be greatly inferior to that drawn by the masterly hand of the author of the "Curiosities of Literature."

The Catalogue of Dee's Library of Manuscripts, although long since dispersed, is valuable for the notices which it preserves of several middle-age treatises not now extant. He is said to have expended on this collection the sum of three thousand pounds, a very large sum in those days for a person of limited income.

J. O. H.

35, Alfred Place,
March 15th 1842.

DR. DEE'S DIARY.

1554. Aug. 25th, Barthilmew Hikman born at Shugborowh in Warwikshyre toward evening. My conjecture, uppon his own reporte of circumstances. Oct. 25th, D. Daniel Vander Meulen Antwerpiæ, mane hora quarta.*

1555. April 22nd, Jane Fromonds borne at Cheyham at none. Aug. 1st, Ed. Kelly natus hora quarta a meridie† ut annotatum reliquit pater ejus. Oct. 12th, the Lord Willughby born hora septima mane, ante meridiem, Lat. 51° 30′, at Wesell in Gelderland.

1557. July 30th, Mr. Arundell of Cornwayle natus circa [horam] quartam a meridie.

1558. Dec. 14th, Mary Nevelle, alias Mary Lewknor, borne inter 11 et meridiem mane, by Chichester.

1560. July 8th, Margaret Russell, Cowntess of Cumberland, hora 2 min. 9 Exoniæ mane.

1561. Aug. 14th, Mr. Heydon, of Baconsthorp in Norfolk, hora noctis 11½ natus in comitatu Surrey.

1563. March 23rd, Mr. William Fennar a meridie inter horam undecimam et duodecimam nocte. June 23nd, Jane Cooper, now

---

* It is almost unnecessary to observe that this and the following are notes of nativities. They are not for the most part contemporary notices, but apparently inserted at various times by Dee when professionally consulted as an astrologer.

† "Anno 1555, Aug. 1, hora quarta a meridie Wigorniæ natus Dominus Edouardus Kelæus," MS. Ashm. 1788, fol. 140, where there is a horoscope of this nativity in the handwriting of Dr. Dee. Ashmole, in his MS. 1790, fol. 58, says "Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly's sister in Worcester, that she shewed him some of the gold her brother had transmuted, and that Kelly was first an apothecary in Worcester."

Mystris Kelly, toward evening. Sept. 28th, Mr. John Ask ante meridiem, by York six myle on this syde; Elizabeth Mownson, circa horam 9 mane, soror magistri Thomæ Mownson et uxor magistri Brown.

1564. Mrs. Brigit Cooke borne about seven of the clok on Saynt David's Day, which is the first day of March, being Wensday; but I cannot yet lerne whether it was before none or after. But she thinketh herself to be but 27 yeres old, anno 1593, Martii primo, but it cannot be so. June 20th, Mr. Hudson, hora septima ante meridiem. Aug. 21st, Wenefride Goose, inter 9 et 10 a meridie by Kingstone.

1565. Sept. 12th, John Pontoys, inter 9 et 10 ante meridiem prope Stony-Stratford; puto potius horà 8 min. 43. Oct. 17th, Thomas Kelley* hora quarta a meridie at Wurceter. Dec. 21st, Mr. Thomas Mownson at 11 of the clok in the morning.

1568. July 14th, William Emery born at Danbery in Essex paulo post undecimam horam noctis. Sept. 24th, Margaret Anderson mane inter 7 et 8.

1571. Samuel Swallow borne at Thaxstede in Essex Feb. 15 ante meridiem, inter horam undecimam et duodecimam, forte hora media post undecimam.

1575. July 31st, Simeon Stuard natus ante diluculum per horam 11½ at Shinfelde; his grandfather by the mother was Dr. Huyck the Quene's physicien.

1577. Jan. 16th, the Erle of Lecester, Mr. Phillip Sydney, Mr. Dyer, &c., came to my howse.† Jan. 22nd, The Erle of Bedford cam to my howse. Feb. 19th, great wynde S.W., close, clowdy. March 11th, my fall uppon my right nuckul bone, hora 9 fere mane; wyth oyle of Hypericon in 24 howres eased above all hope: God be thanked for such his goodness of his creatures! March 24th, Alexander Simon the Ninivite came to me, and promised me his servise into Persia. May 1st, I received from M. William Harbert of St. Gillian his notes uppon my Monas.* May 2nd, I understode of one Vincent Murfyn his abhominable misusing me behinde my back; Mr. Thomas Besbich told me his father is one of the cokes of the Court. May 20th, I hyred the barber of Cheswik, Walter Hooper, to kepe my hedges and knots in as good order as he sed them than, and that to be done with twise cutting in the yere at the least and he to have yerely five shillings, [and] meat and drink. June 10th, circa 10, a shower of hayle and rayne. June 18th, borrowed £40 of John Hilton of Fulham. June 19th, I understode of more of Vincent Murfyn his knavery; borrowed £20 of Bartylmew Newsam. June 20th, borow £27 uppon the chayn of golde. June 26th, Elen Lyne gave me a quarter's warning. June 27th, showrs of rayne and hayle. Aug. 19th, the Hexameron Brytanicum† put to printing.

---

* The brother of the celebrated astrologer before mentioned.

† "Dr. Dee dwelt in a house neere the water side, a little westward from the church [at Mortlake]. The buildings which Sir Fr. Crane erected for working of tapestry hangings, and are still (1673) employed to that use, were built upon the ground whereon Dr. Dee's laboratory and other roomes for that use stood. Upon the west is a square court, and the next is the house wherein Dr. Dee dwelt, now inhabited by one Mr. Selbury, and further west his garden."—MS. Ashm. 1788, fol. 149. The same account says that "Dr. Dee was wel beloved and respected of all persons of quality thereabouts, who very often invited him to their houses or came to his."

Nov. 3rd, William Rogers of Mortlak, abowt 7 of the clok in the morning, cut his own throte, by the fende his instigation. Nov. 6th, Sir Umfrey Gilbert cam to me to Mortlak. Nov. 18th, borowed of Mr. Edward Hynde of Mortlak £30 to be repayed at Hallowtyde next yere. Nov. 20th, two tydes in the forenone, the first 2 or 3 howres to sone. Nov. 22nd, I rod to Windsor to the Q. Majestie. Nov. 25th, I spake with the Quene hora quinta. Nov. 28th, I spake with the Quene hora quinta; I spake with Mr. Secretary Walsingham.* I declared to the Quene her title to Greenland, Estetiland and Friseland.

---

* This of course is his celebrated Monas Hieroglyphica, frequently printed, and the nature of which I attempted to explain in a paper read before the Society of Antiquaries. Mr. Herbert, according to MS. Ashm. 1788, "dwelt then in Mortlack and was an intimate friend of Dr. Dee's."

† This was his work printed in 1577 under the title of General and Rare Memorials pertayning to the perfect Art of Navigation, in folio, now a book of the greatest rarity. The original manuscript of it is in MS. Ashm. 1789, and Dee's own copy of the published work with MS. notes and additions is preserved in the British Museum. In his Letter Apologetical, 4to. Lond. 1603, he cites this work under the title of The Brytish Monarchie, as having been written in the year 1576.

Dec. 1st, I spake with Sir Christofer Hatton; he was made knight that day. Dec. 1st, I went from the cowrte at Wyndsore. Dec. 30th, inexplissima illa calumnia de R. Edwardo, iniquissime aliqua ex parte in me denunciabatur: ante aliquos elapsos dies, sed . . . . sua sapientia me innocentem.

1578. Feb. 5th, sponsalia cum Jana Fromonds horam circiter primam. April 28th, I caused Sir Rowland Haywood to examyn Francys Baily of his sklandering me, which he denyed utterly. June 13th, rayn and in the afternone a little thunder. June 30th, I told Mr. Daniel Rogers,† Mr. Hackluyt of the Middle Temple being by, that Kyng Arthur and King Maty, both of them, did conquier Gelindia, lately called Friseland, which he so noted presently in his written copy of Monumethensis,‡ for he had no printed boke therof. July 14th, my sister Elizabeth Fromonds cam to me. July 27th, hora 9, min. 15 a meridie Francis Cowntess of Hertford.

Aug. 5th, Mr. Raynolds of Bridewell tok his leave of me as he passed toward Darthmowth to go with Sir Umfry Gilbert toward Hocheleya. Aug. 15, I went toward Norwich with my work of Imperium Brytanicum.§ Aug. 23rd, I cam to London from Norwich. Aug. 31st, I went to my father-in-law Mr. Fromonds to Cheyham.

---

* Ashmole informs us that Walsingham continued for a length of time one of Dr. Dee's best patrons.

† Rogers was a member of the University of Oxford, and a large commonplace-book in his handwriting is in Archbishop Tenison's library in St. Martin's-in-the-Fields.

‡ That is, Galfridus Monumetensis de gestis regum Britanniæ. Hackluyt mentions this fact in his collection of voyages.

§ This is the book just mentioned under the title of General and Rare Memorials, fol. Lond. 1577.

Sept. 1st, I cam from Cheyham. Sept. 6th, Elen Lyne, my mayden, departed from this life immediately after the myd-day past, when she had lyne sik a month lacking one day. Sept. 12th, Jane Gaele cam to my servyce, and she must have four nobles by the yere, 26*s.* 8*d.* Sept. 25th, Her Majestie cam to Richemond from Grenwich. Sept. 26, the first rayn that came for many a day; all pasture abowt us was withered: rayn afternone like Aprill showres. Oct. 8th, the Quene's Majestie had conference with me at Richemond inter 9 et 11. Oct. 16th, Dr. Bayly conferred of the Quene her disease. Oct. 22nd, Jane Fromonds went to the court at Richemond. Oct. 25th, a fit from 9 afternone to 1 after mydnight. Oct. 28, the Erle of Lecester and Sir Francys Walsingham, secretary, determined my going over for the Quene's Majestie. Nov. 4th, I was directed to my voyage by the Erle of Lecester and Mr. Secretary Walsingham hora nona. Nov. 7th, I cam to Gravesende. Nov. 9th, I went from Lee to sea. Nov. 14th, I cam to Hamburgh hora tertia. Dec. 11th, to Franckfurt-uppon-Oder. Dec. 15th, newes of Turnifer's comming hora octava mane, by a speciall mesenger.

1579. A moyst Marche and not wyndy. June 10th, I shewed to Mr. John Lewis and his sonne, the physition, the manner of drawing aromaticall oyles. At that tyme my cat got a fledge yong sparrow which had onely a right wyng naturally. June 15th, my mother surrendred Mortlak howses and land, and had state geven in plena curia ad terminum vitæ, and to me was also the reversion delivered per virgam, and to my wife Jane by me, and after to my heirs and assignes for ever, to understand, Mr. Bullok and Mr. Taylor, surveyor, at Wimbledon, under the tree by the church. June 22nd, Mr. Richard Hickman and Barthilmew his nephew cam to me with Mr. Flowr, commended by Mr. Vicechamberlayn Sir Christopher Hatton.

July 6th, Mr. Hitchcok, who had travayled in the plat for fishing, made acquayntance with me, and offred me great curtesy.

July 13th, Arthurus Dee natus * puer mane hor. 4 min. 30 fere, vel potius min. 25, in ipso ortu solis, ut existimo. After 10 of the clock this night my wive's father Mr. Fromonds was speechles, and died on Tuesday (July 14th) at 4 of the clock in the morning. July 16th, Arthur was christened at 3 of the clok afternone; Mr. Dyer and Mr. Doctor Lewys, judg of the Admiralty, were his godfathers; and Mistres Blanche Pary of the Privie Chamber his godmother. But Mr. John Harbert of Estshene was deputy for Dr. Lewys, and Mystres Awbrey was deputy for my cosen Mistres Blanche Pary.

Aug. 8th, John Elmeston,† student of Oxford, cam to me for dialling. Aug. 9th, Jane Dee churched. Aug. 16th, Monsieur cam secretly to the court from Calays. Aug. 20th, wyndy, clowdy, rayny. Aug. 26, Monsieur went back agayn to France. Sept. 10th, my dream of being naked, and my skyn all overwrowght with work like some kinde of tuft mockado, with crosses blew and red; and on my left arme, abowt the arme, in a wreath, this word I red—sine me nihil potestis facere: and another the same night of Mr. Secretary Walsingham, Mr. Candish, and myself.

Oct. 3rd, Sir Leonel Ducket his unkend letter for mony. Oct. 4th, goodman Hilton requested me for his ij. sonnes to resort to my howse. Oct. 5th, raging wynde at West and Southerly, in the night chefely. Oct. 9th, 10th, 11th, 12th, great rayne for three or four dayes and nights. Oct. 13th, this day it broke up; the fote bote for the ferry at Kew was drowned and six persons, by the negligens of the ferryman overwhelming the boat uppon the roap set there to help, by reason of the vehement and high waters. Oct. 18th, Mr. Adrian Gilbert and John Davys reconcyled themselves to me, and disclosed some of Emery his most unhonest,

---

* His horoscope is in MS. Ashm. 1788. "Mr. Arthur Dee's birth was accompanied by the unhappy accident of the death of Mr. Fromonds, his mother's father, who died that morning."—MS. Ashm. 1790, fol. 63.

† This person is not noticed by the Oxford biographers.

hypocriticall, and devilish dealings and devises agaynst me and other, and likewise of that errant strompet her abominable wordes and dedes; and John Davis sayd that he might curse the tyme that ever he knew Emery, and so much followed his wicked cownsayle and advyse. So just is God! Oct. 31st, payed xx*s*. fyne for me and Jane my wife to the Lord of Wimbleton (the Quene), by goodman Burton of Putney, for the surrender taken of my mother of all she hath in Mortlak to Jane and me, and than to my heyres and assynes, &c.

Nov. 25th, the Lord Clinton cam to me and offred Skirbeck by Boston for Long Lednam. Nov. 29th, I receyved a letter from Mr. Thomas Jones. Dec. 9th, *Θις νιγτ μι υυιφ δρεμιδ θατ ονε καμ το ἑρ ανδ τουχεδ ἑρ, σαιινγ, "Μιστρες Δεε, γου αρ κονκειυεδ οφ χιλδ, ὑος ναμε μυστ βε Ζαχαριας; βε οφ γυδ χερε, ἑ σαλ δο υυελ ας θις δοθ!"* * Dec. 22nd, I payd Jane 13*s*. and 4*d*. for her wagys tyll Michelmas last, for the half yere, so that I owe her yet 6*s*. 8*d*. Dec. 28th, I reveled to Roger Coke † the gret secret of the elixir of the salt *οφ ακετελς ονε υππον α υνδρεδ*.

1580. Jan. 13th, I gave my wife mony for the month. Jan. 16th, Arthur fell sick, stuffed with cold fleym, could not slepe, had no stomach to eat or drink as he had done before. Feb. 26th, this night the fyre all in flame cam into my maydens chamber agayne, betwene an eleven and twelve of the cloke; contynued half an howr terribly, so it did a yere before to the same maydens, Mary Cunstable and Jane Gele. May 17th, at the Moscovy howse for the Cathay voyage. June 3rd, Mr. A. Gilbert and J. Davys rod homward into Devonshire. June 7th, Mr. Skydmor and his wife lay at my howse and Mr. Skydmor's dowghter, and the Quene's dwarf Mrs. Tomasin. June 8th, my wife went with Mistres Skydmor to the court. June 12th, Mr. Zackinson and Mr. Cater lay at my howse, having supped at my Lady Crofts. June 14th, Mr. Fosku of the Wardrip lay at my howse, and went the next day to London with Mr. Coweller. July 15th, the Lady Croft went from Mortlak to the court at Otlands. June 30th, payd Jane 20*s*. for thre quarters' wages, so that all that is due is payd, and all other recknengs likewise is payd her 6*s*. 8*d*.; and Mary Constable was payd all old reknings 15*s*., and my wife had eleven pounds to dischardge all for thirteen wekes next, that is, till the 5th of November: I delivered Mr. Williams, the person of Tendring, a lettre of atturney agaynst one White of Colchester, for a sklaundre.

---

* Dee has occasionally made use of Greek letters for the preservation of his notes, still retaining the English language. The present passage may as well be given:—"This night my wife dreamed that one cam to her and touched her, saying, 'Mistres Dee, you are conceived of child, whose name must be Zacharias; be of good chere, he sal do well as this doth!'"

† In a more appropriate place I shall give from an Ashmolean manuscript a traditionary anecdote relating to this Roger Coke, or Cooke, and the great secret which Dee revealed to him.

Aug. 27th, Arthur was weaned this night first. Aug. 28th, my dealing with Sir Humfrey Gilbert for his graunt of discovery. Aug. 30th, Nurse Darant was discharged and had 10*s*. given her, which was the whole quarter's wages due at a fortnight after Michelmas.

Sept. 6th, the Quene's Majestie cam to Richemond. Sept. 10th, Sir Humfry Gilbert graunted me my request to him, made by letter, for the royaltyes of discovery all to the North above the parallell of the 50 degree of latitude, in the presence of Stoner, Sir John Gilbert, his servant or reteiner; and thereuppon toke me by the hand with faithfull promises in his lodging of John Cooke's howse in Wichcross strete, where wee dyned onely us three together, being Satterday. Sept. 13th, Mr. Lock browght Benjamyn his sonne to me: his eldest sonne also, called Zacharie, cam then with him. Sept. 17th, the Quene's Majestie cam from Rychemond in her coach, the higher way of Mortlak felde, and whan she cam right against the church she turned down toward my howse: and when she was against my garden in the felde she stode there a good while, and than cam ynto the street at the great gate of the felde, where she espyed me at my doore making obeysains to her Majestie; she beckend her hand for me; I cam to her coach side, she very speedily pulled off her glove and gave me her hand to kiss; and to be short, asked me to resort to her court, and to give her to wete when I cam ther; hor. 6¼ a meridie. Sept. 14th, I began against Vincent Murphyn. Sept. 15th, I wrote to the bishop of London. Sept. 22nd, my declaration against Vincent Murphin put into the court of Geldhall.

Oct. 3rd, on Munday, at 11 of the clok before none, I delivered my two rolls of the Quene's Majesties title unto herself in the garden at Richemond, who appointed after dynner to heare furder of the matter. Therfore betwene one and two afternone, I was sent for into her highnes Pryvy Chamber, where the Lord Threasurer allso was, who, having the matter slightly then in consultation, did seme to dowt much that I had or could make the argument probable for her highnes' title so as I pretended. Wheruppon I was to declare to his honor more playnely, and at his leyser, what I had sayd and could say therin, which I did on Tuesday and Wensday following, at his chamber, where he used me very honorably on his behalf. Oct. 7th, on Fryday I cam to my Lord Threasorer, and he being told of my being without, and allso I standing before him at his comming furth, did not or would not speak to me, I dowt not of some new greif conceyved. Oct. 10th, the Quene's Majestie, to my great cumfort (hora quinta), cam with her trayn from the court and at my dore graciously calling me to her, on horsbak, exhorted me briefly to take my mother's death patiently, and withall told me that the Lord Threasorer had gretly commended my doings for her title, which he had to examyn, which title in two rolls he had browght home two howrs before; she remembred allso how at my wive's death it was her fortune likewise to call uppon me.* At 4 of the clok in the morning my mother Jane Dee dyed at Mortlak; she made a godly ende: God be praysed therfore! She was 77 yere old. Oct. 20th, I had by my jury at Geldhall £100 damages awarded me against Vincent Murphyn the cosener. Oct. 22nd, with much ado I had judgment against Murfin at Geldhall. My mervaylous horsnes and in manner spechelesnes toke me, being nothing at all otherwise sick. Oct. 25th, Morrice Kyffin departed from me with my leave. Nov. 2nd, the Lord Threasorer sent me a haunche of venison. Thomas Suttley had the bishop of Canterbury his letter for Sir Richard. Nov. 3rd, I writt to my Lord Threasurer. Nov. 6th, Helen cam to my servyse. Nov. 12th, somwhat better in my voyce. Nov. 22nd, the blasing star* I cold see no more, though it were a cler night. Dec. 1st, newes cam by Dr. Deny from Ireland of the Italiens overthrow whom the Pope had sent, the Quene lying at Richemond. Dec. 6th, the Quene removed from Richmond. Dec. 8th, recepi literas Roma, scriptas per fratrem Laudervicea.

---

* His first wife died on the 16th of March 1575, when "the Queen's Majestie, with her most honourable Privy Council, and other her Lords and Nobility, came purposely to have visited my library: but finding that my wife was within four houres before buried out of the house, her Majestie refused to come in; but willed to fetch my glass

1581.† Feb. 9th, I agreed with Mr. Gentle Godolphin for to release the coosener Vincent Murphin. Feb. 11th, Harry Prise, of Lewsam, cam to me at Mortlak, and told of his dreames often repeated, and uppon my prayer to God this night, his dreame was confirmed, and better instruction given. Feb. 12th, Sir William Harbert cam to Mortlak. Feb. 23rd, I made acquayntance with Joannes Bodinus, in the Chambre of Presence at Westminster, the embassador being by from Monsieur. Feb. 26th, a very fayr calm warm day.

---

so famous, and to show unto her some of the properties of it, which I did; her Majestie being taken down from her horse by the Earle of Leicester, Master of the Horse, at the church wall of Mortlake, did see some of the properties of that glass, to her Majestie's great contentment and delight."—*Compendious Memorial*, p. 516. This glass is spoken of again.

[*] Dee has made a rough sketch of the appearance of this comet, with its long tail, on the margin of the MS.

[†] An original diary of the chemical experiments made by Dr. Dee in this year is preserved in the Bodleian Library.—MS. Rawl. Miscel. 241.

March 8th, it was the 8 day, being Wensday, hora noctis 10, 11, the strange noyse in my chamber of knocking; and the voyce, ten tymes repeted, somewhat like the shrich of an owle, but more longly drawn, and more softly, as it were in my chamber. March 12th, all reckenings payd to Mr. Hudson, £11. 17*s.* March 13th, Elizabeth Kyrton cam to my servys. March 23rd, at Mortlak cam to me Hugh Smyth, who had returned from Magellan straights and Vaygatz; after that, raynie, stormie wynde, S. W. March 25th, Helen was hyred at our Lady day for the yere for fowr nobles wagis; she had her covenant peny, and allso vj*s.* viij*d.* for her payns taken synce she came. April 3rd, I ryd toward Snedgreene, to John Browne, to here and see the manner of the doings. April 14th, I cam home from Snedgreene. May 25th, I had sight in Χρυσταλλω offerd me, and I saw. June 7th, hora 7½ mane nata est Katharina Dee. June 10th, baptisata a meridie hor. 5½ Katharina. Mr. Packington of the court, my Lady Katarin Crofts, wife to Sir James Crofts, Mr. Controller of the Quene's household, Mystres Mary Skydmor of the Privie Chamber, and cosen to the Quene, by theyr deputies christened Katharin Dee. June 17th, yong Mr. Hawkins, who had byn with Sir Francis Drake, cam to me to Mortlake. June 30th, Mr. John Leonard Haller, of Hallerstein, by Worms in Germany, receyved his instructions manifold for his jornay to Quinsay, which jornay I moved him unto, and instructed him plentifully for the variation of the compas, observing in all places as he passed.

July 6th, my wife churched. July 7th, in the morning at 1¾ after mydnight, Mr. Hinde his sonne born. July 10th, my right sholder and elbow-joynt were so extremely in payn that I was not able in 14 dayes to lift my arme owtward not an ynche; the payn was extreme; I used Mr. Larder, Mr. Alles, and Alise Davyes, and abowt the 25 day I mended. July 12th, abowt 10 of the clock ½ before noone *ρογερ ἰs ινκρεδιβλε δογγεδνες ανδ ινγρατεφυλνες αγαινs με το μι φακε, αλμοsτ ρεδι το λαι νιολεντ ανδs ον με, μαγερ ενρικ καν παρτελι τελ.* At the same day the Erle of Lecester fell fowly owt with the Erle of Sussex, Lord Chamberlayn, calling each other traytor, whereuppon both were commanded to kepe theyr chambers at Greenwich, wher the court was. July 19th, Mr. Henrick went to London to visit his wife and children. July 26th, Mr. Haylok cam, and goodman King with him. July 28th, Mr. Collens did ride into Lincolneshire.

Aug. 3rd, all the night very strange knocking and rapping in my chamber. Aug. 4th, and this night likewise. Katharin was sent home from nurse Maspely, of Barnes, for fear of her mayd's sicknes, and goodwife Benet gave her suck. Aug. 11th, Katharine Dee was shifted to nurse Garret at Petersham on Fryday, the next day after St. Lawrence day, being the 11th day of the month; my wife went on foot with her, and Ellen Cole, my mayd, George and Benjamin, in very great showres of rayn. Aug. 12th, recepi literas a D. Doctore Andrea Hess occultæ philosophiæ studioso, per Richardi Hesketh amici mei, Antwerpiæ agentis, diligentiam in negociis meis, et recepi, una cum literis, Mercurii Mensitam seu Sigillam Planetarum. Aug. 26th, abowt 8½ (at night) a strange meteore in forme of a white clowde crossing galaxiam, whan it lay north and sowth over our zenith; this clowd was at length from the S. E. to the S. W. sharp at both endes, and in the west ende it was forked for a while; it was abowt sixty degrees high, it lasteth an howr, all the skye clere abowt, and fayr starshyne.

Sept.* 5th, Roger Cook, who had byn with me from his 14 yeres of age till 28, of a melancholik nature, pycking and devising occasions of just cause to depart on the suddayn, abowt 4 of the clok in the afternone requested of me lycense to depart, wheruppon rose whott words between us; and he, imagining with hisself that he had the 12 of July deserved my great displeasure and finding himself barred from vew of my philosophicall dealing with Mr. Henrik, thowght that he was utterly recest from intended goodnes toward him. Notwithstanding Roger Cook his unseamely dealing, I promised him, yf he used himself toward me now in his absens, one hundred pounds* as sone as of my own clene hability I myght spare so much; and moreover, if he used himself well in lif toward God and the world, I promised him some pretty alchimicall experiments, whereuppon he might honestly live. Sept. 7th, Roger Cook went for alltogether from me. Sept. 29th, Robert Gardner, of Shrewsbury, cam to my servyce.

---

* Dr. Dee, in the Rawlinson MS. just quoted, observes, in his notes on this month, "Mr. Harry Waters went away the 2nd day, malcontent. John Dee, Jesus bless me!"

Oct. 8th, I had newes of the chests of bokes fownd by Owndle in Northamptonshyre; Mr. Barnabas Sawle told me of them, but I fownd no truth in it. Oct. 9th, Barnabas Saul, lying in the . . . . hall was strangely trubled by a spirituall creature abowt mydnight. Oct. 13th, I rod to Sowth Myms. Oct. 14th, to St. Nedes. Oct. 16th, at Mr. Hikman's. Oct. 20th, at Tosseter. Oct. 21st, Oxford, Dr. Cradocke. Oct. 23rd, from Oxford to Wyckam. Oct. 24th, I cam home. Robert Hilton cam to my service. Nov. 16th, the Quene removed to White Hall, and Monsieur with her. Nov. 27th, I rod to Greensede. Nov. 28th, to goodman Wykham, 2 myles beyond Chayly by Lewys. Nov. 29th, I made acquayntance with Mr. George Kylmer for Sir George his bokes. Nov. 30th, I cam home. Dec. 1st, Katharyn Dee her nurse was payd *6s.* so nothing is owing to her. Dec. 5th, Elen my mayden fell sick. Dec. 7th, George my man had the great fall of the ladder, hora 10 fere mane. Dec. 8th, I sent a letter to Mr. Kylmer. Dec. 22nd, my Lord Chanceler's sonne, Mr. Bromley, and Sir William Herbert cam to me. Helen Cole was payd her wages and reckening tyll this Christmas, and so discharged my servyce, being newly recovered of her ague. Her desyre was to go to her frendes.

1582. Jan. 11th, Robert Gardener desired my leave to go dwell with Sir William Herbert, hora 12. Jan. 16th, Mistris Harbert cam to Essexe. Jan. 17th, Randal Hatton cam home from Samuel's father at Stratton Audley. Jan. 22nd, Arthur Dee and Mary Herbert, they being but 3 yere old the eldest, did make as it wer a shew of childish marriage, of calling ech other husband and wife. Jan. 22, 23rd. The first day Mary Herbert cam to her father's hous at Mortlak, and the second day she cam to her father's howse at Estshene. Jan. 23rd, my wife went to nurse Garret and payd her for this month ending the 26 day. Jan. 27th, Barnabas Sawl his brother cam. Feb. 12th, abowt 9 of the clok, Barnabas Saul and his brother Edward went homward from Mortlak: Saul his inditement being by law fownd insufficient at Westminster Hall: Mr. Serjeant Walmesley, Mr. Owen and Mr. Hyde, his lawyers at the bar for the matter, and Mr. Ive, the clerk of the Crown Office, favouring the other. Feb. 20th, Mr. Bigs of Stentley by Huntingdon and John Littlechild cam to me. I receyved a letter from Barnabas Saul. Feb. 21st, Mr. Skullthorp rod toward Barnabas. Feb. 25th, Mr. Skulthorp cam home. Payd nurse Garret for Katharin tyll Fryday the 23 day, vj*s.* then somethyng due to nurse for iij. pownd of candell and 4 pownd of sope.

---

* This probably gave rise to the anecdote which is related in MS. Ashm. 1788, fol. 147, viz. that "he revealed to one Roger Cooke the great secret of the elixar, as he called it, of the salt of metalls, the projection whereof was one upon an hundred."

March 1st, Mr. Clerkson browght Magnus to me at Mortlak, and so went that day agayn. March 6th, Barnabas Saul cam this day agayn abowt one of the clok and went to London the same afternone. He confessed that he neyther hard or saw any spirituall creature any more. March 8th, Mr. Clerkson and his frende cam to my howse. Barnabas went home agayn abowt 3 or 2 clok, he lay not at my howse now; he went, I say, on Thursday, with Mr. Clerkson. March 8th, cœlum ardere et instar sanguinis in diversis partibus rubere visum est circa horam nonam noctis, maxime versus septentrionalem et occidentalem partem: sed ultra capita nostra versus austrum frequenter miles quasi sanguineus. March 9th, Fryday at dynner tyme Mr. Clerkson and

Mr. Talbot * declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great. March 22nd, Mr. Talbot went to London, to take his jornay.

April 16th, Nurse Garet had her 6*s*. for her month ending on the 20th day. April 22nd, a goodly showr of rayn this morning early. May 4th, Mr. Talbot went. May 13th, Jane rod to Cheyham. May 15th, nocte circa nonam cometa apparuit in septentrione versus occidentem aliquantulum; cauda versus astrum tendente valde magna, et stella ipsa vix sex gradus super horizontem. May 20th, Robertus Gardinerus Salopiensis lætum mihi attulit nuncium de materia lapidis, divinitus sibi revelatus de qua . . . . . May 23rd, Robert Gardener declared unto me hora 4½ a certeyn great philosophicall secret, as he had termed it, of a spirituall creatuer, and was this day willed to come to me and declare it, which was solemnly done, and with common prayer. May 28th, Mr. Eton of London cam with his son-in-law Mr. Edward Bragden, as concerning Upton parsonage, to have me to resign or let it unto his said son-in-law, whom I promised to let understand whenever myself wold consent to forego it. June 9th, I writ to the Archbishop of Canterbury a letter in Latin: Mr. Doctor Awbrey did carry it. June 14th, Morryce Kyffin did viset me. June 22nd, Nurse Garret had 6*s*. for a month ending the 18 day of May; she is to have for a month wages ending the 15 day of this June. My wife went this Friday thither with Benjamyn. June 27th, Mystris Stafford arrested me hora 11: I payd all.

---

* Just above this relation some one has written, "you that rede this underwritten assure yourselfe that yt is a shamfull lye, for Talbot neither studied for any such thinge nor shewed himselfe dishonest in any thinge." Dr. Dee has thus commented upon it:—"This is Mr. Talbot or that lerned man, his own writing in my boke, very unduely as he cam by it." There are several other notices of Talbot erased, but whether by him or by the Doctor it is impossible to say, but most probably the former.

July 3rd, hor. 12¼, Arthur Dee fell from the top of the Water-gate Stayres down to the fote from the top, and cut his forhed on the right eyebrow. Sir Richard browght the rent. July 6th, in feare of resting by proctor Lewys: tyll 9½ at night from 1 afternone at the Docter's comming. July 12th, Proctor Lewys agred withall. July 13th, Mr. Talbot cam abowt 3 of the clok afternone, with whom I had some wordes of unkendnes: we parted frendely: he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver's bokes. July 16th, Mr. William Pole, whome Phillip Simons, somtymes barber to the old Erle of Tavistok, doth knowe, cam to me, and made acquayntance with me: promised to com agayn within xiiij. dayes. Jane my wife went to Nurse Garret's to pay her 12*s.* for her wages due tyll Friday last, which was Saint Margaret's day, and brought her xij*d.* for candles: she went by water; Mistres Lee went with her, and Robyn Jackesbite. Jane this night was sore trubbled with a collick and cramp in her belly; she vomyted this Monday more, and every night grew stiff in the sole likewise. A meridie hor. 3½ cam Sir George Peckham to me to know the tytle for Norombega in respect of Spayn and Portugall parting the whole world's distilleryes. He promysed me of his gift and of his patient . . . . of the new conquest, and thought to get so moche of Mr. Gerardes gift to be sent me with seale within a few days. July 18th, Barthilmew Knaresburgh his sone borne at break of day abowt 3 of the clok. June 19th, Barnabas Saul came to see me at Mortlak: I chyd hym for his manifold untrue reports. July 23d, Mistris Franklin's sone borne at noone. July 24th, Robert Gardiner cam, and went on the 26th.

Aug. 8th, Kate was sickly. Aug. 11th, Mr. Bacon and Mr. Phillips of the court cam. Aug. 20th, Katarine still seemed to be diseasid. Aug. 25th, Katharin was taken home from nurse Garret of Petersham, and weaned at home. Aug. 31st, Benjamin Lock told me of his father's mynde to send him to Spayn within three or four days. Sept. 1st, I did for Sir John Killegrew devise the way of protestation to save him harmless for compounding with Spaniard who was robbed: he promised me fish against Lent. Sept. 10th, Mr. John Leonard Haller, of Hallersteyn, by Worms in Germany, cam agayn to me, to declare his readines to go toward Quinsay; and how he wold go and ly at Venys all this winter, and from thens to Constantinople. I requested Mr. Charles Sted to help him to make his mony over to Paris and Nuremberg, and to help him with the sercher of Rye to pass his horse, and to help him with Mr. Osborn the alderman with his letters to Constantinople. Sept. 11th, on Tuesday they went to London together, and my wife allso abowt her affayres. Sept. 13th, I writt to Dugenes de Dionigiis to Venys by Mr. John Leonard Haller. Sept. 17th, I writ to the Erle of Osmond. Sept. 29th, Anne cam to my servyse from Mr. Harbert. I payd Mr. Lewys £20, so rest is which I challendg as for my cost and payns for 37 yeres for John his son.

Oct. 12th, I rod to Tundridge. Oct. 13th, I rod from Tundridge to Mr. Coverts at Slawgham. Oct. 15th, I cam home from Slawgham, and dyned at Mr. Holtens, person of Oxstede by Tundridge, a phisitien. Oct. 21st, Jane my wife sowned in the church. Nov. 1st, Mr. Plat, my brother Yong his sonne-in-law, cam to me with a stranger of Trushen, born at Regius Mons: his name is Martinus Faber. The same day cam Mr. Clement the seamaster and Mr. Ingram from Sir George Peckham. Nov. 8th, hayle afternone horam circiter primam: tonitrus circa quartam et sextam. Nov. 9th, Mr. Newbury, who had byn at Cambaya in Inde, cam to me. Nov. 22nd, E. K. went to London, and so the next day conveied by rode toward Blakley, and within ten dayes to returne. Nov. 24th, Saterday night I dremed that I was deade, and afterward my bowels wer taken out I walked and talked with diverse, and among other with the Lord Thresorer who was com to my howse to burn my bokes when I was dead, and thought he loked sourely on me. Dec. 1st, George my man, who had lyne oute all night, this morning used me very dishonestly, and sayd he owed me no servyce. Mr. Bettgran the justice was not at home. Dec. 13th, thunder in the afternone and at sonne-set. Dec. 15th, the 15th day being cownted the 25, 50, 10 dayes ar imagined spent, which have crept in betwene the day of Crist his birth regarding the place of the sonne, and the sonnes place not the 25th day of this month, whiche a civile æquation, but mathematically and religiusly to be substantiated to be for the true term of the periods of annuall revolutions of the sonne sinse the day of Christ his birth.

1583. Jan. 13th, on Sonday the stage at Paris Garden fell down all at ones, being full of people beholding the bearbayting. Many being killed thereby, more hart, and all amased. The godly expownd it as a due plage of God for the wickednes ther usid, and the Sabath day so profanely spent. Jan. 19th, Mr. John Leonard Haller went to London and so to go toward Scotland. Jan. 23rd, the Ryght Honorable Mr. Secretary Walsingham cam to my howse, where by good lok he found Mr. Awdrian Gilbert, and so talk was begonne of North-west Straights discovery. The Bishop of St. Davyd's (Mr. Middelton) cam to visit me with Mr. Thomas Herbert. The Lord Grey cam to Mr. Secretary, and so they went unto Greenwich(?). Jan. 24th, I, Mr. Awdrian Gilbert, and John Davis went by appointment to Mr. Secretary to Mr. Beale his howse, where onely we four were secret, and we made Mr. Secretarie privie of the N. W. passage, and all charts and rutters were agreed uppon in generall.

Feb. 2nd, Rolandus Dee baptizatus. Feb. 3rd, Mr. Savile, Mr. Powil the yonger, travaylors, Mr. Ottomeen his sonne, cam to be acquaynted with me. Feb. 4th, Mr. Edmunds of the Privie Chamber, Mr. Lee who had byn in Moschovia, cam to be acquaynted with me. Feb. 11th, the Quene lying at Richemond went to Mr. Secretary Walsingham to dynner; she coming by my dore gratiously called me to her, and so I went by her horse side as far as where Mr. Hudson dwelt. Ερ μαιεστι αξεδ με οβοσκυρελι οφ μουνσιευρὶς στατε: διξι βιοθανατος εριτ. Roland went with his nurse to her howse to Estshene. Feb. 18th, the Lady Walsingham cam suddenly into my howse very freely, and shortly after that she was gone cam Syr Francys himself and Mr. Dyer. Feb. 24th, Jane churched. Feb. 26th, I delivered my boke to the Lord Threasorer for the correction of the Calender.*

March 6th, I, and Mr. Adrian Gilbert and John Davis, did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, abowt the N.W. voyage. March 17th, Mr. John Davys went to Chelsey with Mr. Adrian Gilbert to Mr. Radforths, and so the 18th day from thence toward Devonshyre. March 18th, Mr. North from Poland, after he had byn with the Quene he cam to me. I receyved salutation from Alaski, Palatine in Poland; salutation by Mr. North who cam before to the Quene, and next to me was his message, hor. 12. Nurse Lydgatt at Estshene was payd for 5 pound candell, 6 pound sope, and the wagis due from Rowland his birth. April 18th, the Quene went from Richemond toward Grenwich, and at her going on horsbak, being new up, she called for me by Mr. Rawly his putting her in mynde, and she sayd "quod defertur non aufertur," and gave me her right hand to kisse. April 24th, nurse was payd for Rowland all her wagis tyll Monday the 22 of this month, 16 pence a weke: she had all her candell and sope before.

---

* This work, although never entirely printed, created much sensation at the time, and was the cause of considerable controversy among the politicians as well as literati. The Memorial on this subject which Dee presented to the Privy Council has been printed by Hearne and others, but it is not generally known that the original manuscript of the actual treatise on the correction of the Calendar is still preserved in Ashmole's library, No. 1789, and is the very book which Dee alludes to above. It is inscribed "to the Right Honorable and my singular good Lorde, the Lorde Burghley, Lorde Threasorer of Englande," with the following verses :—

"To ὅτι and το διοτι,
I shew the thing and reason why;
At large, in breif, in middle wise,
I humbly give a playne advise;
For want of tyme, the tyme untrew
Yf I have myst, commaund anew
Your honor may. So shall you see
That love of truth doth govern me."

The work itself is entitled, "A playne Discourse and humble Advise for our Gratious Queene Elizabeth, her most Excellent Majestie to peruse and consider, as concerning the needful Reformation of the Vulgar Kalender for the civile yeres and daies accompting, or verifyeng, according to the tyme truely spent."

May 1st, Albertus Laski, Polonus, Palatinus Scradensis, venit Londinum.* May 4th, Mr. Adrian Gilbert and Mr. Pepler went by water to Braynford, and so to ride into Devonshire. May 7th, E. K. went toward London, and so to go homeward for 10 or 12 dayes. Dies Quadragesimus a die Veneris ante Pascham. May 13th, I becam acquaynted with Albertus Laski at 7½ at night, in the Erle of Lecester his chamber in the court at Greenwich. This day was my lease of Devonshyre mynes sealed at Sir Leonell Ducket's hows. May 18th, the Prince Albertus Laski cam to me at Mortlake, with onely two men. He cam at afternone and tarryed supper, and after sone set. Nurse Rowland was payd all tyll the 20th of this month. June 15th, abowt 5 of the clok cam the Polonian Prince Lord Albert Lasky down from Bissham, where he had lodged the night before, being returned from Oxford whither he had gon of purpose to see the universityes, wher he was very honorably used and enterteyned. He had in his company Lord Russell, Sir Philip Sydney, and other gentlemen: he was rowed by the Quene's men, he had the barge covered with the Quene's cloth, the Quene's trumpeters, &c. He cam of purpose to do me honor, for which God be praysed! June 19th, the Lord Albert Laski cam to me and lay at my hows all nyght. Nurse Rowland payd her wagis ending the 17th day of this month.

July 1st, Master Mills his answer of no hopes in my sute at

---

* "The year of our Lorde God 1583, the laste daye of Aprill, the Duke or Prince of Vascos in Polonia, came to London and was lodged at Winchester Howse."—MS. Douce, 363, fol. 125. This account differs from Dee's by a single day.

Grenewich. July 7th, George was dismissed my servys and payd all reconings in the presens of goodman Hilton and Mistres Kelly in my study. July 10th, Thomas Hoke of Cranford cam to my service, but he went away agayn the 23 day of this month. July 30th, the Quene removed on Tuesday from Greenwich to Sion by water; coming by my dore . . . . July 31st, the Quene's gift of 40 angells * sent by the Erle of Lecester his secretarie Mr. Lloyd, throwgh the Erle his speche to the Quene. Mr. Rawlegh his letter unto me of hir Majesties good disposition unto me. Aug. 1st, John Halton minister dwelling in London with . . . . bowed in and looked, and the . . . . a Wurcetershire man, a wicked spy cam to my howse, whom I used as an honest man, and found nothing wrong as I thought. I was sent to E. K. Aug. 7th, Mr. William Burrow passed by me. Aug. 14th, payd nurse Lydgatt for Rowland for two monthes ending the 12th day. Aug. 18th, a great tempest of wynde at mydnyght. Maxima era E. K. cum uxore ejus. Sept. 21st, we went from Mortlake, and so the Lord Albert Lasky, I, Mr. E. Kelly, our wives, my children and familie, we went toward our two ships attending for us, seven or eight myle below Gravessende.

1586. July 10th, Mr. William Maynard natus hora 12 noctis, vel paulo post, Londini. Sept. 14th, Trebonam venimus. Oct. 18th, E. K. recessit a Trebona versus Pragam curru delatus; mansit hic per tres hebdomadas. Nov. 8th, illustrissimus princeps versus Pragam; iter institit hora tertia a meridie. Nov. 14th, rescripsi ad Victorem Reinholdum. Nov. 19th, to the glas hows. Nov. 21st, Michael was begone to be weaned. Nov. 22nd, recepi

---

* "Her Majestie being informed by the Right Honourable Earle of Leicester, that whereas the same day in the morning he had told me that his Honour and Lord Laskey would dine with me within two dayes after, I confessed sincerely unto him that I was not able to prepare them a convenient dinner, unless I should presently sell some of my plate or some of my pewter for it. Whereupon her Majestie sent unto me very royally within one hour after forty angels of gold from Sion, whether her Majestie was now come by water from Greenwich."—Dr. Dee's Compendious Memoriall, p. 511.

literas Jacobi Memschiti. Dec. 8th, Monday abowt none Mr. Edward Garland cam to Trebona to mee from the Emperor of Moschovia, according to the articles before sent unto me by Thomas Hankinson. Dec. 11th, St. Poloniensis obiit: natus anno 1530 die 13 Januarii, hora quarta mane min. 26, in Transylvania. Obiit, hora secunda post mediam noctem, ut intellexi ex literis D^{ni} Lasky, receptis die 29 per Alexandrum. Dec. 19th, 19die (novi kalendarii) ad gratificandum Domino Edouardo Garlando, et Francisco suo fratri, qui Edouardus nuncius mihi missus erat ab Imperatore Moschoviæ ut ad illum venirem, E. K. fecit proleolem lapidis in proportione unius . . . . . . gravi arenæ super quod vulgaris oz. et ½ et producta est optimi auri oz. fere: quod aurum post distribuimus a crucibolo una dedimus Edouardo. Dec. 30th, E. K. versus Pragam.

1587. Jan. 8th, cam Nicolas du Haut, Frenchman of Lorrayn, who had byn lackay to my frende Otho Henrick Duke of Brunswik and Lienburgh, to seke a servyse, being dismissed by passport from his Lord after his long sikenes. Jan. 14th, Doctor Reinholdt of Salfeldt cam to Trebona with Abraham. His sute of the salt. Doctor Reinholdt revisit versus Pragam 20 die. Jan. 18th, rediit E. K. a Praga. E. K. browght with him from the Lord Rosenberg to my wyfe a chayne and juell estemed at 300 duckettes; 200 the juell stones, and 100 the gold. Jan. 21st, E. K. again to Prage and so to Poland ward. Feb. 5th, I tok a jornay of myself from Trebon to Newhowse, two myles of, to mete my Lord to comen with him. I toke two horsemen of the cyty with me. Feb. 9th, Illustriss.* venit a Vienna ad Trebonam. Feb. 12th, ivit Illustriss. versus Crocoviam. Feb. 19th, E. K.† cam from Poland abowt none to Trebone: I sent word to my Lord straight. Feb. 21st, my Lord sending no word yet, I sent another message. March 3rd, a Cremona ad Trebonam. March 7th, E. K. dedit nobis 300 ducata. Recepimus a Domino Illustrissimo 3300. March 9th, iter regium. March 14th, venimus Reichstein. March 17th, reditus a Reichstein. March 21st, E. K. gave me 170 more, and of the 200 for changing 60 remayne. Contumelie et contemptus a Cholek et a Schonberg. March 23rd, venimus Trebonam. March 26th, the Lord Biberstein, comming from Cranbaw from the Lord Rosenberg, passing by Trebona, sent for me to his ynn to make acquayntance with me. E. K. equitavit Crotoviam. April 4th, actio tertia incepit. April 18th, actionis tertiæ finis. May 1st, vidi (doctore meo premonstrante) Michaelium Nuncium non Mersaelem. Laus sit Deo et doctori meo E. K.! June 14th, nuptiæ Domini Thomæ Kelei. June 17th, *αφτερ θις φυλ μονε ιανε ἀδ θεμ νοτ.* June 22nd, Mr. Francis Garland went toward England from Trebona.

---

* He frequently speaks of Prince Albert Leski under the title of Illustrissimus.

† It is almost unnecessary to observe that these initials refer to Edward Kelly.

July 5th, Sonday, I set the two erthes with theyr water agayn uppon them. July 9th, Mr. Francis Pucci cam and browght Chrisan Franken with him, who, he sayd, had now recanted his wycked boke against Christ, wherof I was glad. Illustrissimus cum Domina venerat Trebona. July 11th, colloquium inter Illustrissimum Dominum, Dominum E. K. et me, a meridie, inter nos tres. July 13th, Francys Pacci recessit. July 19th, a certayn kinde of recommendation between our wives. Next day saw relenting of E. K. also by my Lord's entrety. July 20th, Illustrissimus abiit cum principissa sua versus Cremoniam. Aug. 13th, amice cum Domino Edouardo Keleo de tribus illis votis. Aug. 17th, E. K. cum fratre et Ludovico . . . . Aug. 18th, we understode how E. K. went to Badwise to bed, and went but this day at none from thence. Aug. 20th, John Basset cam to Trebona. Aug. 23rd, Mr. E. K. cam from Lyntz fayre. Sept. 1st, Tuesday morning, covenanted with John Basset to teach the children the Latyn tong, and I do give him seven duckats by the quarter, and the term to begyne this day; and so I gave him presently seven duckatts Hungary, in gold, before my wife. God spede his work! Sept. 3rd, 4th, continua quasi pluvia per biduum istud. Sept. 4th, Basset his hurlyburly with Mr. T. Kelly. Sept. 16th, the Lord Biberstein cam to Trebon, and Cracht with him. Sept. 22nd, my Lord cum from Crummow to Trebon with my Lady. Sept. 26th, my Lord went toward Prage. Sept. 28th, I delivered to Mr. Ed. Kelley (ernestly requiring it as his part) the half of all the animall which was made. It is to weigh 20 ownces; he wayed it himself in my chamber: he bowght his waights purposely for it. My Lord had spoken to me before for some, but Mr. Kelly had not spoken. Sept. 30th, T. K. and J. C.* went toward Prage.

Oct. 12th, Mr. E. K. toward Prage on horsbak. Oct. 13th, mane paulo ante ortum solis observavi radio astronomico inter . . . . . et . . . . . gradus 2 minuta prima 22, et erat . . . . . sub Tauro in eadem linea perpendiculari ante oculum demissa super horizonta altitudo erat vix quatuor graduum. Oct. 15th, hyred Nicolas. Oct. 20th, I toke up the furniture for the action. Oct. 26th, Mr. Edward Kelly cam to Trebona from Prage. Oct. 28th and 29th, John Carp did begyn to make furnaces over the gate, and he used of my rownd bricks, and for the yern pot was contented now to use the lesser bricks, 60 to make a furnace. Oct. 31st, Ed. Hilton cam to Trebona in the morning. Nov. 8th, E. K. terribilis expostulatio, accusatio, &c. hora tertia a meridie. Nov. 17th, John Basset had seven ducketts beforehand for his second quarter's wages, begynning the 1st. Nov. 21st, Saterday at night Mr. Francis Garland cam from England to Trebona and browght me a letter from Mr. Dyer and my brother Mr. Richard. Nov. 24th, at the marriag super Critzin the Grand Captayn disdayned to com thither to supper in the Rad howse of Trebona becawse E. K. and I were there; and sayd farder that we wer . . . . Dec. 1st to 11th, my Lord lay at Trebon and my Lady all this tyme. Dec. 10th, Mr. John Carpio went toward Prage to marry the mayden he had trubbled; for the Emperor's Majestie, by my Lord Rosenberg's means, had so ordred the matter. Dec.

---

* That is, Thomas Kelley and John Carp.

12th, afternone somwhat, Mr. Ed. Keley his lamp overthrow, the spirit of wyne long spent to nere, and the glas being not stayed with buks abowt it, as it was wont to be; and the same glas so flitting on one side, the spirit was spilled out, and burnt all that was on the table where it stode, lynnen and written bokes,—as the bok of Zacharius with the Alkanor that I translated out of French for som by spirituall could not; Rowlaschy his thrid boke of waters philosophicall; the boke called Angelicum Opus, all in pictures of the work from the beginning to the end; the copy of the man of Badwise Conclusions for the Transmution of metalls; and 40 leaves in 4°, intitled, Extractiones Dunstani, which he himself extracted and noted out of Dunstan his boke, and the very boke of Dunstan was but cast on the bed hard by from the table.

1588. Jan. 1st, abowt nine of the clok afternone, Michel, going chilyshly with a sharp stik of eight ynches long and a little wax candell light on the top of it, did fall uppon the playn bords in Marie's chamber, and the sharp point of the stik entred throwgh the lid of his left ey toward the corner next the nose, and so persed throwgh, insomuch that great abundance of blud cam out under the lid, in the very corner of the sayd eye; the hole on the owtside is not bygger then a pyn's hed; it was anoynted with St. John's oyle. The boy slept well. God spede the rest of the cure! The next day after it apperid that the first towch of the stikes point was at the very myddle of the apple of the ey, and so (by God's mercy and favor) glanced to the place where it entred; with the strength of his hed and the fire of his fulness, I may make some shew of it to the prayse of God for his mercies and protection. Jan. 11th, Nicolas was sore hart circa 8½ hora nocte. Jan. 13th, at dynner tyme Mr. Edward Kelly sent his brother, Mr. Th. K. to me with these words, "My brother sayth that you study so much, and therfor, seeing it is to late to go to day to Cromlaw, he wisheth you to come to pass the tyme with him at play." I went after dynner and playd, he and I against Mr. F. Gore and Mr. Rob tyll supper tyme, in his dynyng rome: and after supper he cam and the others, and we playd there two or three howres, and frendely departed. This was then after the great and wonderful unkindnes used toward me in taking my man. Jan. 14th, Mr. Edward Kelly rid to Crumlow, being sent for by my Lord. I receyved a letter from the Lord Chamberlain. Jan. 18th, Mistres Lidda K. had an abortion of a girle of 5 or 6 monthes; she was mery and well till the night before; I helped to finde the dead birthe within one howr after I had caused her to have myrh given unto her in wyne warmed, the quarter of a ounce; better after she was discharged of the secondyne, and all at ones. The woman was sufficiently strong after. Jan. 19th, Mr. E. K. cam from Crumlow. Feb. 4th, Mr. Francys Garland and his brother Robert went from Trebona to go toward England: I wrote to Mr. Dyer and Mr. Yonge. Feb. 8th, Mr. E. K. at nine of the clok afternone sent for me to his laboratory over the gate to se how he distilled sericon, according as in tyme past and of late he hard of me out of Riplay. God lend his hart to all charity and virtue! Feb. 16th, John Carpe cam to Trebon after his marriage. Feb. 19th, Mr. E. K. did *δισκλοσε σομ, ακκουντεδ μι φρενδες, ὁυν υντρυ θει υνερ.* Feb. 28th, mane paulo ante ortum solis natus est Theodorus Trebonianus Dee, ascendente Sirio in horoscopo, die dominica. March 1st, baptisatus erat Theodorus Dee Trebonæ ante meridiem. March 6th, I went to Newhous and dyned at the castell. March 12th, my Lord cam to Trebona and my Lady. March 24th, Mr. K. put the glas in dung. March 26th, my Lord sent one of his secretaries with answer to my letter, and with offer and promys of all where he can pleasure me, circa 5 post meridiem. March 29th, my Lord and Lady from Trebon toward Crumlow. The midwife's husbond's name of Newhowse is David Peregrinus, perhaps of the familie of Petrus Peregrinus, otherwise called Peter of Maharncourt, of Picardy.

April 3rd, Mr. Pucci disquietted Mr. E. K. abowt requesting an action, to which he had one of our six monthes actions, being now the term begynning the fourth day of this month. The ende of our talke was a strange spech of Mr. Kelly to Fr.

Puccy. After 15 wekes write to me, and I will answer you. April 6th, Edmond Hilton went from Trebona toward Prage with Mr. John Carpe, and so toward England. April 10th, I writ to Mr. Edward Kelly and to Mistres Kelly ij. charitable letters, requiring at theyr hands mutual charity. I went to Mr. Captain Chritzin, to know if he were offended to me, who in outward shew used me reasonably curteously. April 12th, my wife churched, and we receyved the communion. John Carpe browght his wife from Prage to Trebona. April 17th, Doctor Reinholt cam to Trebona. April 22nd, nocte hora 9 terribilis et falsa accusatio vel suspicio, quod Puccia annunciavit contra D. K. et ipsum principia(?). May 1st, Mr. Carpio rid to my Lord to the holy well at the glass hows, four myles from Trebona, with my letters of purgation for Puccies his attempts or intents in his letters to my bond and Mr. Kelly, unknown to me. May 4th, Mr. Carpio browght me word of my Lord's displeasure, conveyed and confirmed by cozen Pully his letters. Deus ille sit propitius! May 7th, post afflictionem magnam meam, mei misertus est Deus! Puccia, die eodem venerunt literæ Principis ad Dominum E. K., quæ dies declarabat amici sui infamum meum ne dignitatem: sed non reddebatur nisi valde præfex, valde erat ingratæ ille literæ ipsi Domino E. K. Misericordia Dei magna! Omne quod vivit laudet Deum! Hæc est dies quam fecit Dominus! May 10th, E. K. did open the great secret to me, God be thanked! May 19th, hora 10 cum circumstantiis necessariis. May 22nd, Mistris Kelly received the sacrament, and to me and my wife gave her hand in charity; and we rushed not from her. May 30th, Michael was sik of an ague, and Mr. Kelly likewise. June 4th, the howses burnt at Trebon in the morning early on Whitsonday. June 8th, Illustrissimus venit Trebonam. June 11th, Illustrissimus recessit in Dominica a Trebona versus Pragam. My Lord sent Critzin with his compliments unto me, and to offer me help, hora prima a meridie. A letter cam from T. G. of Mr. Dyer, his being three myle from Trebona, but it was not so. Mr. Dier sent word by

Francis Garland wher. June 13th, cam Francis Garland and Mr. Edmond Cooper, brother to Mistris Kelly, to Trebona. June 16th, Francis Garland went to fynde and bring Mr. Dier. June 19th, I had a grudging of the ague. June 22nd, I did evydently receive the ague, and layd down.

July 7th, Mr. Thomas Sowthwell cam to Trebona to visit us. July 17th, Mr. Thomas Sowthwell of his own courteous nature did labor with Mr. Edmond Cowper and indirectly with Mistres Kelly for to furder charity and frendship among us. July 20th, Mr. Dier cam to Trebona. July 22nd, a meridie circa 10 Mr. Edward διερ διδ ινιυριε με υνκινδελε. July 23rd, reconciliatio bona cum Magistro διερ υυιθ υυυρδς φακτο μεδιαντε E. K. Aug. 1st, Mr. Harry Maynard natus nocte circa horam 11 Mortlak. Aug. 4th, Illustrissimus cam from Crachovia to Trebon, and there on Friday before dynner cam up Mr. Dyer, who lay in my chamber, and entertayned him honorably. Aug. 5th, after dynner the little boy, sonne to the Captayn of Rhaudnitz, hurt Arthur's nose with a raser, not in anger but by chance wantonly. Aug. 6th, my Lord and Lady went toward Prage. Aug. 7th, this day I covenanted and hyred John Hammond, jentleman, to serve me in his honest servyces for one yere, and to have 30 dolers for his full and all manner of wages. Aug. 9th, Tuesday, Mr. Dyer went from Trebon, having in company Mr. Edmond Cowper, Francys Garland, and his man Rowley. Aug. 13th, Mr. Thomas Sowthwell ryd to Prag ward from Trebon. He told us of the philosopher (his scholemaster to write) whose name was Mr. Swyft, who gave him a lump of the philosopher's stone so big as his fist: a Jesuit named Mr. Stale had it of him. Aug. 14th, Mr. Sowthwell cam againe. Aug. 24th, vidi divinam aquam demonstratione magnifici domini et amici mei incomparabilis D. Ed. Kelei ante meridiem tertia hora. Aug. 27th, John Basset (so namyng himself) otherwise truely named Edward Whitlok, under pretence of going to Budweiss to buy cullors and so to return agayn, did convey himselfe from my servyce of teaching Arthur grammer. Sept. 3rd, my lord and lady cam to Trebon. Sept. 12th, spes confirmata. Sept. 15th, the Lord Chamberlain cam to Trebona, and went away on the 17th. The rancor and dissimulation now evident to me, God deliver me! I was not sent for.

Oct. 17th, Mystres Kelly and the rest rode toward Punchartz in the morning. Oct. 18th, my Lord and my Lady ryd toward Ctumnate. Oct. 25th, Mr. Ed. Kelley and John Carpio rode toward Prage: this night to Wesely, two myles. Nov. 5th, I dreamed that the toth next my top toth skarse cold hang in my hed, the toth on the right side above. Nov. 6th, Mr. Kelly cam home from Prage and Mr. Francys Garland, and Edward Rolls with him from Eglis. Nov. 15th, in the fornone, snow and close clowdy. Nov. 16th, the Lord and Lady Rosenberg cam from Crummedo to Trebon in the evening. Nov. 20th, this Sonday before dynner the Lord and Lady Rosenberg went from Trebon toward Prage. Nov. 23rd, Mr. Francis Garland and Edward Rowly, Mr. Dyer his servant, went from Trebon toward England. I writ to the Quene's Majestie, Mr. Dyer, Mr. Yong, and Edward Hilton. Dec. 4th, I gave to Mr. Ed. Kelley my Glass, so highly and long estemed of our Quene, and the Emperor Randolph the second, de quo in præfatione Euclidis fit mentio.* The letter of 500,000 ducats required. Dec. 7th, γρεατ φρενδκιπ προμισιδ φορ μανι, ανδ τυνο ουνκες οφ θε θινγ. Dec. 13th, Mr. Edward Kelley gave me the water, erth and all. Dec. 14th, Edmond Hilton cam again to Trebon from England. Dec. 18th, I did understand by Mr. Kelley that my glass which he had given to my Lord Rosenberg, the Lord Rosenberg had given it to the Emperor. Dec. 23rd, I went to the new made citie Kaiser Radnef Stadt, by Budneis, to ovirsee what Joachim Reimer had done abowt my coaches making. Radulphus Sagiensis Gallus Normannus, venit Trebonam, chimiæ et naturalis magiæ studiosus.

---

* This refers to the earliest English translation of Euclid by Billingsley, which was published in 1570, with a long preface by Dr. Dee. Professor De Morgan is of opinion that the translation also was by Dee, or that Billingsley may have been only a pupil who worked immediately under his directions. The passage to which Dee alludes is as follows:—"a man to be curstly affrayed of his owne shadow; yea, so much to feare, that if you, being alone nere a certaine glasse, and proffer, with dagger or sword, to foyne at the glasse, you shall suddenly be moved to give backe (in maner) by reason of an image appearing in the ayre betwene you and the glasse with like hand, sword, or dagger, and with like quicknes, foyning at your very eye, likewise as you do at the glasse. Straunge this is to heare of, but more mervailous to behold then these my wordes cam signifie; and neverthelesse by demonstration opticall the order and cause therof is certified; even so, as the effect is consequent." I refer the reader also to Mr. Barlow's History of Optics in the Encyclopedia Metropolitana.

1589. Jan. 3rd, Rudolphus Sagiensis Normannus recessit versus Pragam. Jan. 17th, the humming in my eares began. Jan. 19th, circa undecimam noctis abortiebatur Domina Lydda uxor D. Thomæ Kelly ex duobus masculis vix sex mensium, et anno precedente hoc ejusdem uxor abortiebatur puella. Jan. 20th, Mr. Kelly showed me the Lord Rosenberg his letter; when he wrot that of me he hard no more of my going hens, and if Menschik hath not performed as he willed him, that if I send him word he will so dispatch me that therby I shall not nede to stay here, as he had confidently heretofore warned Mr. Kelley, so now he did request him to take leve of me at my departure. And then Mr. Kelly did loke and truly confess that my . . . . Jan. 25th, Mr. Mains cam to visit us; the Erle of Schwiczenbagh thre sones. Jan. 31st, Tuesday, I sent Edmond Hilton to Prage, and Zacharias Mathias of Buelweiss, to buy 10 or 12 coach horses and saddell horses for 300 dollers. Feb. 4th, I delivered to Mr. Kelley the powder, the bokes, the glas and the bone, for the Lord Rosenberg; and he thereuppon gave me dischardg in writing of his own hand subscribed and sealed. Feb. 12th, Edmond Hilton cam from Prage with nine Hungarian horses bowght toward our jornay. Feb. 16th, Mr. Edward Kelley rode toward Prage after none, John Carpio, Edmond Hilton, Henry Garlande, Thomas Simkinson, Lodovik. March 11th, from Trebon in Bohemia. March 18th, to Nuremberg. March 20th, from Nuremberg. March 26th, to Frankfurt on the Mane.

April 19th, to Breme. May 1st, Katharin by a blow on the eare given by her mother did bled at the nose very much, which did stay for an howre and more; afterward she did walk into the town with nurse; upon her coming home she bled agayn. May 11th, John of Gloles cam to Breme. May 13th, I cam to lie at my hyred hows. May 17th, the three saddle horse put to grass to the town meddowes for nine ducets tyll Mychelmas. May 21st, the Landgrave of Hesse his letters to me and the city of Breme. May 25th, I sent the Lantgrave my twelve Hungarish horses. June 2rd and 13th, Mr. Duerend and Mr. Hart went toward Stade. They had scaped from the Spanish servise in Flanders with Syr William Stanley. June 6th, Dr. Kenrich Khanradt of Hamburgh visitted me. Mr. Thomas Kelly his wife, Francis Garland, Rolls, from Standen toward England. June 16th, Edmund Hilton toward Prage. June 19th, Hans of Glotz went toward Standen, and so toward England. June 23rd, Mr. Daniel van der Multon cam to me. Ultima die mensis istius circa meridiem maximi imbres, tonitrua, grandines.

July 6th, Thursday the 26th of June (by the old accownt and the 6th of July by new accownt) Mr. Hart, the minister of the English company, and Mr. . . . . . . the governor's deputy of the English company at Stade, did visit me at my howse in Breme. July 18th, Mr. Yong and Mr. Secretary his letter. July 30th, Edmond Hilton cam from Prage to Breme by Stade. Aug. 2nd, veteri stilo, the nyght following, my terrible dream that Mr. Kelly wold by force bereave me of my bokes, toward daybreak. Aug. 5th, novo stylo, Edmond Hilton went toward Stade, to go toward England, with my letters to disclose the treason of Perkins. Ther went in this company two English people, Mr. Rolous Tattin and George Losin. Aug. 7th, the first of the seven half fasts. Aug. 14th, Theodor wened. Aug. 21st, John Hammond to Stade. Aug. 22nd, natus William Hazilwood mane hora sexta fere, forte hora 5 min. 45, by Maydston in Kent. Sept. 9th, Roger his serviceable letters of the Lord Rosenberg. Sept. 12th, the wynde cam East after five wekes most part West. Sept. 16th, ante meridiem hora

9 in delinquiciis A. C. incidi ex ingratitudine concepta ex verbis uxoris, et Anallæ Mariæ. Sept. 22nd, stilo veteri, I delivered to Mr. Jacob for England by Embden my letters.

Oct. 3rd, D. Witischindi his hard dealings with me: he bad Mr. Harper the Secretary to give me warning of my howse. Oct. 9th, warned out of my howse hora prima a meridie. Oct. 14th, John Hanward gave me warning that he desyred to go travayle toward Italy; but first to Master Kelly of whome he hoped to have good help. Oct. 17th, Mr. Sowthwell and Mr. Gawyne Smyth cam to me to Bream. Oct. 23rd, Mr. Sowthwell and Mr. Smyth went from Bream. Oct. 29th, Wenefrida Goose inter 9 et 10 a meridie. Oct 31st, letters sent to Stade for Gerwein Greven for her Majestie, Mr. Yong, and Mr. Dyer. Nov. 1st, newes of Mr. Dyer sent ambassador to Denmarke. Nov. 3rd, stilo veteri, I resolved to go into England, hoping to mete Mr. Edward Kelly at Stade, going also into England; and that I suspected uppon Mr. Secretary Walsingham his letters. Nov. 13th, Edmond Hilton and his brother from England, and John a Glotz. Nov. 17th, die lunæ, I met Mr. Dyer comming to Stade, even in the myddle of the town. Nov. 18th, Edmond to Stade ward. Nov. 19th, toke ship by the Vineyard. Dec. 2nd, we cam into the Tems to Gravesende. Dec. 3rd, from the ship to Stratford to Mr. Yong's howse. Dec. 19th, at Richemond with the Queene's Majestie.* Dec. 20th, agreed for my howse with Nicolas Fromonds to occupy as a tenant with better order. Dec. 25th, I lay this night first at my howse. Dec. 29th, Mr. Adrian Gilbert cam to me to Mortlak, and offred me as much as I could require at his hands, both for my goods carryed away, and for the mynes.

1590. Jan. 15th, a terrible tempest of wind, South by West. Jan. 23rd, Mr. Thomas Kelly cam from Brainford; put me in good hope of Sir Edward Kelly his returning: offered me the loane of ten pownds in gold, and afterward sent it me in Hungary new ducketes by John Croker, the same evening. Jan. 26th, I writt to Mr. Adrian Gilbert two letters. I resolved of the order to be offred for agreement with Nicholas Fromonds for my howse and goodes. The 5th of March (by old accownt) was Madinia Newton, my daughter, christened at Mortlak; godfather, Sir George Cary; godmothers, the Lady Cobham and the Lady Walsingham. March 12th, Mrs. Anne Deny born betweene 8 and 9 afternoone. March 14th, Mr. Dyer cam home from Stade. March 17th, Sir Edward Kelly his letter by Francis Garland. March 21st, Sir George Cary cam to Mortlak. March 27th, Jane apprehended hora quinta a meridie.* My children at this Lady Day in Lent, began to go to schole at Mortlak with the scholemaster Mr. Lee: I gave him his howse-rent and forty shillings yerely for my three sons and my doughter. The howse-rent was allmost 4*s.* yerely of Mr. Fisher his new howse. April 7th, John Spenser cam to me, from Venys new returned, and told me of the Venetian philosopher and the goodnes of his gold. April 16th, good Sir Francis Walsingham died at night hora undecima. April 19th, I delivered my letters to Mr. Thomas Kelley for his brother Sir Edward Kelley, knight, at the Emperor's court at Prage. Francys Garland was by, and Mr. Thomas Kelley his wife. God send them well thither and hither agayn! Mr. Emery had disbursed to me frankly betwene the tyme from Shrovetyde tyll this May £25. May 5th, Mr. Thomas Jack restored unto me part of my magnes stone. May 8th, I receyved 20 mark from Sir Richard Lagney, of Longlernay. May 16th, I gave Mr. Lee the scholemaster 5*s.* in part of wages. May 18th, the two gentlemen, the unckle Mr. Richard Candish, and his nephew the most famous Mr. Thomas

---

* Where, according to Aubrey, who received his information from Lilly, he was very favourably received by her Majesty.

---

* There are a great many brief notices in this diary relative to Jane Dee, most of which are expressed in astrological symbols; and as they are exceedingly difficult to decipher satisfactorily, and are certainly of very little, if any importance, I have thought it expedient to omit them. The entry of "Ιανε ἄδ θεμ" is also of frequent occurrence, though what "θεμ" can refer to I have not been able to discover.

Candish,* who had sayled rownd abowt the world, did viset me at Mortlake. May 20th, after dynner, I with my brother, Mr. Justice Yong, went to the Archebishop of Canterbury to Lambeth, abowt the personagis who used me well. May 21st, I showed my indignation against Bacchus feast at Braynferd intended; gave the Bishop of London warning, who toke it in very good part. Katharyne, my dowghter, was put to Mistres Brayce at Braynferd, hir mother and Arthur went with her after dynner. May 23rd, I lent to goodman Dalton, the carpenter, xx*s*. for a month. May 29th, 30th, bona nova de industria Domini Richardi Candishii, cum Regina et Archiepiscopo et Domino Georgio Carey, de propositione Etonensis Collegii obtinendi legem. He sent me a hogshed of claret wyne as a gyft. The Lady Cobham sent my wyfe suger and pepper, &c. June 2nd, I writ to Syr Edward Kelly by Mr. William Fowler, merchant, dwelling by Ledenhall. June 3rd, I was very sik uppon two or thre sage leaves eten in the morning; better suddenly at night; when I cast them up, I was well. The pump taken out and the well skoured. June 5th, Thomas Hankinson and Antony my man cam from beyond the seas to Mortlak. June 5th, terrible yll newes of Edward Kelly against me. June 24th, £20 of Mr. Candish by Edward Hilton. June 28th, I payd Mr. Hudson for all his corn, and also for the wood tyll May, receyved synce I cam home.

July 6th, Mr. Stockden was all payd for his wood 40*s*. I gave the scholemaster Mr. Lee 5*s*. in part of wagis: he browght me my hammer from Mr. Jak, so he hath a quarter's wagis 10*s*. July 8th, I receyved Sir Edward Kelly his letters, dated at Prage the 24th of May stylo novo. No mention is made of his brother Mr. Thomas Kelly coming over. July 10th, the executor of the Lady Ducket requered the det. July 11th, I payd nurse Barwik 12*s*. for ii. monthis wagis for Madinia: so she is payd for five monthes.

---

* Dee has preserved several interesting notices of his intimacies with the principal navigators of his time. A general reference to Hackluyt will be sufficient.

July 13th, I went to the Archbishop of Canterbury: talked with him boldly of my right to the personages, and to the treatise of Sir Edward Kelley his Alchimy. July 14th, Mr. Gawayn Smyth spake frendely for me to the Quene, and she disclosed her favor toward me. July 16th, my mynde was somewhat bent to deale with my alchimicall exercises. July 25th, I writ a letter of thanks to the Lord Threasorer by Edmond Hilton. I sent the Lord Chancellor his letters from Brunswyk, of Conrad Nettlebronner his ill behaviour. July 31st, I gave Mr. Richard Candish the copy of Paracelsus twelve lettres, written in French with my own hand; and he promised me, before my wife, never to disclose to any that he hath it; and that yf he dye before me he will restore it agayn to me; but if I dy befor him, that he shall deliver it to one of my sonnes, most fit among them to have it. Theoddor had a sore fall on his mowth at mid-day. Aug. 2nd, Mrs. Stoner's sonne born circa horam tertiam a meridie. Nurs her great affliction of mynde. Aug. 5th, Rowland fell into the Tems over hed and eares abowt noone or somewhat after. Aug. 8th, I gave Nurse Barwick six shillings, so she is payd for the half yere due on Weynsday next. Aug. 9th, I payd to Mr. Lee the scholemaster 5*s*. Aug. 22nd, Ann my nurse had long byn tempted by a wycked spirit: but this day it was evident how she was possessed of him. God is, hath byn, and shall be her protector and deliverer! Amen. Aug. 25th, Anne Frank was sorowfol, well comforted and stayed in God's mercyes acknowledging. Aug. 26th, at night I anoynted (in the name of Jesus) Ann Frank her brest with the holy oyle. Aug. 30th, in the morning she required to be anoynted, and I did very devowtly prepare myself, and pray for vertue and powr and Christ his blessing of the oyle to the expulsion of the wycked; and then twyse anoynted, the wycked one did resest a while. Sept. 1st, I receyved letters from Sir Edward Kelley by Francis Garland. Sept. 8th, Nurse Anne Frank wold have drowned hirself in my well, but by divine Providence I cam to take her up befor she was overcome of the water. Sept. 23rd, Sonday, I gave

Nurse Barwyk six shillings for a monthis wages to ende on Wensday comme a fortnight; Mrs. Stackden was by. Sept. 29th, Nurse Anne Frank most miserably did cut her owne throte, afternone abowt four of the clok, pretending to be in prayer before her keeper, and suddenly and very quickly rising from prayer, and going toward her chamber, as the mayden her keper thowght, but indede straight way down the stayrs into the hall of the other howse, behinde the doore, did that horrible act; and the mayden who wayted on her at the stayr-fote followed her, and missed to fynde her in three or fowr places, tyll at length she hard her rattle in her owne blud.

Oct. 11th, Mr. Cumber cam to me. Oct. 14th, payd Nurse Barwik six shillings for one month ending on the seventh, being Wensday. Oct. 15th, this afternoone and all the night following a great storme of wynde at North-West. One Prychard that had marryed Proctor Lewes his widdow, demaunded £24 of me uppon an obligation of £64: whereof by the very note on the bak of the same £48 is payd, so that £16 only remayne and not £24, as he unduely demanded: which £16 I challenged for the costes of his sonne John, three yeres and longer being with me in Mortlak, and having also his lerning free. Notwithstanding my wife afraid payd a pownd or two to Mr. Lewys of that £16, and yet Prichard will go to law. Nov. 12th, the Archbishop of Canterbury gave me £5 in ryalls and angels circa horam decimam matutina. Nov. 20th, Her Majestie cam to Richemond. Nov. 27th, the Quene's Majestie, being at Richemont, graciously sent for me. I cam to her at three quarters of the clok afternone, and she sayd she wold send me something to kepe Christmas with. Nov. 28th, Mr. Candish on Saterday gave my wife forty shillings, and on Tuesday after sent £10 in ryalls and angels, and before he sent me £20, £32 in all. My cousin Mr. Thomas Junes cam in the ende of the terme about St. Andrew's even. Dec. 1st, Her Majestie commaunded Mr. John Herbert, Master of Requests, to write to the Commissioners in my behalf. Dec. 2nd, order taken by the Commissioners for my howse and goods. Her Majesty told Mr. Candish that she wold send me an hundred angels to kepe my Christmas withall. Dec. 3rd, goodwife Tyndale payd for Antony his lodging for eleven wekes dew at his going away 5*s.* 6*d.*, and before she had for seven wekes. Dec. 4th, the Quene's Majestie called for me at my dore circa 3½ a meridie as she passed by, and I met her at Estshene gate, where she graciously, putting down her mask, did say with mery chere, "I thank thee, Dee; there was never promisse made but it was broken or kept." I understode her Majesty to mean of the hundred angels she promised to have sent me this day, as she yesternight told Mr. Richard Candish. Dec. 6th, Mr. Thomas Griffith my cosen from Llanbeder cam to see me, and lay all night with me, and allso Mr. Thomas Jones, and in the Monday morning went by water to London, and so the same day homeward. A meridie circa 3ª recepi a Regina Domina £50. Dec. 8th, at Chelsey disputing with Doctor Mather, bishop of Bristow; in danger of water hora 5½ I stayed at Chelsey. Dec. 14th, the Quene's Majestie called for me at my dore as she rod by to take ayre, and I met her at Estshene gate. Dec. 16th, Mr. Candish receyved from the Quene's Majestie warrant by word of mowth to assure me to do what I wold in philosophie and alchimie, and none shold chek, controll, or molest me; and she sayd that she wold ere long send me £50 more to make up the hundred pound. I gave Mr. Candish the Bishop of Scotland his conclusion with marchaunts. Mr. Candish went from Mortlak at four of clok at nyght toward London and so into Suffolk. Dec. 18th, Mr. Robert Maynard natus circa horam decimam ante meridiem Londini.

1591. Jan. 21st, utterly put owt of hope for recovering the two parsonages * by the Lord Archbishop and the Lord Threasorer. Feb. 13th, Bartilmew cam up. March 2th, borrowed £20 uppon plate and payd this day £19 in Mortlak. March 21st, remember that on Passion Sunday, being the 21st of March by our accownt, all things was payd for to Mr. Thomas Hudson for wood and corne, abowt £14, at his howse when he was syk of the strangury. Allso to godman Bedell was payd £4 for billet, baven, and lose fagot the same day. Payd likewise to gudwife Wesder eight shillings for one monthes nursing of Madinia, and 4*s.* more beforehande. March 26th, Mr. Beale sent me home the first my own hand copy of the volume of Famous and Rich Discoveries * which I had given anno 1583 to Andrew Strange.

---

* See the "Compendious Rehearsall," published by Hearne from a Manuscript in the Cottonian collection, now partially destroyed by fire, for a more extended account of this.

May 12th, I payd goodwife Welder xij*s.* for vij. wekes ending then next from the Wensday before Ester-day last. May 25th, of the old Kalander, Sir Thomas Jones Knight (unaxed) offred me his castell of Emlyn in Wales to dwell in so long as he had any interest in it, whose lease dureth yet twelve yeres, freely, with commodityes adjoining unto it; and allso to have as much mow land for rent, as myght pleasure me sufficiently. The 27th day he confirmed the same his offer agayn before Mr. John Harbert, Master of the Requestes, in his hall in Mortlak; which his offers I did accept of, and he was glad thereof. May 31st, Bartilmew [Hickman] cam up and browght Jane his dowghter with him. Mr. R. Ed. his boke and letter. June 8th, William Aspland of Essex and Th. Collen. June 12th, lent Chronica Hollandiæ Magna to Mr. Beale on Saterday manuscript, which Mr. Webb lent me. June 14th, Jane Hikman to goodwife Tyndall's to lern. June 27th, Arthur wownded on his hed by his own wanton throwing of a brik-bat upright, and not well avoyding the fall of it agayn, at Mr. Harberts abowt sonn-setting. The half-brik weighed 2½lb. June 30, Madinia was taken home from goodwife Welder.

July 28th, Mr. Dyer sent me xx. angels by Mr. Thomas Webbes. July 30th, reconciliation betweene Mr. Dyer and me solemnized the afternone on Friday, and on Saterday (the 31st) all day tyll my going by boat at Mr. Webb's lodging at Rochester Howse. July 31st, by old Kalender, abowt an eleven of the clok Jane was at London very faynt syke, redy to swownd, and in a faynt swete. It was thowght that then she quickened. The last of Julie, Saterday by the old accownt, Barthelmew cam up; he went down on Tuesday, the 3rd day of August, from Mortlak. Aug. 2nd, Monday, Mr. William Diggs his philosophicall curtesy all day. Sept. 22nd, Madinia fell from the bed and hurt her forhed abowt one of the clok afternone. Oct. 15th, after midnight very wyndy northerly. Oct. 23rd, a storm of wynde S.W. afternone. Dec. 3rd, wyndie S.W. Dec. 14th, I had a very jentle answer at the Lord Thresorer's hand hora decima ante meridiem at the court of Whitehall. Dec. 20th, a jentle answer of the Lord Threasorer that the Quene wold have me have something at this promotion of bishops at hand.

---

* Now in the Cottonian collection. Ashmole has preserved a copy of it in MS. Ashm. 1790.

1592. Jan. 1st, my dowghter Francys borne on New Yeres day at the sun-rising exactly. Jan. 2nd, Barthilmew and his brother Ambrose cam this Sonday to Mortlak. Jan. 9th, Francys christened afternone. Francys went with her nurse to Barne Elms. Mr. Edward Maynard borne in the morning betwene 2 and 3 after mydnight. Arthur fell into a quotidian jentle ague at 9 of the clok in the morning as he was at the servyce in the hall. Jan. 24th, Mr. Thomas Oliver becam acquaynted with me at Mortlak. March 6th, the Quene granted my sute to Dr. Awbrey. March 9th, the pryvy seale at night. March 16th, the great seale. March 18th, Arthur and Katharine were let blud at London by Doctor Dodding's cownsayle. March 24th, £25 Mr. Tho. Mownson. March 25th, I payd £10 to Nicholas Fromonds paulo ante solis occasum, when he most abhominably revyled me. March 30th, on Thursday Mr. Saunders of Ewell sent home my great sea cumpas, but without a nedle; it cam in the night by water.

April 5th, the Lady Russell robbed a little after mydnight of perles, diamands, &c. One John Smyth is suspected, a yong man of thirty yeres old, very ingenious in many handyworkes, melancholek. April 8th, Richard cam to my servyce, 40*s.* yerely and a livery. April 9th, 10th, agreed with my brother Nicholas Fromonds with Mr. Webbs, at 8 of the clok on Wensday night, and 8 on Tuesday night. April 14th, Winifrede Goose, wife of goodman Goose of Tuddington, dowghter of Harry Wyse, eviley tempted, cam to me with her sister. April 16th, *δε θεσαυρο α βοκ.* April 27th, filius Mariæ Nevell hora 3½ a meridie et aliquantus tardus by Chichester. May 3rd, Wensday, at 10 of the clok Arthur was put to Westmynster Schole under Mr. Grant and Mr. Camden. May 11th, I borowed ten pound of Master Thomas Smith to be paid at Christmas next. May 12th, great wynde at north. May 15th, Marian cam again a meridie hora septima. May 16th, I rode to Harfelde to the Lord Anderson, Lord Justice of the Common Pleas, 12 myles off. May 25th, hora sexta a meridie mowght have byn a quarell betwene Mr. Web and Mr. Morgan with one eye for £4. left unpayd uppon a bill. June 16th, Sir John Perrot judged to be drawn, hanged, and quartered.

July 23rd, at Grenwich abowt mydnight following this day began the first evydent shew of my grief of kidneys; whereuppon Doctor Giffard caused me to have a glyster, and so the next day I was easid of my grief. July 29th, Robert Theneth of Rushmer by Ypswych made acquaintance with me: he told me of Mr. Carter a man of 80 yeres old in Yorkshyre. Aug. 6th, I went to Nonsuch to the court, wyder the Countess of Warwik sent me word by Mr. Ferdinando of the Quene's gratious speches at St. Crosses, and the Lord Archbishop told me the like. Aug. 8th, after the midnight of Monday, being the 7th day, the second fytt of the stone in my kydnes did molest me for 6 or 7 howres. Aug. 9th, the Lord Threasorer invited me to dynner at Mr. Maynards at Mortlak, where Sir Robert Cecill and Sir Thomas Cisell and his lady wer allso. The Lord Threasorer allso sent me some venison to supper. He invited me to dynner allso the tenth day, where the Lord Cobham cam also to dynner, and after dynner he requested the Lord Threasorer to help me to St. Crosses, which he promised to do his best in. Aug. 11th, Mr. Kemp of Micheam, my old acquayntance, abowt an eleven of clok (allmost) before none, told me of the rare appearing. Aug. 17th, I went to Micheam to Mr. Kemp. Aug. 21st, I went to the Lord Cobham and the Lady Cobham to London. Aug. 23rd, Mr. Cholmely and his mayde ante meridiem hor. 11½. The humor so suddenly falling into the calf of my left leg as if a stone had hit me. Aug. 26th, Mr. Heriot 40*s*.* Auditor Hill, £4. Remember all thing is payd to our nurse at Barnes for the girle Francys Dee from hir birth untyll the ende of her eight month, lacking 12*s*., and on Sunday, the 27th of this August, we so concluded, when we gave the nurse ten shillings. The eight month ended (from Newyere's day morning last) the 12th of this month. Sept. 4th, 5th, 6th, very tempestuous, windy at West, Sowtherly. Sept. 5th, the Tems very shallow at London. Sept. 6th, goodman Warryn of Marketharborogh. Robert Web cam from Mr. Ponsoys to write, and is to com agayn within thre wekes. Sept. 7th, Robert Charles of Northamptonchyre and goodman Warren of Marketharborow in my howse at Mortlak promised me to help Barthilmew Hikman with £12 to pay on Michelmas Day next to discharge the bond for his brother-in-law. This they promised uppon condition I wold be bownd to them to see them repayd agayn. I sent a letter to Sir Robert Thaneth to Rushmer by Ypswych by the wagonman who is at ynn at the George in Lombard Streete. He sayd that Robert Thaneth was at home and well. Sept. 19th, I had on the Sunday abowt 7 of the clok afternone the cramp most extremely in the very centre of the calves of both my legs, and in the place where I had the suddeyn grief on Bartilmew-even last I had payn so intollerable as yf the vaynes or artheries wold have broken by extreme stretching, or how els I cannot tell. The payn lasted abowt half a quarter of an howr. I toke my purgation of six grayns. I began in the morning to drink the drink for the stone in the kydney. Sept. 28th, Mr. Laiesley promised me ten shepe and four quarters of wheat. Sept. 30th, Elizabeth Denby went from me to Mistres Herberts' to servyce.

---

* This entry is not very clear. It either refers perhaps to Harriot, the celebrated mathematician, or to the London goldsmith whom the Abbotsford novelist has immortalized.

Oct. 13th, I exhibited to the Archbishop of Canterbury two bokes of blasphemie against Christ and the Holy Ghoste, desyring him to cause them to be confuted: one was Christian Franken, printed anno 1585 in Poland; the other was of one Sombius against one Carolius, printed at Ingolstad anno 1582 in octavo. Oct. 14th, 15th, a mighty wynde at sowth-west. Oct. 30th, 31st, one of these two dayes I hurt my left shyn against the sharp small end of a wooden rammar abowt four of the clok afternone. Nov. 1st, Mr. Ashly, his wife, and their familie, did com to my howse and remayned ther. They had my mother's chamber, the mayde's chamber, and all the other howse. Nov. 9th, Her Majestie's grant of my supplication for commissioners to comme to me. The Lady Warwik obteyned it. Nov. 22nd, the commissioners from Her Majestie, Mr. Secretary Wolly and Sir Thomas George, cam to Mortlak to my howse. Nov. 28th, to Richard Walkdyne of his wagis 20*s*. Dec. 1st, a little after none the very vertuous Cowntess of Warwik sent me word very speedily by hir gentleman Mr. Jones from the cowrt at Hampton Cowrt that this day Her Majestie had granted to send me spedily an hundred marks, and that Sir Thomas George had very honorably dealt for me in the cause. Dec. 2nd, Sir Thomas George browght me a hundred marks from her Majestie. Dec. 24th to 31st, at Mr. Lurensey of Tooting all these days, and Newyere's Day allso, and so cam home by coach (as we went) by Tuesday none, I, my wyfe, Arthur, Kate, &c. Dec. 31st, at Tooting at Mr. R. Luresey his howse; abowt thre of the clok after dynner dyd the Bishop of Laigham serve process uppon me for the nangle, but most unduely.

1593. January, the Lord Threasorer lay dangerously syk in the begynning of this month. Jan. 2nd, I cam home from Tooting.

Jan. 7th, I receyved letters from the Lord Lasky from his capitaynate in Livonia, and I wrote answer agayn. Jan. 10th, this day death seased on him. This day at none dyed Edward Maynard just on yere old. Jan. 11th, buried this day at ten of the clok. Jan. 15th, Mr. Ashley, the clerk of the cownsayle, his wife and whole family removed from my howse in Mortlak to theyr howse in London in Holborn, with all his whole family. He and she had used me, my wife and childern, wurshipfully and bowntifully for our frendeship shewed unto them for the lone of our howse and lodgings from Allhallow-tyde last. Master Maynard allso his howsehold removed the 15th and 16th day to London, and my stable free delivered. Jan. 20th, I sent my letters for the Lord Lasky to be carryed in a shyp of Dansk called the John of Dansk. Jan. 21st, Sonday, about none Wenefryde Goose her sone born and died, and she did [there]uppon for old melancholik pangs destroy herself. Memorandum, my nurse at Barnes had xvj*s.* more besides the last 40*s.* in the begynning of this month. Feb. 14th, Francys Dee, she cam from the nurse at Barnes; the woman very unquiet and unthankfull. Feb. 15th, Her Majestie gratiously accepted of my few lynes of thankfulnes delivered unto her by the Cowntess of Warwik hora secunda a meridie at Hampton Court, two or three dayes before the remove to Somerset Howse. Feb. 21st, I borrowed £10 of Mr. Thomas Digges* for one hole yere. Feb. 22nd, a sharp anger betwene me and the Bishop of Leightyn in the towr, for that he wold not shew his farder interest to Nangle: he sayd that after I had seen his brode seal of commendation, that I had institution and induction to the Nangle. Then I sayd his lordship did fable. He there uppon that so moved that he called me spitefully "coniver." I told him that he did lye in so saying, and that I wold try on the fleysh of him, or by a bastaned gown of him, if he wer not prisoner in the Towr. Inter

---

* This notice is particularly interesting, showing the intimate connexion which existed between the first English mathematician of the day and the philosopher of Mortlake.

12ª et 2ª a meridie my sharp anger with the Bishop of Leightyn in the lieftenante's dyning parlor before the Lieutenant Sir Michael Blunt. Mr. Liewtenat Nant and Mr. Blunt are wittnesses. March 12th and 13th, these two nights I dremed much of Mr. Kelly, as if he wer in my howse familiar with his wife and brother. March 17th, Francis Garland cam home and browght me a letter from Mr. Thomas Kelly. I made acquayntance with Syr Thomas Chaloner, Knight, who married sergeant Fletewood's dowghter; Mr. Thomas Webbes was the meanes. At six after none receyved from Mr. Francis Nicholls £15, part of one hundred pounds, the rest whereof £85 is to be receyved from Mr. Nicolls within a fortnight after the Annunciation of Our Lady next; and after that in the beginning of June £100, and in Julie the third hundred powndes: and I am to teach him the conclusion of fixing and teyning the moon, &c.

April 3rd, Bartilmew Hikman and Robert Charles cam up. Letice cam with Barthilmew, and went away agayn. April 8th, Letice cam agayn from Barnet to my servyse. I receyved £50 of Mr. Nichols. April 9th, I gave Barthilmew Hikman £12 in new angels to give and pay to Robert Charles, which he had payd for him at Michelmas last. I gave him allso a double pistolet for his courtesy. Little Adolph Webbes cam to me. April 10th, Barthilmew and Robert Charles went homward. May 7th, Thomas Richardson of Bissham cam to Mortlak to me. May 9th, he and Mr. Laward of the Chandry cam. Our court day at Wymbledon. May 11th, mane hora octava William Emery of Danbery in Essex became my retayner at Mortlak, commended by Mr. Thanet of Rushmer by Ypswich, borne 1568, Julii 4. I gave Robert Web 10*s.* Richard 10*s.* and Elizabeth 3*s.* in the begynning of this month. May 21st, be it remembered that on this xxj. day of May I bargayned with and bowght of Mr. Mark Perpoint, of Mortlak, that next mansion howse with the plat, and all the appertenances abowt it for £32, as the sayd Mr. Perpoint of late had at the last court-day bowght it, and had surrender of it unto him made of Thomas Knaresborowgh for £25 to mydsommer next. Abowt two of the clok after none, before Jane my wife in the strete, I gave him a saffron noble in ernest for a drink peny. Mr. Hawkins, of London, at that instant cam to have bowght it. May 27th, Mr. Francys Blunt, brother to the late Lord Mountjoy, unkle to the Lord Mowntjoy living, and to Sir Charles of the court, cam to be acquaynted to me, he having byn a travayle at Constantinople. June 4th, Barthilmew Hikman cam to Mortlak in the morning. June 22nd, I had my copy of Mr. Roger Dale our stuard, and had £5 the fine released of the Lord his bowntifullnes. I told the stuard that I had bowght the howse of Mr. Mark Perpoynt, and he desyred to see the note of his copy, and so I did. I told Mr. Perpoint that I had byn at London to prepare his mony, and I told him that I had seen the court-roll for his copy. I went to London to fetch the £32 for Mr. Perpoint, and so I sent him word. This evening I browght the mony, but he was gon to bed. This morning I tendered the mony, and told it at goodman Welder's before Mr. Stokden, and goodman Welder, but Mr. Perpoint refused to perform the bargayn. Deus bene vertat!

July 13th, I gave to Robert 5*s.* upon his wagis this day. July 14th, I gave 4*s.* to Letise, part of her noble for her quarter wagis, ending the 9th day of this month. July 18th, I bowght goodman Welder his hovel, which is in the yard of the howse next me, which I bowght of Mr. Mark Perpoint. I gave him a new angel and five new shillings, and he is to have more 5*s.*, that is 20*s.* in all; and if I cannot compact to enter the howse, then hee is to tak his hovel, and to restore it to me. July 21st, I gave to Richard 5*s.* uppon his wagis this day. July 22nd, I payd Mr. Childe £7. 13*s.* 4*d.* for all his wood, xx. lode and vj. July 24th, the offer for the bargayn agayn of Mr. Perpoynt's behalf: this is Mr. Stokden's doing. July 27th, remember that this Friday I payd Mr. Tomson £4 for his master Mr. Herbert, which I borrowed 12th of December 1592: and Mr. Herbert sent it agayn to my furder use by Mistres Lee. Aug. 7th, Mystres Twyne and Mystres Banister cam to viset me. Mr. Bele and Mrs. Bele, Mistres Plan, Mrs. Parpoint, &c. dyned with me. I gave Robert Web 5*s.*; he sent it to Mr. Homes. Aug. 9th, I dyned with the Lord Keper at Kew. Aug. 17th, I and my wife and Katharin our dowghter dyned with the Lord Keper at Kew. Aug. 28th, I was all day with the Lord Keper. Mr. Web and the philosopher cam. Aug. 29th, Mr. Web and the philosopher cam again. Aug. 30th, Mistres Redhed, mother to Mr. John Ponsoys by her first husbond, Mr. Gubbens, bokebynder, and his wife, and the same day Mr. Redhed himself, one of her Majestie's jentlemen hushers, cam to me. Sept. 11th, Jana, post triduunam ægrotationem abortiebatur, mane hora decima. Sept. 13th, the howse surrendered for me by Mr. Mark Perpoint, Mr. William Walker of Wimbledon, Miles Holland, Mr. John Stockden, the thre customarie tenants, with promys to bring in his wife at the next court day to surrender. Sept. 18th, Elizabeth Kyrton had 2*s.* 6*d.* Sept. 20th, Barthilmew Hikman cam to Mortlak, and Robert Charles. I gave Robert Web 5*s.* by Arthur. Sept. 26th, Mr. Herbert went toward the court, and so toward Waty. Sept. 28th, tempestuous, windy, clowdy, hayl and rayn, after three of the clok after none. Remember that the last day of this month Elizabeth Kyrton, who had served me twelve yeres, five yeres uppon prentiship and seven for wagis, five yeres therof for four nobles a yere, and the two last for five nobles the yere, was payd her full payment now remayning due: whereuppon she receyved £4. 4*s.* for her due of wagis remayning; and I gave her moreover an half angel new in gold, and my wife another; Arthur half-a-crown for him and his brother; Katharyn half-a-crown for her and her sister. And so she wente from my servyce uppon no due cause known to me.

Oct. 4th, Sir Edward Keley set at liberty by the Emperor. Oct. 12th, Mr. Cornelio Camaiere cam from the Lord Lasky from Livonia. Oct. 15th, Margerie Thornton cam to my servyce. Oct. 18th, before Mr. Perpoint, Miles Holland, Robert Wellder, William Beck surrendred my cottage agayn unto me, and I payd him £5, the full £12 as it cost him. To Letice two shillings. Oct. 20th, Mr. Cornelio went toward the flete of Stade to returne. Oct. 24th, Ostende besieged by report. Not true. Oct. 25th, Mr. Gray, the Lady Cumberland's preacher, his wrangling and denying and despising alchimicall philosophers. Nov. 5th. Mr. Francys Nicolls, Mr. Prise, Mr. Nores. Nov. 18th, Jane most desperately angry in respect of her maydes. Nov. 20th, Margery went and Dorothe Legg cam for 30*s.* yerely. Margery Thornton was dismissed from my servyce to Mrs. Child, and Dorothe Leg cam by Mrs Mary Revel's sending the same day and howr, hora tertia after none. Nov. 26th, John, sometymes Mr. Colman's servant, cam to me from the Lady Cowntess of Cumberland. Dec. 3rd, the Lord Willowghby his bowntifull promys to me. The Cowntess of Kent, his syster, and the Cowntess of Cumberland visited me in the afternone. The Lord Willowghby dyned with me. Dec. 4th, £20 Lord Willughby. Dec. 5th, the newes of Sir Edward Kelly his libertie. Dec. 11th, I gave Robert 20*s.* at his going to London with my wife. Dec. 22nd, I gave Robert two shillings. Dec. 24th, Mr. Webbes committed to the Marshalsea. Dec. 25th, this night Mr. Webbes got out, and taken this day (the 26th).

1594. Jan. 3rd, the Lord Keper sent my wife 20 angels in a new red velvet purse, cira occasum solis paulo ante. Jan. 4th, D. Michael Peiserus, Doctor Medicus Marchionis Brandeburgensis, me humanissime invisit. Jan. 5th, a very tempestuous wyndy night. Jan. 9th, Robert Thickpeny from Sir Richard Martyn, and Miles Holland, baylif for the Lord of the Manor, sealed up Mr. Webb's chest, and case of boxes. Jan. 19th, the cobler with the mad woman. Jan. 25th, I sent my letters to Mr. Lording for Mr. Pontoys to Dantsiz. Jan. 26th, I cam to Mr. Web to the Marshalsea. Jan. 27th, Thomas Richardson cam while I was at London, and so I fownd him at home; and agayn he promised me his working of forty dayes. Jan. 28th, Mr. Vander Laen promised on 26 day to begyn his work of fixing *lunam*. Madinia somwhat sickly. Robert Wood, visitted with spirituall creatures, had comfort by conference. Jan. 31st, Mr. Vander Laen began his work of *luna*, five myle sowth from Glocester. Mr. Morgan Treherne told me of Mr. Lawrence of eighty yeres old. Mr. Thomas Sharp, chief stuard to the Lady Russell at Bisham, is master and good frende to Thomas Richardson, as he himselfe told me. Theodore Dee from the myddle of this month had his left ey blud-shotten from the side next his temple, very sore bludshotten, above thre wekes contynuing. Feb. 1st, Mr. John Ask sent me two little dubble gilt bowles waying thirteen ownces and a half. Feb. 7th, Sir Thomas Wilks offer philosophicall cam to my hands by Mr. Morice Kiffyn. This day the Archbishop of Canterbury inclined sometyme to the request of dispensation. Feb. 20th, 21st, Theodor fell sick in the Shrovtyde weke, and so into a tertian ague. March 10th, uppon a flight of feare bycause of Mr. Webbes his sending for me to come to him to the Marshalsea, now when he looked to be condemned on the Monday or Tuesday next. March 16th, Barthilmew Hikman cam up. March 18th, Mr. Heriot cam to me. March 20th, I did before Barthilmew Hikman pay Letice her full yere's wagis ending the 7th day of Aprill next; her wagis being four nobles, an apron, a payr of hose and shoes. March 23rd, I gave Barthilmew Hikman the nag which the Lord Keper had given me. Barthilmew Hikman and William his brother went homward. Magus disclosed by frendeship of Mr. Richard Alred. A *συδδεν πανγ οφ ανγερ βετυνενε* M. *Νικολς ανδ με*. March 28th, Mr. Francis Garland browght me Sir Edward Kelley and his brother's letters. March 31st, a great fit of the stone in my left kydney: all day I could do but three or four drops of water, but I drunk a draught of white wyne and salet oyle, and after that, crabs' eys in powder with the bone in the carp's head, and abowt four of the clok I did eat tosted cake buttered, and with suger and nutmeg on it, and drunk two great draughts of ale with it; and I voyded within an howr much water, and a stone as big as an Alexander seed. God be thanked! Five shillings to Robert Webb, part of his wagis.

April 1st, Capitayn Hendor made acquayntance with me, and shewed me a part of his pollicy against the Spanishe King his intended mischief agaynst her Majestie and this realme. April 4th, John Stokden cam to study with our children. Mr. Thomas Wye cam with a token from Mistres Ashley. Remove to Mr. Harding and Mr. Abbot at Oxford abowt my Arabik boke. April 5th, my right ey very sore and bludshotten. April 7th, Mr. Nicols cam agayn out of Northampton. Mr. Barret and Mistres Barret cam to visit me. May 3rd, betwene 6 and 7 after none the Quene sent for me to her in the privy garden at Grenwich, when I delivered in writing the hevenly admonition, and Her Majestie tok it thankfully. Onely the Lady Warwyk and Sir Robert Cecill his Lady wer in the garden with Her Majestie. May 18th, Her Majestie sent me agayn the copy of the letter of G. K. with thanks by the Lady Warwick. May 21st, Sir John Wolley moved my sute to Her Majesty. She graunted after a sort, but referred all to the Lord of Canterbury. May 25th, Dr. Awbrey moved my sute to Her Majesty, and answere as before. May 29th, with the Archbishop before the Quene cam to her house. June 3rd, I, my wife, and seven children, before the Quene at Thisellworth. My wife kissed her hand. I exhibited my request for the Archbishop to com to my cottage. June 6th, supped with the Lord Archbishop. Invited him to my cottage. June 11th, given to Robert Webb at London seven shillings in the begynning of this month. June 15th, £40 of Mr. Thomas Harward. I shuld have £60 more. A great fytt of the stone in my kydneys. June 20th, Mistres Magdalen Perpoynt was sole examined of our Stuard at the Temple. June 22nd, morgaged my late purchas to Mr. Richard White for £30, to be received within a few dayes. June 23rd, I discharged Robert Web of my service, and gave him 40 shillings for a full satisfaction of all things. Thomas Richardson cam and offered me his work and labor, and had, as he requested, my letter to Mr.

Thomas Sharpe. June 24th, on Midsommer Day Antony Ryve Taylor cam to my service, for wagis by the yere three pounds and a livery. Barthilmew Hikman cam. June 26th, I discharged Jane Hikman to go with her father Barthilmew home into Northamptonshire, and gave her ten shillings, and promised her at Hallowtyd ten shillings more. Barthilmew Hikman and Goodman Ball with Jane Hikman went homward. June 29th, after I had hard the Archbishop his answers and discourses, and that after he had byn the last Sonday at Tybald's with the Quene and Lord Threasorer, I take myself confounded for all suing or hoping for anything that was. And so adiew to the court and courting tyll God direct me otherwise! The Archbishop gave me a payre of sufferings to drinke. God be my help as he is my refuge! Amen.

July 1st, I gave Robert yet more a French crown for a farwell. July 2nd, given to Richard ten shillings uppon his wagis. July 6th, Michael becam distempered in his hed and bak. July 9th, in the morning began my hed to ake and be hevy more then of late, and had some wambling in my stomach. I had broken my fast with sugar sopps, &c. I gave Letice my servant 5*s.* part of her wagis: with part whereof she was to buy a smok and neckercher. July 13th, in ortu solis Michael Dee did give up the ghost after he sayd, "O Lord, have mercy uppon me!" July 19th, goodman Richardson began his work. Aug. 19th, Elizabeth Felde cam to my servyce: she is to have five nobles the yere and a smok. Aug. 26th, Mr. Gherardt, the chirurgion and herbalist, [cam to me]. Aug. 30th, Monsieur Walter Mallet toke his leave of me to go home to Tholose. He had the fix oyle of saltpetre. Sept. 18th, I sent letters to Sir Ed. K. and T. Kelly, between 10 and 2 after none taken from the dore.

Oct. 3rd, I payd Mrs. Stockden £4 I borrowed of her; I payd her 26*s.* 8*d.* for four loade of wood. I remayn debter for a load of hay, and for 400 of billet in forks. Oct. 4th, payd Mr. Childe £3. 10*s.* for ten lode of lose faggot. Oct. 14th, Mr. Robert Thomas cam to my howse to dwell. Oct. 28th, hora 6½ a meridie, I writ and sent a letter to the Lady Skydmor, in my wife's name, to move her Majestie that eyther I might declare my case to the body of the cownsayle, or else under the great seale to have lycens to go freely anywhither. Oct. 31st, lightening without thunder in the afternone and in the night following.

Nov. 24th, receyved a letter from Sir Edward Kelley by Rowley. Dec. 2nd, Francys Garland cam to England from Prage. Just five yeres past I cam to England from Breame as Francis Garland cam now: but the Stade flete stayed at Harwich. The 2nd of our cold December, Barthilmew was preferred by me to the Lord Willoughby his servyce at Barbican, in the presence of the Cowntess of Kent: and the Lord Willoughby did presently write his warrant to Mr. Jonson in Fletestreet, taylor, to deliver to Barthilmew his cloth and couishins, and so it was to Barthilmew delivered immediately. Dec. 7th, Jane my wife delivered her supplication to the Quene's Majestie, as she passed out of the privy garden at Somerset Howse to go to diner to the Savoy to Syr Thomas Henedge. The Lord Admirall toke it of the Quene. Her Majestie toke the bill agayn and kept [it] uppon her cushen; and on the 8th day, by the chief motion of the Lord Admirall, and somwhat of the Lord Buckhurst, the Quene's wish was to the Lord Archbishop presently that I shuld have Dr. Day his place in Powles. Dec. 22nd, payd seven shillings to Elizabeth Felde, part of her wagis. Given to Lettyce 5*s*., part of her wagis. Payd to Richard 8*s*., part of his wagis; and all other reckenings payd.

1595. Jan. 3rd, the Wardenship of Manchester spoken of by the Lord Archbishop of Canterbury. Feb. 5th, my bill of Manchester offered to the Quene afore dynner by Sir John Wolly to signe, but she deferred it. Feb. 10th, at two after none I toke a cutpurse taking my purse out of my pocket in the Temple. Feb. 18th, Mr. Laward his sonne Thomas born at noone or a little after, ¼ vel ½. Consultatio et deliberatio prima cum Marmione Haselwood in fine istius mensis. March 18th, Mr. Francis Garland cam this morning to viset me, and had much talk with me of Sir E. K. March 20th, Mr. Marmion Haselwood, Mr. Dymmock, and Mr. Hipwell, cam to me to Mortlak. March 21st, Barthilmew Hikman cam to Mortlak. March 26th, Barthilmew homeward. March 29th, Mr. Laward and Mr. Alred cam to me.

April 18th, my bill for Manchester Wardenship signed by the Quene, Mr. Herbert offring it her. May 4th, payd Richard 20*s.* part of his wagis, and more I gave him 10*s.* for full payment of all od reckenings of late. May 5th, Mr. Cave dyed. May 8th, the Master of the Rolls his curtesy, thowgh I had never spoken unto him. May 9th, my coosen John Awbry cam to me, to recreate himselfe for a while. May 21st, I discharged Letice of my servyce, and payd all duetyes untyll this day, her yere ending on the 8th of Aprill. I gave her for a month over 2*s.* 6*d.* and for to spend by the way I gave her 2*s.* 6*d.*, Robert Charles and my wife being by in my study. May 25th, 26th, 27th, the Signet, the Privy Seale, and the Great Seale of the Wardenship; £3. 12*s.* borrowed of my brother Arnold. June 1st, my yong coosen, John Awbrey, was sent for to his father to London. Mr. Partrich, his brother, in London; Richard Ward, and other cam for him. June 9th, Barthilmew Hikman went homeward. June 11th, I wrote to the Erle of Derby, his secretary, abowt Manchester. June 18th, Anne Powell cam to my service; she is to have four nobles by the yere, a payr of hose and shoes. June 21st, the Erle of Derby his letter to Mr. Warren for the colledge. June 25th, Dr. Awbrey died at midnight. My cosen, Mr. George Broke, gave me £50 in gold, hora tertia a meridie. June 29th, Mr. John Blayney, of Over Kingesham in Radnorshyre, and Mr. Richard Baldwyn, of Duddlebury in Shropshyre, visited me at Mortlak. The great-grandfather of the sayd John, and my great-grandmother by the father side, were brother and sister.

July 1st, the two brethren, Master Willemots, of Oxfordshire, cam to talk of my howse hyring. Master Baynton cam with Mistres Katharyn Hazelwood, wife to Mr. Fuller. July 7th, Mr. Morgan Jones, my cosen, cam to me at Mistres Walls twise.

July 12th, Mr. Goodier, of Manchester, cam to me. Dies natalis. July 15th, I gave Mr. Morgan Traharn his bill to Mr. Harbert. July 25th, Mrs. Mary Nevell cam. July 28th, a letter from Mr. Oliver Carter, Fellow of Manchester College. I writt agayn to him the same day. July 29th, Mistres Mary Nevel went to London, and so into Kent. July 31st, the Cowntess of Warwik did this evening thank her Majestie in my name, and for me, for her gift of the Wardenship of Manchester. She toke it gratiously; and was sorry that it was so far from hens, but that some better thing neer hand shall be fownd for me; and, if opportunitie of tyme wold serve, her Majestie wold speak with me herself. I had a bill made by Mr. Wood, one of the clerks of the signet, for the first frutes given me by her Majestie. Aug. 2nd, at Mr. Cosener his table at Grenewich: I spak that wich greatly liked Mr. Sergeant Oliver Lloyd; wold have disputed agayn. Aug. 5th, very rayny all day, and had the wynde north E. and W. Aug. 12th, I receyved Sir Edward Kellyes letters of the Emperor's, inviting me to his servyce again. Aug. 14th, peperit Jana (nutu Dei) circa horam quartam a meridie. Aug. 27th, Margarite Dee baptized hora 4½ a meridie. Godfather, the Lord Keper; his deputy, Mr. Crowne. Godmothers, the Cowntess of Cumberland, her deputy Mistres Davis; and the Cowntess of Essex, her deputy Mistres Bele. Barthilmew Hikman cam to Mortlak on his own busines. Sept. 2nd, the spider at ten of the clok at night suddenly on my desk, and suddenly gon; a most rare one in bygnes and length of feet. I was in a great study at my desk. Sept. 6th I gave Richard 2*s.* 6*d.* part of his wagis, when he went to his grandfather. Sept. 13th, I dyned with the Erle of Derby at Russell Howse, Mr. Thymothew and Mr. John Statfeldt, German, being there. Sept. 14th, to Elizabeth Feeld 2*s.* for the taylor. Sept. 22nd, Elizabeth Feeld went from my servyce. I dined with the Erle of Darby. Sept. 26th, £6 borrowed of my cosen William Hetherley for fourteen days to pay for Barthilmew Hikman. Sept. 29th, Margery Stubble of Hownslow, our dry nurse, entred into the yere of her servyce begynning on Michaelmas Day, and is to have £3 her yeres wagis and a gown cloth of russet. Edward Edwards began his yere of serving me allso on Michelmas Day, and he must have 40*s.* for his yere's wagis, and a lyvery.

Oct. 7th, my anger (hor. 5 a mer.) with Edward my coke, bycause of his disorder. Oct. 8th, Mr. Richard Western lent me £10 for a yere. Oct. 9th, I dyned with Syr Walter Rawlegh at Durham Howse. Oct. 11th, to Edward 2*s.*, part of wagis. Mr. Banks lent me uppon lone tyll after Christmas £5. Mr Emery sent me £3 by my servant Richard Walkedine. Oct. 14th, to Anne 2*s.* part of wagis; to Elizabeth Felde payd the rest of her yeres wagis, and moreover 2*s.* 6*d.* given for the overplus tyme. Oct. 19th, the old reckoning betwene me and Edmond Hilton made clere. Of his eleven powpnds demanded, I shewd him of my old note that he had receyved £6. 15*s.*, and after that Sted his 25*s.*, and Mr. Emery his £3 lent him; as I did shew him Sted his letter, and Mr. Emery his letter of the last month. All these sommes make just an eleven pownd. Payd to nurse Stubble, in part of payment of her wagis, 5*s.* Oct. 20th, to Anne 12*d.* Richard rode toward Oxford for my Arabik boke. Oct. 25th, Sted was a suter to me for help in law against his father. Nov. 8th, my goods sent me by Peravall toward Manchester. Nov. 19th, my Arabik boke restored by God's favor. Nov. 21st, goodwife Lidgatt payd her rent two quarters ending at the feast of the Annunciation of our Lady next, 13*s.* 4*d.* Goodman Agar was by in my hall at Mortlak. Nov. 25th, the newes that Sir Edward Kelley was slayne. Nov. 26th, Mr. Nicolas Bagwell of Manchester browght me a letter from my brother Arnold. Lent to Mister Laurence Dutton twelve shillings. My wife and children all by water toward Coventry. Dec. 10th, Mr. Lok his Arabik bokes and letter to me by Mr. Berran his sonne. Dec. 23rd, I payd to John Norton, stationer, ten pownds in hand, and was bownd in a recognisance before Doctor Hone for the payment of the rest, £10 yerely, at Christmas and Midsommer £5, tyll £53 more

14*s*. 8*d*. were payd. Receyved £30 in part of payment of one hundred for my howse at Manchester of Mr. Paget. Dec. 26th, nata filia Comitis Derby mane circa quartam horam Londini.

1596. Feb. 15th, I cam to Manchester a meridie hora quinta. Feb. 20th, enstalled in Manchester wardenship inter nonam et undecimam horam ante meridiem. March 14th, warning given publikely against Thomas Goodyer. March 21st, warning given publikly of licence given to Thomas Goodyer.

April 2nd, Sir John Byron, knight, and Mr. John Byron, esquier, dyned with me in the colledg. I moved the matter of Xyd an aker of hay grownd of his tenants. He promised well. April 6th, I went to Mr. Ashton of Lester and to Mr. Sherington. April 8th, Margaret Dee begonne to be weaned. May 7th, possession taking in Salford. May 11th, my brother Aubrey and Richard toward London. June 3rd, I gave Antony Cowly 20*s*. and discharged him. June 4th, Antony Cowley went yerely from my howse, I know not whither. June 14th, Mr. Harry Savill, the antiquary, cam to me. June 15th, I wrote by Mr. Harry Savill of the book dwelling at Hallyfax to Christopher Saxton at Denningley. I sent my letter to Sir Robert Cecill's howse by William Debdell. June 18th, the commission for the colledge sent to London to be engrossed in the Duchy office. I sent by Nicholas Baguely of Newton to Mr. Brogreton and to William Nicolson to follow it this terme. June 21st, Mr. Christopher Saxton cam to me. June 22nd, entred upon great Brereridings in Salford. June 24th, Barthilmew cam. June 25th, order taken by the sherif betwene me and Raf Holden. June 26th, the Erle of Derby with the Lady Gerard, Sir . . . . Molyneux and his Lady, dawghter to the Lady Gerard, Master Hawghton and others, cam suddenly uppon [me] after three of the clok. I made them a skoler's collation, and it was taken in good part. I browght his honor and the ladyes to Ardwyk Grene toward Lyme, at Mr. Legh his howse, twelve myles of. June 29th, wyndy and rayny.

July 5th, Mr. Savill and Mr. Saxton cam. July 6th, I, Mr. Saxton and Arthur Rouland, John and Richard, to Howgh Hall. July 9th, I sent Roger Kay of Manchester with my letters into Wales. July 10th, Manchester town described and measured by Mr. Christopher Saxton. Given to nurse Stubley 10*s.*, part of wagis. July 10th to 14th, occupyed with low controversies, as with Holden of Salford and the tenants of Sir John Byron of Faylsworth in the right of the colledge, sending to . . . . . to the cownty, and sending for Mr. Tyldesley or Chester for cownsaylers. July 12th, given more to nurse, when her sonne John Stubley went from me toward London to be reconcyled to his master. I gave him 5*s.* The yong man, Leon the hatter, went with him. July 14th, Mr. Saxton rode away. The sessions day at Manchester. July 19th, Ales cam by Mrs. Beston's help to my servyce. Thomas, my coke, went from me. July 21st, Isabell Bardman from the chamber to the kitchin. July 25th, thunder in the morning; rayne in the night. July 27th, the Erle of Darby went by London ward; dyned at Curtes' howse. Aug. 10th, Mr. Thomas Jones of Tregarron cam to me to Manchester and rode toward Wales bak agayn the 13th day to mete the catall coming. Aug. 13th, I rid toward York. Halifax and Mr. Thomas Jones rode toward Wales. Aug. 20th, I cam to Manchester from York. Aug. 20th to 27th, much disquietnes and controversy abowt the tythe corne of Hulme. Aug. 30th, Cromsall corne-tyth obteyned by consent, but afterwards dowted and half denyed; then utterly denyed. Sept. 1st, Mary Goodwyn cam to my servyce to govern and teach Madinia and Margaret, my yong dowghters. Sept. 3rd, being Fryday, I rode to Syr John Byron's, to Royton, to talk with him abowt the controversy betwene the colledg and his tenants. He pretented that we have part of Faylesworth Common within our Newton Heath, which cannot be proved I am sure. We wer agreed that James Traves (being his bayly) and Francis Nutthall, his servant for him, shold with me understand all circumstances, and so duely to procede. Sept. 5th, seventeen hed of cattell from my kinsfolk in Wales by the curteous Griffith David, nephew to Mr. Thomas Griffith, browght.

Oct. 26th, Mr. Francis Nicols and Barthilmew cam to Manchester. Oct. 29th, they rode homeward. Nov. 22nd, £4. 6*s.* given to my wife by Mr. Francys Wodcote. Dec. 3rd, Mr. Palmer cam to be curate.

1597. Jan. 19th, I sent £4 to Barthilmew Hikman by Bradshaw the carryer. Jan. 22nd, Olyver Carter's thret to sue me with proces from London was this Satterday in the church declared to the clerk. Feb. 5th, Rich. Key of Weram cwrate cam to me by Mr. Heton's information, and I to try him three monthes for 50*s.* wagis. Feb. 7th, John Morryce came to Manchester. Feb. 11th, £5 borowed of Mr. Mat. Heton. Feb. 14th, this Monday John Morrise went with my letters to Mr. John Gwyn, and twelve more in Montgomeryshyre, esquyers. Feb. 17th, delivered to Charles Legh the elder my silver tankard with the cover, all dubble gilt, of the Cowntess of Herford's gift to Francis her goddoughter, waying 22 oz. great waight, to lay in pawn in his owne name to Robert Welsham the goldsmith for £4 tyll within two dayes after May-day next. My dowghter Katharin and John Crocker and I myself (John Dee) were at the delivery of it and waying of it in my chamber: it was wrapped in a new handkercher cloth. Feb. 25th, Mr. Heton borrowed the Concordantiæ Majores Roberti Stephani. He hath allso my boke *De Cœna* of Doctor Pezelia. March 7th, Mr. Heton lent me £5 more, and thereuppon I gave him a bill of my hand for the whole ten pownd, to be payd at Michelmas next. The other £5 was receyved the 11th of February last. March 17th, Barthilmew Hikman cam. March 19th, I lent Mr. Hopwood *Wierus de præstigiis Dæmonum.*

April 10th, a supplication exhibited by the parishioners. April 11th, 12th, trubblesom days abowt Mr. Palmer the curate. April 15th, I had my *Wierus de præstigiis Dæmonum* from Mr. Hopwood, and lent him *Flagellum Dæmonum* and *Fustio Dæmonum* in 8vo, for tyme till Midsomer. April 21st, I sent Barthilmew Hikman 40*s.* I sent by Bradshaw many letters to London. I sent by goodman Thurp of Salford my great letter to the byshop of Lincolne, and one to Mr. Shallcross. April 22nd, after none Sir Urien Legh knight, and his brother, and Mr. Brown, and Mr. George Booth, sherif of Chesshire, did viset me. Mr. Booth sayd that he wold yeld that to me that he wold not yeld to the bisshop nor any other. Mr. Wortley of Wortley cam allso the same day hora quarta a meridie. May 2nd, Mr. Hulme and Mr. Williamson cam to me in the Lord Bishop of Lincoln's case for Hulme. May 4th, I, with Sir Robert Barber, curat, and Robert Talsley, clerk of Manchester parish church, with diverse of the town of divers ages, went in perambulation to the bownds of Manchester parish: began at the Leeless Bench against Prestwich parish, and so had a vew of the thre corne staks, and then down tyll Mr. Standysh new enclosure on the Low, wher we stayed and vewed the stak yet standing in the bank of the dich, being from the corne a eleven measures of Mr. Standley's stak then in his hand, and two fote more, which still I did measure afterward, and it did conteyn in Kentish feete 6 ynches and thre quarters. The survey geometricall of the very circuits of Manchester parish was ended in this, being the sixth day of my work. May 11th, the way to Stopford surveyed by John Cholmeley and John Crocker. May 17th, to Richard Walkeden 20*s.* of his wagis payd. May 20th, the Lady Booth made acquayntance here May 23rd, to Isabell Boordman 8*s.* 8*d.* to make up whole yere's wagis due at the Annunciation of our Lady last past. I allowed to Mr. Williamson ten dayes respite more for his kinsman to bring in his evidence for the process of the proceedings. Payd to nurse 3*s.* to make up her full payment of her yere's wagis ended at Michaelmas last. May 27th, open enmitie with Palmer before Sir Edward Fitton. Sir Edward Fitton told Matthew Palmer to his face that he had known him to be a mutinous man and a . . . . . . June 9th, Thomas Sankinson told me of John Basset his coming to London. June 14th, the unlawfull assembly and rowte of William Cutcheth, Captayn Bradley, John Taylor, Rafe Taylor, at Newton, against my men, describing the rumour of Newton. June 27th, newes from Hull of 23 barrells of Dansk rye sent me from John Pontoys.

July 1st, I sent Roger Kay to Vanydles for catall. July 4th, the carriers to Wakefeld for the corn. July 5th, toward evening lightning and little thunder. July 6th, thunder in the morning. July 7th, five horse lode of Dansk ry cam home. July 19th, the strang pang of my back opening mane hora 6¼. In the church uppon Mr. Palmer's disorder against Mr. Lawrence. July 20th, the last of my Dansk rye, in all 21 horse load. Aug. 6th, this night I had the vision and shew of many bokes in my dreame, and among the rest was one great volume thik in large quarto, new printed, on the first page whereof as a title in great letters was printed "Notus in Judæa Deus." Many other bokes methowght I saw new printed, of very strange arguments. I lent Mr. Edward Hopwood of Hopwood my *Malleus Maleficarum* to use tyll new yere's tyde next, a short thik old boke with two clasps, printed anno 1517. Aug. 19th, the Erle and Cowntess of Derby cam to Alport lodg. Aug. 21st, the Erle and Cowntess of Derby had a banket at my lodging at the colledge hora 4½. Aug. 27th, John Addenstall from Mr. Emery. I wrote. Sept. 3rd, Mr. Werall of Lobester within two miles of Donkaster cam to me to be acquaynted with me. Sept. 9th, very wyndy at Sowth and rayny. Sept. 12th, hayle this morning on Monday. Sept. 15th, lent by Mr. Werall 40*s.* John Cholmley went with him to give him and other physik; and I answered John Cholmeley the 40*s.* again. Sept 24th, Barthilmew cam. Sept. 25th, Mr. Olyver Carter his impudent and evident disolutenes in the church. Sept. 26th, he repented and some pacification was made. Sept. 27th, I granted a lease of thre lives to Mr. Ratclyf for two howses in Dene Square of 7*s.* rent both; fine, twenty nobles. Sept. 28th, cam Mr. Yardely of Calcot in Chesshyre, abowt six myles wide of Chester, toward the Holt. Nova de philosopho D. Waldero.

Sept. 30th, John Crockar (my good servant) had leave to go to see his parents. He went with Barthilmew Hikman and Robert Charles toward Branbroke, with Arthur Golding, to cure of his fistula. John Crocker intendeth to returne abowt Easter or at Whitsuntyde next. God be his spede! Mr. Humphry Damport made our stuard.

Oct. 12th, Rafe Holden preferred a bill against Richard Walkeson for Brereriding's chase entyring, which I and Antony Ryve . . . . . fals. The bill was not fownd. Oct. 22nd, John Fletcher of Manchester went with my letters to Vanylos this Sunday morning. Nov. 3rd, Mr. John Cholmeley toward London by Market-Harborow. Nov. 7th, the fellows and the receyver agreed not with me in accounts. Paulo post nonam mane Arthur's left eye hurt at playing at fence with rapier and dagger of sticks, by a foyne of Edmond Arnold. Nov. 10th, Mr. Burch his letter from Mathew Palmer. Nov. 14th, the fellows wold not graunt me the £5. for my howse-rent, as the Archbishops had graunted: and our foundation commaundeth an howse. Nov. 17th, I sent Ed. Arnold to London on fote with my letters to D. Julio. Dec. 3rd, to Richard Walkeden 10*s.* in part of wagis. To nurse 10*s.* Dec. 9th, I visited the grammar schole. Dec. 13th, I wrote by the carryer Barret to D. Cæsar. Dec. 14th, Mr. George Broke, sonne to Mr. . . . . Broke of . . . . , cam to be acquaynted with me, whome I used most frendely. Mr. Ratclif of Manchester cam with him, but Mr. Heton allso cam on Tuesday after none when I had no leyser. Dec. 17, I lent to Mr. Barlow for his sonne a Spanish grammer in 8vo. printed at Lovayn in anno 1555 by Bartholomæus Gravay in Spanish, French, and Latin. To R. Dickonson I payd £7. 2*s.* for the plate and a new bell made till 1599, January 1st, £66.

1598. Jan. 4th, I wrote to Barthilmew and Charles by Bradshaw. Jan. 17th, my brother Arnold to Chester and Vaunlos. Jan. 18th, Ed. Arnold with my letter to London. Jan. 19th, hora secunda a meridie I cam before the justices against James

Shallcross and John Lawrence for misusing my name to deceyve Mr. Harrughby. Jan. 20th, Walter Fletcher, chirurgien, from Barthilmew Hikman cam. Jan. 22nd, after midnight the college gate toward Hunt's Hall did fall, and som parte of the wall going down the lane. I receyved letters from Mr. John Pontoys. Jan. 24th, Walter Fletcher went with my letters to Barthilmew Hikman and Robert Charles. Amaritudo mea circa mediam noctem. Jan. 28th, the cloose was hyerd of Ed. Brydock for thre pownd payd beforehand by me John Dee to the said Ed. Brydock, being £4 from Candlemas next tyll Candlemas come a twelvemonth. Feb. 9th, George Birch sute was stayd at Chester uppon his promise to compownd with me for all tyth, haye, and other matter. Thomas Goodyer his sute and excommunication I stayed, salvo interim jure suo. Baxter's likewise I stayd at Chester court. Feb. 12th, newes from Mr. Smyth, of Upton personage, cam this Sunday. Feb. 13th, Edmond Arnold to London; thereuppon I sent spedily. Feb. 20th, I wrote by Oliver Ellet, the taylor, to Mr. Nicolls to Faxton. Feb. 22nd, Mr. Nicolls cam and wished to mete Ellet. Feb. 25th, the eclips. A clowdy day, but great darknes abowt 9½ mane. Feb. 26th, circa mediam noctem amaritudo mea. Feb. 27th, Mr. Nicolls rode homeward, and met the messager a little beyond Stopford. I lent Mr. Nicolls home with him Roger Edward's boke to be browght to me by Barthilmew Hikman. March 1st, I receyved Mr. Thynne his letter for Sted's det, and Ed. Arnold his letter of the sute from Upton, and of the Lord Archebisshop his hard dealing. March 2nd, I sent the statute staple to London to Mr. George Brok for Sted. I wrote letters by John Hardy, and sent them in a box. March 5th, newes of Mistres Mary Nevell's death by William Nicholson, that she dyed the Fryday after Candelmas Day. March 11th, borrowed 40*s*. of Mr. George Kenion, of Kersall, to repay againe as sone as I can conveniently. Receyved by Richard Walkeden.

1600. June 10th, set out from London. Jun. 18th, I, my wife, Arthur Rowland, Mistres Marie Nicols, and Mr. Richard Arnold cam to Manchester.

July 3rd, the Commission set uppon in the Chapter Howse. July 7th, this morning, as I lay in my bed, it cam into my fantasy to write a boke, "De differentiis quibusdam corporum et spirituum." July 8th, I writ to the Lord Bishop of Chester by Mr. Withenstalls. July 10th, Mr. Nicols and Barthilmew Hickman cam. July 14th, Francys Nicols and Barthilmew Hikman went homeward. July 17th, I willed the fellows to com to me by nine the next day. July 18th, it is to be noted of the great pacifications unexpected of man which happened this Friday; for in the forenone (betwene nine and ten) where the fellows were greatly in doubt of my heavy displeasure, by reason of their manifold misusing of themselves against me, I did with all lenity interteyn them, and shewed the most part of the things that I had browght to pass at London for the college good, and told Mr. Carter (going away) that I must speak with him alone. Robert Leigh and Charles Legh were by. Secondly, the great sute betwene Redishmer and me was stayed and by Mr. Richard Holland his wisdom. Thirdly, the organs uppon condition was admitted. And fourthly, Mr. Williamson's resignation granted for a preacher to be gotten from Cambridge. July 19th, I lent Randall Kemp my second part of Hollinshed's Great Chronicle for ij. or iij. wekes. To Newton he restored it. July 31st, we held our audit, I and the fellows for the two yeres last past in my absence, Olyver Carter, Thomas Williamson, and Robert Birch, Charles Legh the elder being receyver. I red and gave unto Mistres Mary Nicolls her prayer.

Aug. 5th, I visited the grammar schole, and fownd great imperfection in all and every of the scholers to my great grief. Aug. 6th, I had a dream after midnight of my working of the philosopher's stone with other. My dreame was after midnight toward day. Aug. 10th, Eucharistam suscepimus, ego, uxor, filia Katharina, et Maria Nicolls. Aug. 30th, a great tempest of mighty wynde S.W. from 2 tyll 6, with rayne.

Sept. 11th, Mr. Holland of Denby, Mr. Gerard of Stopford, Mr. Langley, commissioners from the bishop of Chester, authorized by the bishop of Chester, did call me before them in the church abowt thre of the clok after none, and did deliver to me certayn petitions put up by the fellows against me to answer before the 18th of this month. I answered them all eodem tempore, and yet they gave me leave to write at leiser. Sept. 16th, Mr. Harmer and Mr. Davis, gentlemen of Flyntshire, within four or five myle of Hurden Castell, did viset me. Sept. 29th, I burned before Mr. Nicols, his brother, and Mr. Wortley, all Bartholomew Hikman his untrue actions.* Sept. 30th, after the departing of Mr. Francis Nicolls, his dowghter Mistres Mary, his brother Mr. William, Mr. Wortley, at my returne from Deansgate, to the ende whereof I browght them on fote, Mr. Roger Kooke offred and promised his faithfull and diligent care and help, to the best of his skill and powre, in the processes chymicall, and that he will rather do so then to be with any in England; which his promise the Lord blesse and confirm! He told me that Mr. Anthony considered him very liberally and frendely, but he told him that he had promised me. Then he liked in him the fidelity of regarding such his promise.

Oct. 13th, be it remembered that Sir Georg Both cam to Manchester to viset Mr. Humfrey Damport, cownsaylor of Gray's Inne, and so cam to the colledg to me; and after a few words of discowrse, we agreed as concerning two or three tenements in Durham Massy in his occupying. That he and I with the fellows wold stand to the arbitrement of the sayd Mr. Damport, after his next return hither from London. John Radclyf, Mr. Damport's man, was with him here, and Mr. Dumbell, but they hard not our agrement; we were in my dyning-room. Oct. 22nd, receyved a kinde letter from the Lord Bishop of Chester in the behalfe of Thomas Billings for a curatship. Nov. 1st, Mr. Roger Coke did begyn to destill. Nov. 4th, the commission and jury did finde the titles of Nuthurst due to Manchester against Mr. James Ashton of Chaterdon. Nov. 7th, Oliver Carter his . . . . . . before Mr. Birch, Richard Legh and Charles Legh, in the colledg howse. Dec. 2nd, colledg awdit. Allowed my due of £7 yerely for my howse-rent tyll Michelmas last. Arthur Dee a graunt of the chapter clerkship from Owen Hodges, to be had yf £6 wer payd to him for his patent. Dec. 20th, borowed of Mr. Edmund Chetam the scholemaster £10 for one yere uppon plate, two bowles, two cupps with handles, all silver, waying all 32 oz. Item, two potts with cover and handells, double gilt within and without, waying 16 oz.

---

* In a note by Dee in MS. Ashm. 488, he says, "All Barthilmew's reports of sight and hering spirituall wer burnt; a copy of the first part, which was afterward fownd, was burnt before me and my wife."

1601. Jan. 19th, borrowed of Adam Holland of Newton £5 till Hilary day, uppon a silver salt dubble gilt with a cover, waying 14 oz. Feb. 2nd, Roger Cook his supposed plat laying to my discredit was by Arthur my sone fownd by chaunce in a box of his papers in his own handwriting circa meridiem, and after none abowt 1½ browght to my knowledg face to face. O Deus, libera nos a malo! All was mistaken, and we reconcyled godly. Feb. 10th to 15th, reconciliation betwene us, and I did declare to my wife, Katharine my dowghter, Arthur and Rowland, how things wer thus taken. Feb. 18th, Jane cam to my servyce from Clethe-raw. Feb. 25th, R. K[oke] pactum sacrum hora octava mane. March 2nd, Mr. Roger Coke went toward London. March 19th, I receyved the long letters from Bartholomew Hickman hora secunda a meridie by a carryer of Oldham. April 6th, Mr. Holcroft of Vale Royall his first acquaintance at Manchester by reason of William Herbert his frend. He used me and reported of me very freely and wurshiply.

CATALOGUS

LIBRORUM BIBLIOTHECÆ EXTERNÆ

MORTLACENSIS

D. JOH. DEE, A° 1583, 6 SEPT.

LIBRI MANUSCRIPTI.

[*From MS. Trin. Coll. Cantab. O. iv.* 20, *transcribed by Ashmole in MS. Ashm.* 1142. *Another autograph copy is preserved in MS. Harl.* 1879, *which scarcely differs from that in the library of Trinity College. The numbers prefixed to the several volumes are added, for the sake of reference, by the Editor.*]

1. Milei sphæricorum tractatus tres. 4° pergameno.
2. Theoricæ planetarum.—Jordani de triangulis, ubi de quadratura circuli.—Ejusdem de perspectiva.—Ejusdem de speculis, crepusculis, ponderibus, speculis comburentibus, lib. ii. 4°, scripti pergameno.
3. Compendium de vitis philosophorum anonymi.—Ursonis de commixtionibus elementorum.—Ejusdem aphorismi. 4° pergameno.
4. Avicenna de anima mundi, cum aliis, videlicet, Liber cujus initium est, "Inspector præcedentis libri Avicennæ."—Expositorius Rogeri Bachonis."—Liber de ponderibus.—Morienus ad regem Calid.—Rasis libri quinque de deceno (?)—Hermetis

libri septem. — Rosinus ad Euthesiam.—Dicta sapientis. — Turba philosophorum. — Distinctionum sapientium liber. — Epistola Alexandri regis Persarum.—Aristoteles de 30 verbis. —Socratis liber.—Effrey Effinensis liber.—Liber Calid.—Liber commentatus.—Opus philosophorum.— Geber de perfecto magisterio. 4° pergameno.

5. Joh. Duns Scoti quæstiones in Porphyrii quinque voces. — Antonii cujusdam expositio in categorias sex, &c.—Rogerii Bachonis de multiplicatione specierum. — Ejusdem perspectiva. 4° pergameno.
6. Thomæ Aquinatis quæstionum disputatarum volumen. 4° pergameno.
7. Scintillarium poetarum.— Summa chiromantiæ.—Ovidii metamorphoseos expositio.—Tractatus de veneno.—Valerius ad Ruffinum de non ducenda uxore, cum expositione. —Joh. Wyclyf determinatio.—Literæ fratris Wilhelmi Fleth.—Fulgentii mythologiæ cum Expositione.—Tractatus de difficilibus dictionibus Bibliæ. — Rob. Lincolniensis in oculo morali.— Rob. Lincolniensis de ratione veneni.—Joh. Walensis breviloquium philosophorum, descriptum per Stoctonem Cantabrigiæ, 1375.—Casus abstracti in jure, per Fratrem Hermannum de provincia Saxoniæ.—Casus episcopo reservati.—Expositio salutationis angelicæ.* 4° pergameno.
8. De ponderibus et mensuris medicinalis operationis.—Viaticus Constantini Africani libri 7.—De modo medendi experimenta. —De origine morborum, et eorum cognitione per urinam.— De electuariis, &c. 4° pergameno.
9. Ethici Histri cosmographia, ex versione Latina D. Hieronymi.† 4° pergameno.

One I had with me, and one I left here, which is noted after.

---

* Now in Trinity College, Dublin. Bern. 148, (H. 12.)

† Now MS. Cotton. Vespas. B. x. thus inscribed by Dr. Dee's hand, " Johannes Dee, 1565, Februarii 21, Wigorniæ, ex dono decani ecclesiæ, Magistri Beddar."

10. Anticlaudianus, carmine.—Hugonis de Pushac, Dunelmensis Episcopi, Brutus, carmine.* Longiuscula forma, pergameno.
11. Tractatus compendiosus de animalibus. 4° pergameno.
12. Wilhelmi Parisiensis fragment. de universis. 4° pergameno.
13. Euclidis Elementa Geometrica, Optica et Catoptrica, ex Arabico translata per Adellardum.—Theodosii Sphæricorum libri.—Liber de occultis.—Ptolomæi planisphærium.—Jordani planisphærium.—Archimedis tractatus de quadratura circuli.—Gerardi de Brussel liber de motu.—Jordanus de ponderibus. — Libri quatuor geometriæ practicæ. — Alfarabius de scientiis.—Wilhelmi de Conchis philosophia.— Rasis liber de phisiognomia. — Anatomia hominis.—De proprietatibus elementorum.— cum aliis. 4° pergameno.
14. Augustinus de anima et spiritu.—Theoremata de spiritu et anima demonstrata.—Algorithmus demonstratus Joh. de Sacrobosco.—Joh. de Rupella summa de anima.—Rob. Lincolniensis tractatus de sphæra.—Joh. de Sacrobosco tractatus de sphæra.—Tractatus de proportione et proportionalitate, &c. Rogeri Bachonis— cum aliis. pergameno, 4°.
15. Maximi Monachi, Dionisii Areopagitæ, Sophronii Solitarii, et aliorum Græcorum fragmenta nonnulla. pergameno, 4°.
16. Ramundi Lullii liber de quinta essentia. papyro, f°.
    Non est Ramundi Lullii, sed collectanea diversa ex Paracelso.
17. Rogerii Bachonis de anima, et ejus operibus.—Ejusdem liber de intellectu et intelligibili. f°. pergameno.
18. Apologia de versutiis atque perversitatibus pseudo-theologorum et religiosorum.—Joachim Abbatis prophetia contra religiones tenentes ordinem mendicantium.—Arnoldi de Villa Nova opus de generibus abusionum veritatis, et de pseudoministris Antichristi cognoscendis, et de pastorali officio circa gregem exercendo. — Ejusdem prophetia catholica, tradens

---

* This MS. is now in the Cottonian library, Vespas. A. x. "Joannes Dee, 1574, Maij 7, bowght uppon a stall in London."

artem annihilandi versutias Antichristi et omnium membrorum ejus, ad sacrum collegium Romanorum. pergameno, f°.

19. Rogeri Bachonis de retardatione senectutis et senii, &c.—Ejusdem de graduatione medicinarum compositarum, &c. pergameno, f°.

20. Ejusdem Bachonis metaphisica.—Ejusdem œconomica. pergameno, 4°.

21. Ejusdem* de animalibus fragmentum. pergameno, f°.

22. Ejusdem Bachonis fragmenta quædam; videlicet, de multiplicatione et corruptione specierum.—Item communia naturalia.—Epistola ad Clementem per R. de utilitate scientiarum artis experimentalis, &c. pergameno, f°.

23. Rogeri Bachonis pars sexta Operis Majoris, quæ est Scientia Experimentalis, ad Clementem Pontif: Romanorum.—Ejusdem Operis Majoris pars septima, quæ est, Philosophia Moralis.—Ejusdem Alchimiæ tractatus expositorius, ad Clementem P. M. R.—Ejusdem compendium alchimiæ.—Avicennæ clavis sapientiæ, seu porta minor, seu tractatus de anima.—Breviloquium Holcot.—Rogerii Bachonis speculum alchimiæ.—Quæstiones super librum Jordani de ponderibus.—Compendium artis, Raymundi Lullii.—Excerpta ex theorica Ramundi Lullii.—Rogeri Bachonis tractatus de speciebus. papyro, f°.

24. Alberti Magni de mineralibus libri quinque.—Hermetis quadripartitum operis.—Rhithmomachia.—De lapide bezaar.—Ars fusoria ac tinctoria lapidum ac gemmarum.—Ptolomei liber de lapidibus et sigillis eorundem.—Techel de sculpturis lapidum.—Galenus (. . . . portis) de spermate.—Avicennæ phisiognomia.—Commentariolus in Aristotelis phisiognomiam.—Cheiromantiæ fragmentum.—Arithmeticæ fragmentum, carmine.—Practica algorismi.—Anima artis transmutatoriæ Ramundi.—Phisica, seu medicina Ramundi Lullij.—De herbis.—De potentiis duodecim signorum et septem planetarum.—Epis-

---

* Dee has added in the margin the word "dubito," meaning, I suppose, that there was not any sufficient evidence for attributing this treatise to Roger Bacon.

tola accurtationis lapidis philosophorum ad Regem Robertum. —Summa cheiromantiæ.—Albertus Magnus de mineralibus.—Phisiognomia ex Loxio, Aristotele, et Palemone.—Albertus de plantationibus arborum et de conservatione vini.—Virtutes septem herbarum Aristotelis. — Liber Kirimandarum. — Philonis fragmentum de aquæductibus. — Quæstiones quædam naturales.—Constantinus Medicus de coitu.—Practica puerorum.—De natura puerorum. — Introductiones astronomicæ. — Hyppocrates de pharmacis.—Hyppocrates de secretis. — Hippocratis lex. — Hippocrates de humana natura.—Hippocrates de aere, aqua, et regionibus. pergameno, 4º.

25. Eulogium temporis, a condito orbe in annum Christi 1367, monachi cujusdem Niniani.* pergameno, fº.

26. Rogerii Bachonis summa, seu opus tertium, ad Clementem P. M.—Ejusdem Bachonis majoris operis pars quarta, in qua ostenditur potestas mathematicæ in scientiis atque rebus mundi hujus. — Ejusdem compendium studii theologici. — Liber præceptorum secundum Albertum. —Liber de sigillis solis in signis, secundum Hermetem. — Albertus de sigillo et annulo leonis, et ejus virtutibus.—Arnoldus de Villa Nova de sigillis duodecim signorum. papyro, fº.

27. Rogerii Bachonis communium naturalium libri duo, quatuor sectionibus distincti. pergameno, fº.

In boards, with clasps.

28. Alpetraugii de verificatione motuum cœlestium liber.—Thebith de his quæ indigent expositione, antequam legatur Almagestum Ptolomæi. — Liber florum Albumasar.—Liber experimentorum Albumasar. — Liber practicorum geometriæ.—Jacobi Alkindi liber de aspectibus.—Petri de Dacia commentum super tractatum algorismi. — Joh. de Sacrobosco super tractatum de sphæra. — Ejusdem computus ecclesiasticus.—Wilhelmus de Aragonia in Ptolomæi centiloquium.—Ars al-

---

* Now MS. Cotton. Galba, E. VIII., partially burnt by the fire. Another copy of this work is in the library of Trinity College, Cambridge, R. vii. 2.

gorismi de fractionibus. — Scripta utilia super computum manualem. — Joh: de Sicilia in canones Arzachelis de tabulis Toletanis.—Quæstiones mathematicales.* pergameno, fº.

29. Richardi Walyngforde Abbatis S. Albani de sinubus demonstrandis, libri iv.† pergameno, fº.

30. Johannis Massoni Monachi epistolæ.—Epistolæ de somnio Pharaonis, seu Pharaonis et Josephi epistolæ.—Alani enchiridion de planctu seu conquestu naturæ, prosa et versu.—Bernardi Silvestris Cosmographia.‡ pergameno, 4º.

31. Bartholomei Anglici breviarium, seu de proprietatibus rerum. pergameno, fº.

32. Jordani Nemorarii Φιλοτεχνη, sive de triangulis, liber primus, sexaginta quatuor propositiones continens. pergameno, 4º.

33. Rabbi Mosis liber de venenis.—Summa brevis Galeni de cura ethicæ senectutis.—Alberti de Colonia tractatus de incisionibus arborum et plantationibus earum.—Unguentum ad omnem scabiem tollendam, quod dicitur *Veni mecum*, &c.—Tractatus de ornatu faciei.—Hermetis liber de septem planetis, &c. — Rogerii Bachonis nonnulla secreta.—De factura Saxonis Gallici.—Liber de tincturis pannorum.—Liber de coloribus illuminatorum vel pictorum.—De diversis operationibus ignium. — De diversis tincturis.—Hermetis secreta.—Item, multa alia notabilia.—Item, turba philosophorum. pergameno, 4º.

34. Experimentorum diversorum liber.—De vernisio quo utuntur scriptores.—Secreta philosophorum.—De usu virgæ visoriæ, et hujusmodi secreta multa. papyro, 8vº.

35. Arnaldi de Villa Nova thesaurus secretus operationum.—Hermetis liber de lapide philosophorum.—Alfredi liber de

---

* Now MS. Harl. 1, "Johannes Dee, 1557." A portion of this volume formerly belonged to John of London.

† The only copies of this work now known are in the Bodleian Library, but I have not succeeded in tracing this one.

‡ Otho, B. iv. vid. Tann. Bibl. p. 518. This MS. was destroyed in the fire of 1731.

spiritu occultato.—Rasis practica, cum aliis viginti quinque libellis variorum autorum consimilis argumenti. papyro, 4°.

36. Ptolomæi quadripartitum, Lat.—Albumazer introductorium.—Isibradi calendarium.—Profacii Judæi almanach. — Zaëlis electiones.—De significationibus planetarum, cum aliis tractatibus. pergameno, 4°.

37. Expositio theoricarum.—Thebith de motu octavæ sphæræ.—Jordanus de ponderibus, cum quæstionibus notabilibus super eundem.—Jacobus Alkindus de radijs, seu de causis reddendis.—An futura possunt per astra præsciri.—Nicolai Oresmi liber divinationum. — Thomæ Bravardini geometria. —Perspectiva communis Joh. de Pecham.—Dominici de Hassia quæstiones super perspectivam communem. — Euclides de speculis.—Jacobus Alkindus de umbris et causis diversitatum aspectuum.—Dominici de Clavaso practica geometriæ.—Demonstratio æqualitatis lineæ ad peripheriam circuli.—Quadratura circuli.—Expositio tractatus de sphæra, cum quæstionibus.—Algorismus in integris Joh. de Sacro-Bosco.—Algorithmus in minutiis Joh. de Lineriis.—Thomæ Bravardini tractatus proportionum.

38. Joh. de Pecham canticum pauperum.—Joh. Walensis communiloquium.—Ejusdem Walensis dietarium, locarium, itinerarium. — Ejusdem breviloquium. — Tractatus, cujus initium est, *Supra tribus sceleribus*.—Aristotelis liber de secretis secretorum. pergameno, 4°.

39. Liber Physiologi de natura animalium et bestiarum. pergameno, 8°.

40. Gualteri Burlæi tractatus de potentiis animæ. pergameno, 4°.

41. Rogerii Bachonis perspectiva. — Ejusdem de multiplicatione specierum. pergameno, 4°.

In paste-bords, with strings.

42. Tractatuli tres de lapide philosophorum, quorum primi initium est, "Dicit philosophus," &c.

43. Vectii Valentis anthologia.—Aristoxeni musica. — Alippii

musica—Cleomedes de mundo.—Expositio astrolabii.—Hipparchus in Aratum et Eudoxum.—*Græcè omnes.* papyro, f°.

44. Libellus antiquissimus de speculis comburentibus, cujus initium est, "De sublimiori," &c.* pergameno, 4°.

45. Jordanus de ponderibus cum scholiis, cujus initium est "Omnis ponderosi." pergameno, f°.

46. Raymundi Lullii liber de quinta essentia. pergameno, f°.

47. Boetius de consolatione philosophiæ, in *Græcam* linguam conversus a Maximo Planude.—Catonis distica, cum scholiis Planudis, &c. *Græcè.*—Aphthonij progymnasmata, *Græcè.* papyro, f°.

I gave this Booke to Cracovia Library, A°. 1584, July 28.

48. Porphirii philosophi Isagoge in Aristotelis logicam, *Græcè.* papyro, f°.

49. Naupegia Itali cujusdam, cum figuris. papyro, 4°.

50. Dionysii Zecharii opusculum de lapide philosophorum, *Gallicè.* papyro, 4°.

51. Roberti Gloucestrensis chronica, *rythmo Anglico.*† papyro, f°.

52. Hystoria Britannicorum principum a Cadowaladro Rege ad Leolinum, per Humfredum Lluyd collecta, *Anglicè.*‡ papyro, f°.

53. Variæ compositiones aquarum mercurialium et alia experimenta chemica, *Anglicè,* cujus initium est, "He that will make," &c. papyro, 4°.

54. Varia experimenta chimica, *Anglicè,* quorum initium est, "For to make white lead." pergameno, f°.

55. Alberti Magni summa naturalium, cujus initium est, "Philosophia dividitur." papyro, 4°.

---

* Now in MS. Vespas. A. II. art. 12, "Joannes Dee, 1555." This is an extremely curious and valuable tract in the history of optical science, and is similar to the curious treatise by Gogava *De speculo ustorio.* The focus of the parabola is here for the first time indicated, a circumstance which has escaped the notice of scientific historians.

† The only MS. of Robert of Gloucester's poem, answerable to this description, is in the University Library, Cambridge.

‡ This MS. is now in the library of the Ashmolean Museum, No. 846.

56. Rogerii Bachonis annotationes super Aristotelis tractatum de secretis secretorum. pergameno, f°.

57. Phillipi Ulstadii cœlum philosophorum. impressum, f°.

58. Inventa quædam geometrica. papyro, f°.

My owne hand, of Richard Chancellor and Thomas Topely.

59. Dumbyltoni summa. pergameno, f°.

60. Beda de gestis Anglorum. pergameno, 4°.

61. Euclidis geometrica.—Rogerii Bachonis perspectiva.—Aristotilis problemata.—Campani theoricæ planetarum. pergameno, 4°.

62. Volumina duo magna, *Hebraicè*, de astrologicis judiciis.—Alchimia Salomonis. papyro, f°. 2 vol.

63. Roberti Groshed, Lincolniensis episcopi, dicta; quorum initium est, "Spiritus Sanctus per os Salomonis," &c.—Ejusdem tractatus de cessatione legalium. — Ejusdem tractatus de oculo morali, una cum aliis variis. pergameno, f°.

64. Isaac Judæi logica, cum aliis variis consimilis argumenti, *Hebraicè*. papyro, 4°.

65. Alhazen perspectiva, &c. pergameno, 4°.

John Davis' spoyle.

66. Ramundi Lullii testamentum.—Ejusdem cantilena.—Ejusdem codicillus, sive vade mecum.—Ejusdem anima transmutatoria.—Annotationes super testamentum Ramundi.—Lapidarius Raymundi.—Quæstiones de Paulina Ramundi.—Quæstiones de Olympiade Ramundi. — Declaratio tabularum figuræ 5. Ramundi.—Repertorium Raymundi.—Tractatus de consideratione lapidis. — Philosophia cujusdam Ramundistæ. — Joh. Dastini chimici somnium, seu visiones, *Anglicè*.—Ramundi Lullii distinctio tertia.—Anima artis, juxta exemplar in Anglia repertum.—Apocalypsis spiritus secreti.—Ars conversionis Mercurii et Saturni in aurum et argentum, seu de aquis Theuthidis.—Aristotelis lumen luminum.—Raimundi Lullii quæstionarius arboris philosophalis.—Quæstionarius figuræ quad-

rangularis.—Quæstionarius figuræ 5.—Tertia distinctio juxta aliud exemplar.—Aphorismi.—Accurtatio.—Practica secreti occulti.—Opus magnum, sive opus regale.—Considerationes operis minoris.—Cantilena *Catalonicè*, cum commento.—Ars brevis, &c. papyro, f°.

67. Ramundi Lulli speculum alchimiæ.—Ejusdem liber de quinta essentia.—Ejusdem lapidarius, scilicet de gemmis.—Joh. Dastini liber de compositione lapidis.—Ejusdem donum Dei.—Liber radicum.—Liber administrationum.—Ejusdem Dastini speculum philosophorum.—Rasis de duodecim aquis, &c. papyro, f°.

68. Aneti filii Abraham practica medica.—Scarsati practica medicinalis, una cum aliis. pergameno, 4°.

69. Eathelredi Abbatis Rievallis de vita Edowardi regis Anglorum et Confessoris.* pergameno, 4°.

70. Roberti episcopi Lincolniensis tractatus in lingua Romana, hoc est, *veteri rithmo Gallico*, de principio creationis mundi, de medio et fine, &c. pergameno, 4°.

71. Wilhelmi de Northfeilde expositio super librum de differentia spiritus et animæ.—Ejusdem expositio super diversa opuscula Aristolelis phisicorum.† pergameno, f°.

72. Magistri Franconis regulæ musicales, cum additionibus aliorum musicorum, collectæ a Roberto de Handlo.—Rogerii Bachonis perspectiva, una cum aliis geometricis et astrologicis. pergameno, f°.

73. Gualtheri Burlei notabilia super Porphyrii prædicabilia, et Aristotelis prædicamenta, una cum aliarum notationum libellis. papyro, 4°.

74. Boetii Musica.—Hermannus Contractus de compositione astrolabii, et de ejus utilitatibus. pergameno, 4°

75. Chronica de imperatoribus seu compendium historiarum in prima monarchia Babiloniorum, in annum Christi 1266.—

---

* Now MS. Harl. 200, "Joannes Dee, 1575."

† Now C. C. C. Oxon. No. 235.

Joh. de Bononia summa pontificum Romanorum et imperatorum in annum Christi 1313. — Alexandri Magni ortus et res gestæ. pergameno, 4°.

76. Wilhelmi Wodford, ordinis Minorum, opusculum quæstionum quarundam, contra dialogum Joh. Wycklyf a Thoma Cantuariensi archiepiscopo condemnatum.—Thomas Palmere tractatus de imaginibus, cum aliis variis. papyro, 4°.

77. Collectanea quædam chimica Siberti Rhodii. papyro, f°.

78. Roberti Holcot quæstiones super quatuor libros Lombardi sententiarum.—Ejusdem quæstiones de astronomia. pergameno, 4°.

79. Arnaldi de Villa Nova liber de alchimia, cujus initium est, "Scito, fili, quod in hoc libro," una cum aliis ejusdem opusculis. papyro, 4°.

80. Ethici philosophi cosmographia, per D. Hieronymum Stredonem Lat. conversa. pergameno, f°.

81. Rogerii Bachonis epistolæ tres, sive scripta tria ad Joh. Parisiensem, in quibus latet sapientia mundi.—Kalid rex ad Morienum.—Gebri et Avicennæ chimica. papyro, 4°.

82. Euclidis elementorum geometricorum libri decem. — Ejusdem perspectiva, &c. Lat. papyro, 4°.

83. Alhazeni perspectiva, libri septem, Lat. pergameno, f°.

84. De fabrica speculi ustorii fragmentum.—Urso de effectibus qualitatum primarum.—Liber vaccæ.—Alberti dona.—Thomas Aquinas de essentiis rerum. pergameno, 4°.

85. Ricardi Hampole liber, qui dicitur Incendium Amoris, *Anglicè*. pergameno, f°.

86. Alhazeni perspectiva, Lat.—Item Alfraganus, &c. Lat. pergameno, f°.

87. Albumazar de judiciis astrologicis. pergameno, f°.

88. Jacobi Fabri Stapulensis conclusiones phisicæ, &c. ex Aristotele excerptæ. papyro, f°.

89. Joh. Eschuidi summa Anglicana, seu medicinalis. pergameno, f°.

90. Bartholomæus Anglicus de proprietatibus rerum.
pergameno, f. grandiori.

91. Jordani Nemorarii arithmetica cum commento. — Algorithmus in integris Joh. de Sacrobosco. — Algorithmus in minutiis, Joh. de Lineriis.—Campani theorica planetarum.—Nicholai Oresmi tractatus de proportionibus proportionum.* — Jordani tractatus de commensuratione cœlestium. — Gervasii algorithmus proportionum.—Demonstrationes conclusionum astrolabii.—Tractatus de torqueto et ejus usu. — Tabulæ Alfonsi regis Castellæ.—Canones tabularum Alfonsi per Joh. de Saxonia.—Joh. de Lineriis canones tabularum primi mobilis.—Jacob Alkindus de impressio[n]ibus aeris.—Rogerii Bachonis de utilitate arithmeticæ. — Campani compostus ecclesiasticus.—Jordani algorithmus demonstratus.
pergameno, fº.

92. Helinandi Monachi Cistercien. chronicorum mundi libri xxx. hoc est, pars prima. pergameno, fº.

93. Francisci Catanei Diacetii paraphrasis in Aristotelem de cœlo, &c. pergameno, fº.

94. Isidori Hispalensis liber de natura rerum, cum glosulis.—Prisciani institutio.—Bedæ versus de die judicii.
pergameno, 4º.

95. Tractatus de figuris stellarum in octava sphæra. — Gebri libri novem de astronomia.—Almagesti libri sex abbreviati. —Jordani libri de triangulis.—Plures conclusiones Almagisti abbreviati.—Archimedis liber de curvis superficiebus.—Tractatus Albeonis.—Tabula pro locis planetarum.—Tractatus Zaphei Arzachelis, &c. — Capitula libri Almagesti.—Compendium musices ex Boetio. — Euclidis elementa geometrica.—Gebri conclusiones de astronomia. — Theodosii sphærica.—Milei de figuris sphæricis et triangulis, libri tres. — Tabulæ planetarum de radicibus et motibus. — Machumeti Bagde-

---

* Extract from this article in MS. Bernard, 3467, where there are other extracts from MSS. in Dee's possession.

dini liber divisionum. — Tractatus de quinque corporibus regularibus. — Tractatus de speculis comburentibus.—Tabula domificandi, pro latitudine Oxoniens.—Tabulæ plurium latitudinum, secundum Bachecumbe.—Thebith tractatus de motu.—Tractatus de proportione circumferentiæ circuli, &c.—Tabulæ quatuor solis. pergameno, f°.

96. Rogeri Bachonis tractatus de virtutibus et actionibus stellarum. papyro, 4°.

97. Vitellionis perspectiva.* pergameno, f°.

98. Theodosii sphærica.—Euclidis data, Lat.—Archimides de quadratura circuli. pergameno, 4°.

99. Haly de judiciis astrorum. pergameno, f°.

100. Boetius de consolatione philosophiæ cum commento. — Scripta super plures libros geometriæ.—Jordanus de speculis. —Jordanus de ponderibus. — Archadii demonstrationes de quadratura circuli. — Tractatus Hermanni de astrolabio. — Liber de similibus arcubus.—Archimedes de figuris isoperimetris.—Archimedes de curvis superficiebus. pergameno, 4°.

101. Avicenna de prima philosophia, i. e. de causa causarum, vel metaphisica, Lat. pergameno, 4°.

102. Alhazeni perspectiva. pergameno, 4°

103. Ricardi de Posis summa epistolarum (quasi ars quædam notariatus) secundum consuetudinem Romanæ curiæ. pergameno, f°.

104. Arzachelis tabulæ astronomicæ. pergameno, 4°.

105. Chronicon Angliæ, *Anglicè*, manuscriptum. pergameno, f°.

106. Aristotelis commentum in astrologiam (fragmentum). pergameno, 4°

107. Alberti Magni minerarium. pergameno, 4°.

108. Haly de judiciis astrorum. — Liber novem judicum in astrologia.—Jafar de imbribus.—Messahala de nativitatibus.

---

* Now MS. Ashm. No. 424. From a MS. note it appears that, in 1564, the Fellows of Peterhouse, at Cambridge, presented this book to Dr. Dee, in exchange for various printed books which he gave to their library. Vid. MS. C.C.C. Oxon. No. 191.

—Aristotelis liber de judiciis universalibus.—Hani Benhannæ liber de geometria.—Guido Bonatus de astrologio.*
papyro, f°. magno.

109. Algorithmus integrorum cum commento.—Algorithmus fractorum cum commento.—Summa utriusque arithmeticæ Boetii.—Arithmetica compilata ex multis scientiis.—Liber de figuris numerorum.—Practica memorandi.—Tractatus de speculo combustorio secundum sectionem Mukesij.—Euclidis geometricorum libri 15. cum commento.—Jordanus de ponderibus cum commento.—Euclides de ponderibus cum commento.—Euclidis datorum liber cum commento.—Archimedes de curvis superficiebus cum commento.—Archimedes de quadratura circuli, cum commento.—Archimede[s] de figuris ysoperimetrorum.—Theodosii sphærica.—Rob. Lincoln[i]ensis episcopi, de luce, calore, et iride.—Vitellionis perspectivæ libri quatuor. pergameno, f°.

110. Rob. Lincoln[i]ensis episcopi constitutiones pro sua diocesi, videl. in decalogum, &c. pergameno, f°.

111. Perspectiva Algazet, forte Halazen. Lat. pergameno, 4°

112. Annales regulorum Cambricorum, a Cadowaladro ad Leolini tempora, *lingua Brytannica sive Cambrica.* papyro, 4°

113. Perquisita et alia quæ pertinebant ad Winchecumbe Abbatiam.† pergameno, 4°.

114. Boetii arithmetica. pergameno, 4°.

115. Quæstiones erudite disputatæ super librum meteororum Aristotelis. pergameno, 4°.

116. De Indorum et Persarum annis astronomicis.—Annotationes in Martianum Capellam. pergameno, 4°.

117. De potentiis animæ.—Auberti Remensis philosophia.—Oliveri philosophia.—Petrus Hispanus de morte et vita, et causis longitudinis et brevitatis vitæ.—Albertus de divinatione.

---

* Now MS. Savil. Oxon. No. 15.

† It does not appear from Tanner's *Notitia Monastica*, or from Sir Thomas Phillipps's Catalogue, that this MS. is now preserved.

De spiritu et inspiratione.—De signis aquarum, ventorum et tempestatum.—Ramundus Massiliensis de cursu planetarum. —Alexander Aphrodiseus ad imperatores Antoninum et Severum de fato. — Quæstiones de intellectu. — Quæstiones de anima.—Hermannus Secundus de essentiis.—Platonis Phædon, sive de anima.—Commentum super Platonis Timæum.—Platonis Menon. Lat. pergameno, f°.

118. De administratione principum liber. pergameno, 4°.

119. Isidori Hispalensis etymologiarum fragmentum magnum. pergameno, f°.

120. Tabulæ astronomicæ ad annos decem, cum canonibus.—Algorithmus demonstratus cum minutiis.—Alfraganus de annis.—Alcabicii astrologia.—Tabulæ de numeris proportionalibus.—Computus cum calendario. pergameno, 4°.

121. Polychronica. pergameno, f°.

122. Polychronicon. pergameno, f° minori.

123. Hystoriæ Britannicæ et Angliæ fragmentum, *Gallicè* conscriptum. pergameno, 4°.

124. Guido Bonatus de judiciis astrorum. pergameno, f°.

125. Passionale. pergameno, f°.

126. Astronomici libelli cujusdam fragmentum, cujus initium est, "A philosophis astronomiam sic definitam accepimus." pergameno, 4°.

127. Expositio quædam super Cantica Canticorum.—Ars fidei secundum Ambionensem.—Macrobius in somnium Scipionis. pergameno, f°.

The second tract is cut out, and to be answered for.

128. Matricula, sive catalogus bibliothecæ Cantuariensis. papyro, f°.

129. Author de causis cum demonstrationibus. pergameno, f°.

130. Alchimicus libellus, *Anglicè*, cujus initium est, "Take limale." papyro, 4°.

131. Libellus chimicus, *Latinè*.—Varii tractatus super capitulum Hermetis quod dicitur "Clavis Sapientiæ Majoris." pergameno, f°.

132. Sidrach philosophi liber, *Gallicè*. pergameno, 4°.

133. Kallendarium.—Quædam de computu ecclesiastico, *Latinè et Saxonicè*.—Alphabetum somniale.—Præces quædam piæ.* pergameno, 8°.

134. Lectiones cujusdam super Ecclesiasticen. pergameno, f°.

135. Commentarius bonus in definitiones quinti libri Euclidis.—Euclides totus ex Campani traditione.—Explicatio bona Archimedis de quadratura circuli. pergameno, 4.

136. Cicero de natura deorum.—Catonis liber ad Varronem.—Euclidis liber cum commento.—Preceptum canonum Ptolomæi.—Tractatus astrolabii duplicis cum practica.—Tabulæ astronomicæ.—Aristotelis epistola de rectitudine vitæ, ad Alexand.—Henrici Britton philosophia.—Oliveri Britton philosophia.—Philosophia Remensis et aliorum.—Liber de speculis, liber de visu, et quædam alia. pergameno, 4°.

137. Boetii arithmetica.—Ejusdem de trinitate libri.—Ejusdem de duobus in Christo naturis.—Ejusdem de hebdomadibus.—Rob. Grostesti, Lincolniensis episcopi, de arte algorismi communi.—Ejusdem alius tractatus magis in speciali.—Thebith super Almagistum Ptolomæi.—Theodosius de locis habitabilibus.—Theoria planetarum cum tabulis necessariis.—Commentum super Centiloquium Ptolomæi.—Ars cheiromantiæ, *in Gallico sermone*. — De interpretationibus somniorum. — De significationibus tonitruorum.—Physiognomia secundum Thomam Aquinatem.—De prognosticationibus tempestatum.—De pluribus necessariis ad casus inquirendos secundum algorismum.—Cheiromantia, Lat.† pergameno, 4°.

138. Astronomica, astrologica, et arithmetica.—Observationes quædam planetarum et fixarum, Petri de Sancto Audomaro et et Joh. de Lineriis. pergameno, 4°.

139. Tabulæ astronomicæ cum canonibus. pergameno, 8°.

---

* The MS. described by Wanley, p. 222, as MS. Cotton. Vitell. A. XVIIJ, now destroyed, is probably the one here mentioned. The Cotton. MS. Jul. A. VJ. also answers the brief description above given.

† Now in Trinity College, Dublin. See Dr. Bernard's Catalogue, No. 46.

140. Libellus de natura locorum. pergameno, 8°.

141. Ivonis Carnutensis varii tractatus ecclesiastici, et volumen epistolarum diversorum ad diversos, &c. pergameno, f°.

142. Boetii musica.—Expositio Simonis de Bredon super duos libros arithmeticæ Boetii. pergameno, 4°.

143. Calcidius in Platonis Timæum.* pergameno, 4° long.

144. Marii de elementis libri duo.—Liber qui dicitur Prenonphysicon.—Alardi Bathoniensis quæstiones naturales.—Physiognomia secundum tres authores, videlicet, Loxum, Aristotelem, et Palemonem.—Liber spermatis.—Soranus de re medica.—Constantini liber de herbis.—Dioscorides de virtutibus herbarum, Lat.—Oribasius de virtutibus herbarum, Lat.—Odonis Adunensis versus de virtutibus herbarum.—Isidori Hyspalensis etymologiarum libri.—Constantini Medici liber graduum.—Euphonis experimenta.—Adamarii experimenta.—Joh. Melancholici experimenta.—Experimenta Abbatis.—Experimenta Wiscardi.—Experimenta Picoti.—De urina mulieris.—Expositio quintæ incisionis epidemiarum Hippocratis.—Joh. Melancholici liber de substantia urinæ.—Palladius de agricultura.—Liber de simplici medicina. pergameno, f°.

145. Alberti Magni magia naturalis et vera.—Idiotæ liber, authore Cusano.—Contra Jacobellinos in Bohemia.—Antonii Barsizii cauteriaria, comedia, una cum aliis variis. papyro, f°.

146. Aristotelis physicorum libri octo.—Ejusdem de generatione et corruptione, lib. 2.—De cœlo et de mundo, libri 4.—Meteorum libri 4.—De vegetabilibus, &c.—De anima, libri tres.—De memoria et reminiscentia.—Ethicorum secundus et tertius.—De morte et vita, et alia ejusdem Aristotelis, Latinè. pergameno, 4°.

147. Serapionis de aptatione et repressione, seu servitor Serapionis. pergameno, f°.

---

* Now MS. Bib. Reg. Mus. Brit. 12 B. XXII, "Johannes Dee, 1557, 4 Maij, Londini."

148. Thomas de Aquino de veritate theologica, libri septem. pergameno, 4°.

149. Alberti magni tractatus de lapidibus.—Jacobus Alkindus de radiis. papyro, f°.

150. Historia Anglica cujusdam anonymi. papyro, 4°.

151. Euclidis optica, catoptrica, et geometria, Lat. pergameno, 4°.

152. Fragmentum theologicum quoddam in Ecclesiasticum. pergameno, f°.

153. Tractatus astrolabij.—De significatione rei occultæ.—De aeris dispositione.—Tabula pro almanack.—Ars notaria.—Aristotelis epistola de conservatione sanitatis.—Rogeri Herefordensis computus.—Compositio astrolabii.—Planisphærium.—Alfraganus.—Geber in Ptolomæi almagestum, una cum aliis. pergameno, 4°.

154. Apologia chemicæ artis, contra Cornelium Agrippum de vanitate scientiarum.—De oleis variis medicinalibus, una cum aliis multis. papyro, 4°.

155. Alcabicius.—Astronomia quædam judicialis.—Zahelis introductorium, cum judiciis sequentibus.—Mathematica Alexandri summi astrologi.—Jacob Alkindus de judiciis astrologicis.—Albumazar de revolutionibus annorum mundi.—Summæ excerptæ ex libro Albumazar, de revolutione nativitatum.—Albohali de nativitatibus.—Albumazar liber florum.—Almanack perpetuum Profacii Judæi.—Thomas Aquinas de angelis.* 4° pergameno.

156. Lamentationes Mathæoluli, carmine.† pergameno, 4°.

157. Hippocratis aphorismi.—Ejusdem prognostica.—Ejusdem liber de regimine acutorum.—Ejusdem liber epidemiarum.—Ejusdem astronomia de infirmitatibus.—Johannicii isogoge

---

* This MS. is now in the Ashmolean collection, No. 360.

† This is probably the copy now in MS. Cotton. Cleopatra, C. IX. I know of no other which answers the description.

in Galeni Tecknin.—Hyppocratis secreta.—Tractatus de compositione astrolabii.—Tractatus de practica astrolabii.—Tractatus de compositione novi quadratis.—Campani tractatus de motibus planetarum et de fabricatione equatorii instrumenti per quod certa loca planetarum inveniuntur.—Petri Perigrini tractatus de magnete.*—Jordani liber Planisphærii.—Euclidis liber de speculis.—Jordani tractatus de ponderibus.—Practica geometriæ. pergameno, 4o.

158. Rogerii Bachonis calendarium.—Tabula ad sciendum quis planetadominetur omni hora cujus libet diei.—Tabula multiplicationis.—Liber de naturis rerum abreviatus.—Marbodeus de sculpturis gemmarum.—Liber de lapidibus filiorum Israel.—Hippocratis signa in infirmo.—Unguentum alabastri.—De modo faciendi olei.—De aquis mundificativis oculorum faciei, et aliorum spiritualium membrorum.—De pilatoria.—Ut pili nascantur ubi volueris.—De conservatione vini.—Gregorii dialogorum liber primus et secundus.—Vita Sancti Nicholai.—Vita Sancti Ægidij. pergameno, 4o.

159. Computus ecclesiasticus.—Beda de calculatione.—Computus. pergameno, 4o.

160. Wilhelmi de Conchis philosophia.† pergameno, 4o.

161. Quæstiones super elenchos, et alia logicalia. papyro, 4o.

162. Quæstiones de apparentiis, seu fallaciis sophisticis, manuscriptæ. papyro.

163. Alberti de Saxonia tractatus proportionum, 4o impressus Rothomagi.—Jacobi Lupi tractatus de productionibus personarum in divinis, secundum mentem Joh. Scoti, 4o impressum.—Una cum aliis tractatibus variarum quæstionum,— papyro manuscript. 4o.

---

* Dee's own copy of the printed edition, with his MS. notes, is in the British Museum. "Johannes Dee, 1562."

† Now MS. Bib. S. Joh. Coll. Cantab. G. 3. "Johannes Dee, 1557, 4 Maii."

164. Henrici Beaumundi regimen sanitatis, cum aliis variis experimentis, tam *Anglicè* quam Latinè scriptis. pergameno, 4o

165. Avicenna de naturalibus.—Ejusdem de sufficientia.—Thomæ de Aquino tractatus de essentia.—Avendauth de quinque universalibus.—Alchindi philosophi de quinque essentiis, ex verbis Aristotelis abstractus liber.—Platonis Timæus.—Isaac de diffinitionibus, Lat.—Jacob de rationali in anima.—Alexandri Philosophi de intellectu et intelligibili liber, Lat.—Algacelis logica.—Alchindus de intellectu et intellecto.—Amaometh liber introductorius in artem logicam demonstrationis.—Averrhois de substantia orbis.—Alfarabius de intellectu et intellecto.—Liber planetarum cujusdam discipuli Ptolomæi.—Mercurius Trismegistus.—Secundus Philosophus de diffinitionibus.—Boetius de unitate.—Liber de differentia spiritus et animæ.—Liber metaphisicæ Avicennæ, qui non est completus.

166. De philosophia Salomonis.—Fulgentius episcopus ad Calcidium Grammaticum.—Experimenta quædam alchimica.—Cassiodorus de anima, una cum aliis theologicis. pergameno, 8o.

167. Boetii arithmetica.—Theorica planetarum et stellarum secundum Alfraganum.—Boetii musica.—Euclidis geometrica.—Propositiones planisphærii Ptolomæi cum additionibus.—Maslem Arabis.* pergameno, 4°.

168. Disputatio inter militem et clericum. pergameno, 4°.

169. Joh. Scoti quæstiones super secundo et tertio libro Aristotelis de anima.—Antonii Andreæ quæstiones in Aristotelis meteora. papyro, 4°.

170. Isidori Hispalensis liber differentiarum.—Cic. academicæ quæstiones.—Ejusdem natura deorum.—Ejusdem de divinatione.—Ejusdem de fato.—Ejusdem paradoxa.—Ejusdem Philippicæ orationes.—Libellus de bestiis, avibus, et arboribus.—

* Now MS. Lambeth, No. 67. Dee's autograph has been erased from the fly-leaf, but "1558, 30 Junii, Londini," remains in his handwriting.

Salustius de bello Catilinario et Jugurthino.—Vegetius de re militari, &c. pergameno, 4°.

171. Computus Ecclesiasticus. pergameno, 8°.

172. Solinus de mirabilibus mundi. pergameno, 4°.

173. Bona gesta Mariæ.—Maleus, &c. pergameno, 16°.

174. Sortilegia nugatoria. pergameno, 8°.

175. Sortilegia nugatoria. pergameno, 4°.

176. Joh. Sarisberiensis policraticum, sive de nugis curialium et vestigiis philosophorum, libri octo. pergameno, 4°.

177. Computus manualis, cum aliis sexaginta quinque tractatibus variorum autorum in medicinalibus, physicis, astronomicis, et aliis. pergameno, 8°.

178. Gebri summa alchimiæ. pergameno, 4°.

179. Hermetis cujusdam libellus de rebus universalibus. pergameno, 4°.

180. Imago mundi, cujus initium est, "Operatio divina." pergameno, 4°.

181. Thomæ Bravardini Anglici propositiones geometriæ. pergameno, 4°.

182. Macer de virtutibus herbarum. pergameno, 4°.

183. Libellus medicinæ et chirurgiæ, partim Latinè, partim *Anglicè*, partim etiam *Gallicè*. pergameno, 16°.

184. Ramundi Lulii practica chimica, *Anglicè*.[*] papyro, 4°.

185. Alchimica; videlicet tres tractatus alchimici, Volvi lapidem, &c.—De quinta essentia Mercurii.—Secretum secretorum Pleri philosophi. pergameno, 4°.

186. Roberti Lincolniensis episcopi, de luce, de iride, cum multis aliorum tractatis circiter 34. pergameno, 4°.

A thick booke with a labell.

187. Libri diversi astrologici, quorum primi initium est, "Postulata a Domino." pergameno, 4°.

---

[*] Now MS. Sloan. 2128.

188. Rogeri Bachonis, Morieni Romani, Joh. Viennensis, Alberti Magni, Hermetis, Rasis, Hortulani, chimica quædam. pergameno, 8°.

189. Speculum secretorum, cum aliis haud contemnendis chemicis fragmentis. pergameno, 4°.

190. Joh. de Sacrobosco sphæra.—Johannicii glossulæ, cum aliis tractatibus.—Rogeri Bachonis et Rob. Lincolniensis episcopi, &c. pergameno, 4°.

191. Libellus chimicus, cujus initium est, "Materia lapidis." papyro, 8°.

192. Jacobi Alkindi de pluviis, imbribus, ventis, et de mutatione aeris. papyro, f°.

193. Liber duodecim aquarum, &c.* pergameno, 4°.

194. Ægidii de Wallecers computus, de cometis, de crepusculis.—Tabulæ domorum et ascensionum.—Kallendarii errores.—Jo. de Pecham perspectiva communis.—30 Arabes, qui dicuntur Magistri probationum.—Tractatus minutiarum, una cum aliis. pergameno, 8°.

195. Abraham Judæi liber de judiciis nativitatum, cum aliis variis. papyro, 4°.

196. Albertus de mineralibus, cujus initium est, "De mixtione et coagulatione," &c.—Rogerii Bachonis epistola prima ad Joh. Parisiensem.—Summa aurea, una cum multorum aliorum tractatibus. pergameno, 4°.

In a black cover with clasps.

197. Ludus astronomicus. papyro, 8°.

198. Parisiensis liber, cujus initium est, "Augustinus de Civitate Dei," &c. papyro, 4°.

199. Pomum Ambræ.—Trotulæ de ornatu mulierum.—Ascarus Philosophus de signis mulierum.—De secretis mulierum, cum aliis experimentis.—Theophilus Monachus de coloribus.

---

* Now in Magdalen College, Oxford, No. 277.

—Eraclius de coloribus et artibus Roman.—Quædam experimenta medica, cum aliis superstitiosis.—Compositio et usus astrolabii, una cum aliis. pergameno, 8°.

[*In that part of the Catalogue describing the printed Books, under the title of "Chemici Libri, &c. Compacti," occur the following Manuscripts.*]

200. Ramundi Lulii ars generalis, cum quæstionibus ejusdem.—De medi[ci]na et astronomia ejusdem.—Speculum medicinæ. 4°.

201. Ramundi Lulii ars magna cum figuris.—Ejusdem ars generalis, cum quæstionibus.—Ejusdem introductorium sive canones artis generalis.—Ejusdem de principiis et medicinæ gradibus.—Ejusdem de regiminibus sanitatis et infirmitatis. f°.

A CATALOGUE OF SUCH OF DR. DEE'S MSS. AS ARE COME TO MY HANDS.

[BY ELIAS ASHMOLE.]*

1. Mysteriorum liber primus, 1581, et 1582.
   It begins 22 Dec. 1581, and ends 15 March 1582.
2. Mysteriorum liber secundus.
   The first leafe is utterly perished. It ends 21 March, 1582.
3. Mysteriorum liber tertius.
   It begins 28 April 1582, and ends 4 May, following.
4. Liber Mysteriorum quartus.
   It began 15 Nov. 1582, but the first leafe is lost. It ends 21 Nov. following.
5. Liber Mysteriorum quintus, 1583.
   It begins 23 March 1583, and ends 18 April following.
6. Quinti libri Mysteriorum appendix.
   It begins 20 April 1583, and ends 23 May following.

* From Ashmole's MSS. No. 1790, fol. 52^a.

Note that some other of his bookes were set forth by Dr. Casaubon 1659, and the first action (in them) begins 5 daies after the last action of the foresaid appendix, viz. 28 May 1583, which are these that follow.

7. Liber sexti Mysteriorum (et sancti) parallelus novalisque.
   It begins 28 May 1583, and ends 4 July following.
8. Liber Peregrinationis Primæ (sexti Mystici paradromus).
   It begins 21 Sept. 1583, and ends 13 March 1584.
9. Mensis Mysticus Sabbaticus, pars prima ejusdem.
   It begins 10 April 1584, and ends the 30 of that moneth.
10. Libri Mystici Apertorii Cracoviensis Sabbatici 1584.
    But in Dr. Dee's MS. (from which it was printed) it hath this title,
    Libri septimi Apertorii Cracoviensis, Mystici Sabbatici, pars tertia, A°. 1584.
    And beside hath this note, Liber quartus decimus.
    The first action in this booke begins 7 May 1584, and ends 22 May following.
11. Libri Septimi Apertorij Cracoviensis Mystici Sabbatici pars quarta.
    It begins 23 May 1584, and ends 12 July following.
12. Libri Cracoviensis Mysticus Apertorius.
    In the originall MS. it hath this marginall note, "Sive potius, pars quinta libri 7mi &c. Cracoviensis."
    The first action in this booke begins 12 July 1544, and ends 15 August following.
13. Mysteriorum Pragensium liber primus Cæsareusque.
    It begins 15 Aug. stilo novo, 1584. At the bottome of the first leafe in the MS. is written, Liber 19us.
    The last action in this booke is the 7th of Oct. 1584.
14. Mysteriorum Pragensium Confirmatio.
    The first action begins 14 Jan. 1585, and ends the 20 of March following.

15. Mysteriorum Pragensium Confirmatorum liber.
    This booke begins 20 Mar. 1585, and ends 6 June following.
16. Unica Actio; quæ Pacciæna vocatur. A°. 1585, Aug. 6.
17. Liber Resurectionis, to which the MS. adds, et 42 Mensium Fundamentum.
    It begins the 30 of April 1586.
    Actio prima et secunda ex septem: is also added in MS.
    The last action in this booke is 21 Jan. 1587.
18. Actio tertia. Mysteriorum divinorum memorabilia, ab actionis (ex septem) tertiæ, descriptæ exordio, cui dies 4° Aprilis, A°. 1587, dicata fuit.
    It begins 4 April 1587, and ends 23 May following.
    Thus far from the Printed Booke.

OTHER MANUSCRIPTS.

19. 48 Claves Angelicæ.
    This booke is writen in the Angelick language. Interlined with an English translation.
    Cracoviæ ab Aprilis 13 ad Julii 13 (diversis temporibus) receptæ, A°. 1584. At the bottome of the title page. Liber 18.
20. Liber Scientiæ, Auxilii et Victoriæ Terrestris.
    Maij 2, stilo novo, 1585 collectus ex præmissis in lib. 10, et aliis.
21. De Heptarchia Mystica Collectaneorum, Lib: primus.
22. Liber Enoch. I suppose Liber Logaeth and this are all one, but in the MS. I copied myne from (which I borrowed from Sir John Cotton) it hath this Title, Liber Mysteriorum Sextus et Sanctus, Liber 8.
23. A Booke of Supplications and Invocations.

INDEX TO THE DIARY.

Abbot (Mr.), 49.
Addenstall (John), 59.
Agar (Mr.), 54.
Alaski (Prince Albert), 28, 43, 46. Salutes Dr. Dee, 19. Comes to London, 20. Makes acquaintance with Dr. Dee, *ib.* Visits Dr. Dee twice, *ib.* Returns home, 21. Goes to Trebona and Warsaw, 22. Gives money to Dr. Dee, 23. Goes to Trebona and Cremona, *ib.* Goes to Trebona and Prague, 27.
Alles (Mr.), 11.
Alred (Richard), 48, 52.
Anderson (Lord), 40.
Anderson (Margaret), birth, 2.
Anthony (Mr.), 63.
Arnold (Edmund), 60, 61.
Arnold (Richard), 62.
Arundell (Mr.), birth, 1.
Ashley (Mr.), visits Dr. Dee, 42. Returns home, 43.
Ashley (Mrs.), 49. Visits Dr. Dee, 42. Returns home, 43.
Ashmole (Elias), 38.
Ashton (James), 55, 64.
Ask (John), 2, 48.
Aspland (William), 38.
Aubrey (Dr.), 15, 39, 49. Death, 52.
Aubrey (John), 32, 52.
Aubrey (Mrs.), 6.

Bacon (Mr.), 16.
Baguely (Nicholas), 55.
Bagwell (Nicholas), 54.
Baily (Francis), 4.
Baldwyn (Richard), 52.
Banister (Mrs.), 46.
Banks (Mr.), 54.
Barber (Robert), 58.
Bardman (Isabelle), 56.
Barlow (Mr.), 60.
Barnes (Mr.), conference with Dr. Dee respecting the North-West passage, 19.
Barret (Mr.), 49, 60.
Barret (Mrs.), 49.
Barwick (Nurse) 34, 35, 36.
Basset (John), 24, 28, 58. Tutor to Dr. Dee's children, 23. Quarrel with Thomas Kelly, 24.
Baxter (Mr.), 61.
Bayly (Dr.), 5.
Baynton (Mr.), 52.
Beale (Mr.), 18, 38, 46.
Beale (Mrs.), 46, 53.
Beck (William), 47.
Bedell (Mr.) 38.
Bedford (The Earl of), visits Dr. Dee, 2.

Bele, *v.* Beale.
Benet (Mrs.), 12.
Berran (Mr.), 54.
Besbich (Thomas), 3.
Beston (Mrs.), 56.
Bettgran (Mr.), 18.
Biberstein (Lord), makes acquaintance with Dr. Dee, 23. Goes to Trebona, 24.
Bigs (Mr.), 14.
Billings (Thomas), 64.
Billingsley (Henry), 29.
Birch (George), 61, 64.
Birch (Robert), 62.
Blayney (John), 52.
Blunt (Sir Charles), 45.
Blunt (Francis), 44, 45.
Blunt (Sir Michael), 44.
Bodin (John), 10.
Boordman (Elizabeth), 58.
Booth (Sir George), 58, 63.
Booth (Lady), 58.
Bradley (Captain), 59.
Bradshaw (Mr.), 57, 58, 60.
Bragden (Edward), 15.
Brandeburgh (Marquis of), 47.
Brayce (Mrs.), 34.
Brogreton (Mr.), 55.
Broke (George), 52, 60, 61.
Bromley (Mr.), 13.
Browne (John), 2, 11, 58.
Brunswick (the Duke of), 22.
Brydock (Ed.), 61.
Buckhurst (Lord), 51.
Bull (Mr.), 50.
Bullock (Mr.), 5.
Burch (Mr.), 60.
Burghley (Lord), 17, 35, 37, 39, 40, 41, 50. Consultation with Dr. Dee, 9. Sends Dr. Dee some venison, 10. Dr. Dee dedicates his work on the calendar to him, 19. Illness, 42.
Burrough (William), 21.
Burton (Mr.), 7.
Byron (John), 55.
Byron (Sir John), 55. Dispute with Manchester College, 56.

Cæsar (Dr.), 60.
Camaiere (Cornelio), 46, 47.
Camden (William), 40.
Candish (Richard), 6, 34, 36, 37. Visits Dr. Dee, 33. Dr. Dee gives him a copy of Paracelsus, 35.
Candish (Thomas), visits Dr. Dee, 34
Canterbury (Archbishop of), 15, 34, 35, 36, 37, 40, 42, 48, 49, 50, 51, 60, 61.
Carolius, 42.
Carpe (John), 29, 30. Goes to Prague, 24. Makes furnaces, *ib.* Comes to Trebona, 26. Goes to Prague, 27.
Carter (Oliver), 40, 53, 57, 59, 62, 64.
Cary (Sir George), 33, 34.
Cater (Mr.), visits Dr. Dee, 8.
Cave (Mr.), 52.
Cecil (Sir Robert), 40, 49, 55.
Cecil (Sir Thomas), 40.
Chaloner (Sir Thomas), 44.
Charles (Robert), 41, 44, 46, 52, 60, 61.
Chester (Bishop of), 62.
Chetham (Edmund), 64.
Childe (Mr.), 45, 50.
Childe (Mrs.), 47.
Cholmeley (John), 41, 58, 59, 60.
Chritzin (Captain), 27.
Clement (Mr.), 17.
Clerkson (Mr.), 14.
Clinton (Lord), 7.

Cobham (Lady), 33, 34, 41.
Cobham (Lord), 40, 41.
Coke, *v.* Cooke.
Cole (Ellen), 12, 13.
Collens (Thomas), 12, 38.
Colman (Mr.), 47.
Constable (Mary), wages paid, 8.
Cooke (Bridget), birth, 2.
Cooke (John), Sir Humphrey Gilbert and Dr. Dee dines with him, 8.
Cooke (Roger), 63, 64. The secret of the elixir revealed to him by Dr. Dee, 7. His violent bearing towards Dr. Dee, 11. His quarrel with Dr. Dee, 12. His departure from Mortlake, 13.
Cooper (Edmund), 28.
Cooper (Jane), birth, 1.
Cosener (Mr.), 53.
Coverts (Mr.), 17.
Coweller (Mr.), 8.
Cowly (Anthony), 55. Unfriendly to Dr. Dee, 32.
Cracht, 24.
Cradocke (Dr.), 13.
Crane (Fr.), 2.
Crocker (John), 33, 57, 58, 60.
Crofts (Sir James), 11.
Crofts (Lady Catherine), 8, 11.
Crowne (Mr.), 53.
Cumber (Mr.), 36.
Cumberland (Countess of), 47, 53.
Cunstable (Mary), supernatural fire, 7.
Curtes (Mr.), 56.
Cutcheth (William), 59.

Dale (Roger), 45.
Dalton (Mr.), 34.
Damport (Humphrey), 60, 63.
Darant (Nurse), 8.
David (Griffith), 57.
Davis (Mr.), 63.
Davis (Mrs.), 53.
Davyes (Alise), 11.
Davys (John), Reconciled to Dr. Dee, 6. Abuses Mr. Emery, 7. Conference with Dr. Dee about the North-west passage, 18, 19. Goes to Chelsea and Devonshire, 19.
Day (Mr.), 51.
Dee (Anthony), 37.
Dee (Arnold), 52, 54, 60. bro
Dee (Arthur), 14, 34, 39, 42, 46, 64. Born, 4. Christened, *ib.* Illness, 7. Weaned, 8. His fall, 16. Wounded with a razor, 28. Accidentally hurt, 38. Sent to Westminster school, 40. Accidentally hurt at fencing, 60.
Dee (Aubrey), 55.
Dee (Catherine), 34, 39, 42, 46, 57, 63, 64. Born, 11. Baptised, *ib.* Sent home, 12. Her nurse paid, 13. Illness, 16. Accidentally hurt, 30.
Dee (Frances), 41, 43, 57. Born, 39.
Dee (Jane), *passim.*
Dee (Dr. John), *passim.* Situation of his house at Mortlake, 2. His chemical diary, 10. Dreams he is dead, 17. Goes abroad with his family, 21. Returns to England, 32. Installed warden of Manchester, 55.
Dee (Madinia), 33, 34, 38, 39, 48, 56.
Dee (Margaret), 56. Born, 53. Baptised, *ib.* Weaned, 55.
Dee (Mary), 25.
Dee (Michael), weaned, 21. Accidentally wounds his eye, 25. Ill with an ague, 27. Illness and death, 50.

Dee (Nicholas), 25.
Dee (Rowland), 20, 21, 64. Baptised, 18. Goes to nurse, 19. Falls into the Thames, 35.
Dee (Theodore), born, 26. Baptised, *ib.* Weaned, 31. Accident, 35. His eyes sore, 48. Illness, *ib.*
Denby (Elizabeth), 42.
Deny (Anne), born, 33.
Deny (Dr.), 10.
Derby (Countess of), 55, 59.
Derby (Earl of), 52, 53, 55, 56, 59.
Dickenson (R.), 60.
Digges (Thomas), Lends Dr. Dee some money, 43.
Diggs (William), 39.
Dionysiis (D. de), 17.
Dodding (Dr.), 39.
Drake (Sir Francis), 11.
Ducket (Lady), 34.
Ducket (Sir Lionel), 6, 20.
Duerend (Mr.), 31.
Dumbell (Mr.), 64.
Dunstan, Book of, 25.
Dutton (Laurence), 54.
Dyer (Mr.), 6, 19, 26, 27, 28, 29, 33. Visits Dr. Dee, 2. Ambassador to Denmark, 32. Reconciled to Dr. Dee, 38.
Dymmock (Mr.), 52.

Edmunds (Mr.), Makes acquaintance with him, 18.
Edward (Roger), 4, 38, 61.
Edwards (Edward), 54.
Egerton (Lord Francis), 35. Dr. Dee dines with him, 46. Gives Mrs. Dee twenty angels, 47. Godfather to Margaret Dee, 53.
Elizabeth (Queen), 34. Interview with Dr. Dee, 4. Goes to Richmond, 5. Interview with Dr. Dee, *ib.* Her disease, *ib.* Her dwarf, 8. Goes to Richmond, *ib.* Visits Dr. Dee at Mortlake, *ib.* Interview with Dr. Dee, 9. Removes from Richmond, 10. Goes to Whitehall, 13. Dines with Walsingham, 18. Calls on Dr. Dee, 19. Goes from Richmond to Greenwich, 20. Dr. Dee kisses her hand, *ib.* Goes from Greenwich to Sion, 21. Makes Dr. Dee a present of forty angels, *ib.* Interview with Dr. Dee on his return to England, 32. Favorably disposed towards Dr. Dee, 35. At Richmond, 36. Her kindness to Dr. Dee, *ib.* Discourse with, and liberality to Dr. Dee, 37. Her continued kindness to Dr. Dee, 39. Sends a commission to Dr. Dee's house at Mortlake, 42. Gives him a hundred marks, *ib.* Receives Dr. Dee's acknowledgements, 43. Interviews with Dr. Dee and his family, 49. Receives a petition from Mrs. Dee, 51. Appoints Dr. Dee warden of Manchester, 52. Receives Dr. Dee's Acknowledgements for being appointed to the wardenship of Manchester through the Countess of Warwick, 53.
Ellet (Oliver), 61.
Elmeston (John), studies dialling under Dr. Dee, 6.
Embden (Mr.), 32.
Emery (William), 33, 44, 54, 59. His birth, 2. His dishonesty, 6.

Essex (the Countess of), 53.
Eton (Mr.), 15.
Euclid, 29.
Evans (John), 1.

Faber (Martin), 17.
Felde (Elizabeth), 50, 51, 53, 54.
Fennar (William), birth, 1.
Ferdinand (Mr.), 40.
Fisher (Mr.), 33.
Fitton (Sir Edward), 58.
Fletcher (John), 60.
Fletcher (Walter), 61.
Fletewood (Sergeant), 44.
Flower (Mr.), visits Dr. Dee, 5.
Fosker (Mr.), visits Dr. Dee, 8.
Fowler (William), 34.
Frank (Anne), possessed by a spirit, 35. Anointed by Dr. Dee, *ib.* Attempts suicide, *ib.* Commits suicide, 36.
Franken (Christian), recants his work against Christ, 23. His work against Christ exhibited by Dr. Dee before the Archbishop of Canterbury, 42.
Franklin (Mrs.), 16.
Fromonds (Elizabeth), visits Dr. Dee, 4.
Fromonds (Jane), birth, 1. Marries Dr. Dee, 4. Goes to Richmond, 5.
Fromonds (Mr.), visited by Dr. Dee, 4. Death, 6.
Fromonds (Nicholas), 32, 33, 39, 40.
Fuller (Mr.), 52.

Gaele (Jane), 5, 8. Supernatural fire in her chamber, 7.
Gardner (Robert), 16. Enters the service of Dr. Dee, 13. His philosophical secret, 15.
Garland (Edward), visits Dr. Dee at Trebona, 22.
Garland (Henry), 30.
Garland (Francis), 22, 23, 24, 26, 28, 29, 31, 33, 35, 44, 48, 51.
Garland (Robert), 26.
Garret (Nurse), 12, 14, 15, 16.
Gele, *v.* Gaele.
Geoffry of Monmouth, 4.
George (Sir Thomas), 42.
Gerard (John), *the celebrated herbalist*, 16, 50.
Gerard (Mr.), 63.
Gerard (Mr.), 55.
Giffard (Dr.), 40.
Gilbert (Adrian), 7, 33. Is reconciled to Dr. Dee, 6. Conference with Dr. Dee about the North West voyage, 18, 19. Goes to Chelsea, 19. Goes to Brentford and Devonshire, 20. Transactions with Dr. Dee, 32.
Gilbert (Sir Humphry), 4. Dr. Dee's dealing with him for his grant of discovery, 8. Grants Dr. Dee's request, *ib.*
Gilbert (Sir John), 8.
Glotz (Hans of), 31.
Glotz (John of), 31, 32.
Godolphin (G.), 10.
Golding (Arthur), 60.
Goodyer (Thomas), 53, 55, 61.
Goodwyn (Mary), 56.
Goose (Winifred), 32, 43. Birth, 2. "Evilly tempted," 40.
Gore (F.), 25.
Grant (Mr.), 40.
Gray (Mr.), his attack on professors of alchemy, 47.
Grey (Lord), 18.

Griffith (Thomas), 27, 37, 57.
Gubbens (Mr.), 46.
Gwyn (John), 57.

Hackluyt (Mr.), 4, 34.
Halifax, 56.
Haller (John Leonard), 11. Visits Dr. Dee, 17 (*bis*). Goes to Scotland, 18.
Halton (John), 21.
Hammond (John), 28, 31.
Hankinson (Thomas), 22. Comes to Mortlake, 34.
Hanward (John), 32.
Harding (Mr.), 49.
Hardy (John), 61.
Harmer (Mr.), 63.
Harper (Mr.), 32.
Harriot (Thomas), 41.
Harrughby (Mr.), 61.
Hart (Mr.), *English Minister at Stade*, visits Dr. Dee, 31.
Harward (Thomas), 49.
Hatton (Sir Christopher), 5. Audience with Dr. Dee, 4. Knighted, *ib.*
Hatton (Randal), 14.
Haut (Nicholas du), 22.
Hawghton (Mr.) 55.
Hawkins (Mr.), 11, 45.
Haylok (Mr.), 12.
Haywood (Sir Rowland), 4.
Hazelwood (Catharine), 52.
Hazelwood (Marmion), 51, 52.
Hazelwood (William), birth, 31.
Hearne (Thomas), 19, 37.
Hendor (Captain), makes acquaintance with Dr. Dee, 49.
Henedge (Sir Thomas), 51.
Henrick (Mr.), 12, 13.
Herbert (John), 6, 17, 18, 36, 38, 45, 46, 52, 53.
Herbert (Mary), 14.
Herbert (Mrs.), 14, 42.
Herbert (William), 10, 13, 14, 64. His annotations on Dr. Dee's *Monas Hieroglyphica*, 3.
Heriot (Mr.), 41, 48.
Hertford (the Countess of), birth, 4. Her gift to Frances Dee, 57.
Hesketh (Richard), 12.
Hess (Dr. Andrew), 12.
Hesse (the Landgrave of), 31,
Hetherley (William), 53.
Heton (Matthew), 57, 60.
Heydon (Mr.), birth 1.
Hickman (Ambrose), 39.
Hickman (Bartholomew), 5, 13, 37, 38, 39, 41, 44, 45, 46, 48, 50, 51, 52, 53, 55, 57, 58, 59, 60, 61, 62, 64. His birth, 1. His papers destroyed by Dr. Dee, 63.
Hickman (Jane), 38, 50.
Hickman (Richard), 5.
Hickman (William), 48.
Hill (Auditor), 41.
Hilton (Edmund), 24, 27, 29, 30, 31, 32, 34, 35, 54.
Hilton (John), 3.
Hilton (Robert), 6, 13, 21.
Hinde (Mr.), 11.
Hipwell (Mr.), 52.
Hitchcock (Mr.), 5.
Hodges (Owen), 64.
Holcroft (Mr.), 64.
Holden (Ralph), 55, 56, 60.
Holland (Adam), 63, 64.
Holland (Miles), 46, 47.
Holland (Richard), 62.

Hollinshed (Ralph), 62.
Holtens (Mr.), 17.
Homes (Mr.), 46.
Hone (Dr.), 54.
Hook (Thomas), 21.
Hooper (Walter), 3.
Hopwood (Edward), 57, 59.
Hudson (Thomas), 11, 34, 38. Birth, 2. Conference about the North-West passage, 19.
Hulme (Mr.), 58.
Huyck (Dr.), 2.
Hynde (Edward), 3, 14.

Ingram (Mr.), 17.
Ive (Mr.), 14.

Jack (Thomas), 32, 33, 34.
Jackesbite (Robin), 16.
Jones (Morgan), 52.
Jones (Thomas), 7, 36, 37, 56.
Jones (Sir Thomas), 38.
Jonson (Mr.), 51.
Julius (Dr.), 60.

Kay (Roger), 56, 59.
Kelly (Edward), 32, 33, 48, 50, 51, 52, 53. Birth, 1. His sister, *ib.* An apothecary in Worcester, *ib.* Goes to Blakley, 17. Goes to London, 20. Goes abroad, 21. Dr. Dee is sent to him, *ib.* Stops three weeks at Prague, *ib.* Makes gold, 22. Goes to Prague and Trebona, *ib.* Quarrel and reconciliation with Dr. Dee, 23. Goes to Prague, 24. To Trebona, *ib.* Dispute with Dr. Dee, *ib.* Accident with his spirit-lamp, 25. Invites Dr. Dee to his house, *ib.* Goes to Crumlow, *ib.* Distils sericon, 26. Informs Dr. Dee of treacherous friends, *ib.* Reveals a great secret to Dr. Dee, 27. Falls ill with an ague, *ib.* Goes to Prague, 29. Returns thence, *ib.* Dr. Dee gives his glass to him, *ib.* Gives Dr. Dee's glass to Lord Rosenberg, 30. His bad conduct to Dr. Dee, 34. His work on alchemy, 35. Dreamt of by Dr. Dee, 44. Set at liberty by the emperor, 46, 47. His death, 54.
Kelly (Lydia), 21, 28. Birth, 2. Goes abroad, 21. Gives birth to a still-born child, 26. Is written to by Dr. Dee in a friendly manner, 27. Goes to Punchartz, 29. Gives birth to twins still-born, 30. Goes to England, 31.
Kelly (Thomas), 25, 32, 33, 34, 44, 50. Birth, 2. Marriage, 23. Goes to Prague, 24.
Kemp (Randall), 41, 62.
Kenion (George), 49, 61.
Kent (Countess of), 51. Visits Dr. Dee, 47.
Key (Richard), 57.
Khanradt (Dr. Kenrich), 31.
Killegrew (Sir John), 17.
King (Mr.), 12.
Knaresborough (Bartholomew), 16.
Knaresborough (Thomas), 45.
Kooke (Roger), *v.* Cooke.
Kyffin (Morrice), 10, 15, 48.
Kylmer (George), makes acquaintance with Dr. Dee, 13.
Kyrton (Elizabeth), 11, 46.

Laen (Van der), 47, 48.
Lagney (Sir Richard), 33.
Laiesley (Mr.), 42.
Laigham (Bishop of), 42. His quarrel with Dr. Dee, 43.
Langley (Mr.), 63.
Larder (Mr.), 11.
Laward (Mr.) 44, 51.
Laward (Thomas), 51, 52.
Lawrence (John), 48, 59, 61.
Lee (Mr.), *schoolmaster at Mortlake*, ~~18~~, 33, 34 35. Makes acquaintance with Dr. Dee, 18.
Lee (Mrs.), 46, 16
Legg (Dorothy), 47.
Legh (Charles), 55, 57, 62, 64.
Legh (Richard), 64.
Legh (Robert), 62.
Legh (Sir Urien), 58.
Leicester (The Earl of), 20. Visits Dr. Dee, 2. Sends Dr. Dee abroad, 5. Intercedes with the Queen for Dr. Dee, 21.
Leon (Mr.), 56.
Lewknor (Mary), birth, 1.
Lewys (John), 5, 16, 17.
Lewys (Dr.), 6.
Lewys, the proctor, 36.
Lilly (John), 32.
Lincoln (Bishop of), 58.
Littlechild (John), 14.
Lloyd (Oliver), 21, 53.
Lock (Benjamin), 8, 17.
Lock (Mr.), 8, 54.
Lock (Zachariah), 8.
London (Bishop of), 9, 34.
Lording (Mr.), 47.
Losin (George), 31.
Lurensey (Mr.), 42.
Lydgatt (Nurse), 19, 21, 54.
Lyne (Ellen), 3. Death, 5.

Mains (Mr.), 30.
Mallett (Walter), 50.
Martyn (Richard), 47.
Maspely (Nurse), 12.
Mather (Dr.), *Bishop of Bristol*, 37.
Mathias (Zacharias), 30.
Maynard (Edward), 39.
Maynard (Henry), birth, 28. Death, 43.
Maynard (Robert), 37, 40, 43.
Maynard (William), birth, 21.
Memschit (James), 22.
Meulen (D. V.), birth, 1.
Middleton (Mr.), *Bishop of St. David's*, visits Dr. Dee, 18.
Mills (Mr.), 20.
Molyneux (Lady), 55.
Molyneux (Sir ——), 55.
Monteagle (Lord), 16.
Morgan (Mr.), 40.
Morley (Lord), 16.
Morryce (John), 57.
Moscovy (Emperor of), 22.
Mountjoy (Lord), 45.
Mownson (Elizabeth), birth, 2.
Mownson (Thomas), 39. His sister, 2. Birth, *ib.*
Multon (Daniel van der), visits Dr. Dee, 31.
Murphyn (Vincent), slanders Dr. Dee, 3 (*bis*). His law-suit against Dr. Dee, 9. Loses his cause, 10. Judgment given against him, *ib.* Released, *ib.*
Myniver (Dr.), 16.

Nant (Lieutenant), 44.

Nettlebronner (Conrad), 35.
Nevell (Mary), 40, 53, 61. Birth, 1.
Newbury (Mr.) 17.
Newsam (Bartholomew), lends money to Dr. Dee, 3.
Newton (Mr.), 62.
Nichols (Francis), 44, 47, 49, 57, 61, 62, 63. Dispute between him and Dr. Dee, 48.
Nichols (Mary), 62, 63.
Nichols (William), 63.
Nicholson (William), 55, 61.
Nores (Mr.), 47.
North (Mr.), comes from Poland, 19. Brings salutations to Dr. Dee and Queen Elizabeth, *ib.*
Norton (John), 54.
Nutthall (Francis), 56.

Oliver (Thomas), makes acquaintance with Dr. Dee, 39.
Osborn (Mr.), 17.
Osmond (the Earl of), 17.
Ottomeen (Mr.), makes acquaintance with Dr. Dee, 18.
Owen, (Mr.), 14.

Packington (Mr.), 11.
Paget (Mr.), 55.
Palmer (Matthew), 57, 58, 59, 60.
Parpoynt, *v.* Perpoynt.
Parry (Mrs. Blanche), 6.
Partrich (Mr.), 52.
Peckham (Sir George) 17. Conference with Dr. Dee, 16.
Peiser (Dr. Michael), visits Dr. Dee, 47.
Peregrinus (David), 26.
Peregrinus (Peter), 26.
Perkins (Mr.), 31.
Perpoynt (Magdalen), 46, 49.
Perpoynt (Mark), 44, 46. His house purchased by Dr. Dee, 45.
Perrot (Sir John), executed, 40.
Pezelia (Dr.), 57.
Phillips (Mr.), 16.
Plan (Mrs.), 46.
Plat (Mr.), 17.
Pole (William), 16.
Ponsoys, or Pontoys (John), 41, 46, 47, 59, 61. Birth, 2.
Powell (Mr.), *the younger*, makes acquaintance with Dr. Dee, 18.
Powell (Anne), 52.
Prise (Harry), 47. His dreams, 10.
Prychard (Mr.), 36.
Pucci (Francis), 23. His dealings with Edward Kelly, 26, 27.

Radford (Mr.), 19.
Randolph II., 29.
Ratclyf (John), 59, 60, 63.
Raleigh (Walter), *afterwards knighted*, 20. Letter to Dr. Dee, 21. Dr. Dee dines with him, 54.
Raynolds (Mr.), 4.
Redhed (Mrs.), 46.
Redishmer, 62.
Reimer (Joachim), 30.
Reinhold (Dr. Victor), 21, 22, 27.
Revel (Mary), 47.
Richardson (Thomas), 44, 47, 48, 49, 50.
Ripley (The Canon), 26.
Rogers (Daniel), 4.
Rogers (William), commits suicide, 3.
Rolls (Edward), 29.

Rosenbergh (Lady), 29.

Rosenbergh (Lord), 22, 23, 24, 29. Gives Dr. Dee's glass to the emperor, 30.

Rowland (Arthur), 56, 62.

Rowland (Nurse), 20 (*bis*).

Rowlaschy, 25.

Rowley (Edward), 28, 29, 51.

Russell (Lady), 48. Robbed of her jewels, 39.

Russell (Lord) 20.

Russell (Margaret), *Countess of Cumberland.* Birth, 1.

Ryve (Antony), 60.

Sagiensis (Radolphus), *a chemist*, 30.

Sankinson (Thomas), 58.

Saunders (Mr.), 39.

Saville (Henry), 56. Makes acquaintance with Dr. Dee, 18. Visits Dr. Dee, 55.

Sawl (Barnabas), 14, 16. Troubled with a spirit, 13. Speaks ill of Dr. Dee, 15.

Sawl (Edward), 14.

Saxton (Christopher), 55. Surveys Manchester, 56.

Schwiczenbagh (The Earl of), 30.

Scotland (The Bishop of), 37.

Selbury (Mr.), 2.

Shallcross (James), 58, 60.

Sharp (Thomas), 48, 50.

Sherington (Mr.), 55.

Sidney (Sir Philip), 20. Visits Dr. Dee, 2.

Simkinson (Thomas), 30.

Simon (Alexander), visits Dr. Dee, 3.

Simons (Phillip), 16.

Skullthorp (Mr.), 14.

Skydmor (Lady), 51.

Skydmor (Mary), 11.

Skydmor (Mr.), 7.

Smyth (Gawayne), 32, 35.

Smyth (Hugh), 11.

Smyth (John), 39.

Smyth (Mr.), 61.

Smith (Thomas), 40.

Sombius, 42.

Southwell (Thomas), 32. Visits Dr. Dee at Trebona, 28. Tries to reconcile Dr. Dee and Kelly, *ib.* Possesses a lump of the philosopher's stone, *ib.*

Spenser (John), visits Dr. Dee, 33.

Stafford (Mrs.), arrests Dr. Dee, 16.

Stale (Mr.), 28.

Standysh (Mr.), 58.

Stanley (Sir William), 31.

Statfeldt (John), 53.

Statfeldt (Timothy), 53.

Sted (Charles), 17, 54, 61.

Stephen (Robert), 57.

Steward (Simeon), birth, 2.

Stockden (John), 34, 45, 46, 49.

Stockdeñ (Mrs.), 36, 50.

Stoner (Mr.), 8.

Stoner (Mr.), birth, 35.

Strange (Andrew), 38.

Stubble (Margery), 53.

Stubble (Nurse), 54, 56.

Stubley (John), 56.

Sussex (The Earl of), his quarrel with the Earl of Leicester, 12.

Suttley (Thomas), 10.

Swallow (Samuel), birth 2.

Swyft (Mr.), 28.

Talbot (Mr.), 15, 16.
Talsley (Robert), 58.
Tattin (Rolous), 31.
Tavistock (The Earl of), 16.
Taylor (Antony Ryve), 50.
Taylor (John), 59.
Taylor (Mr.), 5.
Taylor (Ralph), 59.
Thaneth (Robert), 40, 41, 44.
Theneth, *v.* Thaneth.
Thickpenny (Robert), 47.
Thomas (Robert), 50.
Thornton (Margery), 46, 47.
Thurp (Mr.), 58.
Thynne (Mr.), 61.
Tomasin (Mrs.), the Queen's dwarf, 8.
Tomson (Mr.), 45.
Townson (Mr.), conference with Dr. Dee concerning the North-west passage, 19.
Traherne (Morgan), 48, 53.
Traves (James), 56.
Treherne, *v.* Traherne.
Turnifer (Mr.), 5.
Twyne (Mrs.), 46.
Tyldesley (Mr.), 56.
Tyndale (Mrs.), 37, 38.

Walder (Mr.), 59.
Walkedine (Richard), 42, 54, 58, 60, 61.
Walker (William), 46.
Walkson (Richard), 60.
Walls (Mrs.), 52.
Walmesley (Mr. Sergeant), 14.
Walsingham (Sir Francis), 6, 31, 32. Conference with Dr. Dee, 4. Sends Dr. Dee abroad, 5. Conference with Dr. Dee about the North-west passage, 18 (*bis*). Queen Elizabeth dines with him, 18. Calls on Dr. Dee, 19. His death, 33.
Walsingham (Lady), 33. Calls on Dr. Dee, 19.
Ward (Richard), 52.
Warren (Mr.), 41, 52.
Warwick (Countess of), 40, 42, 43, 49, 53.
Waters (Henry), 12.
Webb (Robert), 38, 39, 41, 44, 46, 47, 49, 50.
Webbes (Adolphus), 40, 44, 48. Committed to prison, 47.
Webber (Thomas), 44.
Welder (Robert), 45, 46.
Welder (Mrs.), 38.
Welsham (Robert), 57.
Werall (Mr.), 59.
Western (Richard), 54.
White (Richard), 8, 49.
Whitlock (Edward), 28.
Wier (Mr.), 57.
Wilks (Sir Thomas), 48.
Willemots (Master), 52.
Williams (Mr.), 8.
Williamson (Thomas), 58, 62.
Willoughby (Lord), 51. Birth, 1. Dines with Dr. Dee, 47. Makes him a present, *ib.*
Withenstalls (Mr.), 62.
Witischindi (D.), 32.
Wodcote (Francis), 57.
Wolly (Sir John), 49, 51.
Wolly (Mr.), 42.
Wood (Robert), 48, 53.
Wortley (Mr.), 58, 63.
Wye (Thomas), 49.

Wykham (Mr.), 13.
Wyse (Harry), 40.

Xyd, 55.

Yardely (Mr.), 59.
Yong (Mr.), 17, 26, 29, 31, 32, 34. Conference with Dr. Dee about the North-West passage, 19.

Zacharias, the Book of, 25.
Zackinson (Mr.), visits Dr. Dee, 8.

FINIS.

LONDON: J. B. NICHOLS AND SON, PRINTERS, 25, PARLIAMENT-STREET.

CAMDEN SOCIETY.

FOR THE PUBLICATION OF

EARLY HISTORICAL AND LITERARY REMAINS.

At a General Meeting of the Camden Society held at the Freemasons' Tavern, Great Queen Street, Lincoln's Inn Fields, on Monday the 2nd May, 1842,

THOMAS AMYOT, Esq. F.R.S., Treas. S.A., Director,
IN THE CHAIR.

The Director having opened the business of the Meeting,

The Secretary read the Report of the Council agreed upon at their meeting of the 28th April last, whereupon it was

Resolved, That the said Report be received and printed, and that the Thanks of the Society be given to the Council for their services.

The Thanks of the Society were also voted to the Editors of the Society's publications; to the Right Honourable Thomas Grenville; to the Master and Fellows of St. Peter's College, Cambridge; to J. I. Blackburn, Esq. M.P.; to the Local Secretaries; and to Messrs. Nichols, for the assistance towards attaining the objects of the Society mentioned in the Report as having been given by them.

The Secretary then read the Report of the Auditors, agreed upon at their meeting of the 30th of April last, whereupon it was

Resolved, That the said Report be received and approved, and that the Thanks of the Society be given to the Auditors for their trouble.

Thanks were then voted to the Director, Treasurer, and Secretary for their services during the past year; and

The Meeting then proceeded to the election of Officers, when

The Right Hon. Lord FRANCIS EGERTON, M.P.

was elected President, and

THOMAS AMYOT, Esq. F.R.S. Treas. S.A.
The Right Hon. Lord BRAYBROOKE.
JOHN BRUCE, Esq. F.S.A.
JOHN PAYNE COLLIER, Esq. F.S.A.
CHARLES PURTON COOPER, Esq. Q.C. D.C.L. F.R.S. F.S.A.
T. CROFTON CROKER, Esq. F.S.A. M.R.I.A.
Sir HENRY ELLIS, K.H. F.R.S. Sec. S.A.
JAMES ORCHARD HALLIWELL, Esq. F.R.S., F.S.A.
The Rev. JOSEPH HUNTER, F.S.A.
Sir FREDERIC MADDEN, K.H., F.R.S., F.S.A.
JOHN HERMAN MERIVALE, Esq. F.S.A.
The Rev. LANCELOT SHARPE, M.A., F.S.A.
THOMAS STAPLETON, Esq. F.S.A.
WILLIAM JOHN THOMS, Esq. F.S.A. and
THOMAS WRIGHT, Esq. M.A., F.S.A.

were elected as the Council, and

JOHN YONGE AKERMAN, Esq. F.S.A.
CHARLES FREDERICK BARNWELL, Esq. F.R.S., F.S.A., and
PETER CUNNINGHAM, Esq.

were elected Auditors of the Society for the ensuing year.

Thanks were then voted to the Director, for his able conduct in the Chair.

ELECTION OF OFFICERS, 1842.

AT a Meeting of the COUNCIL of the Camden Society held at No. 25, Parliament Street, Westminster, on Thursday the 5th May, 1842,

THOMAS AMYOT, Esq. in the Chair;

The Council having proceeded to the Election of Officers,—

THOMAS AMYOT, Esq. was elected Director; JOHN BRUCE, Esq. Treasurer; and WILLIAM J. THOMS, Esq. Secretary, for the Year next ensuing.

REPORT OF THE COUNCIL.

DATED 1st MAY, 1842.

The Council elected on the 3rd May 1841 are pleased to be able to report that the affairs of the Society continue in a condition of unabated prosperity.

The number of 1200 Members, to which the Society is limited, has been maintained; and there continues to be a large number of Candidates for admission upon vacancies.

The investment standing in the names of the Trustees for the Society has been increased, since the last General Meeting, from the sum of £408 0*s.* 4*d.*, Three per Cent. consols, to £574 13*s.* 8*d.* This increase has arisen from the investment of sums received for Compositions; and the Council recommend that whatever sum may now be in hand on that account, should be added to the investment.

The Council have added the following gentlemen to the list of Local Secretaries:—

The Rev. Joseph Bosworth, LL.D. for Nottingham.

Richard Rees, Esq. F.S.A. for Cardiff, in the place of Captain W. H. Smyth, retired.

James Heywood Markland, Esq. F.R.S. F.S.A. for Bath, in the place of Rev. William L. Nichols, who has removed.

The Publications for the past year have been—

The Second Book of the Travels of Nicander Nucius, a Corcyræan Gentleman who came to England in the suite of an Ambassador from the Netherlands, sent by the Emperor Charles V. to the Court of Henry VIII.: translated from the Original Greek MS. formerly belonging to Archbishop Laud, and now preserved in the Bodleian Library. Edited by the Rev. John Antony Cramer, D.D. Principal of New Inn Hall, and Public Orator, Oxford.

The Latin Poetry of Walter Mapes, Archdeacon of Oxford at the beginning of the thirteenth century. Edited by Thomas Wright, Esq. M.A., F.S.A. and

Three inedited Early English Metrical Romances. Edited, from a MS. in the possession of J. I. Blackburn, Esq. M.P., by John Robson, Esq.

And—

The Private Diary of Dr. John Dee, from the MS. in the Ashmolean Library, together with a Catalogue of MSS. in his Library. Edited by James Orchard Halliwell, Esq. F.R.S., F.S.A.

is completed at the press, and will be ready for delivery to the Members by the end of the present month. The Council have followed the precedent of former years, in directing that there should be appended to the last-mentioned volume a list of the Members of the Society for the past year; and, if the General Meeting think proper, this Report and that of the Auditors may also be added.

The Council have much satisfaction in being able to state that the "Apology for the Lollards," a work attributed to Wickliffe, which has been so long delayed by reason of the many engagements of the Editor, the Rev. Jas. Henthorn Todd, D.D. is now on the eve of completion; and will certainly be ready for delivery in the ensuing year.

Considerable progress has also been made with the "Promptorium," a Latin and English Dictionary of words in use during the fifteenth century, editing by Albert Way, Esq. F.S.A. a work which the Council believe will be one of great merit and utility; and a portion of it will be one of the publications of the ensuing year.

Besides the Apology for the Lollards and the Promptuary, the following works have been ordered to be put to press at the convenience of their Editors and the Society, and will be published as soon as they are ready.

A Collection of Original Letters and Papers of Literary Men of England during the Reigns of Elizabeth and James I., including some Unpublished Papers of Camden. To be edited by Sir Henry Ellis, K.H., F.R.S., F.S.A.

Latin Romance Narratives and Legends of the thirteenth, fourteenth, and fifteenth Centuries, relating to King Arthur and other Heroes of the Welsh and Breton cycle of Fiction. To be edited by Sir Frederic Madden, K.H., F.R.S., F.S.A.

Letters and State Papers relating to the Proceedings of the Earl of Leicester in the Low Countries, in the years 1585 and 1586, derived from a MS. placed at the disposal of the Society by Frederick Ouvry, Esq. and other sources. To be edited by John Bruce, Esq. F.S.A.

The Private Diary of Thomas Cartwright, Bishop of Chester, temp. James II.

The Romance of Jean and Blonde of Oxford, by Philippe de Reims, an Anglo-Norman Poet, of the latter end of the twelfth Century. To be edited from a Unique MS. in the Royal Library at Paris, by M. Le Roux de Lincy, editor of the Roman de Brut.

The Council have added the following works to the list of Suggested Publications—

A Collection of Original Letters relating to the Dissolution of the Monasteries and some other points connected with the Reformation. To be edited by Thomas Wright, Esq. M.A., F.S.A.

Specimens of the Anglo-Latin Poets from the seventh to the thirteenth century, selected from inedited MSS. and arranged chronologically, with notices of the Writers and popular Notes. To be edited by Thomas Wright, Esq. M.A., F.S.A.

Contemporary Diary of a resident in London, extending from the Year 1550 to 1563, now the Cottonian MS. Vitellius F. v. To be edited by John Gough Nichols, Esq. F.S.A.

The Council have to direct the attention of the Society to the obligations conferred upon it by J. I. Blackburne, Esq. M.P. by giving the Society the use of the MS. of the Three Romances, edited by Mr. Robson.

Also by the Right Hon. Thomas Grenville, in placing in Mr. Way's hands, upon the application of the Director, his valuable early printed editions of the "Promptorium," which Mr. Way wished to use for his edition of that work; and by the Master and Fellows of Saint Peter's College, Cambridge, for the readiness with which, upon a similar application, they lent the Council, for the use of Mr. Way, a valuable MS., entitled Campus Florum.

The same exertions, in behalf of the Society, which former Councils have acknowledged, have been continued to be made by the Local Secretaries, and other friends of the Society resident in the country; and the Council trust that such exertions will not be relaxed. To diffuse a knowledge of the existence and objects of the Society tends, not merely to promote its welfare, but also to carry out the purpose for which it was established, by directing the attention of the possessors of MSS. to those collections in which there yet exist, unpublished, inestimable papers which this Society would be ready and willing to make available.

Messrs. Nichols have continued to the Council the same attentions, and have rendered them the same valuable and gratuitous assistance in the general management of the affairs of the Society, which they have given from its Institution. Nothing can be more honourable to Messrs. Nichols, or more advantageous to the Society; and the Council are assured, that it is only necessary for them to state the fact to the Members, in order to its being duly appreciated.

The Council have to regret the loss, by death, during the last year, of the Rt. Hon. THOS. P. COURTENAY, who, in addition to valuable services as a Member of the Council, was one of the Trustees of the Society, and gave much attention to its affairs. The Council have filled up the vacancy in the Trusteeship by electing to that office CHARLES PURTON COOPER, Esq. LL.D., Q.C., F.R.S., F.S.A.

The Council have also to regret the death of HENRY BOWER, Esq. F.S.A. the very zealous and efficient Local Secretary of the Society at Doncaster; and also of the following other Members:

THOMAS BARNES, Esq.
GEORGE FREDERICK BELTZ, Esq. F.S.A. Lancaster Herald.
HENRY EYTON, Esq.
The Rev. THOMAS DUDLEY FOSBROKE, F.S.A.
F. T. GRAYLING, Esq.
Lieut.-Col. JOHN HARVEY.
JOHN HOLMES, Esq. F.S.A. East Retford.
THEODORE EDWARD HOOK, Esq. F.S.A.
HENRY MITCHISON, Esq.
JOHN MOORE, Esq. F.S.A.
The Right Hon. the Earl of MUNSTER, F.R.S., Pr. As. S.

The Rev. George Frederick Nott, D.D., F.S.A.
Edward Skegg, Esq. F.R.G.S.
John Sydney Taylor, Esq.
Lieut.-Gen. William Thornton.
Henry Woodthorpe, Esq. F.S.A.

The Council report that the Treasurer, having found that other engagements prevented his any longer devoting to the accounts and financial correspondence of the Society the time and attention which, after an experience of three years, he found to be absolutely necessary to be given to them, submitted to the Council the propriety of their accepting his resignation, or of making some other arrangement with respect to the accounts. The Council, regarding the subject as one vitally affecting the welfare of the Society, proceeded immediately to take it into their consideration, and are happy to be able to report that they have effected an arrangement by which the accounts are now kept, and the financial correspondence is attended to, by the Secretary, the Treasurer still continuing responsible to the Society. This arrangement will put the Society to a small annual expense, which can very well be afforded, and which the Council are persuaded the Members will think well bestowed, if it has the effect of preserving accuracy in the accounts. The recent arrangements in the Post Office render it easy for country Members to transmit their subscriptions by Post Office orders, which course the Council recommend to be adopted, making the Post Office orders payable to the Treasurer.

After the lapse of four years of continuing prosperity the Council hope that the Camden Society may be regarded as having taken a permanent station amongst established publishing associations. Many societies have been founded upon similar principles, and one considerably out-numbers this Society in Members: but there is no one which can produce better evidences of stability and prosperity, or which has greater reason to be satisfied with the estimation in which its works are regarded by the public. Amongst the Candidates for admission recently entered there are many Public Libraries and other bodies, whose desire to participate in the advantages of Membership indicates the reputation of the Society, both in this and other countries; and the prices maintained by our books when copies get abroad into the market, afford encouraging proof of the demand for them on the part of collectors and literary men. In four years the Society has issued eighteen volumes, all of them works excluded from the ordinary mode of publication, and yet worthy of being published, of eminent use to historical inquirers, and likely to retain a place in the permanent literature of the country.

The forthcoming works are fully calculated to maintain, if not to increase, the reputation of the Society, and the Council see no reason to doubt but that the Society may long usefully and prosperously retain its station, and the number of its Members.

REPORT OF THE AUDITORS,

DATED 30TH APRIL, 1842.

WE, the Auditors appointed to audit the Accounts of the Camden Society, report to the Society, that the Treasurer has exhibited to us his accounts, from the 27th day of April, 1841, to the 30th day of April, 1842, and that we have examined the same, together with the vouchers relating thereto, and find the same to be correct and satisfactory.

And we further report that the following is a correct Abstract of the Receipts and Expenditure of the Society during the period to which we have referred.

An ABSTRACT of the RECEIPTS and EXPENDITURE of THE CAMDEN SOCIETY,

from the 27th April, 1841, to the 30th April, 1842.

						£.	s.	d.
	Balance of last year's account	393	12	2	Paid for the purchase of £166. 13*s*. 4*d*. 3 per cent. consols, invested for the benefit of the Society	150	0	0
1841, April 27th, to 1842, April 30th.	Received on account of Subscriptions of members in arrear...	68	0	0	Paid for printing and paper of 1,250 copies of "The Irish Narratives"	96	12	6
	The like on account of Subscriptions due 1st May, 1841	956	0	0	The like of "Walter Mapes"	277	15	0
	Two half-year's dividends on £574. 13*s*. 8*d*. 3 per cent. consols, standing in the names of the Trustees for the Society	17	4	8	The like of "Nicander Nucius"..	98	11	9
	Compositions received from six members .	60	0	0	The like of "Metrical Romances"	109	12	0
					Paid for binding copies of the past year's books, not before charged	3	6	0
					The like for binding 1,200 copies of "The Irish Narratives"	48	0	0
					The like for binding 1,200 copies of each of the three books published for this year	153	12	0
					Paid for delivery and transmission of 1,200 copies of the "Irish Narratives," and of each of the three works for the present year —at 2*d*. per book, with paper for wrappers, expense of parcels, &c.	36	16	6
					Paid for lithographic fac-simile, and printing paper for the same	5	4	0
					Paid for transcripts and other expenses of a like kind, connected with works published and in progress	40	10	10
					Paid for printing Reports, Lists of Members, Prospectuses, Circulars and other miscellaneous printing	32	5	0
					Paid expenses of last general meeting........................	2	13	0
					One quarter of a year's payment for keeping the Accounts and General Correspondence of the Society.....................	13	2	6
					Paid for stationery, postage, and various petty cash expenses....	15	3	9
					Cash balance, viz. Sums remaining in hand for Compositions.......£ 30 0 0 — From Subscriptions and other receipts.. 381 12 0	411	12	0
	Total receipts for the year	£1,494	16	10		£1,494	16	10

The Treasurer has also reported to us that the Secretary and himself have made arrangements by which they hope, during the ensuing year, almost, if not altogether, to get rid of all arrear of outstanding subscriptions. We trust that the Members will assist them in this very desirable object; and especially that Members resident in the country will transmit their subscriptions at once to the Treasurer by Post Office orders. The adoption of this course has been suggested by several of the Local Secretaries; and it is obvious that it will greatly lessen the troublesome and not very agreeable duties, which are thrown upon those officers by the present practice, will lessen the number of mistakes, and will greatly promote the prosperity of the Society.

Dated the 30th April, 1842.

(Signed) LANCELOT SHARPE.
B. CORNEY.

LAWS OF THE CAMDEN SOCIETY,

ADOPTED AT THE GENERAL MEETING, MAY 2, 1842.

I. THAT the Society shall be entitled "THE CAMDEN SOCIETY, for the Publication of Early Historical and Literary Remains."

II. That the objects of the Society shall be, First, the publication of inedited Manuscripts; Second, the reprinting of Works of sufficient rarity and importance to make Reprints desirable; and Third, the publication of Translations of Historical Works not previously rendered into English.

III. That the Society shall consist of One Thousand Two Hundred Members, being Subscribers of One Pound annually; such Subscription to be paid in advance, on or before the first day of May in every year.

IV. That the management of the affairs of the Society shall be vested in a President and a Council consisting of fifteen Members, which President and Council shall be elected annually by the Society at large, at a General Meeting to be held on the 2nd day of May, being the Anniversary of Camden's birth; or on the Monday following, when the 2nd of May shall happen to fall upon a Sunday.

V. That the President and Council shall, from amongst their own body, elect a Director, who shall act as Chairman of the Council, in the absence of the President, and also a Treasurer, and a Secretary.

VI. That the Accompts of the Receipts and Expenditure of the Society shall be audited annually by three Auditors, to be elected at the General Meetings, and that the Report of the Auditors, with an Abstract of the Accompts, shall be published.

VII. That the names of Members proposed to be elected as President, Council, and Auditors, shall be transmitted by the proposers to the Secretary, one fortnight before the General Meeting, and that notice of the persons so proposed shall be forwarded by the Secretary one week before the General Meeting, to all the Members residing within the limits of the Twopenny Post, and to all other Members who shall, in writing, request to receive the same.

VIII. That no Member shall be entitled to vote at any General Meeting whose Subscription is in arrear.

IX. That in every year one-fifth in number of the Council of the year preceding shall be ineligible for re-election; and that in case any Member of the Council shall not attend more than one-third of the number of Meetings of the Council, such Member shall be considered to be one of the retiring Members.

X. That in the absence of the President and Director, the Council at their Meetings shall elect a Chairman, who shall have a casting vote in case of equality of numbers, and shall also retain his right to vote upon all questions submitted to the Council.

XI. That the Funds of the Society shall be disbursed in payment of necessary expenses incident to the production of the Works of the Society, and that all other expenses shall be avoided as much as possible.

XII. That, after the Members of the Society shall have reached One

Thousand Two Hundred, vacancies in that number shall be filled up by the Council, from time to time as they occur.

XIII. That every Member not in arrear of his Annual Subscription, shall be entitled to One Copy of every Work published by the Society during that year.

XIV. That the Members shall be invited to contribute or recommend Works for publication.

XV. That Editors of Works printed by the Society shall be entitled to Twenty Copies of the Works they edit.

XVI. That the Council shall determine what number of copies of each Work shall be printed, and that the copies over and above those required by the Members shall be sold in such manner, and at such prices, as shall be fixed by the Council, the proceeds being carried to the account of the Society.

XVII. That the Publications of the Society shall all form separate and distinct Works, without any other connexion than that which must necessarily exist between the volumes of such Works as consist of several Volumes.

XVIII. That any Member of the Society may at any time compound for his future Annual Subscriptions, by payment of £10 over and above his Subscription for the current year.

XIX. That every Member of the Society who shall intimate to the Council his desire to withdraw from the same, or who shall not pay his Subscription for the current year within three Months after his Election, or after such Subscription shall have become due, shall thereupon cease to be a Member of the Society.

XX. That the Council may appoint Local Secretaries in such places, and with such authorities as to them shall seem expedient; every Local Secretary being a Member of the Society.

XXI. That no alteration shall be made in these Laws, except at a General Meeting, nor then, unless One Month's notice of any alteration intended to be proposed at such Meeting shall have been given in writing to the Secretary.

MEMBERS OF THE CAMDEN SOCIETY,

FOR THE

FOURTH YEAR, ENDING 2ND MAY, 1842.

Those Members to whose names (c.) *is prefixed have compounded for their Annual Subscriptions.*
The Members whose names are printed in Capitals were on the Council of the year.

THE RIGHT HON. LORD FRANCIS EGERTON, M.P. *President.*
H. R. H. THE DUKE OF SUSSEX, K.G., F.R.S. F.S.A.
THE MOST REV. AND RIGHT HON. THE LORD ARCHBISHOP OF CANTERBURY.
THE RIGHT HON. LORD LYNDHURST, LL.D. F.R.S., LORD HIGH CHANCELLOR.
THE MOST HON. THE MARQUESS OF NORTHAMPTON, D.C.L., PRES.R.S., F.S.A.
THE RIGHT HON. THE EARL OF ABERDEEN, PRES.S.A., F.R.S.

Arthur Abbot, Esq. Exeter.

Abraham Abell, Esq. Cork.

Joseph Ablett, Esq. Llanbedr Hall, Ruthen.

Right Hon. Lord Viscount Acheson, M.P.

(c.) Sir Robert Shafto Adair.

John Adams, jun. Esq. M. A. Christ Church, Oxford.

John Adamson, Esq. Secretary of the Society of Antiquaries of Newcastle. *Local Secretary at Newcastle.*

Rev. James Adcock, M.A. Lincoln.

John Adolphus, Esq. F.S.A.

Professor Dr. Adrian, Librarian of the University of Giessen (Hesse Darmstadt).

John Yonge Akerman, Esq. F.S.A. Sec. Num. Soc.

(c.) Edward Nelson Alexander, Esq. F.S.A. *Local Secretary at Halifax.*

Robert Alexander, Esq. Q.C., F.R.S. F.S.A.

Robert Henry Allan, Esq. F.S.A. Treasurer of the Surtees Society. *Local Secretary at Durham.*

George Edward Allen, Esq. Bath.

John Allen, Esq.

Mr. William Allen.

Richard Almack, Esq. F.S.A. Long Melford, Suffolk.

The Vicomte Louis d'Armaille, Paris.

Thomas Frederick Hill Alms, Esq.

George Henry Ames, Esq. Cote House, near Bristol.

Samuel Amory, Esq.

THOMAS AMYOT, Esq. F.R.S. Treas. S.A. *Director.*

A. P. Anderson, M.D.

Alexander Annand, Esq. F.S.A. Sutton, Surrey.

Thomas Chisholme Anstey, Esq.

Samuel Appleby, Esq. Gray's Inn.

George Appleyard, Esq.

Rev. Thomas Arnold, D.D. Head Master of Rugby School.

M. le Chevalier Artaud, Membre de l'Institut de France.

Robert John Ashton, Esq. F.L.S.

The Athenæum Club.

George James Aungier, Esq.

Benjamin Austen, Esq.

William Ayrton, Esq. F.R.S., F.S.A.

W. Scrope Ayrton, Esq. F.S.A. Barrister-at-Law.

James Bacon, Esq. Barrister-at-Law.

Thomas Bacon, Esq. Redlands, Reading.

Edward Badeley, Esq. F.S.A. Temple.

The Right Hon. Lord Bagot, LL.D., F.S.A.

James Evan Baillie, Esq.

George Baker, Esq. *Local Secretary at Northampton.*

Rev. Bulkeley Bandinel, D.D. Bodleian Librarian, Oxford.

George Banks, Esq. St. Catharine's, near Doncaster.

Rev. Richard H. Barham, B.A.

Benjamin Barnard, Esq.

John Barnard, Esq.

Alfred Brooke Barnes, Esq.

Keith Barnes, Esq.

Ralph Barnes, Esq. Exeter.

Charles Frederick Barnwell, Esq. M.A. F.R.S., F.S.A.

Rev. John Bartholomew, Morchant.

John Baron, Esq. M.D. F.R.S.

Mr. J. Bartlett, Blandford.

Rt. Rev. the Lord Bishop of Bath and Wells, F.R.S. and F.S.A.

R. R. Bayley, Esq.

Thomas Baylis, Esq, F.S.A. Prior's Bank, Fulham.

Rev. Thomas Vere Bayne, B.C.L. Warrington.

Edward Blake Beal, Esq.

Henry Ridley Beal, Esq.

Mr. Henry Mitchison Bealby.

John Beardmore, Esq.

Rev. Daniel Augustus Beaufort, A.M.

His Grace the Duke of Bedford.

Rev. Henry Bedford, Dunton Bassett.

The Bedford Permanent Library.

Alfred Beesley, Esq. Banbury.

James Bell, Esq.

Robert Bell, Esq. Advocate, Procurator for the Church of Scotland.

Thomas Bell, Esq. F.R.S. Professor of Zoology, King's College, Lond.

Charles Bellamy, Esq. D.C.L. Fellow of St. John's College, Oxford.

Samuel Beltz, Esq.

Mr. James Bennett, Tewkesbury.

Henry Bentley, Esq.

John Bentley, Esq. Birch House, near Bolton, Lancashire.

Michael Bentley, Esq.

Richard Bentley, Esq.

P. S. Benwell, Esq. Henley.

J. B. Bergne, Esq.

Samuel Berridge, Esq. Leicester.

(c.) The Rev. John Besly, D.C.L. Vicar of Benton, Northumberland.

J. Richard Best, Esq. Botley Grange, Southampton.

Sir William Betham, Ulster King at Arms, F.S.A. M. R. I. A., *Local Secretary at Dublin.*

Richard Bethell, Esq. M.P. Rise, near Beverley.

M. le Comte Arthur Beugnot, Membre de l'Institut de France.

John Bevan, Esq. Cowbridge.

La Bibliothèque du Roi, Paris.

Robert Bickersteth, Esq. Liverpool.

John Bidwell, Esq. F.S.A.

Leonard Shelford Bidwell, Esq. F.S.A. Thetford.

Rev. George Augustus Biedermann, Rector of Dauntsey, Wilts.

Rev. Edward T. Bigge, M.A. Fellow of Merton Coll. Oxford.

Arthur Biggs, Esq. Bristol.

Edw. Charles Bird, Esq. Southwold.

Thomas Birkbeck, Esq.

The Birmingham Public Library.

John Black, Esq.

William Black, Esq.

Alexander Blair, Esq. LL.D. Bristol.

Dr. Malachi Blake, Taunton.

Rev. W. Blakesley, M.A. Trin. Coll. Camb.

Michael Bland, Esq. F.R.S., F.S.A.

Rev. George Bland, M.A.

Francis Lawrence Bland, Esq.

William Bland, Esq. Place House, Hartlip.

Charles Blandy, Esq. Reading.

(c.) John Jackson Blandy, Esq. Reading.

William Blandy, Esq. Reading.

Octavian Blewitt, Esq. Secretary to the Literary Fund Society.

(c.) Rev. Philip Bliss, D.C.L., F.S.A. Registrar of the Univ. of Oxford. *Local Secretary at Oxford.*

Bindon Blood, Esq. F.R.S.E., F.S.A. Scot., M.R.I.A. Edinburgh.

Edward Blore, Esq. D.C.L., F.S.A.

B. Blundell, Esq. Temple.

Rev. Wm. Blunt, B.A. Under Master of Merchant-Taylors' School.

Miss Bockett, Southcote Lodge, Berks.

Henry G. Bohn, Esq.

Rev. J. A. Bolster, M.A., M.R.I.A. *Local Secretary at Cork.*

Edward A. Bond, Esq.

Mr. William Boone.

Mr. Lionel Booth.

Rt. Hon. Sir John Bernard Bosanquet, one of the Judges of the Common Pleas, M.A.

Rev. Joseph Bosworth, LL.D., F.R.S., F.S.A. *Local Secretary at Nottingham.*

William Fuller Boteler, Esq. M.A., Q.C.

(c.) Beriah Botfield, Esq. M.P., F.R.S., F.S.A. Norton Hall, Northamptonshire.

Rev. Thomas Bowdler, Sydenham.

Henry Bower, Esq. F.S.A. *Local Secretary at Doncaster.* [Died Feb. 25, 1842.]

Rev. Thomas Frere Bowerbank, M.A. Vicar of Chiswick.

Mark Boyd, Esq.

David Bradberry, Esq.

Robert Greene Bradley, Esq. Bencher of Gray's Inn.

Joseph Hoare Bradshaw, Esq.

George Weare Braikenridge, Esq. F.S.A. Brislington House, Som.

Edw. Henry Bramah, Esq. Reading.

Jonathan Brammall, Esq. Sheffield.

Rev. Thomas Brancker, M.A. Fellow of Wadham Coll. Oxford.

Right Hon. LORD BRAYBROOKE, F.S.A. Pres. Percy Society.

Edward Wedlake Brayley, Esq. F.S.A.

Henry Brice, Esq. Bristol.

Rev. Thomas Edward Bridges, D.D. President of Corpus Christi Coll. Oxford.

Benjamin Heywood Bright, Esq. Ham Green, near Bristol.

John Bright, Esq. M.D.

John Ruggles Brise, Esq. Spainshall, Finchingfield, Essex.

John Britton, Esq. F.S.A.

James Broadwood, Esq.

Thomas Broadwood, Esq.

William Brockedon, Esq. F.R.S.

John Trotter Brockett, Esq. F.S.A. Newcastle.

William Bromet, M.D., F.S.A. Surgeon 1st Life Guards.

(c.) Right Hon. Lord Brooke, St. John's College, Oxford.

Francis Capper Brooke, Esq. Ufford Place, Suffolk.

Charles Bros, Esq.

The Right Hon. Lord Brougham and Vaux, F.R.S. Pres. of Univ. College, London, and Member of the National Institute of France.

Rev. John Brown, M.A. Vice-Master of Trinity College, Camb.

Samuel Cowper Brown, Esq. F.S.A. Shillingford Cross, Devon.

W. H. Brown, Esq.

Rev. G. A. Browne, M.A. Fellow of Trin. Coll. Camb.

Rt. Hon. Sir Jas. Lewis Knight Bruce, Vice Chancellor, F.R.S., F.S.A.

JOHN BRUCE, Esq. F.S.A. *Treasurer.*

Thomas Bruce, Esq. Shenfield.

Mr. Leonard Bruton, Bristol.

Rev. Guy Bryan, M.A., F.S.A. Rector of Woodham Walter, Essex. *Local Secretary at Maldon.*

Mr. John Bryant.

Rev. George Buckeridge, M.A. Fellow of Worcester Coll. Oxford.

George Buckton, Esq. Oakfield.

Lieut.-Gen. Sir Henry Bunbury, K.C.B., F.S.A.

John Burder, Esq. F.S.A.

William Burge, Esq. Q.C. M.A., D.C.L.

John William Burgon, Esq. *Auditor.*

James Burn, Esq. W.S. Edinburgh.

Ven. Charles Parr Burney, D.D., F.R.S., F.S.A. Archdeacon of St. Alban's.

John Burrell, Esq. Durham.

Robert Burrell, Esq. Durham.

Edmund Burrow, Esq.

Decimus Burton, Esq. F.R.S., F.S.A.

John Hill Burton, Esq. Advocate, Edinburgh.

Septimus Burton, Esq.

Rev. Thomas Byrth, M.A., F.S.A., Rector of Wallasey, Cheshire.

Benjamin Bond Cabbell, Esq. F.R.S., F.S.A.

Frederick Caldwell, Esq.

Rev. Henry Calthrop, B.D. Fellow of Corpus Christi Coll. Camb.

Rt. Hon. Lord Campbell.

John Campbell, Esq.

Rt. Hon. the Earl of Camperdown.

Edward Capps, Esq.

Rev. Henry Card, D.D. F.S.A. Great Malvern.

J. S. Cardale, Esq. Leicester.

The Cardiff Institution.

(c.) The Rev. Edward Cardwell, D.D. CAMDEN'S Professor of Ancient History, Oxford.

(c.) Peter Stafford Carey, Esq. M.A.

Rt. Hon. the Earl of Carlisle, F.R.S.

Edward John Carlos, Esq.

A. N. Carmichael, Esq. Principal Classical Master at the Edinburgh Academy.

Rev. John Carr, M.A. Fellow of Balliol Coll. Oxford.

William Thomas Carr, Esq.

John Carter, Esq. Coventry.

George Alfred Carthew, Esq. East Dereham, Norfolk.

(c.) Cornelius Cartwright, Esq. Dudley.

Rev. W. Carus, M.A. Fellow of Trin. Coll. Camb.

The Rt. Hon. Earl Cawdor, F.R.S.

Mr. James Chaffin, Islington.

Thomas Chapman, Esq. F.S.A.

William Chapman, Esq. Richmond, Surrey.

William Chappell, Esq. F.S.A. Treasurer of the Percy and the Musical Antiq. Societies.

Mr. Emerson Charnley, Newcastle.

Sir William Chatterton, Bart.

J. M. G. Cheek, Esq. Evesham.

Rt. Rev. the Lord Bishop of Chichester.

(c.) John Walbanke Childers, Esq. M.P.

Francis Cholmeley, Esq. F.S.A.

Rev. Henry Christmas, M.A. F.R.S. F.S.A.

Henry Christy, Esq.

William Church, Esq. Streatley, Reading.

Rev. Thomas Townson Churton, M.A. Brazenose College, Oxford.

Rev. Francis Foreman Clark, B.A. Townfield House, near Newcastle, Staffordshire.

George Thomas Clark, Esq.

William Clark, M.D. Professor of Anatomy, Cambridge.

Charles Clark, Esq.

John Clarke, Esq. Southwark.

John Clarke, jun. Esq. Peatling Hall, Leicestershire.

Thomas Clarke, Esq. Knedlington, Yorkshire.

Thomas Clarke, Esq. F.S.A.

Rev. Piers C. Claughton, M.A. Fellow of Univ. Coll. Oxford.

Rev. Patrick Clason, D.D. Edinb.

Jacob Clements, Esq.

(c.) Rev. A. B. Clough, B.D., F.S.A. Jesus Coll. Oxford.

Charles Thornton Coathupe, Esq. Wraxhall, near Bristol.

James Cobb, Esq. Yarmouth.

J. Ingram Cobbin, Esq.

Sir William S. R. Cockburn, Bart. M.A., Bath.

William Colbourne, Esq. Chippenham.

Robert Cole, Esq.

Rev. Edward Coleridge, M.A.

Francis George Coleridge, Esq. Ottery St. Mary, Devon.

Henry Nelson Coleridge, Esq. M.A.

The Hon. Sir John Taylor Coleridge, one of the Judges of the Queen's Bench, M.A.

JOHN PAYNE COLLIER, Esq. F.S.A. Director of the Shakespeare Society.

Mr. Edwin Collings, Bath.

Edward Collins, Esq.

Thomas Combe, Esq. Oxford.

Rev. C. Comberbach, Stonor.

Mr. John Comport, Stroud.

(c.) Rev. John Connop, M.A. Bradfield Hall, Berkshire.

Edward Conroy, Esq. M.A., M.R.I.A.

Lord Albert Conyngham, F.S.A.

Philip Davies Cooke, Esq. Owston, Yorkshire.

W. H. Cooke, Esq. Temple.

Charles Henry Cooper, Esq. Coroner for Cambridge.

CHARLES PURTON COOPER, Esq. Q.C., D.C.L., F.R.S., F.S.A.

Rev. James Cooper, M.A. St. Paul's School.

Thomas Henry Cooper, Esq.

William Durrant Cooper, Esq. F.S.A.

Rev. William John Copeland, M.A. Fellow of Trinity College, Oxford.

James Copland, M.D., F.R.S.

The Lord Bishop of Cork, Cloyne, and Ross.

George Richard Corner, Esq. F.S.A.

(c.) Bolton Corney, Esq. Greenwich. *Auditor.*

Frederick Corrance, Esq. Loudham Hall, Suffolk.

Rev. Thomas Corser, Stand, Manchester.

Rev. G. E. Corrie, B.D. Fellow of Cath. Hall, and Norrisian Prof. of Div. in the Univ. of Cambridge.

Rt. Hon. Lord Cottenham.

Rev. William Charles Cotton, B.A. Student of Christ Ch. Oxford.

The Right Hon. Lord Courtenay.

The Right Hon. THOMAS P. COURTENAY. [Died July 8, 1841.]

Andrew Coventry, Esq. Advocate, Edinburgh.

S. P. Cox, Esq.

Mrs. Cox, Lawford, Essex.

George L. Craik, Esq.

Rev. John Antony Cramer, D.D. Public Orator, Oxford.

Rev. Richard Crawley, M.A. Steeple Ashton, Wiltshire.

Anthony Crofton, Esq. Barrister.

The Rt. Hon. John Wilson Croker, LL.D., F.R.S.

THOMAS CROFTON CROKER, Esq. F.S.A., M.R.I.A.

James Crofts, Esq.

James Crossley, Esq. *Local Secretary at Manchester.*

James Dodsley Cuff, Esq.

George Godfrey Cunningham, Esq. Glasgow.

Peter Cunningham, Esq. Treasurer of the Shakspeare Soc.

Miss Richardson Currer, Eshton Hall, Yorkshire.

Henry Curwen, Esq. Workington Hall.

The Rev. Henry Curwen, Rector of Workington.

Edward Dalton, Esq. LL.D., F.S.A. Dunkirk House, near Minchinhampton, Gloucestershire.

George Daniel, Esq.

Rev. John Wareyn Darby, Framlingham.

George Webbe Dasent, Esq.

Rev. C. N. Davies, Norwood.

James Edward Davies, Esq.

Robert Davies, Esq.

Thomas Stephens Davies, Esq. F.R.S. L. and Ed. F.S.A. Prof. of Mathematics in Royal Military Acad. Woolwich.

David Elisha Davy, Esq. Ufford, Suffolk. *Local Secretary.*

Matthew Dawes, Esq. F.G.S. Bolton-le-Moors.

Vesey Thomas Dawson, Esq.

Rev. Arthur Dayman, M.A. Fellow of Exeter College, Oxford.

W. Head Deacon, Esq. Long Cross, near Cardiff.

Charles Deane, Esq.

Rev. J. Bathurst Deane, M.A., F.S.A.

James Dearden, Esq. Rochdale.

Norris Deck, Esq. Cambridge.

Right Hon. Earl De Grey, Pres. of R. Inst. Br. Architects, F.S.A.

Joseph Delafield, Esq. F.R.S., F.S.A.

Rev. D. C. Delafosse, M.A. Vicar of Wandsworth.

Philip Chilwell De la Garde, Esq. Exeter.

Rt. Hon. Earl Delawarr.

George Dempster, Esq. of Skibo, Advocate.

Mons. Jules Desnoyers, Sec. de la Soc. de l'Histoire de France.

His Grace the Duke of Devonshire, K.G., D.C.L.

Hugh Welch Diamond, Esq. F.S.A. Hon. Libr. of the Numism. Soc.

John Ross Diamond, Esq.

F. H. Dickinson, Esq.

William Dickson, Esq. Edinburgh.

Count Maurice Dietrichstein, Prefect of the Imp. Library at Vienna, Associate of the Numismatic Soc. of London, &c.

Charles Wentworth Dilke, Esq. LL.B.

Joseph C. Dimsdale, Esq.

John Disney, Esq. The Hyde, Ingatestone.

I. D'Israeli, Esq. D.C.L., F.S.A.

(c.) George Dodd, Esq. M.P., F.S.A.

Charles Cooper Doggett, Esq.

William Fishburn Donkin, Esq. B.A. Fellow of Univ. Coll. Oxford.

Edward Douglas, Esq. Christ Ch. Oxf.

John Edward Dowdeswell, Esq. Pull Court, Worcestershire.

Charles Downes, Esq.

Thomas Doyley, Esq. D.C.L. Serjeant-at-Law.

William Richard Drake, Esq. Reading.

The Rev. W. Drake, M.A. Collegiate School, Leicester.

Rev. Pearce William Drew, Youghal.

Charles Seymour Dubourg, Esq.

Samuel Duckworth, Esq. M.A. Master in Chancery.

Adam Duff, Esq. Woodcott House, Oxfordshire.

George Duke, Esq. Barrister-at-Law, St. Leonard's, Sussex.

Thomas Farmer Dukes, Esq. F.S.A. Shrewsbury.

Andrew Dun, Esq. W.S., M.A., F.A.S. Scot. Edinburgh.

Philip Bury Duncan, Esq. M.A. Keeper of the Ashmolean Museum, Oxford.

David Dundas, Esq. M.A. Temple.

William Pitt Dundas, Esq. Advocate, Edinburgh.

James Dunlop, Esq. W. S. Edinburgh.

John Dunn, Esq. Paisley.

Enoch Durant, Esq. F.S.A.

Right Rev. the Lord Bishop of Durham, F.R.S., F.S.A.

Mons. Dusommerard, Hôtel de Cluny, Paris.

Rev. Alexander Dyce, B.A.

William Dyce, Esq. School of Design, Somerset-house.

Rev. John Bradley Dyne, M.A. Fellow of Wadham College, Oxford.

Mr. Thomas Eaton, Worcester.

Thomas Edgworth, Esq.

Rev. Andrew Edwards, B.D., Fellow of Magdalen Coll. Oxford.

Edward Hugh Edwards, Esq.

Joseph Berry Edwards, Esq. Southwold.

The Rt. Hon. George Earl of Egremont, F.S.A.

Benjamin Elam, Esq.

Rev. H. T. Ellacombe, M.A., F.S.A. Bitton near Bristol.

Sir Henry Ellis, K.H., LL.B. F.R.S., Sec. S. A., Principal Librarian of the British Museum.

Rev. John Joseph Ellis, M.A., F.S.A.

Joseph Ellis, jun. Esq. Richmond.

John Fullerton Elphinstone, Esq.

Hastings Elwin, Esq.

William Empson, Esq. M.A.

Dr. Endlicher, Vienna.

Rt. Hon. Thomas Erskine, Chief Judge of the Bankruptcy Court.

George Essell, Esq. Rochester.

Thomas Grimston Bucknall Estcourt, Esq. M. P. for the University of Oxford. Estcourt, Gloucestershire.

Rev. Henry H. Evans.

Herbert Norman Evans, Esq.

Thomas Evans, Esq. Cardiff.

John Leman Ewen, Esq. Southwold.

Edmund Eyton, Esq.

James Falconar, Esq. F.S.A.

James William Farrer, Esq. Master in Chancery.

Mr. Thomas Faulkner, Chelsea.

Mr. William Faulkner, Chelsea.

Rev. Godfrey Faussett, D.D. Margaret Professor of Divinity, Oxf.

Joseph Fearn, Esq.

Tarver R. Fearnside, Esq.

Dr. Feder, Privy Councillor, and Head Librarian to the Court of Hesse Darmstadt.

Rev. George O. Fenwicke, F.S.A. Aston near Birmingham. *Local Secretary at Birmingham.*

Sir Charles Dalrymple Fergusson, of Hailes and Kilkerran, Bart.

Copley Fielding, Esq. Brighton.

Rev. Henry Fielding, M.A. Salmonby Rectory near Horncastle.

William Figg, Esq. Lewes.

Charles Filica, Esq.

John Joseph Ashby Fillinham, Esq.

Charles John Fisher, Esq. Jesus College, Cambridge.

John Goate Fisher, Esq. Yarmouth.

Paul Hawkins Fisher, Esq. The Castle, Stroud.

Wm. Stevenson Fitch, Esq. *Local Secretary at Ipswich.*

Robert Fitch, Esq. Norwich.

Edward Herbert Fitzherbert, Esq. M.A., Barrister at Law.

Richard Wilson FitzPatrick, Esq. South Luffenham, Rutland.

The Right Hon. Earl FitzWilliam.

Sir Hesketh Fleetwood, Bart. Rossall Hall, Lancashire.

(c.) Thomas W. Fletcher, Esq. F.R.S., F.S.A. *Local Secretary at Dudley.*

(c.) Rev. William Fletcher, M.A. *Local Secretary at Derby.*

(c.) John Harris Flooks, Esq. Wilton.

Sir William J. H. Browne Folkes, Bart. F.R.S., F.S.A.

(c.) George Folliott, Esq. Vicar's Cross, Chester.

Thomas G. Fonnereau, Esq. F.S.A.

M. de la Fontenelle de Vaudoré, Conseiller à la Cour Royale de Poitiers, For. Memb. S.A.

Charles Ford, Esq.

G. J. Ford, Esq. Exeter Coll. Oxf.

Rev. Josiah Forshall, M.A., F.R.S., F.S.A. Secretary to the British Museum.

John Forster, Esq. Newton-in-the-Willows.

Matthew Forster, Esq. Belsize, Hampstead.

Hon. George M. Fortescue.

Edward Foss, Esq. F.S.A.

Rev. W. W. Fowler, Darley, near Derby.

Lieut.-Colonel Charles Richard Fox.

Henry Ralph Francis, Esq. M.A. late Fellow of St. John's College, Cambridge.

Miss Francis, Hampstead.

Richard Frankum, Esq.

Thomas Fraser, Esq. Advocate, Inner Temple.

Mons. Frère, Rouen.

Thomas Frewen, Esq. Cold Overton, Leicestershire.

Charles Frost, Esq. F.S.A. Pres. of the Lit. and Philos. Soc. of Hull. *Local Secretary at Hull.*

Baldwin Fulford, Esq. Great Fulford, Devon.

(c.) John Lewis Ffytche, Esq. Linc. Coll. Oxf., Thorpe Hall, Louth.

Charles Gambier, Esq. Harley-street.

James Gandy, jun. Esq. Heave's Lodge, near Kendal.

Rev. Richard Garnett, F.S.A. British Museum.

Thomas Garrard, Esq. F.S.A. Bristol.

Thomas Gaspey, Esq.

Mr. Geeves, Regent-street.

Herr von Gévay, Vienna.

Professor Aug. Fred. Gfroerer, Director of the Royal Library, Stuttgardt.

Humphrey Gibbs, Esq.

Joseph Gibbs, Esq. M.I.C.E.

John Gidley, Esq. Exeter.

Edward Gifford, Esq. Admiralty.

Richard James Gilman, Esq.

William Anthony Gilman, Esq.

Thomas Ward Gleadow, Esq. Hull.

The Literary and Scientific Association of Gloucester.

John Hulbert Glover, Esq. F.S.A. Librarian to Her Majesty.

Sir Stephen Richard Glynne, Bart. F.S.A.

George Godwin, jun. Esq. F.R.S. F.S.A.

Gabriel Goldney, Esq.

Aaron Asher Goldsmid, Esq.

Sir Isaac Lyon Goldsmid, Bart. F.R.S., F.S.A.

Rev. Charles Portales Golightly, M.A. Oriel College, Oxford.

Rev. W. Goode.

James Gooden, Esq. F.S.A.

Jonathan Gooding, Esq. *Local Secretary at Southwold.*

Alexander Gordon, jun. Esq.

Richard Gosling, Esq.

The Gottingen University Library.

James Robert Gowen, Esq. F.G.S.

John Black Gracie, Esq. F.S.A. Sc. Edinburgh.

Charles Graham, Esq. F.S.A.

Rev. Robert Henry Gray, Christ Church, Oxford.

The Library of the Hon. Society of Gray's Inn.

Charles Green, Esq. Spalding.

Henry Green, Esq.

Thomas Abbott Green, Esq. Bedford.

John Greenall, Esq. Warrington.

Benjamin W. Greenfield, Esq. Shirley, Southampton.

Hon. and Rev. George Neville Grenville, M.A. Master of Magdalene Coll. Camb.

Right Hon. Thomas Grenville, F.S.A.

John Morewood Gresley, Esq. Exeter College, Oxford.

Charles Cavendish Greville, Esq.

Philip Griffith, Esq.

Rev. Robert H. Groome, M.A. Caius Coll. Camb.

(c.) The Right Hon. Earl Grosvenor.

John Grundy, Esq. Hampton Court Palace.

The Lady Charlotte E. Guest.

Edwin Guest, Esq. M.A. Fellow of Caius Coll. Camb.

Sir John Guise, Bart. Rendcomb, Gloucestershire.

John Lewis Guillemard, M.A. F.R.S.

Daniel Gurney, Esq. F.S.A.

(c.) Hudson Gurney, Esq. V.P.S.A., F.R.S.

The Hon. Sir John Gurney, one of the Barons of the Exchequer.

Rev. John Hampden Gurney, M.A. Lutterworth.

John Mathew Gutch, Esq. F.S.A. *Local Secretary at Worcester.*

Frederick Gwatkin, Esq.

Mr. Henry Gwyn.

Miss Hackett, Clapham, Surrey.

William D. Haggard, Esq. F.S.A., F.R.A.S., M.N.S.

Mr. David Haig, Advocates' Library, Edinburgh.

Edward Hailstone, Esq. Horton House, near Bradford, Yorkshire.

Alexander Haldane, Esq. Barrister.

Sir Henry Halford, Bart. G.C.H. M.D. F.R.S. Pres. of the College of Physicians, and Physician to the Queen.

Mr. Charles Hall, Blandford.

Rev. George W. Hall, D.D. Master of Pembroke College, Oxford.

Giles Hall, Esq. Gloucester.

John Hall, Esq.

John Charles Hall, Esq.

(c.) Thomas Henry Hall, F.R.S. Barrister-at-Law.

Henry Hallam, Esq. M.A., F.R.S. V.P.S.A.

Charles William Hallett, Esq.

James Orchard Halliwell, Esq. F.R.S. F.S.A.

William Richard Hamilton, Esq. F.R.S., V.P.S.A.

Robert Handyside, Esq. Advocate, Edinburgh.

Philip Augustus Hanrott, Esq. F.S.A.

(c.) J. A. Hardcastle, Esq. Hatcham House, New Cross.

George Perfect Harding, Esq. F.S.A.

Joseph Harding, Esq. Finchley.

E. T. Harding, Esq. Librarian to the King of Hanover.

John Stockdale Hardy, Esq. F.S.A. Leicester.

(c.) Ven. Julius Charles Hare, M.A. Archdeacon of Lewes.

Edward Harman, Esq. F.S.A.

Rev. William Harness, M.A.

Robert Harris, Esq. Reading.

Edward M. Harrison, Esq.

Wm. F. Harrison, Esq. M.N.S. Rochester.

William Henry Harrison, Esq.

Right Hon. the Earl of Harrowby, F.S.A.

Marmaduke Hart Hart, Esq.
Solomon Alexander Hart, Esq. R.A.
Rev. Charles Henry Hartshorne, M.A., F.S.A.
Lieut.-Col. Harvey, Thorpe Lodge, Norfolk. [Died Feb. 9, 1842.]
Henry Paul Harwood, Esq. M.D. Sheffield.
James Hastie, Esq.
Henry Hatcher, Esq. *Local Secretary at Salisbury.*
Charles Havell, Esq. Reading.
Rev. Edward Hawkins, D.D. Provost of Oriel College, Oxford.
Edward Hawkins, Esq. F.R.S. F.S.A.
Rev. Edward Craven Hawtrey, D.D., F.S.A., Head Master of Eton.
E. W. Drummond Hay, Esq. F.S.A. Lond. and Sc.
Rev. J. M. Heath, M.A. Fellow of Trinity Coll. Camb.
John Benjamin Heath, Esq. F.S.A.
Sir William Heathcote, Bart. D.C.L. M.P.
Henry Heffill, Esq. Diss, Norfolk.
Henry Heintz, Esq.
Bathurst Hemans, Esq. Barrister-at-Law.
Alexander Henderson, M.D., F.S.A.
James Henwood, Esq. Hull.
Hon. Algernon Herbert, M.A.
Thomas Hewitt, Esq. M.A. Cork.
Henry William Hewlett, Esq.
James Heywood, Esq. F.R.S. F.S.A.
Thomas Heywood, Esq. F.S.A. Ledbury.
George Hickman, Esq. Marlow.
Rev. W. Hildyard, Market Deeping.
Henry Hill, Esq. Barrister-at-Law.
(c.) Rev. Herbert Hill, Fellow of New College, Oxford.
Jere Hill, Esq. Bristol.
Matthew D. Hill, Esq. Q.C.
John Hills, Esq. M.A.
John Hodgson Hinde, Esq. M.P.
J. H. Hippisley, Esq.
Francis Hobler, jun. Esq. Sec.N.S.
Langford Lovel Hodge, Esq.
Sampson Hodgkinson, Esq.
Rev. John Hodgson, M.R.S.L. Vice-Pres. Soc. Ant. Newc.
W. B. Hodgson, Esq. Liverpool.
James Maitland Hog, Esq. of Newliston.
Thomas Holden, Esq.
(c.) James Holding, Esq. Basingstoke.
Rt. Hon. the Dowager Lady Holland.
(c.) Robert Hollond, Esq. M.P., M.A. Barrister-at-Law.
Richard Hollier, Esq. F.S.A.
Mr. M. M. Holloway.
Bryan Holme, Esq. New Inn.
Edward Holme, M.D. Manchester.
John Holmes, Esq. F.S.A. East Retford. [Died May 25, 1841.]
John Holmes, Esq. F.S.A. British Museum.
Robert Home, Esq.
Mr. W. Hood.
Frederick B. Hooper, Esq. Reading.
John Hooper, Esq. Reading.
Alexander Beresford Hope, Esq. Trinity College, Cambridge.
James Robert Hope, Esq. B.C.L. Fellow of Merton Coll. Oxford.
John Hope, Esq. Dean of the Faculty of Advocates, Edinburgh.
Charles Hopkinson, Esq. M.A. Queen's College, Oxford.
William Hopkinson, Esq. *Local Secretary at Stamford.*

Alfred John Horwood, Esq.
William Hosking, Esq. F.S.A.
Chandos Wren Hoskyns, Esq. Wroxhall Abbey, Warwickshire.
Abraham Howard, Esq.
Edward Howes, Esq. M.A.
Rev. F. Howes, M.A. Norwich.
John Hubback, Esq. Barrister-at-Law.
Rev. John William Hughes, M.A. Trin. Coll. Oxford.
William Hughes Hughes, Esq. M.P. Barrister-at-Law.
The Hull Subscription Library.
William Powell Hunt, Esq. Ipswich.
Rev. Evan Haynes Hunter, B.A.
John Hunter, Esq. jun. W.S.
Rev. JOSEPH HUNTER, F.S.A.
Mr. William Hurley.
(c.) Richard Charles Hussey, Esq. F.S.A., Birmingham.
(c.) Rev. Robert Hussey, B.D. Student of Christ Church, Oxford.
Mrs. Hutcheson, Bristol.
John Ibbotson, Esq.
Sir Robert Harry Inglis, Bart. LL.D. F.R.S., F.S.A., M.P. for the University of Oxford.
(c.) Rev. James Ingram, D.D., F.S.A. President of Trin. Coll. Oxford.
The Royal Irish Academy.
David Irving, Esq. LL.D. Edinburgh.
James Ivory, Esq. Solicitor-General for Scotland.
The Islington Literary and Scientific Society.
Henry Jackson, Esq. Sheffield.
Rev. Stephen Jackson, M.A. Ipswich.
Rev. Thomas Jackson, M.A. Incumbent of St. Peter's, Mile End.
B. Jacob, Esq. Dorchester.
Rev. William Jacobson, M.A. Vice-Principal of Magdalen Hall, Oxf.
John Richmond Jaffray, Esq.
G. P. R. James, Esq. The Shrubbery, Walmer.
David Jardine, Esq. Barrister-at-law.
Rev. Richard Jenkyns, D.D. Master of Balliol Coll. Oxford.
Right Hon. Sir Herbert Jenner, LL.D., Dean of the Arches.
Mr. Robert Jennings.
William Jerdan, Esq. F.S.A.
James Jermyn, Esq. Reydon, Suffolk.
Edward Jesse, Esq. Windsor.
Mr. George James Johnson, Reading.
Maurice Johnson, Esq. Spalding.
Charles Jones, Esq.
George Jones, Esq. R.A.
Rev. H. Longueville Jones, M.A. Paris.
Michael Jones, Esq. F.S.A.
Pitman Jones, Esq. *Local Secretary at Exeter.*
Richard Jones, Esq.
William Bruce Jones, Esq. M.A. Oxford, Barrister-at-Law.
William Samuel Jones, Esq.
Henry Holmes Joy, Esq.
Herr Theodor von Karajan, Hofkammer-Archiv's Beamte, Vienna.
Edwin Keats, Esq.
Fitzroy Kelly, Esq. M.P., Q.C.
John M. Kemble, Esq. M.A.
Robert Palmer Kemp, Esq. Yarmouth.
Russell Kendall, Esq. Gifford's Hall, Stoke by Nayland, Suffolk.
Rev. George Kennard.
John Kenyon, Esq.
Philip Kernan, Esq.
James Kerr, Esq. Coventry.

John Kerr, Esq. *Local Secretary at Glasgow.*

Edward Key, Esq. Holbeach.

Richard T. Kindersley, Esq. Q.C.

Frederick King, Esq. Fulham.

Mr. John Venables King.

Richard John King, Esq. Exeter College, Oxford.

Joseph Chas. King, Esq. St. John's Wood.

Thomas W. King, Esq. F.S.A. Rouge Dragon Pursuivant of Arms.

Paul Augustine Kingdon, Esq. Exeter College, Oxford.

George Ritchie Kinloch, Esq. Edinb.

Charles Knight, Esq.

Henry Gally Knight, Esq. M.P., F.S.A.

William Knight, Esq. F.S.A.

Rev. Erskine Knollys, M.A. Merton Coll. Oxford.

Rev. Charles Knyvett, Windsor.

Charles König, Esq. K.H., F.R.S.

Herr Matth. Kupitsch, Antiquarian bookseller at Vienna.

Rt. Hon. Henry Labouchere, M.P.

David Laing, Esq. F.S.A. L. & Sc. Edinburgh.

Rev. F. Laing, M.A. Tewkesbury.

Rev. John Lamb, D.D. Master of Corpus Christi Coll. Camb.

John Newton Lane, Esq. King's Bromley Manor, Lichfield.

William Lang, Esq. Bristol.

Right Hon. Lord Langdale, Master of the Rolls.

Arthur S. Larken, Esq. St. Alban's Hall, Oxford.

(c.) Dr. J. M. Lappenberg, For. Memb. Soc. Ant. *Local Secretary at Hamburg.*

Mons. de Larenaudière, V.P. de la Soc. de Geographie de Paris, Chev. de la Legion d'Honneur, &c.

Mr. W. Law.

Andrew Lawson, Esq. Boroughbridge.

Sir William Lawson, Bart. F.S.A.

Robert Leadbitter, Esq. Newcastle.

Lt.-Col. Wm. Martin Leake, F.R.S.

Rev. J. E. Leefe.

P. Bainbridge Le Hunt, Esq. Ashbourne.

Robert Lemon, Esq. F.S.A. State Paper Office.

Charles Lever, Esq.

Peter Levesque, Esq.

Rev. T. T. Lewis, M.A. Bridstow, near Ross. *Local Secretary.*

Mr. Lewis A. Lewis.

Robert Leycester, Esq. Cork.

William Liddiard, Esq.

Alfred Lillingston, Esq. Southwold.

Mr. Joseph Lilly.

The Lincoln Permanent Library.

Mons. Le Roux de Lincy, Paris.

John Lindsay, Esq. Barrister-at-Law, Maryville, Cork.

Rev. John Lingard, D.D. Hornby, Lancashire.

Thomas Henry Lister, Esq.

The Rt. Hon. Sir Joseph Littledale, M.A.

Right Rev. the Lord Bishop of Llandaff, Dean of St. Paul's, F.S.A.

Edward John Lloyd, Esq. M.A. Barrister-at-Law.

George Lloyd, Esq. Brynestyn, near Wrexham.

William Horton Lloyd, Esq. F.S.A.

Mr. Richard Lloyd, Holloway.

Sir Joseph Lock, Oxford.

Henry F. Lockwood, Esq. F.S.A. Hull.

Rev. John Lodge, M.A. Librarian of the University of Cambridge. *Local Secretary at Cambridge.*

City of London Library, Guildhall.

The London Library.

The London Institution.

The City of London Literary and Scientific Institution.

Gwalter B. Lonsdale, Esq.

Rev. John Lonsdale, M.A. Principal of King's College, London.

C. W. Loscombe, Esq. Clifton.

Henry Albert Loscombe, Esq. Andover.

Very Rev. Thomas Hill Lowe, M.A. Dean of Exeter.

(c.) James Lucas, Esq. Stirling.

Samuel Lucas, Esq. Bristol.

Ebenezer Ludlow, Esq. M.A. Serjeant-at-Law.

Robert Wheatley Lumley, Esq.

Edmund Ormond Lyne, Esq.

Colin Campbell Macaulay, Esq. Leicester.

John David Macbride, Esq. D.C.L. Principal of Magdalen Hall, Oxf.

Le Conseilleur Commandeur de Macedo, Secretary General of the Royal Society of Sciences, Madrid.

Andrew D. M'Kellar, Esq.

Rev. Charles Mackenzie, St. Olave's, Southwark.

J. Whitefoord Mackenzie, Esq. W.S. Edinburgh.

James Macknight, Esq. W.S., Edinburgh.

Miss Macleod.

William M'Mahon, Esq.

The Hon. Alexander Maconochie, Lord Meadowbank.

Allan A. Maconochie, Esq. Advocate.

James A. Maconochie, Esq. Advocate, Sheriff of Orkney.

Robert Maconochie, Esq.

(c.) Sir FREDERIC MADDEN, K.H., F.R.S. F.S.A. Keeper of the MSS. in the British Museum.

James Maidment, Esq. F.S.A. Scot.

Rev. Samuel Roffy Maitland, F.R.S. F.S.A. Librarian to the Archbishop of Canterbury.

Sir Alexander Malet, Bart. Sec. of Legation at the Hague.

Benjamin Heath Malkin, Esq. LL.D.

Edward Heath Mammett, Esq. F.G.S. Ashby de la Zouche.

Thomas John Manchee, Esq. Bristol.

W. S. Mare, Esq. Magdalen College, Cambridge.

James Heywood Markland, Esq. F.R.S., F.S.A. Treasurer of the Roxburghe Club. *Local Secretary at Bath.*

Rev. Herbert C. Marsh, M.A. Prebendary of Peterborough.

Robert Marsham, Esq. D.C.L., Warden of Merton College, Oxford.

George Martin, Esq. M.A. Cork.

John Martin, Esq. F.L.S. Woburn.

Studley Martin, Esq. Liverpool.

Theodore Martin, Esq. Edinburgh.

Philip Martineau, Esq.

Thomas Mason, Esq. F.S.A. Copt Hewick, near Ripon.

Thomas Bardwell Mason, Esq.

William Matchett, Esq. Bracondale, Norwich.

John Mee Mathew, Esq. F.S.A.

William Constable Maxwell, Esq. Everingham Park, Yorkshire.

Daniel Charles Meadows, Esq. Great Bealing, Suffolk.

Rev. Thomas Medland, B.D., Fellow of Corpus Christi Coll. Oxford.

(c.) David Melville, Esq. B.A. Brasenose Coll. Oxford.

John Herman Merivale, Esq. F.S.A. Barrister-at-Law.

Samuel Merriman, M.D.

Francis Mewburn, Esq. Darlington.

A. G. F. Meyer, Counsellor of Justice, Hanover.

George Meynell, Esq. York.

Sir Samuel Rush Meyrick, K.H., F.S.A.

Mons. Michelet, Memb. de l'Institut, Professeur d'Histoire au Collège Royal de France.

John Miland, Esq.

Andrew Miller, Esq. Cardiff.

(c.) William Henry Miller, Esq. F.S.A.

Samuel Mills, jun. Esq.

Rev. Thomas Mills, Rector of Stutton, Suffolk.

Rev. William Mills, D.D. Exeter.

Rev. Henry Hart Milman, M.A. Prebendary of Westminster.

Thomas Mist, Esq. Fulham.

Richard Mitchell, Esq. Enderby Hall, Leicestershire.

Henry Mitchison, Esq. V.P. of Islington Lit. and Scient. Society. [Died Sept. 3d, 1841.]

Rev. John Mitford, M.A., Rector of Benhall, Suffolk.

Nathaniel Cranch Moginie, Esq.

Mons. Monmerqué, Membre de l'Institut de France.

John Moore, Esq. F.S.A. Danefield House, Henley-upon-Thames. [Died April 1842.]

Mr. John Moore, Tewkesbury.

Maurice Peter Moore, Esq. Sleaford.

Thomas Moore, Esq. Sloperton Cottage, Devizes.

Thomas Moore, Esq. F.S.A.

Rev. W. Moore, D.D. Holbeach.

Edward Raleigh Moran, Esq.

Louis Selliers Chevalier de Moranville, Amanuensis Imp. Library, Vienna.

John Shank More, Esq. Advocate, Edinburgh.

William Bowyer Morgan, Esq.

John Morice, Esq. F.S.A.

W. C. Morland, Esq.

Mr. John Morris, Bath.

Rev. James Morton, B.D. Prebendary of Lincoln. *Local Secretary at Holbeach.*

Mr. William Richard Morton.

Joseph Moule, Esq. Resident of the General Post Office, Edinburgh.

Thomas Moule, Esq.

J. D. Moxon, Esq. Bristol.

James Patrick Muirhead, Esq. M.A. Edinburgh.

Baron Eligius von Münch-Bellinghausen, Kh. Hof-Secretär, Vienna.

The Right Hon. the Earl of Munster, F.R.S., P.R.A.S., M.R.S.L. [Died March 20, 1842.]

Rev. Jerom Murch, Bath.

Charles Robert Scott Murray, Esq. Christ Church, Oxford.

Rt. Hon. Sir John Archibald Murray, one of the Lords of Session in Scotland.

John Murray, Esq. Albemarle-street.

Thomas Murray, Esq. LL.D. Edinb.

Sir Francis W. Myers, K.C.S. Pentlow Hall, near Sudbury, Suffolk.

Peter Rickards Mynors, Esq.

Rev. C. Nairne, Lincoln.

(c.) T. C. Neale, Esq. Chelmsford.

Richard Neave, jun. Esq.

John Nedham, Esq. Leicester.

Joseph Neeld, Esq. F.S.A.

John Newman, Esq. F.S.A.

Charles Thomas Newton, Esq. B.A. Student of Christ Church, Oxf.

Iltyd Nicholl, Esq. Usk, near Monmouth.

Mrs. S. Nichols, Highbury Place.

J. Bowyer Nichols, Esq. F.S.A.

John Gough Nichols, Esq. F.S.A., Treasurer of the Surtees Society.

(c.) Rev. William L. Nichols, M.A.

Alexander Nicholson, Esq. F.S.A. Lond. and Scotl., Ufford, Suffolk.

George Stewart Nicholson, Esq.

George Barons Northcote, Esq. Exeter College, Oxford.

Nicholas Nugent, Esq. M.D.

George Offer, Esq.

Rev. George Oliver, Exeter.

George Ormerod, Esq. D.C.L. F.R.S. F.S.A.

Thomas Osler, Esq. Bristol.

Frederick Ottley, Esq. Barrister-at-Law.

Rt. Hon. Sir Gore Ouseley, G.C.H. F.R.S. F.S.A.

Frederick Ouvry, Esq.

Rev. Peter Ouvry, M.A.

The Oxford and Cambridge Club.

Cornelius Paine, jun. Esq.

William Dunkley Paine, Esq.

Samuel Alexander Pagan, Esq.

Peter Page, Esq. East Sheen.

Sir Francis Palgrave, K.H. F.R.S., F.S.A.

Alfred Zouch Palmer, Esq. Sonning, Berks.

Arthur Palmer, Esq. Bristol.

Arthur Hare Palmer, Esq. Bristol.

Charles John Palmer, Esq. F.S.A. *Local Secretary at Yarmouth.*

Henry Andrewes Palmer, Esq. Bristol.

John Palmer, Esq. Dorney Court, Windsor.

Rev. William Palmer, M.A., Worcester College, Oxford.

The Hon. Sir James Parke, Knt. one of the Barons of the Exchequer.

Charles Parker, Esq.

John Henry Parker, Esq. Oxford.

John W. Parker, Esq. West Strand.

Kenyon S. Parker, Esq.

Joseph Parkes, Esq.

Rev. Richard Parkinson, Fellow of Christ Church, Manchester.

Thomas Parry, Esq.

John Parsons, Esq. Oxford.

The Hon. Sir John Patteson, one of the Judges of the Court of Queen's Bench, M.A.

Jacob Howell Pattisson, Esq. LL.B. Witham, Essex.

L. Paulding, Esq. Stockport.

Rev. Frederick Pawsey, B.A. Vicar of Wilhelmsted, Beds.

Mr. J. G. Payne, Wallingford.

John Thos. Payne, Esq. Pall Mall.

Anthony Peacock, Esq.

Reginald Peacock, Esq. Downhill House, near Sunderland.

Rev. J. R. Pears, Bath.

Rt. Hon. Sir Robert Peel, M.P., F.R.S. F.S.A.

Thomas Pemberton, Esq. Q.C. M.P.

Henry Perkins, Esq.

Rev. Charles Perry, M.A. Fellow and Tutor of Trinity Coll. Camb.

Alexander Peterkin, Esq. Edinburgh.

Mr. John Petheram.

Louis Hayes Petit, Esq. F.R.S. F.S.A.

Thomas Joseph Pettigrew, Esq. F.R.S. F.S.A.

W. V. Pettigrew, Esq. M.D.

Joseph Philips, Esq. Leicester.

Johnson Phillott, Esq. Bath.

Mr. Wm. Pickering, Piccadilly.

Rev. John Piccope, Manchester.

Henry Clark Pidgeon, Esq.

Simon Fraser Piggott, Esq. Barrister-at-Law.

Rev. John Hearne Pinckney, D.D. East Sheen.

John Pitcairn, Esq.

(c.) Robert Pitcairn, Esq. F.S.A. Scotland.

Jas. Robinson Planché, Esq. F.S.A.

Thomas Joshua Platt, Esq. Q.C.

Charles Innes Pocock, Esq. Bristol.

Lewis Pocock, Esq. F.S.A.

George Pococke, Esq.

Edward Polhill, Esq. F.S.A. Brighton.

James Prince Pollard, Esq.

Archer Polson, Esq.

William G. Ponsonby, Esq. M.A. Gray's Inn.

Thomas Ponton, Esq. M.A. F.S.A.

Rev. Thomas Pooley, M.A. Rector of Thornton in Lonsdale, Yorks.

Robert Porrett, Esq. F.S.A.

John Powell Powell, Esq. Quex Park, Thanet.

Richard Cowley Powell, Esq. Exeter College, Oxford.

Right Hon. the Earl of Powis, President of the Roxburghe Club.

Charles Poynder, Esq. Henley-upon-Thames.

Samuel P. Pratt, Esq. Bath.

Rev. Jermyn Pratt, Rector of Campsey Ash, Suffolk.

(c.) Osmond de Beauvoir Priaulx, Esq. Barrister-at-Law.

Rev. Thomas Price, D.D. Hackney.

Richard Price, Esq. M.P.

Rev. George Proctor, D.D.

G. H. Proctor, Esq. Balliol College, Oxford.

Robert Proctor, Esq.

Thomas Prothero, jun. Esq.

Edward Protheroe, Esq. M.P. F.S.A.

Rt. Hon. Lord Prudhoe.

Marlborough Pryor, Esq. Hampstead.

James Brook Pulham, Esq.

Hamilton Pyper, Esq. Advocate, Edinburgh.

Madame la Maréchale Duchesse de Raguse.

Henry Raikes, Esq. Chester.

J. M. Rainbow, Esq.

Rev. James Raine, M.A. F.S.A. Newc., Secretary of the Surtees Society.

Charles Ranken, Esq. B.A., Gray's Inn.

Francis Harrison Rankin, Esq. F.R.G.S. *Local Secretary at Liverpool.*

Christopher Rawson, Esq. F.G.S. President of the Halifax Literary and Philosophical Society.

W. Rayner, Esq. M.D. Stockport.

Rev. Joseph Bancroft Reade, M.A. F.R.S. Peckham.

John Read, Esq. Derwent Hall near Sheffield.

Richard Reece, Esq. F.S.A. Cardiff.

Rev. Thomas Rees, LL.D., F.S.A.

Henry Reeve, Esq. Office of Her Majesty's Privy Council.

Thomas Charles Renshaw, Esq. Barrister-at-Law.

John Adey Repton, Esq. F.S.A. Springfield, Chelmsford.

Francis Riddell Reynolds, Esq. Yarmouth.

George Ambrose Rhodes, Esq. Bellair, Devon.

(c.) Edward Priest Richards, Esq. Cardiff.

John Richards, Esq. Reading.

John Richards, jun. Esq. F.S.A. *Local Secretary at Reading.*

Charles James Richardson, Esq. F.S.A., M.I.B.A.

George Gibson Richardson, Esq.

Lawford Richardson, Esq. Blackheath.

Charles Rickards, Esq.

Samuel Rickards, Esq.

Edward Widdrington Riddell, Esq.

Edward F. Rimbault, Esq. F.S.A. Sec. of the Percy Society.

James Ritchie, Esq. Wrentham, Suffolk.

Rev. J. C. Roberson, Boxley, Kent.

Charles Julius Roberts, Esq. M.D.

Richard Robert Roberts, Esq.

Archibald Robertson, Esq. Surgeon R.N. *Local Secretary at Chatham.*

J. E. P. Robertson, D.C.L. Doctors' Commons.

John Robertson, Esq. W.S. Edinburgh.

Rev. C. W. Robinson, Prestwold, Leicestershire.

Henry Crabb Robinson, Esq. F.S.A. Barrister-at-Law.

William Robinson, Esq. LL.D. F.S.A. Barrister-at-Law.

William Robinson, Esq. Dudley.

John Roby, Esq. M.R.S.L.

Rev. Daniel Rock, D.D.

Mr. Rodwell, New Bond street.

Henry Rogers, Esq. Birmingham.

Rev. John Rogers, M.A. Canon of Exeter.

Samuel Rogers, Esq. F.R.S. F.S.A.

JOHN GAGE ROKEWOOD, Esq. F.R.S. Director S.A.

The Hon. Sir Robert Monsey Rolfe, one of the Barons of the Excheq.

Wm. Henry Rolfe, Esq. Sandwich.

John Romilly, Esq. M.A. Barrister-at-Law.

Rev. A. W. H. Rose, M.A. St. John's Coll. Camb.

Sir George Rose, F.R.S.

Rev. Henry John Rose, B.D. Rector of Houghton Conquest, Beds.

William Henry Rosser, Esq. F.S.A.

Mayer Anselm de Rothschild, Esq. Trin. Coll. Camb.

Rev. Martin Joseph Routh, D.D. President of Magdalen Coll. Oxf.

James Yeeles Row, Esq.

Richard Roy, Esq.

Edward Rudge, Esq. F.R.S. F.S.A.

The Russell Institution.

James Russell, Esq. Barrister at Law.

Rev. John Fuller Russell, B.C.L. Minister of St. James's, Enfield.

Rev. Thomas Russell, Walworth.

William Russell, Esq. Accountant General in Chancery.

The Right Hon. Andrew Rutherfurd.

His Grace the Duke of Rutland, K.G. D.C.L., V.P.R.S.L.

Rev. Richard J. St. Aubyn, M.A. Trin. Coll. Camb.

Richard Sainthill, Esq. Cork.

The Most Hon. the Marquess of Salisbury, D.C.L.

The Rt. Rev. the Lord Bishop of Salisbury.

Thomas Deere Salmon, Esq. Penllyne Court, Glamorgan.

Charles Sanderson, Esq. Sheffield.

William Salt, Esq.

Anthony Salvin, Esq.

Osborne Henry Sampayo, Esq.

William Sandys, Esq. F.S.A.

Wm. Devonshire Saull, Esq. F.S.A.

Mrs. Daniel E. Saunders, Gloucester.

Thomas Bush Saunders, Esq. M.A.

Thomas Saunders, Esq. F.S.A.

Thomas Field Savory, Esq. F.S.A.

Edward Scholfield, M.D. Doncaster.

Ven. Archdeacon Scott, Whitfield, Northumberland.

D. G. Scott, Esq. Ipswich.

James John Scott, Esq. Barrister-at-Law.

(c.) Rev. Robert Scott, M.A. Fellow of Balliol Coll. Oxford.

Edward Cator Seaton, M.D.

William Selwyn, Esq. Q.C.

Mr. Setchel.

Rev. William Sewell, M.A. Fellow of Exeter College, and Professor of Moral Philosophy, Oxford.

William Shackell, Esq. M.R.S.L. Hammersmith.

Right Hon. Sir Lancelot Shadwell, Vice-Chancellor of England, M.A.

Sir Cuthbert Sharp, Knt.

Rev. Lancelot Sharpe, M.A. Camb. F.S.A. Head Master of St. Saviour's School, Southwark. *Auditor.*

Sutton Sharpe, Esq. Q.C. F.S.A.

George Shaw, Esq. M.D. Leicester.

Henry Shaw, Esq. F.S.A.

Daniel Shears, Esq. jun.

Robert Shelley, Esq.

Samuel Shepherd, Esq. F.S.A.

W. H. Sheppard, Esq. Keyford House, Frome.

Mr. William Shipp, Blandford.

Evelyn Philip Shirley, Esq. M.P. M.A. Eatington Park, Warwicksh.

Rev. Robert St. John Shirreff, Blackheath.

Rev. Thomas Short, B.D. Fellow of Trinity Coll. Oxford.

Right Hon. the Earl of Shrewsbury, F.S.A.

— Siemsen, Secretary of the Royal Library, Hanover.

John Augustus Francis Simpkinson, Esq. M.A., Q.C., F.S.A.

Jeremiah Simpson, Esq. Temple.

Mr. George Sims, Manchester.

Samuel Weller Singer, Esq. F.S.A.

Edward Skegg, Esq. F.R.G.S. [Died 1842.]

Edward Skegg, Esq. jun.

Alex. A. Smets, Esq. Savanna, Georgia.

Edward Smirke, Esq. M.A.

Sir Robert Smirke, R.A., F.S.A.

Sydney Smirke, Esq. F.S.A.

Alexander Smith, Esq. Edinburgh.

Benwell Smith, Esq.

Charles Roach Smith, Esq. F.S.A. Sec. of the Numism. Society.

Mr. George Smith.

George Frederick Smith, Esq.

George Spencer Smith, Esq.
H. Porter Smith, Esq.
John Abel Smith, Esq. M.P.
Rev. J. J. Smith, M.A. Fellow of Caius Coll. Camb.
Mr. John Russell Smith.
Newman Smith, Esq. Croydon Lodge.
Richard John Smith, Esq.
Thomas Smith, Esq. F.S.A. Birstall House, Leicester. *Local Secretary at Leicester.*
William Smyth, Esq. M.A. Prof. of Modern History, Cambridge.
William Smythe, Esq. Advocate, Edinburgh.
Frederick Snaith, M.D. Holbeach.
Mr. John Snare, Reading.
Rev. Walter Sneyd, M.A. Christ Church, Oxford.
The Most Noble Edward Duke of Somerset, K.G., D.C.L., F.R.S.
S. Leigh Sotheby, Esq.
J. W. Southgate, Esq. Camberwell.
Rev. George Southwell, B.A. Bristol.
William Spalding, Esq. Advocate, Edinburgh.
Charles Spence, Esq. Admiralty.
Andrew Spottiswoode, Esq.
George James Squibb, Esq.
Rev. Thomas Stacey, M.A. Cardiff.
THOMAS STAPLETON, Esq. F.S.A.
Sir George Thomas Staunton, Bart. D.C.L., F.R.S., F.S.A.
(c.) Rev. William Staunton, M.A. Longbridge House, near Warwick.
G. Steinman Steinman, Esq. F.S.A.
Archibald John Stephens, Esq. M.A., F.R.S. Barrister-at-Law.
Seth William Stevenson, Esq. F.S.A. *Local Secretary at Norwich.*
Mr. C. J. Stewart.
John Stirling, Esq. Edinburgh.
(c.) Rev. Charles William Stocker, D.D. St. John's Coll. Oxford.
George Stokes, Esq. Colchester.
Henry Sewell Stokes, Esq. *Local Secretary at Truro.*
Rev. Thomas Streatfeild, F.S.A. Chart's Edge, Westerham.
Rev. Henry Street, Bath.
Miss Agnes Strickland, Reydon Hall, Suffolk.
(c.) Rev. Joseph Stroud, M.A. Wadham College, Oxford.
John Stuart, Esq. Q.C.
Right Hon. Lord P. James Crichton Stuart.
John J. J. Sudlow, Esq.
Mr. R. Sunter, York.
Rev. Charles Sutton, D.D. Norwich.
Edward Swaine, Esq. F.S.S.
Clement Tudway Swanston, Esq. Q.C., F.S.A.
(c.) Sir John Edw. Swinburne, Bart. F.R.S., F.S.A., Pr.S.Ant.Newc.
Mr. John Sydenham, Fordington, Dorchester.
Rev. Edward Tagart, F.S.A.
Thomas Noon Talfourd, Esq. M.P. Serjeant-at-Law.
Michael Anne Tasburgh, Esq.
Arthur Taylor, Esq. F.S.A.
Edward Taylor, Esq. Gresham Professor of Music.
Richard Taylor, Esq. F.S.A.
Mr. John Taylor, Gower-street.
W. Benj. Sarsfield Taylor, Esq.
Mons. Techener, Paris.
John Godfrey Teed, Esq. Bencher of Gray's Inn.

Joseph Francis Tempest, Esq. F.S.A.

Christopher Temple, Esq. Q.C.

Mons. Alexandre Teulet, Employé aux Archives. *Local Secretary at Paris.*

Robert Thackthwaite, Esq.

Thomas Thane, Esq.

Frederick Thesiger, Esq. M.P. Q.C.

Mr. Benj. Thomas, Cheltenham.

William J. Thoms, Esq. F.S.A. *Secretary.*

Jonathan Thompson, Esq. Temple Grove, East Sheen.

Rev. W. H. Thompson, M.A. Fellow of Trinity College, Cambridge.

Walter Thornhill, Esq.

Lt.-Gen. William Thornton. [Died 1841.]

Ven. Thomas Thorp, D.D. Archdeacon of Bristol.

Benjamin Thorpe, Esq. F.S.A.

Joseph Win Thrupp, Esq.

Rev. Mark Aloysius Tierney, F.R.S., F.S.A. Arundel.

Right Hon. Sir Nicholas Conyngham Tindal, Chief Justice of the Common Pleas, M.A.

(c.) William Tite, Esq. F.R.S., F.S.A., Hon. Sec. of the London Institution.

The Ven. Henry John Todd, M.A. Archdeacon of Cleveland, F.S.A.

(c.) Rev. James Henthorn Todd, D.D., M.R.I.A., Fellow of Trinity Coll. Dublin, Sec. Irish Archæol. Soc.

F. G. Tomlins, Esq.

William Tooke, Esq. F. R. S., M.R.S.L., Vice-Pres. of the Soc. of Arts, Treas. of Roy. Soc. Lit. and the Lit. Fund Soc.

Charles Towneley, Esq. F.S.A.

John Towneley, Esq.

R. E. A. Townsend, Esq. Doctors' Commons.

(c.) Rev. J. Montgomery Traherne, M.A., F.R.S., F.S.A.

Walter Calverley Trevelyan, Esq. F.S.A. Newc., Wallington, Northumberland.

William Edward Trotter, Esq.

W. J. A. Tucker, Esq.

Charles A. Tulk, Esq.

Thomas Turnbull, Esq.

William B. D. D. Turnbull, Esq. F.S.A. Sc. *Local Secretary at Edinburgh.*

Alfred Turner, Esq.

Dawson Turner, Esq. F.R.S., F.S.A. Great Yarmouth.

Francis Turner, Esq. Barrister-at-Law.

Rev. George T. Turner.

Robert S. Turner, Esq.

Rev. Samuel Blois Turner, Halesworth, Suffolk.

Gen. Sir T. Hilgrove Turner, G.C.H., K.S.A., K.C., F.S.A.

Rev. Charles Turnor, B.A., F.S.A., F.R.A.S.

Travers Twiss, Esq. B.C.L., F.R.S., Fellow of University College, Oxford.

William Twopeny, Esq. Barrister-at-Law, Temple.

Mr. Samuel Tymms, Bury St. Edmund's.

(c.) Edward Tyrrell, Esq. City Remembrancer, Guildhall.

William Tyson, Esq. F.S.A. Bristol.

(c.) J. R. D. Tyssen, Esq. F.S.A. Hackney.

Adam Urquhart, Esq. Advocate.

Edward Vernon Utterson, Esq. F.S.A.

M. Aart Veder, Rotterdam.

William Vines, Esq. F.S.A.

Gabriel Vrignon, Esq.

Mr. Charles Waine, Blandford.

Reader Wainewright, Esq. Barrister-at-Law, F.S.A.

Daniel Wakefield, Esq. Q.C.

Francis Pearson Walesby, Esq. B.C.L. Barrister-at-Law, and late Professor of Anglo-Saxon in the Univ. of Oxford.

Arthur Walford, Esq. Hammersmith.

Thomas Walford, Esq.

D. M. Walker, Esq. Gloucester.

John Walker, Esq. Cornhill, Northumberland.

Rev. Henry Wall, M.A., Vice-Principal of St. Alban Hall, Oxford.

Lionel A. B. Waller, Esq.

Thomas George Waller, Esq.

William Elyard Walmisley, Esq.

James Walsh, Esq. F.S.A.

Henry Walter, Esq. The Willows, Windsor.

Rev. Jonathan Walton, D.D. Rector of Birdbrook, Essex.

William Wansey, Esq. F.S.A.

John Ward, Esq. Durham.

Rev. Charles Ward, M.A. Rector of Maulden, Beds.

Rev. Charles Warren, M.A. Librarian of Trinity College, Camb.

Edward Warren, Esq.

John Warwick, Esq. Maidstone.

Rev. John Watson, M.A. Brasenose College, Oxford.

ALBERT WAY, Esq. M.A., F.S.A.

Thomas William Weare, Esq. B.A., Student of Christ Church, Oxf.

Rev. John Webb, M.A., F.S.A., M.R.S.L., Tretire, Herefordshire.

Montagu Webster, Esq. Pen's House, near Birmingham.

Hugh Weightman, Esq. B.A.

Mr. Richard Welch, Reading.

John Weld, Esq.

Rev. Charles Wellbeloved. *Local Secretary at York.*

— Werlauff, Chief Librarian of the Royal Library, Copenhagen.

Miss Westcar, Tewkesbury.

Sir Richard Westmacott, R.A., F.S.A.

His Excellency M. Van de Weyer, Belgian Minister.

John Welchman Whateley, Esq. Birmingham.

William Whateley, Esq. Q.C.

James Whatman, Esq. Vinters, near Maidstone.

Rev. William Whewell, M.A., F.R.S. F.S.A., Fellow and Tutor of Trinity College, Camb.

Gordon Whitbread, Esq. M.A.

Anthony White, Esq.

Harry White, Esq. Halesworth, Suffolk.

Horace Philips White, Esq. Winchester.

Rev. Robert Meadows White, B.D. Professor of Anglo-Saxon, Oxf.

Wm. Archibald Armstrong White, Esq. F.R.S., F.S.A.

Mr. H. A. Whitehead, Gloucester.

Francis Whitmarsh, Esq. Q.C.

Rev. Ainslie Henry Whitmore, Rector of Leasingham, near Sleaford. *Local Secretary.*

W. Lechmere Whitmore, Esq. F.S.A. Prior's Bank, Fulham.

George Byrom Whittaker, Esq.

Rev. Sidney H. Widdrington, M.A. Rector of Walcot, Bath.

Right Hon. Sir James Wigram, Vice-Chancellor, M.A. F.R.S. F.S.A.

Thomas Willement, Esq. F.S.A.

Philip Williams, Esq. Q.C. Lincoln's Inn.

Charles M. Willich, Esq.

Horace Hayman Wilson, Esq. M.A. Professor of Sanscrit, Oxford, and Pres. of the Numism. Society.

(c.) Rev. John Wilson, B.D. Fellow of Trin. Coll. Oxford.

Sir Giffin Wilson, F.R.S. Master in Chancery.

Joshua Wilson, Esq.

(c.) Lea Wilson, Esq. F.S.A.

(c.) Lestock Peach Wilson, Esq.

Walter Wilson, Esq. Bath.

John Wimbridge, Esq.

Benjamin Godfrey Windus, Esq.

Thomas Windus, Esq. F.S.A.

Charles Wingfield, Esq. Oxford.

William Wingfield, Esq. Master in Chancery.

Charles Winn, Esq. Nostel Priory.

Thomas Winstanley, Esq. Liverpool.

Rev. Robert Wintle, B.D. Culham, Oxfordshire.

Rev. Thomas Wintle, B.D. Fellow of St. John's College, Oxford.

David Williams Wire, Esq.

Henry Wise, Esq. Huntley Cottage, Camberwell.

Mr. Lewis Wise.

Mr. John Wodderspoon, Ipswich.

Herr Ferdinand Wolf, For. Memb. S.A. Sec. Imp. Library at Vienna. *Local Secretary at Vienna.*

The Ducal Library, Wolfenbuttel.

Sir Francis Lindley Wood, Bart. Hickleton Hall, Yorkshire.

George Woodfall, Esq. F.S.A.

Henry Woodthorpe, Esq. LL.D., F.S.A. Town Clerk of London. [Died March 3, 1842.]

Rev. Christopher Wordsworth, D.D. Master of Trinity College, Camb.

William Wordsworth, Esq.

Francis Worship, Esq.

Rev. Thomas Worsley, M.A. Master of Downing College, Camb.

The Ven. Francis Wrangham, M.A., F.R.S. Archdeacon of the East Riding of York.

Rev. John Reynell Wreford, F.S.A. *Local Secretary at Bristol.*

William Ellicombe Wreford, Esq. Bristol.

John Francis Wright, Esq.

Rev. Godfrey Wright, Bilham House, Yorkshire.

THOMAS WRIGHT, Esq. M.A., F.S.A.

William T. Wright, Esq. H. M. Dockyard, Chatham.

Wm. Battie Wrightson, Esq. M.P.

The Library of the Writers of the Signet, Edinburgh.

Rt. Hon. Charles Watkin Williams Wynn, F.R.S., F.S.A.

(c.) Wadham Wyndham, Esq. M.P.

Rev. Philip Wynter, D.D. President of St. John's College, Oxford.

Rev. Samuel Wildman Yates, M.A.

Henry Galgacus Redhead Yorke, Esq.

Thomas Young, Esq.

LONDON: PRINTED BY J. B. NICHOLS AND SON, 25, PARLIAMENT STREET.

DA
20
C17
no.19

Camden Society, London
[Publications]

CIRCULATE AS MONOGRAPH

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

3 1761 05079698 6

S
W/3V

Presented to the
LIBRARY *of the*
UNIVERSITY OF TORONTO

by

Willard G. Oxtoby

THE

REAL HISTORY OF THE ROSICRUCIANS.

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

http://www.archive.org/details/realhistoryofros00waituoft

THE
REAL HISTORY
OF THE
ROSICRUCIANS

FOUNDED ON THEIR OWN MANIFESTOES,
AND ON FACTS AND DOCUMENTS COLLECTED FROM THE
WRITINGS OF INITIATED BRETHREN.

BY

ARTHUR EDWARD WAITE,

AUTHOR OF "THE MYSTERIES OF MAGIC: A DIGEST OF THE WRITINGS
OF ELIPHAS LEVI," ETC.

WITH ILLUSTRATIONS.

LONDON:
GEORGE REDWAY, YORK STREET, COVENT GARDEN.
1887.

LIBRARY
KNOX COLLEGE
TORONTO

LIBRARY
AUG 1 0 1999
UNIVERSITY OF TORONTO

30240
1922

ANALYSIS OF CONTENTS.

PAGE

Preface—Influence of the Secret Societies—Romantic Associations connected with the Rosicrucian Fraternity—Universal ignorance concerning it—Extent of the Rosicrucian literature—Pretensions of this History 1

INTRODUCTION.

Derivations of the name Rosicrucian—Derivation from the supposed founder, Christian Rosencreutz—Derivation from *Ros* and *Crux*—History of the term *Ros* in Alchemy—Derivation from *Rosa* and *Crux*—On the Rose in Symbolism, the Cross in Symbolism, and on the significance of their union, with special reference to the Romance of the Rose and the Paradise of the Divine Comedy 5

CHAPTER THE FIRST.

On the state of Mystical Philosophy in Germany at the close of the Sixteenth Century—Perpetuation of Neo-Platonic traditions—Revolution in Religion, Science, and Philosophy—Paracelsus and his successors—Rise of the Spiritual Alchemists . . 27

CHAPTER THE SECOND.

The Prophecy of Paracelsus and the Universal Reformation of the whole Wide World 34

CHAPTER THE THIRD.

The Fama Fraternitatis of the Meritorious Order of the Rosy Cross, addressed to the learned in general and the Governors of Europe 64

PAGE

CHAPTER THE FOURTH.

The Confession of the Rosicrucian Fraternity, addressed to the learned of Europe 85

CHAPTER THE FIFTH.

The Chymical Marriage of Christian Rosencreutz 99

CHAPTER THE SIXTH.

On the Connection of the Rosicrucian Claims with those of Alchemy and Magic—Fanaticism and Follies of the Rosicrucian Manifestoes—Discrepancies between the Universal Reformation and the Fama Fraternitatis—Religious Opinions of the Society—Scientific and Philosophical Pretensions—Doctrine of the Macrocosmos and of the Microcosmos—Theory of Elementals—Doctrine of Signatures—Physical Transmutations—The Great Elixir 197

CHAPTER THE SEVENTH.

On the Antiquity of the Rosicrucian Fraternity—Absence of historical traces before the seventeenth century—Researches of Semler—The Militia Crucifera Evangelica—Absurd pretensions of Mr Hargrave Jennings—The Templars and the Rosicrucians 210

CHAPTER THE EIGHTH.

Theories as to the authorship of the Rosicrucian Manifestoes—The story of Christian Rosencreutz not historically true—Claims of Taulerus, Joachim Junge, and Ægidius Guttmann—Case of Johann Valentin Andreas—Sketch of his Life—Predilection for Secret Societies—Digest of the Evidence adduced to prove that Andreas wrote the Rosicrucian Manifestoes—Examination of this Evidence—Futility and Repulsiveness of Professor Buhle's hypothesis—Facts of the Case—A tenable hypothesis—Character of the Rosicrucian Mystery 217

CHAPTER THE NINTH.

Progress of Rosicrucianism in Germany—Andreas Libavius—His hostile criticism—Echo of the God-illuminated Brotherhood R. C.—The Open Letter or Report of Julianus de Campis—Fama Remissa ad Fratres Roseæ Crucis — Confessio Recepta —Vicious attack by Johann Valentin Alberti—Other pamphlets of the Period 246

PAGE

CHAPTER THE TENTH.

Rosicrucian Apologists: Michael Maier—His importance in the controversy—Publication of Silentium Post Clamores, Symbola Aureæ Mensæ, and Themis Aurea—Curious Colloquy and Echo Colloquii on the Rosicrucian Society — Was Michael Maier the founder of a pseudo-Rosicrucian Society?—Reappearance of the Order—Laws of the Brotherhood as published by Sincerus Renatus 268

CHAPTER THE ELEVENTH.

Rosicrucian Apologists: Robert Fludd—Grandeur of the Kentish Mystic—Genealogy and life—Bibliographical matter—Fludd's Defence of the Rosicrucians—Analysis of this publication—Hostile criticism of Mersenne — Fludd's Rejoinder — Epistle from the Rosicrucian Society to a German Neophyte—Cosmical philosophy of Robert Fludd 283

CHAPTER THE TWELFTH.

Rosicrucian Apologists: Thomas Vaughan—The mystery which surrounds him—List of his Writings—His translation of the Fame and Confession—His opinion concerning the Order, of which he was not a member 308

CHAPTER THE THIRTEENTH.

Rosicrucian Apologists: John Heydon—Autobiography—Talbot's Life of Heydon—Bibliography—"The Rosie Cross Uncovered"—The Rosicrucians in England—"True narrative of a Gentleman R. C."—John Heydon encounters the spirit Euterpe—Voyage to the Land of the Rosicrucians 315

CHAPTER THE FOURTEENTH.

Rosicrucianism in France—Gabriel Naude's "Information on the truth of the Rosicrucians"—Strange manifesto placarded on the walls of Paris—"The Unknown and Novel Cabala of the Brethren of the Rose Cross"—"Frightful Compacts between the devils and the so-called illuminati" 387

CHAPTER THE FIFTEENTH.

Connection between the Rosicrucians and Freemasons—Futility of Professor Buhle's hypothesis—The Rose-Cross degree in Freemasonry—Its modern origin 402

PAGE

CHAPTER THE SIXTEENTH.

Modern Rosicrucian Societies — Migration of true Rosicrucians eastward—Copy of the admission of Sigismund Bacstrom into the Rosicrucian Brotherhood—The English Rosicrucian Society—Its Laws and Objects—Harmless nature of the association—Incompetency of its members—The Rosicrucians in Literature and Legend 408

Conclusion 431

Additional Notes 434

Appendix of Additional Documents—Preface to the Fama Fraternitatis—Curious Apologue—Rosicrucian Prayer to God . . . 440

PREFACE.

BENEATH the broad tide of human history there flow the stealthy undercurrents of the secret societies, which frequently determine in the depths the changes that take place upon the surface. These societies have existed in all ages and among all nations, and tradition has invariably ascribed to them the possession of important knowledge in the religious scientific or political order according to the various character of their pretensions. The mystery which encompasses them has invested them with a magical glamour and charm that to some extent will account for the extravagant growth of legend about the Ancient Mysteries, the Templars, the Freemasons, and the Rosicrucians, above all, who were the most singular in the nature of their ostensible claims and in the uncertainty which envelopes them.

"A halo of poetic splendour," says Heckethorn,[1] "surrounds the Order of the Rosicrucians; the magic lights of fancy play round their graceful day-dreams, while the mystery in which they shrouded themselves lends additional attraction to their history. But their brilliancy was that of a meteor. It just flashed across the realms of imagination and intellect, and vanished for ever; not, however, without leaving behind some permanent and lovely traces of its hasty passage. . . . Poetry and romance are deeply indebted to the Rosicrucians for many a fascinating creation. The literature of every European country contains hundreds of pleasing fictions, whose machinery has been borrowed from their system of philosophy, though that itself has passed away."

---

[1] "Secret Societies of all Ages and Countries."

The facts and documents concerning the Fraternity of the Rose Cross, or of the Golden and Rosy Cross, as it is called by Sigmund Richter,[1] are absolutely unknown to English readers. Even well-informed people will learn with astonishment the extent and variety of the Rosicrucian literature which hitherto has lain buried in rare pamphlets, written in the old German tongue, and in the Latin commentaries of the later alchemists. The stray gleams of casual information which may be gleaned from popular encyclopædias cannot be said to convey any real knowledge, while the essay of Thomas De Quincey on the "Rosicrucians and Freemasons," though valuable as the work of a sovereign prince of English prose composition, is a mere transcript from an exploded German savant, whose facts are tortured in the interests of a somewhat arbitrary hypothesis. The only writer in this country who claims to have treated the subject seriously and at length is Hargrave Jennings, who, in "The Rosicrucians, their Rites and Mysteries," &c., comes forward as the historian of the Order. This book, however, so far from affording any information on the questions it professes to deal with, "keeps guard over"[2] the secrets of the Fraternity, and is simply a mass of ill-digested erudition concerning Phallicism and Fire-Worship, the Round Towers of Ireland and Serpent Symbolism, offered with a charlatanic assumption of secret knowledge as an exposition of Rosicrucian philosophy.[1]

---

[1] "Die Warhaffte und vollkommene, Bereitung des Philosophischen Steins, der Bruderschafft aus dem Orden des Gulden-und-Rosen Creutzes." 1710.

[2] "No student of occult philosophy need fear that we shall most carefully keep guard—standing sentry (so to speak) over those other and more recondite systems which are connected with our subject."

The profound interest now manifested in all branches of mysticism, the tendency, in particular, of many cultured minds towards those metaphysical conceptions which are at the base of the alchemical system, the very general suspicion that other secrets than that of manufacturing gold are to be found in the Pandora's Box of Hermetic and Rosicrucian allegories,[2] make it evident that the time has come to collect the mass of material which exists for the elucidation of this curious problem of European history, and to depict the mysterious Brotherhood as they are revealed in their own manifestos and in the writings of those men who were directly or indirectly in connection with them. Such a publication will take the subject out of the hands of unqualified writers, and of the self-constituted pontiffs of darkness and mystery who trade upon the ignorance and curiosity of their readers.

As the result of conscientious researches, I have succeeded in discovering several tracts and manuscripts in the Library of the British Museum, whose existence, so far as I am aware, has been unknown to previous investigators, while others, including different copies and accounts of the "Universal Reformation," as well as original editions of the "Chymical Marriage of Christian Rosy Cross," which are not in the Library Catalogue, though less generally obscure, I have met with in a long series of German pamphlets belonging to the first quarter of the seventeenth century. These, with all other important and available facts and documents, I have carefully collected and now publish them in the present volume, either summarised or *in extenso* according to their value, and I offer for the first time in the literature of the subject the Rosicrucians represented by themselves. I claim that I have performed my task in a sympathetic but impartial manner, purged from the bias of any particular theory, and above all uncontaminated by the pretension to superior knowledge, which claimants have never been able to substantiate.

---

[1] In reviewing an enlarged edition of this work, published in 1879, the *Westminster Review* remarks: "In the 'Rosicrucians' we have come across perhaps the most absurd book that it has ever been our fortune to review. . . . It affords a great deal of disjointed information on very many subjects, . . . but the one subject on which we have vainly sought information in its pages is the 'History of the Rosicrucians.' . . . The whole book is an absurd jumble of passages and illustrations, for most of which no authority is, or could be, given. And through the whole runs a very unwholesome undercurrent."—W. R. N. S., vol. lvi. p. 256.

[2] On this point see "A Suggestive Inquiry into the Hermetic Mystery and Alchemy," published anonymously in the year 1850, in London, and Hitchock's "Remarks on Alchemy," also anonymous, New York, 1865.

INTRODUCTION.

> "In cruce sub sphera venit sapientia vera."—*Hermetic Axiom.*

> "La rose qui a été de tout temps l'emblême de la beauté, de la vie, de l'amour et du plaisir, exprimait mystiquement toutes les protestations manifestées à la renaissance. . . . Rénuir la rose, à la croix, tel était le problème posé par la Haute Initiation."—*Éliphas Lévi.*

THREE derivations are offered of the name Rosicrucian. The first, which is certainly the most obvious, deduces it from the ostensible founder of the order, Christian Rosenkreuze. I shall show, however, that the history of this personage is evidently mythical or allegorical, and therefore this explanation merely takes the inquiry a step backward to the question, What is the etymology of Rosenkreuze? The second derivation proposed is from the Latin words *Ros*, dew, and *Crux*, cross. This has been countenanced by Mosheim, who is followed by Ree's Encyclopædia, and other publications. The argument in its favour may be fairly represented by the following quotation :—"Of all natural bodies, dew was deemed the most powerful dissolvent of gold; and the cross, in chemical language, was equivalent to light; because the figure of a cross exhibits at the same time the three letters of which the word lux, or light, is compounded. Now, lux is called . . . the seed or menstruum of the red dragon, or, in other words, that gross and corporeal light, which, when properly digested and modified, produces gold. Hence it follows, if this etymology be admitted, that a Rosycrucian philosopher is one who by the intervention and assistance of the dew, seeks for light, or, in other words, the substance called the Philosopher's Stone."[1]

This opinion exaggerates the importance attributed to the dew of the alchemists. The universal dissolvent has figured under various names, of which *ros* is by no means most general; the comprehensive "Lexicon Alchymiæ" does not mention it. According to Gaston le Doux, in his "Dictionnaire Hermétique," Dew, simply so called, signifies Mercury; Dew of the Philosophers is the matter of the stone when under the manipulation of the artist, and chiefly during its circulations in the philosophical egg. The White and Celestial Dew of the Wise is the philosophical stone perfected to the White. Mosheim derived his opinion from Peter Gassendi,[2] and from a writer in Eusebius Renandot's "Conferences Publiques,"[3] who confesses that he knew nothing whatsoever of the Rosicrucians till the task of speaking on the subject was imposed on him by the *Bureau d'Addresse.* He says:—"Dew, the most powerful dissolvent of gold which is to be found among natural and non-corrosive substances, is nothing else but light coagulated and rendered corporeal; when it is artistically concocted and digested in its own vessel during a suitable period it is the true menstruum of the Red Dragon, *i.e.*, of gold, the true matter of the Philosophers. The society desiring to bequeath to posterity the ineffaceable sign of this secret, caused them to adopt the name *Frères de la Rozée Cuite.*" The mystic triad of the Society, F. R. C., has been accordingly interpreted *Fratres Roris Cocti*, the Brotherhood of the Concocted or Exalted Dew, but the explanation has little probability in itself.

---

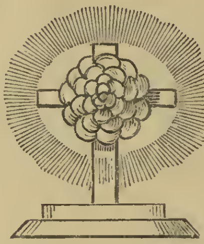
[1] Mosheim, Book iv., sect. 1.

[2] "Examen Philosophiæ Fluddanæ," sect. 15, op. iii., 261.

[3] "Conferences du Bureau d'Addresse," vol. v., p. 509.

"Several chemists," says Pernetz, in his "Dictionnaire Mytho-Hermétique," "have regarded the dew of May and September as the matter of the *Magnum Opus*, influenced doubtless by the opinion of various authors that dew was the reservoir of the universal spirit of Nature. . . . But when we seriously study the texts of the true philosophers, wherein they make reference to dew, we are soon convinced that they only speak of it by a similitude, and that theirs is metallic, that is, it is the mercurial water sublimated into vapour within the vase, and precipitated at the bottom in the form of fine rain. Thus when they write of the dew of the month of May, they are referring to that of their philosophic Spring, which is governed by the gemini of the alchemical Zodiack, which differs from the ordinary astronomical Zodiack. Philalethes has positively said that their dew is their mercurial water rising from putrefaction."

The third derivation is that which was generally adopted, even from the beginning, by writers directly or indirectly connected with the Rosicrucians. It deduces the term in question from the words *rosa*, rose, and *crux*. This is sanctioned by various editions of the society's authoritative documents, which characterise it as the Broederschafft des Roosen Creutzes, that is, the Rose-Crucians, or *Fratres Rosatæ Crucis*, according to the "Confessio Recepta," terms quite excluding the conception of dew, which in German is Thau, while in Latin the Brothers of the Dewy Cross would be *Fratres Roratæ Crucis*. This derivation is also supported by the supposed symbol of the Order, whose "emblem, monogram, or jewel," says Godfrey Higgins, "is a Red Rose on a Cross, thus :—



When it can be done it is surmounted with a glory and placed on a calvary. When it is worn appended and made of cornelian, garnet, ruby, or red glass, the calvary and glory are generally omitted."[1]

Mr Hargrave Jennings, who borrows the whole of this passage[2] without acknowledgment of any kind, also tells us that "the jewel of the Rosicrucians is formed of a transparent red stone with a red cross on one side and a red rose on the other—thus it is a crucified rose."

All derivations, however, are to some extent doubtful and tentative. The official proclamations of the Society are contained in the "Fama Fraternitatis," and in the "Confessio Fraternitatis," which, in their original editions, appear to describe it simply as the *Fraternitas de R. C.*, while the initials of its founder are given as C. R. "The Chemical Nuptials of Christian Rosen Kreuze," published anonymously at Strasbourg in 1616, and undeniably connected with the order, seem to identify it as the Brotherhood of the Rose-Cross, and its founder as Father Rosycross. These designations at any rate were immediately adopted in Germany, and they appear in the subsequent editions of both manifestos, though as early as 1618 I find Michael Maier, the alchemist, expressing a different opinion on this point in his "Themis Aurea, hoc est, De Legibus Fraternitatis R. C. Tractatus." "No long time elapsed, when the Society first became known by that which was written, before an interpreter came forward who conjectured those letters to signify the Rose Cross, in which opinion the matter remains till this present, notwithstanding that the Brothers in subsequent writings do affirm it to be erroneously so denominated, and testify that the letters R. C. denote the name of their first inaugurator.[1] If the mind of one man could search that of another and behold formed therein the idea or sensible and intelligible form, there would be no necessity for speech or writing among men. But this being denied to us while we subsist in this corporeal nature, though doubtless granted to pure intelligences, we explain our rational conceptions one to another by the symbols of language and writing. Therefore letters are of high efficacy when they embrace a whole society and maintain order therein, nor is an opportunity afforded to the curious to draw omens from integral names, nor from families situations, nor from places persons, nor from persons the secrets of affairs."

---

[1] Anacalypsis, ii., p. 243.

[2] "The Rosicrucians," &c., p. 281. Ed. 1870.

Proposing his own definitions, he says:—"I am no augur nor prophet, notwithstanding that once I partook of the laurel, and reposed a few brief hours in the shadow of Parnassus; nevertheless, if I err not, I have unfolded the significance of the characters R. C. in the enigmas of the sixth book of the Symbols of the Golden Table. R signifies Pegasus, and C, if the sense not the sound be considered,

---

[1] The "Fama Fraternitatis" makes use of the initials C. R., afterwards of R. C., C. R. C., &c., to designate their founder.

lilium. Let the KNOWLEDGE OF THE ARCANA be the key to thee. Lo, I give thee the Arcanum! d. wmml. zii. w. sgqqhka. x. Open if thou canst. . . . Is not this the hoof of the Red Lion or the drops of the Hippocrene fountain?" Beneath this barbarous jargon we discern, however, an analogy with the Rose symbolism. Classical tradition informs us that the Red Rose sprang from the blood of Adonis, but Pegasus was a winged horse which sprang from the blood of Medusa, and the fountain of Hippocrene was produced by a stroke of the hoof of Pegasus.

In England the pseudonymous author of the "Summum Bonum," who is supposed to be Robert Fludd, gives a purely religious explanation of the Rose Cross symbol, asserting it to mean "the Cross sprinkled with the rosy blood of Christ."[1] The general concensus of opinion is preferable to fanciful interpretations, and we may therefore safely take the words *Rosa* and *Crux* as explanatory of the name Rosicrucian, and by *Fratres R. C.* we may understand *Fratres Roseæ Crucis*, despite the silence of the manifestos and the protests of individual alchemists.

The next question which occurs is the significance of this curious emblem—a Red Rose affixed to a red, or, according to some authors, a golden cross. This question cannot be definitely answered. The characteristic sign of a secret society will be naturally as mysterious as itself in the special meaning which the society may attach to it, but some intelligence concerning it can perhaps be gleaned from its analysis with universal symbolism. Now, the Rose and the Cross, in their separate significance, are emblems of the most palmary importance and the highest antiquity.

---

[1] Elsewhere he interprets the letters F.R.C. to mean Faith, Religion, and Charity. See Renandot, "Conferences Publiques," v., p. 509.

There is a Silver Rose, called Tamara Pua, in the Paradise of the Brahmans. "This Paradise is a garden in heaven, to which celestial spirits are first admitted on their ascent from the terrestrial sphere. The Rose contains the images of two women, as bright and fair as a pearl; but these two are only one, though appearing as if distinct according to the medium, celestial or terrestrial, through which they are viewed. In the first aspect she is called the Lady of the Mouth, in the other, the Lady of the Tongue, or the Spirit of Tongues. In the centre of this Silver Rose, God has his permanent residence."

A correspondence will be readily recognised between this divine woman or virgin—two and yet one, who seems to typify the Logos, the Spirit of Wisdom, and the Spirit of Truth—and the two-edged sword of the Spirit in the Apocalypse, the *Sapientia quæ ex ore Altissimii prodiit*, as it is called in the sublime Advent antiphon of the Latin Church. The mystical Rose in the centre of the allegorical garden is continually met with in legend. Buddha is said to have been crucified for robbing a garden of a flower,[1] and after a common fashion of mythology, the divine Avatar of the Indians is henceforth identified with the object for which he suffered, and he becomes himself "a flower, a Rose, a Padma, Lotus, or Lily." Thus he is the Rose crucified, and we must look to the far East for the origin of the Rosicrucian emblem. According to Godfrey Higgins, this is "the Rose of Isuren, of Tamul, and of Sharon, crucified for the salvation of men—crucified," he continues, "in the heavens at the vernal equinox." In this connection we may remember the

---

[1] The same story is told of Indra, who was crucified by the keepers of the Hindoo Paradise for having robbed it.

Gnostic legend that Christ was crucified in the Empyrean; and as Nazareth, according to St Jerome, signified the flower, and was situated in Carmel, "the vineyard or garden of God," Jesus of Nazareth, by a common extension of the symbolism, is sometimes identified as this crucified flower.[1]

In classical fable, the garden of Midas, the King of the Phrygians, was situated at the foot of Mount Bermion, and was glorified by the presence of roses with sixty petals, which exhaled an extraordinary fragrance. Now, the rose was sacred to Dionysius, or Bacchus, and Bacchus endowed Midas with the power of transmuting everything into gold; so here is a direct connection between the Rose and Alchemy.

In the Metamorphoses of Apuleius, Lucius is restored to his human shape by devouring a chaplet of roses. Everywhere the same typology meets us. The Peruvian Eve sinned by plucking roses, which are also called *Frute del Arbor.*[2] A messenger from heaven announces to the Mexican Eve that she will bear a Son who shall bruise the serpent's head; he presents her with a Rose, and this gift was followed by an Age of Roses, as in India there was the Age of the Lotus.

There are occasional allusions to the Rose in the Hebrew Scriptures, but it is used as a poetic image rather than an arcane symbol, and as such it has been always in high favour with poets.[3]

---

[1] Professor Max Müller considers the word *ῥόδον* to be Aryan, and originally to have meant simply a sprig or flower.

[2] "Mexican Antiquities," vol. vi., p. 120.

[3] In Persia it is connected with the nightingale. "Tradition says that the bird utters a plaintive cry whenever the flower is gathered, and that it will hover round the plant in the spring-time, till, overpowered with its fragrance, it falls senseless to the ground. The Rose is supposed to burst forth from its bud at the opening song of the nightingale. You may place a handful of fragrant herbs

In the west it appears for the first time in allegorical literature as the central figure in the "four-square garden" of the ancient "Romance of the Rose." The first part of this poem was written by Guillaume de Lorris before the year 1260, and it was completed by Jean de Meung, whose death occurred in the year 1316, according to the general opinion. This extraordinary work, once of universal popularity, is supposed by some of its commentators to admit of an alchemical interpretation, and openly professes the principles of the *Magnum Opus.*[1] The garden, or *vergier*, which contains the Rose, is richly sculptured on its outer walls with symbolical figures of Hatred, Treason, Meanness, Covetousness, Avarice, Envy, Sadness, Age, Hypocrisy, Poverty—all the vices and miseries of mortality. Idleness opens the gate to him, Merriment greets him and draws him into the dance, and then he beholds the God of Love, accompanied by *Dous-Regars*, a youth who carries his bows and arrows, by Beauty, Wealth, Bounty, Frankness, Courtesy, &c. The lover, while he is contemplating the loveliness of the Rose,

> Qui est si vermeille et si fine . . .
> Des foilles i ot quatre paire,
> Que Nature par grand mestire
> I ot assises tire à tire.

---

and flowers before the nightingale," say the Persian poets. "Yet he wishes not, in his constant and faithful heart, for more than the sweet breath of his beloved Rose."—Friend, "Flowers and Flower Lore." There is a Persian Feast of Roses, which lasts the whole time the flower is in bloom.

[1] See in particular the verses 16914 to 16997, and the speech of Genius.

"Jean de Meung," says Langlet du Fresnoy in his "Histoire de la Philosophie Hermétique," flourished at the Court and at Paris in the pontificate of John XXII., and according to the fashion of the times was addicted to the curious sciences, and in particular to Hermetic Philosophy. He composed two treatises called "Nature's Remonstrances to the Alchemist," and "The Alchemist's Answer to Nature."

Le coe ot droite comme jons,
Et par dessus siet li boutons,
Si qu 'il ne cline ne ne pent.
L' odor de lui entor s' espent ;
La soatisme qui en ist,
Toute la place replenist,[1]

is pierced by the shafts of the deity, but he does not in spite of his sufferings abandon his project, which is to possess the Rose, and after imprisonment and various adventures,

La conclusion du Rommant
Est que vous voyez cy l'Amant
Qui prent la Rose à son plaisir,
En qui estoit tout son désir.

It will require no acquaintance with the methods of the symbolists to discern the significance of this allegory :—

La Rose c'est d'Amour le guerdon gracieux.[2]

But a little later the same emblem reappears in the sublime poem of Dante. The Paradise of the *Divina Commedia* consists, says Eliphas Lévi, of "a series of Kabbalistic circles divided by a Cross, like Ezekiel's pantacle; a Rose blossoms in the centre of this Cross, and it is for the first time that we find the symbol of the Rosicrucians publicly and almost categorically revealed."

---

[1] Amongs the knoppes I chese one
So faire, that of the remnant none
Ne preise I halfe so well as it,
Whan I avise in my wit,
For it so well was enlumined
With colour red, as well fined
As nature could it make faire,
And it hath leaves well foure paire,
That kinde hath set through his knowing
About the red roses springing,
The stalke was as rishe right,
And thereon stood the knoppe upright.
That it ne bowed upon no side,
The swote smell sprung so wide,
That it died all the place about.
CHAUCER, "The Romaunt of the Rose."

[2] Baïf—"Sonnet to Charles IX."

The passage referred to, so far as regards the Rose, is as follows:—

" There is in heaven a light, whose goodly shine
Makes the Creator visible to all
Created, that in seeing him alone
Have peace; and in a circle spreads so far,
That the circumference were too loose a zone
To girdle in the sun. All is one beam,
Reflected from the summit of the first,
That moves, which being hence and vigour takes.
And as some cliff, that from the bottom eyes
His image mirror'd in the crystal flood,
As if to admire his brave apparelling
Of verdure and of flowers; so, round about,
Eyeing the light, on more than million thrones,
Stood, eminent, whatever from our earth
Has to the skies return'd. How wide the leaves
Extended to their utmost, of this ROSE,
Whose lowest step embosoms such a space
Of ample radiance! Yet, nor amplitude
Nor height impeded, but my view with ease
Took in the full dimension of that joy.
Near or remote, what then avails, *where God*
Immediate rules,[1] and Nature, awed, suspends
Her sway? Into the yellow of the Rose
Perennial, which, in bright expansiveness,
Lays forth its gradual blooming, redolent
Of praises to the never-wintering sun. . . .
Beatrice led me. . . .

---

[1] Compare the Oriental legend, previously cited, of that Silver Rose in which God has His permanent residence. It is an extraordinary instance of identity in the celestial symbolism of East and West.

In fashion as a snow-white Rose lay then
Before my view the saintly multitude,
Which in his own blood Christ espoused. Meanwhile
That other host that soar aloft to gaze
And celebrate His glory whom they love,
Hovered around, and like a troop of bees
Amid the vernal sweets alighting now,
Now clustering where their fragrant labour glows,
Flew downward to the mighty flower ; a rose
From the redundant petals streaming back
Unto the steadfast dwelling of their joy.
Faces had they of flame, and wings of gold :
The rest was whiter than the driven snow.
And as they flitted down into the flower,
From range to range fanning their plumy loins,
Whispered the peace and ardour which they won
From that soft winnowing. Shadow none, the vast
Interposition of such numerous flights
Cast from above, upon the flower, or view
Obstructed aught. For through the Universe
Wherever merited, Celestial Light
Glides freely, and no obstacle prevents.
CARY'S DANTE, "The Paradise," xxx., xxxi.

"Not without astonishment will it be discovered," continues Lévi, "that the *Roman de la Rose* and the Divine Comedy are two opposite forms of the same work—initiation into intellectual independence, satire on all contemporary institutions and allegorical formulations of the great secrets of the Rosicrucian Society. These important manifestations of occultism coincide with the epoch of the downfall of the Templars, since Jean de Meung or Clopinel, contemporary of Dante's old age, flourished during his most brilliant years at the Court of Philippe le Bel. The 'Romance of the Rose' is the epic of ancient France. It is a profound work in a trivial guise, as learned an exposition of the mysteries of occultism as that of Apuleius. The Rose of Flamel, of Jean de Meung, and of Dante, blossomed on the same rose-tree."

This is ingenious and interesting, but it assumes the point in question, namely, the antiquity of the Rosicrucian Fraternity, which, it is needless to say, cannot be proved by the mere existence of their symbols in the mystical poetry of a remote period. In the Paradise of Dante we find, however, the emblem whose history we are tracing, placed, and assuredly not without reason, in the supreme, central heaven amidst the intolerable manifestation of the Uncreated Light, the Shecinah of Rabbinical theosophy,[1] the chosen habitation of God—"a sacred Rose and Flower of Light, brighter than a million suns, immaculate, inaccessible, vast, fiery with magnificence, and surrounding God as if with a million veils. This symbolic Rose is as common a hierogram throughout the vast temples and palaces of the Ancient East as it is in the immense ruins of Central America."[2]

From the time of the Guelphs and the Ghibellines a common device in heraldry is the Rose-Emblem. It figures on our English coins; it is used as a royal badge in the Civil War between the houses of York and Lancaster, it is associated above all with the great mediæval cultus of the Mother of God, being our Lady's flower *par excellence*, as the lily is characteristic of St Joseph. "As an emblem of the Virgin, the Rose, both white and red, appears at a very early period; it was especially so recognised by St Dominic, when he instituted the devotion of the rosary, with direct reference to St Mary. The prayers appear to have been symbolised as roses."[3] In Scandinavia the same flower was sacred to the goddess Holda, who is called "Frau

---

[1] See Additional Notes, No. 1.

[2] "The Book of God," part iii., p. 511.

[3] Hilderic Friend, "Flowers and Flower-Lore."

Rosa," and "it was partly transferred, as were other emblems of Holda, Freyja, and Venus, to the Madonna, who is frequently called by the Germans, Mariën-Röschen . . . But there has been a tendency to associate the White Rose with the Virgin Mary, that being chiefly chosen for her feast-days, while the more earthly feelings associated with the 'Frau Rosa,' are still represented in the superstitions connected with the Red Rose."

In Germany it appears as the symbol of silence. It was sculptured on the ceiling of the banquet hall to warn the guests against the repetition of what was heard beneath it. "The White Rose was especially sacred to silence. It was carved in the centre of the Refectory of the ancients for the same reason," and the expression *Sub Rosa,* which was equivalent among the Romans to an inviolable pledge, originated in the ancient dedication of the flower to Aphrodite, and its reconsecration by Cupid to Harpocrates, the tutelary deity of Silence, to induce him to conceal the amours of the goddess of love.

In mediæval alchemy Rosa signifies Tartarum, and in the twelfth Clavis of Basil Valentine there is a vase or yoni with a pointed lingam rising from its centre, and having on each side a sprig surmounted by a Rose. Above is the well-known emblem

☿

which symbolises the accomplishment of the *Magnum Opus,* while through an open window the sun and moon shed down their benign influence and concur in the consummation of the ineffable act.[1]

---

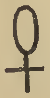
[1] See Additional Notes, No. 2.

The same Rose-symbol is to be found in the hieroglyphics of Nicholas Flamel—

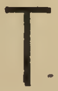
The mystic Rose
Of Hermic lore, which issues bright and fair,
Strange virtues circling with the sap therein,
Beneath the Universal Spirit's breath,
From the Mercurial Stone.

Finally, in 1598, Henry Khunrath, a supreme alchemical adept, published his "Amphitheatrum Sapientiæ Æternæ," containing nine singular pantacles, of which the fifth is a Rose of Light, in whose centre there is a human form extending its arms in the form of a cross, and thus reversing the order.

The Cross is a hierogram of, if possible, still higher antiquity than the floral emblem. It is at any rate more universal and contains a loftier and more arcane significance. Its earliest form is the *Crux Ansata*,



which, according to some authorities, signified hidden wisdom, and the life of the world to come; according to others, it is the lingam; as the hieroglyphic sign of Venus it is an ancient allegorical figure, and represents the metal copper in alchemical typology. The *Crux Ansata* and the Tau



are met with on most Egyptian monuments. In the latter form it was an emblem of the creative and generative energy, and, according to Payne Knight, was, even in pre-Christian times, a sign of salvation.

The Cross, "the symbol of symbols," was used also by the Chaldæans; by the Phœnicians, who placed it on their coins; by the Mexicans, who paid honour to it and represented their God of the Air, nailed and immolated thereon; by the Peruvians, who, in a sacred chamber of their palace, kept and venerated a splendid specimen carved from a single piece of fine jasper or marble; and by the British Druids. It was emblazoned on the banners of Egypt, and in that country, as in China, was used to indicate "a land of corn and plenty." When divided into four equal segments it symbolised the primeval abode of man, the traditional Paradise of Eden. It entered into the monograms of Osiris, of Jupiter Ammon, and of Saturn; the Christians subsequently adopted it, and the Labarum of Constantine is identical with the device of Osiris. It is equally common in India, and, according to Colonel Wilford, is exactly the Cross of the Manichees, with leaves, flowers, and fruits springing from it. It is called the divine tree, the tree of the gods, the tree of life and knowledge, and is productive of all things good and desirable.[1]

According to Godfrey Higgins we must go to the Buddhists for the origin of the Cross, "and to the Lama of Thibet, who takes his name from the Cross, called in his language Lamh." The Jamba, or cosmic tree, which Wilford calls the tree of life and knowledge, figures in their maps of the "world as a cross 84 joganas (answering to the 84 years of the life of Him who was exalted upon the Cross), or 423 miles high, including the three steps of the Calvary, with which, after the orthodox Catholic fashion, it was invariably represented. The neophyte of the Indian Initiations was sanctified by the sign of a Cross, which was marked on every part of his body. After his perfect regeneration it was again set upon his forehead ⊤ and inverted ⊥ upon his breast.[1]

---

[1] "Asiatic Researches," x. 124. The pre-Christian cross is not infrequently associated with a tree or trees. Balfour, "Cyclop. of India," i., p. 891.

The paschal lamb of the Jewish passover was roasted on a cross-shaped wooden spit, and with this sign Ezekiel ordered the people to be marked who were to be spared by the destroyer. Thus it figures as a symbol of salvation, but classical mythology attributes its invention to Ixion, who was its first victim. As an instrument of suffering and death, it is not, however, to be found on ancient monuments. It had no orthodox shape among the Romans when applied to this purpose, and the victims were either tied or nailed, "being usually left to perish by thirst and hunger."[2]

In the Christendom of both the East and West this divine symbol has a history too generally known to need recapitulation here. On this point the student may consult the "Dictionary of Christian Antiquities," where a mass of information is collected.

The following interesting passage will show the connection which exists between the Cross and alchemy. "In common chemistry," says Pernetz, "crosses form characters which indicate the crucible, vinegar, and distilled vinegar. But as regards hermetic science, the Cross is . . . the symbol of the four elements. And as the philosophical stone is composed of the most pure substance of the grosser elements . . . , they have said, *In cruce salus*, salvation is in the Cross; by comparison with the salvation of our souls purchased by the blood of Jesus Christ who hung on the tree of the Cross. Some of them have even pushed their audacity further, and fear not to employ the terms of the New Testament to form their allegories and enigmas. Jean de Roquetaillade, known under the name of *Jean de Rupe Scissa*, and Arnaud de Villeneuve, say in their works on the composition of the Stone of the Philosophers:—It is needful that the Son of Man be lifted up on the Cross before being glorified; to signify the volatilisation of the fixed and igneous part of the matter."[1]

---

[1] "History of Initiations."

[2] Higgins' "Anacalypsis," i., pp. 500, 503.

I have briefly traced the typological history of the Rose and Cross. It is obvious, as I have already remarked, that the antiquity of these emblems is no proof of the antiquity of a society which we find to be using them at a period subsequent to the Renaissance. It does not even suppose that society's initiation into the hieratic secrets which the elder world may have summarised in those particular symbols. In the case which is in question, such a knowledge would invole the antiquity of the Rosicrucians, because it is only at a time long subsequent to their first public appearance that the past has been sufficiently disentombed to uncover the significance of its symbols to uninitiated students. Can a correspondence be established between the meaning of the Rose and the Cross as they are used by the ancient hierogrammatists, and that of the Rose-Cross as it is used by the Rosicrucian Fraternity? This is the point to be ascertained. If a connection there be, then in some way, we may not know what, the secret has been handed down from generation to generation, and the mysterious brotherhood which manifested its existence spontaneously at the beginning of the seventeenth century, is affiliated with the hierophants of Egypt and India, who, almost in the night of time, devised their allegories and emblems for the blind veneration of the vulgar and as lights to those who knew.

---

[1] "Dictionnaire Mytho-Hermétique."

In the fifth book of the "Histoire de la Magie," Eliphas Lévi provides the following commentary on the Rosicrucian symbol:—

"The Rose, which from time immemorial has been the symbol of beauty and life, of love and pleasure, expressed in a mystical manner all the protestations of the Renaissance. It was the flesh revolting against the oppression of the spirit, it was Nature declaring herself to be, like grace, the daughter of God, it was love refusing to be stifled by the celibate, it was life desiring to be no longer barren, it was humanity aspiring to a natural religion, full of love and reason, founded on the revelation of the harmonies of existence of which the Rose was for initiates the living and blooming symbol. The Rose, in fact, is a pantacle; its form is circular, the leaves of the corolla are heart-shaped, and are supported harmoniously by one another; its colour presents the most delicate shades of primitive hues; its calyx is purple and gold. . . . The conquest of the Rose was the problem offered by initiation to science, while religion toiled to prepare and establish the universal, exclusive, and definitive triumph of the Cross.

"The reunion of the Rose and the Cross, such was the problem proposed by supreme initiation, and, in effect, occult philosophy, being the universal synthesis, should take into account all the phenomena of Being."

This extremely suggestive explanation has the characteristic ingenuity of the hierophants of theosophical science, but it has no application whatsoever to the ostensible or ascertainable aims of the Rosicrucian adepts. It is the product of intellectual subtlety and the poetic gift of discerning curious analogies; it is quite beside the purpose of serious historical inquiry, and my object in quoting it here is to show by the mere fact of its existence that the whole question of the significance of the Crucified Rose, in its connection with the society, is one of pure conjecture, that no Rosicrucian manifestos and no acknowledged Brother have ever given any explanation concerning it, and that no presumption is afforded by the fact of its adoption for the antiquity of the society or for its connection with universal symbolism.

The researches of various writers, all more or less competent, have definitely established the *Crux Ansata* as typical of the male and female generative organs in the act of union, the Egyptian Tau, with its variants as typical of the masculine potency, and the Rose as the feminine emblem. Then by a natural typological evolution the Cross came to signify the divine creative energy which fecundated the obscure matrix of the primeval substance and caused it to bring forth the universe. The simple union of the Rose and the Cross suggests the same meaning as the *Crux Ansata*, but the crucified Buddhistic Rose may be a symbol of the asceticism which destroys natural desire. There is little correspondence, in either case, with known Rosicrucian tenets, and, therefore, the device of the Rose-Cross is separated from ancient symbolism, and is either a purely arbitrary and thus unexplainable sign, or its significance is to be sought elsewhere.

Now, I purpose to show that the Rosicrucians were united with a movement, which, originating in Germany, was destined to revolutionise the world of thought and to transform the face of Europe; that the symbols of the Rose and the Cross were prominently and curiously connected with this movement, and that the subsequent choice of these emblems by the secret society in question, followed naturally from the fact of this connection, and is easily explainable thereby. To accomplish this task satisfactorily, I must first lay before my readers the facts and documents which I have collected concerning the Fraternity.

HISTORY OF THE ROSICRUCIANS.

CHAPTER I.

ON THE STATE OF MYSTICAL PHILOSOPHY IN GERMANY AT THE CLOSE OF THE SIXTEENTH CENTURY.

THE traditions of the Neo-Platonic philosophy, with its elaborate theurgical system, were to some extent perpetuated through the whole period of the Middle Ages, for beside the orthodox theology of the great Latin Church, and amidst the clamour of scholastic philosophy, we find the secret theosophy of the magician, the Kabbalist, and the alchemical adept borrowing, directly or indirectly, from this prolific fountain of exalted mysticism. The traces of its influence are discoverable in Augustine, in Albertus Magnus, in St Thomas, the angel of the schools, and in other shining lights of western Christendom, while the metaphysical principles of Johannes Scotus Erigena, even so early as the close of the ninth century, were an actual revival of this philosophy. He translated the extraordinary works of Pseudo-Dionysius on the celestial hierarchies, the divine names, &c., which were an application of Platonism to Christianity,[1] "and proved a rich mine to the mystics."

---

[1] Tenneman's "Manual of the History of Philosophy," ed. Bohn, p. 207.

This translation was largely circulated and held in the highest repute, more especially in Germany, where the Areopagite was appealed to as an authority by Eckhart at the beginning of the fourteenth century. At this time Germany was a stronghold of mysticism, which, according to Ueberweg,[1] was at first chiefly developed in sermons by monks of the Dominican Order; its aim was to advance Christianity by edifying speculation, and to render it comprehensible by the transcendent use of the reason. "The author and perfecter of this entire development was Master Eckhart," who taught that the creature apart from the Absolute, that is, from God, was nothing, that "time, space, and the plurality which depends on them," are also nothing in themselves, and that "the duty of man as a moral being is to rise beyond this nothingness of the creature, and by direct intuition to place himself in immediate union with the Absolute."[2]

Eckhart was followed by Tauler, a great light of German mysticism, and one profoundly versed in the mysteries of the spiritual and interior life. A century later, with the revival of Platonism, came the Cardinal Nicolas Cusanus, "a man of rare sagacity, and an able mathematician, who arranged and republished the Pythagorean ideas, to which he was much inclined, in a very original manner, by the aid of his mathematical knowledge."[3] This representative of the mysticism of Eckhart provided Giordano Bruno with the fundamental principles of his sublime and poetical conceptions. Bruno "renewed the theory of numbers, and gave a detailed explanation of the decadal system. With him, God is the great unity which is developed in the world and in humanity, as unity is developed in the indefinite series of numbers."[1]

---

[1] "Hist. of Phil. Trans.," Morris, i., p. 468.

[2] *Ibid.*, p. 469.

[3] Tenneman, p. 257.

The death of Giordano Bruno in the year 1600 brings us to a period of palmary importance and interest in the history of religion, science, and philosophy. The revival of learning had for some two centuries been illuminating and enlarging the intellectual horizon of Europe; the Reformation was slowly removing in several countries those checks which had hindered freedom of inquiry on most speculative subjects; that which had been practised in the privacy of the study might be displayed almost on the house top, that which had been whispered at the Sabbath of the Sorcerers could be canvassed with impunity in the market place. The spirit of the age which had dethroned the crucifix, burnt candles before the busts of Plato and Plotinus. The revolution in theology was followed by a general revolt against the old philosophical authorities, the seeds of which revolt must be looked for at the time when Aristotle and the Peripatetic successors were enthroned upon the ashes of the scholiasts, who pretending to follow Aristotle, had perverted and disfigured his doctrines. As the birthplace of the Reformation, Germany enjoyed a greater share of intellectual unrestraint than any other country of Europe, and it was a chaos of conflicting opinions on all debateable topics. The old lines were loosened, the old tests failing, the chain of tradition was breaking at every point, a spirit of restless feverish inquiry was abroad, and daily new facts were exploding old methods. Copernicus had revolutionised astronomy by his discovery of the true solar system, Galileo already had invented the thermometer, and was on the threshold of a glorious future; a century previously Columbus had opened the still illimitable vistas of the western world; great minds were appearing in every country; amidst a thousand blunders, the independent study of the Bible was pursued with delight and enthusiasm, and in every city the hearts of an emancipated people were glowing with hope and expectation at the promise of the future.

---

[1] Cousin, "Course of the Hist. of Mod. Phil.," ii., p. 48.

Now, in an age of progress, of doubt, and of great intellectual activity, it is singular to remark the almost invariable prevalence of mysticism in one or other of its manifold phases, and the close of the sixteenth century beheld spreading over the whole of Germany and passing thence into Denmark, France, England, and Italy, a mighty school of mysticism in the great multitude of magicians, alchemists, &c., who directly or indirectly were followers of the renowned Paracelsus.

The sublime drunkard of Hohenheim, the contemporary of Agrippa, but grander in his aspirations, vaster in his capacities, and, if possible, still more unfortunate than the brilliant pupil of Trithemius, was the intellectual product of the great school of Kabbalism represented by Reuchlin and Picus de Mirandola. He united to his theoretical knowledge of theosophical mysteries an unrivalled practical acquaintance with every form of magic, and was as much an innovator in occult science as a reformer in medicine. For all orthodox alchemists, magicians, and professors of hidden knowledge, Paracelsus is a grand hierophant second only to the traditional Hermes. His brief and turbulent career closed tragically in the year 1541, but the works which he left secured him a vast posthumous audience, and the audacity of his speculations were undoubtedly instrumental in the emancipation of the German mind from the influence of traditional authority.

At the close of the sixteenth century, then, we find the disciples of Parcelsus seeking, after the principles of their master and by the light of experimental research :—1. The secret of the transmutation of metals, or of the *magnum opus*, and applying to chemistry the usages of Kabbalism and ancient astrology.[1] 2. The universal medicine, which included the Catholicon, or Elixir of Life and the Panacea, the first insuring to its possessor the prolongation or perpetuity of existence, the second restoring strength and health to debilitated or diseased organisms. 3. The Philosophic Stone,[2] the great and universal synthesis which conferred upon the adept a sublimer knowledge than that of transmutation or of the Great Elixir, but on which both of these were dependent.[3] "This stone," says a modern writer, who fairly interprets the more exalted and spiritual side of Hermetic traditions, "is the foundation of absolute philosophy ; it is the supreme and immoveable reason. . . . To find the Philosophic Stone is to have discovered the Absolute,"[4] that is, the true *raison d'être* of all existences. Thus the initiate aspired to that infallible knowledge and wisdom which is afforded by divine illumination, his search for which is sometimes spoken of as the search for the quadrature of the circle, that is, for the extent or area of all sciences human and divine.

---

[1] "If thou comprehendest not the practices of Kabbalists and the primeval astrologers, God has not made thee for the spagiric, nor has nature elected thee for the operation of Vulcan."—Paracelsus, "De Tinctura Physicorum."

[2] "There is a great difference between the Stone of the *Philosophers* and the *Philosophick* Stone. The first is the Subject of *Philosophy*, considered in the state of its first Preparation, in which it is truly a stone, since it is solid, hard, heavy, brittle, frangible. . . . The *Philosophick* Stone is the same Stone of the *Philosophers*, when by the secret magistery it is exalted to the perfection of the third order, transmuting all imperfect metals into pure *gold* or *silver*, according to the nature of the ferment adjoined to it."—"The Hermetical Triumph."

[3] The base metals are transmuted into perfect gold by the possessor of the Philosophick Stone, and the Elixir of Life, according to Bernard Trévisan, is the resolution of the same stone into mercurial water, which is also the *aurum potabile* of the wise.

[4] Eliphas Lévi, "Dogme et Rituel de la Haute Magie;" "Mysteries of Magic," pp. 199, 201.

Among the concourse of inquirers, and the clamour of supposed and pretended discoverers, there rose gradually into deserved prominence an advanced school of illuminati, who, employing the terminology of the *turba philosophorum*, under the pretence of alchemical pursuits appear to have concealed a more exalted aim. The chief representative of this sect at the end of the sixteenth century was Henry Khunrath, and the work in which its principles are most adequately expressed is the "Amphitheatrum Sapientiæ Æternæ." The student is directed by these writers from the pursuit of material gold to the discovery of incorruptible and purely spiritual treasures, and they pretend to provide a mystical key or *Introitus apertus* to the "closed Palace of the King," in which these treasures are contained. Physical transmutation, the one and supreme end of the practical alchemist, sinks into complete insignificance; nevertheless, it is performed by the adept and is a landmark in his sublime progress. Rejecting the material theory even for this inferior process, they declare its attainment impossible for the unspiritual man, and just as the alchemical nomenclature is made use of in a transfigured sense, so the terminology of metaphysics appears to be pressed into the service of a conception far transcending the notions commonly conveyed by the words wisdom, spirituality, &c.

The result of this singular division in the camp of the alchemists was the inevitable mental confusion of that great crowd of inquirers into the secrets of nature who formed the audience of professional adepts. Every year books and pamphlets were issued from the German press, and purported to contain the secret of the *Magnum Opus*, expressed for the first time in plain, unmistakeable terms, but no writer proved more intelligible than his predecessors; the student, surrounded by authors whose search had been crowned with complete and unexampled success, could himself make no progress, new methods, though warranted infallible, were as barren as the old in their operation, and the universal interest in the subject was an incentive to innumerable impostors, who reaped large profits from the publication of worthless speculations and lying recipes. At such a juncture the isolated investigator naturally sought the assistance which is afforded by association; meetings of men like-minded took place for the discussion of different questions concerning the secret sciences; doctrines and practices were compared; men travelled far and wide to exchange opinions with distant workers in the same fields of experimental research, and the spirit of the time seemed ripe for the establishment of a society for the advancement of esoteric science and the study of natural laws. It was at this interesting period that the Rosicrucian Fraternity made public for the first time the fact of its existence, and attracted universal attention by its extraordinary history, and by the nature of its claims.

CHAPTER II.

THE PROPHECY OF PARACELSUS, AND THE UNIVERSAL REFORMATION OF THE WHOLE WIDE WORLD.

Paracelsus, in the eighth chapter of his "Treatise on Metals," gave utterance to the following prognostication:—*Quod utilius Deus patefieri sinet, quod autem majoris momenti est, vulgo adhuc latet usque ad Eliæ Artistæ adventum, quando is venerit.* "God will permit a discovery of the highest importance to be made, it must be hidden till the advent of the artist Elias." In the first chapter of the same work, he says:—*Hoc item verum est nihil est absconditum quod non sit retegendum; ideo, post me veniet cujus magnale nundum vivit qui multa revelabit.* "And it is true, there is nothing concealed which shall not be discovered; for which cause a marvellous being shall come after me, who as yet lives not, and who shall reveal many things." These passages have been claimed as referring to the founder of the Rosicrucian order, and as prophecies of this character are usually the outcome of a general desire rather than of an individual inspiration, they are interesting evidence that then as now many thoughtful people were looking for another saviour of society. At the beginning of the seventeenth century "a great and general reformation," says Buhle,—a reformation far more radical and more directed to the moral improvement of mankind than that accomplished by Luther,—"was believed to be impending over the human race, as a necessary forerunner to the day of judgment." The comet of 1572 was declared by Paracelsus to be "the sign and harbinger of the approaching revolution," and it will be readily believed that his innumerable disciples would welcome a secret society whose vast claims were founded on the philosophy of the master whom they also venerated, as a supreme factor in the approaching reformation. Paracelsus, however, had recorded a still more precise prediction, namely, that "soon after the decease of the Emperor Rudolph, there would be found three treasures that had never been revealed before that time." It is claimed that these treasures were the three works which I proceed to lay before my readers in this and in the two succeeding chapters.

Somewhere about the year 1614 a pamphlet was published anonymously in German, called "Die Reformation der Ganzen Weiten Welt," which, according to De Quincey, contained a distinct proposition to inaugurate a secret society, having for its object the general welfare of mankind. This description is simply untrue; the "Universal Reformation" is an amusing and satirical account of an abortive attempt made by the god Apollo to derive assistance towards the improvement of the age from the wise men of antiquity and modern times. It is a fairly literal translation of Advertisement 77 of Boccalini's "Ragguagli di Parnasso, Centuria Prima;" its internal connection with Rosicrucianism is not clear, but it has been generally reprinted with the society's manifestos, alchemical interpretations have been placed on it, and it is cited by various authors as the first publication of the Fraternity. I have determined to include it in this collection of authoritative documents, and have made use for this purpose of three versions already existing in English. The literal translation from the Italian, made by Henry Earl of Monmouth,[1] has been taken as the base. I have compared it with the original, and with the later versions which appeared in 1704 [2] and 1706, [3] and, where possible, I have abridged it by the elision of unnecessary and embarrassing prolixities.

It is needless to say that the unfortunate Trajano Boccalini had no connection himself with the Rosicrucian Brotherhood. The first "Centuria" appeared in 1612 at Venice, and he met his tragical and violent death in the following year.

A Universal Reformation of the Whole Wide World, by order of the God Apollo, is published by the Seven Sages of Greece and some other Litterati.

The Emperor Justinian, that famed compiler of the Digests and Code, the other day presented to Apollo, for the royal approbation, a new law against self-murder. Apollo was mightily astonished, and fetching a deep sigh, he said, "Is the good government of mankind, Justinian, then fallen into so great disorder that men do voluntarily kill themselves? And whereas I have hitherto given pensions to an infinite number of moral philosophers, only that by their words and writings they may make men less apprehensive of death, are things now reduced to such calamity that even they will now live no longer, who could not formerly frame themselves to be content to die? And am I amongst all the disorders of my Litterati all this while supinely asleep?" To this Justinian answered, that the law was necessary, and that many cases of violent deaths having happened by many men having desperately made themselves away, worse was to be feared if some opportune remedy were not found out against so great a disorder.

---

[1] "I. Ragguagli di Parnasso: or, Advertisements from Parnassus in Two Centuries, with the Politick Touchstone. Put into English by the Right Honourable Henry Earl of Monmouth." Fol. 1656.

[2] "Advertisements from Parnassus. Written originally in Italian by the famous Trajano Boccalini. Newly done into English, and adapted to the Present Times." 3 vols. 8vo. 1704. A poor and paraphrastic rendering.

[3] "Advices from Parnassus, in Two Centuries, with the Politick Touchstone and an Appendix to it. Written by Trajano Boccalini. Translated by several hands." London. Fol. 1706. The best as regards style, but less literal than the version by the Earl of Monmouth.

Apollo then began diligently to inform himself, and found that the world was so impaired, that many valued not their lives nor estate, so they might be out of it. The disorders necessitated his Majesty to provide against them with all possible speed, and he absolutely resolved to institute a society of the men most famous in his dominions for wisdom and good life. But in the entrance into so weighty a business he met with insuperable difficulties, for amongst so many philosophers, and the almost infinite number of vertuosi, he could not find so much as one who was endowed with half the requisite qualifications to reform his fellow-creatures, his Majesty knowing well that men are better improved by the exemplary life of their reformers than by the best rules that can be given. In this penury of fitting personages, Apollo gave the charge of the Universal Reformation to the Seven Wise Men of Greece, who are of great repute in Parnassus, and are conceived by all men to have found the receipt of washing blackmoors white, which antiquity laboured after in vain. The Grecians were rejoiced at this news for the honour which Apollo had done their nation, but the Latins were grieved, thinking themselves thereby much injured. Wherefore Apollo, well knowing that prejudice against reformers hinders the fruit that is to be hoped by reformation, and being naturally given to appease his subjects' imbittered minds more by giving them satisfaction then by that legislative power with which men are not pleased withal, because they are bound to obey it, that he might satisfie the Romans, joined in commission with the Seven Sages of Greece, Marcus and Annæus Seneca, and in favour to the modern Italian philosophers, he made Jacopo Mazzoni da Cesena Secretary of the Congregation, and honoured him with a vote in their consultations.

On the fourteenth of the last month the seven wise men, with the aforesaid addition, accompanied by a train of the choicest vertuosi of this State, went to the Delfick Palace, the place appropriated for the Reformation. The Litterati were well pleased to see the great number of pedants, who, baskets in hands, went gathering up the sentences and apothegms which fell from those wise men as they went along. The day after the solemn entrance they assembled for the first time, and 'tis said that Thales the Milesian, the first of the Grecian sages, spake thus :—

" The business, most wise philosophers, about which we are met, is the greatest that can be treated on by human understanding ; and though there be nothing harder then to set bones that have been long broken, wounds that are fistuled, and incurable cancers, yet difficulties which are able to affright others ought not to make us despair, for the impossibility will increase our glory, and I do assure you that I have already found out the true antydote against the poyson of these present corruptions. I am sure we do all believe that nothing hath more corrupted this age then hidden hatreds, feigned love, impiety, and the perfidiousness of double-dealers under the specious cloke of simplicity, love to religion, and charity. Apply yourselves to these evils, gentlemen; make use of fire and razor, lay corrosive plasters to these wounds which I discover unto you, and mankind, which by reason of their vices, that lead them the highway to death, may be said to be given over by physitians, will soon be made whole, become sincere and plain in their proceedings, true in what they say, and such in their sanctity of life as they were in former times. The true and immediate cure, then, for these present evils consists in necessitating men to live with candour of mind and purity of heart, which cannot be better effected then by making that little window in men's breasts which his Majesty hath often promised to his most faithful vertuosi; for when those who use such art in their proceedings shall be forced to speak and act, having a window whereby one may see into their hearts, they will learn the excellent virtue of being, and not appearing to be; they will conform deeds to words, and their tongues to sincerity of heart; all men will banish lies and falsehood, and the diabolical spirit of hypocrisy will abandon many who are now possest with so foul a fiend."

The opinion of Thales was so well approved by the whole Congregation that it was unanimously voted just, and Secretary Mazzoni was commanded to give Apollo a sudden account thereof, who perfectly approved the opinion, and commanded that they should begin that very day to make windows in the breasts of mankind. But at the very instant that the surgeons took their instruments in hand, Homer, Virgil, Plato, Aristotle, Averroes, and other eminent Litterati went to Apollo, and said his Majesty must needs know that the prime means whereby men do govern the world with facility is the reputation of those who command, and they hoped his Majesty would be tender of the credit which the reverend Philosophical Synod and the honourable Colledg of Vertuosi had universally obtained for sanctity of life and manners. If his Majesty should unexpectedly open every man's breast, the philosophers who formerly were most highly esteemed ran evident hazard of being shamed, and that he might, peradventure, find fowlest faults in those whom he had held to be immaculate. Therefore, before a business of such importance should be taken in hand, they entreated that he would afford his vertuosi a competent time to wash and cleanse their souls. Apollo was greatly pleased by the advice of so famous poets and philosophers, and, by a publick edict, prorogued the day of incision for eight days, during which everyone did so attend the cleansing of their souls from all fallacies, hidden vice, hatred, and counterfeit love, that there was no more honey of roses, succory, cassia, scena, scamony, nor laxative syrups to be found in any grocer's or apothecary's shop in all Parnassus; and the more curious did observe that in the parts where the Platonicks, Peripateticks, and Moral Philosophers did live, there was then such a stink as if all the privies of the country had been emptied, whereas the quarters of Latin and Italian poets smelt only of cabbadg-porrage.

The time allotted for the general purging was already past, when, the day before the operation was to begin, Hippocrates, Galen, Cornelius, Celsus, and other the most skilful Physitians of this State, went to Apollo, and said:—"Is it possible, Sire, you that are the Lord of the Liberal Sciences, that this Microcosmos must be deformed, which is so nobly and miraculously framed, for the advantage of a few ignorant people? For not only the wiser sort of men, but even those of an indifferent capacity, who have conversed but four daies with any quack-salver, know how to penetrate even into the inmost bowels."

This memorandum of the physitians wrought so much with Apollo that he changed his former resolution, and by Ausonius Gallus bad the philosophers of the Reformation proceed in delivering their opinions.

Then Solon thus began:—"In my opinion, gentlemen, that which hath put the present age into so great confusion is the cruel hatred and spiteful envy which is seen to reign generally amongst men. All hope then for these present evils is from the infusion of charity, reciprocal affection, and that sanctified love of our neighbour which is God's chiefest commandment to mankind. We ought, therefore, to employ all our skill in removing the occasions of those hatreds which reign in men's hearts, which, if we be able to effect, men will agree like other animals, who, by instinct, love their own species, and will, consequently, drive away all hatred and rancor of mind. I have been long thinking, my friends, what the true spring's head may be of all human hatred, and am still more established in my old opinion that it proceeds from the disparity of means, from the hellish custom of *meum* and *tuum*, which, if it were introduced among the beasts, even they would consume and waste themselves with the same hatred wherewith we so much disquiet ourselves, whereas the equality in which they live, and their having nothing of their own, are the blessings which preserve that peace among them which we have cause to envy. Men are likewise creatures, but rational; this world was created by Almighty God, that mankind might live thereon in peace, not that the avaritious should divide it amongst themselves, and should turn what was common into that *meum* and *tuum* which hath put us all into such confusion. So it clearly appears, that the depravation of men's souls by avarice, ambition, and tyranny, hath occasioned the present inequality, and if it be true, as we all confess it is, that the world is an inheritance left to mankind by one father and mother, from whom we are all descended like brethren, what justice is it that men should not all have a brother's share? What greater disproportion can be imagined then that this world should be such that some possess more than they can govern, and others have not so much as they could govern? But that which doth infinitely aggravate this disorder is, that usually vertuous men are beggars, whereas wicked and ignorant people are wealthy. From the root of this inequality it then ariseth, that the rich are injurious to the poor, and that the poor envy the rich.

"Now, gentlemen, that I have discovered the malady unto you, it is easie to apply the medicine. To reform the age no better course can be taken then to divide the world anew, allotting an equal part to everyone, and, that we may fall no more upon the like disorders, I advise, that, for the future, all buying and selling be forbidden, to the end that there may be established that parity of goods, the mother of publick peace, which my self and other law-makers have formerly so much laboured to procure."

Solon's opinion suffered a long debate, and though it was not only thought good but necessary by Bias, Periander, and Pittacus, it was gainsaid by all the rest, and Seneca's opinion prevailed, who with substantial reasons convinced the assembly, that if they should come to a new division of the world, one great disorder would necessarily follow; that too much would fall to the share of fools, and too little to gallant men; and that plague, famine, and war were not

God's severest scourges, for the affliction of mankind would be to enrich villains.

Solon's opinion being laid aside, Chilo argued as follows:—"Which of you, most wise philosophers, doth not know that the immoderate thirst after gold hath now adaies filled the world with all the mischiefs which we see and feel. What wickedness, how execrable soever it be, will men not willingly commit, if thereby they may accumulate riches? Conclude, therefore, unanimously with me, that no better way can be found out, whereby to extirpate all the vices with which our age is opprest, then for ever to banish out of the world the two infamous mettals, gold and silver, for so the occasion of our present disorders being removed, the evils will necessarily cease."

Though Chilo's opinion had a very specious appearance, it would not bear the test, for it was said, that men took so much pains to get gold and silver because they are the measure and counterpoise of all things, and that it was requisite for man to have some mettals, or other thing of price, by which he might purchase what was fitting for him, that if there were no such thing as gold or silver, he would make use of something instead of them, which, rising in value, would be equally coveted, as was plainly seen in the Indies, where cockle-shells were made use of instead of money, and more vallued than either gold or silver. Cleobulus, particularly, being very hot in refuting this opinion, said, with much perturbation of mind:—"My Masters, banish iron out of the world, for that is the mettal which hath put us into the present condition. Gold and silver serve the purpose ordained by God, whereas iron, which Nature produced for the making of plow-shears, spades, and mattocks, is by the mallice and mischief of put us all into such confusion. So it clearly appears, that the depravation of men's souls by avarice, ambition, and tyranny, hath occasioned the present inequality, and if it be true, as we all confess it is, that the world is an inheritance left to mankind by one father and mother, from whom we are all descended like brethren, what justice is it that men should not all have a brother's share? What greater disproportion can be imagined then that this world should be such that some possess more than they can govern, and others have not so much as they could govern? But that which doth infinitely aggravate this disorder is, that usually vertuous men are beggars, whereas wicked and ignorant people are wealthy. From the root of this inequality it then ariseth, that the rich are injurious to the poor, and that the poor envy the rich.

"Now, gentlemen, that I have discovered the malady unto you, it is easie to apply the medicine. To reform the age no better course can be taken then to divide the world anew, allotting an equal part to everyone, and, that we may fall no more upon the like disorders, I advise, that, for the future, all buying and selling be forbidden, to the end that there may be established that parity of goods, the mother of publick peace, which my self and other law-makers have formerly so much laboured to procure."

Solon's opinion suffered a long debate, and though it was not only thought good but necessary by Bias, Periander, and Pittacus, it was gainsaid by all the rest, and Seneca's opinion prevailed, who with substantial reasons convinced the assembly, that if they should come to a new division of the world, one great disorder would necessarily follow; that too much would fall to the share of fools, and too little to gallant men; and that plague, famine, and war were not

God's severest scourges, for the affliction of mankind would be to enrich villains.

Solon's opinion being laid aside, Chilo argued as follows: —"Which of you, most wise philosophers, doth not know that the immoderate thirst after gold hath now adaies filled the world with all the mischiefs which we see and feel. What wickedness, how execrable soever it be, will men not willingly commit, if thereby they may accumulate riches? Conclude, therefore, unanimously with me, that no better way can be found out, whereby to extirpate all the vices with which our age is opprest, then for ever to banish out of the world the two infamous mettals, gold and silver, for so the occasion of our present disorders being removed, the evils will necessarily cease."

Though Chilo's opinion had a very specious appearance, it would not bear the test, for it was said, that men took so much pains to get gold and silver because they are the measure and counterpoise of all things, and that it was requisite for man to have some mettals, or other thing of price, by which he might purchase what was fitting for him, that if there were no such thing as gold or silver, he would make use of something instead of them, which, rising in value, would be equally coveted, as was plainly seen in the Indies, where cockle-shells were made use of instead of money, and more vallued than either gold or silver. Cleobulus, particularly, being very hot in refuting this opinion, said, with much perturbation of mind:—"My Masters, banish iron out of the world, for that is the mettal which hath put us into the present condition. Gold and silver serve the purpose ordained by God, whereas iron, which Nature produced for the making of plow-shears, spades, and mattocks, is by the mallice and mischief of

This is a truth very well known to princes; and though it be clearly seen that they do not observe it, he is a fool that believes they do not out of carelessness. I, who have long studied a point of so great weight, am perswaded that ignorant and raw men, and men of no merit, are preferred before learned and deserving persons, not out of any fault in the prince, but (I blush to say it) through default of the vertuosi. I acknowledge that princes stand in need of learned officers and men of experienced valor, but they likewise need faithful servants. If deserving men and men of valor were loyal in proportion to their capacity, we should not complain of the present disorders in seeing undeserving dwarfs become great giants in four daies' space, ignorance seated in the chair of vertue, and folly in valor's tribunal. 'Tis common to all men to overrate their own worth, but the vertuosi do presume so much upon their own good parts that they rather pretend to add to the prince's reputation by accepting preferments then to receive credit themselves by accepting his munificence. I have known many so foolishly enamoured of their own works that they have thought it a greater happiness for a prince to have an occasion of honouring them then good luck for the other to meet with so liberal a prince. Such men, acknowledging all favours conferred upon them as debts paid to their deserts, prove so ungrateful to their benefactors in their necessity that they are abhorred as perfidious, and are causes of this grievance, that princes seek fidelity instead of more shining accomplishments, that they may be secure of gratitude when they stand in need of it."

Periander having finished his discourse, Bias spake thus:—"Most wise philosophers, all of you sufficiently know that the reason of the world's depravity is only because mankind hath so shamefully abandoned those holy laws which God gave them to observe when he bestowed the whole world upon them for a habitation; nor did he place the French in France, the Spaniards in Spain, the Dutch in Germany, and bound up the fowl fiend in hell for any other reason but the advantage of that general peace which he desired might be observed throughout the whole world. But avarice and ambition (spurs which have alwaies egged on men to greatest wickedness), causing nations to pass into other men's countries, have caused these evils which we endeavour to amend. If it be true, as we all confess it is, that God hath done nothing in vain, wherefore, think you, hath His Divine Majesty placed the inaccessible Pyrenean mountains between the Spaniards and Italians, the rocky Alpes between the Italians and Germans, the dreadful English Channel between the French and English, the Mediterranean Sea between Africa and Europe? Why hath he made the infinite spacious rivers of Euphrates, Indus, Ganges, and the rest, save only that people might be content to live in their own countries by reason of the difficulties of fords and passages? And the Divine Wisdom, knowing that the harmony of universal peace would be out of tune, and that the world would be filled with incurable diseases, if men should exceed their allotted bounds, added the multitude and variety of languages to all the fore-mentioned impediments, without which all men would speak the same tongue, as all creatures of the same species sing, bark, or bray after one and the same manner. 'Tis then man's boldness in boaring through mountains, passing over the broadest and most rapid rivers, and even manifestly and rashly hazarding himself and all his substance by crossing the largest seas in a little wooden vessel, which caused the ancient Romans, not to mention any other nations, to ruine other men's affairs and discompose their own, not being satisfied with their dominion over the whole of Italy. The true remedy, then, for so great disorder is, first to force every nation to return to their own countreys, and then, to prevent the like confusion in future, I am of opinion that all bridges built for the more commodious passing of rivers should be absolutely broken down, that the ways over the mountains should be quite destroyed, and the mountains made more inaccessible by man's industry then originally by nature; and I would have all navigation forbidden upon severest penalty, not allowing so much as the least boats to pass over rivers."

Bias his opinion was regarded with unusual attention, but after being well examined by the best wits of the Assembly, it was found not to be good, for all those philosophers knew that the greatest enmities between nation and nation are not national, but occasioned by cunning princes, who are great masters in the proverb, *Divide et impera,* and that that perfection of manners being found in all nations joyned together which was not to be had in any particular one, travel is necessary to acquire the complete wisdom which adorned the Great Ulysses. Now, this is a benefit entirely owing to navigation, which is very necessary to mankind, were it onely for that God, having created this world of an almost incomprehensible greatness, having filled it with pretious things, and endowed every province with somewhat of particular navigation, 'tis by that wonderful art reduced to so small an extent that the aromatics of Molucca, though above fifteen thousand miles from Italy, seem to the Italians to grow in their own gardens.

Thus the opinion of Bias was laid aside, when Cleobulus, rising up, and with a low bow, seeming to crave leave to speak, said thus :—" I clearly perceive, most wise gentlemen, that the reformation of the present age, a business of itself very easie, becomes by the diversity and extravagancy of our opinions rather impossible then difficult. And to speak with the freedom which becomes this place and the weight of the business which we have in hand, it grieves my heart to find, even amongst us, that common defect of ambitious and slight wits, who, getting up into publike pulpits, labor more to display their ingenuity by their new and curious conceits, then to profit their auditors by useful precepts and sound doctrines. To raise man out of the foul mire whereinto he has fallen, to what purpose is that dangerous operation of making little windows in their breasts, which Thales advised? And why should we undertake the laborious business of dividing the world into equal partitions according to Solon's proposition? Or the course mentioned by Chilo, of banishing gold and silver out of the world? Or that of Pittacus, of forcing men to walk in the way of merit and vertue? Or, lastly, that of Bias, that mountains should be raised higher and made more difficult then Nature hath made them, and that the miracle of navigation should be extirpated, the greatest proof of human ingenuity that was ever given? What are these but chimæras and sophistical fancies? The chief consideration which reformers ought to have is, that the remedy proposed be practicable, that it may work its effect soon and secretly, and that it may be chearfully received by those who are to be reformed, for, otherwise, we shall rather deform the world then improve it. There is great reason for this assertion, for that Physitian deserves to be blamed, who should ordain a medecine for his impatient which is impossible to be used, and which would afflict him more then his disease. Therefore is it the requisite duty of reformers to provide a sure remedy before they take notice of the wound ; it is not onely foolishness but impiety to defame men by publishing their vices, and to shew the world that their maladies are grown to such a height that they are past cure. Therefore the Great Tacitus, who always speaks to the purpose if he be rightly understood, doth in this particular advise men. *Omittere potius prævalida et adulta vitia, quam hoc assequi, ut palam fieret, quibus flagittiis impares essemus.*[1] Those who would fell an old oak are ill-advised if they begin with lopping the top boughs ; our true method, gentlemen, is to lay the axe to the root, as I do now, in affirming that the reformation of the present age consists wholly in these few words—REWARD THE GOOD AND PUNISH THE BAD."

Here Cleobulus held his peace, whose opinion Thales Milesius did with such violence oppose as showed how dangerous a thing it is to offend, though by speaking the truth, those who have the repute to be good and wise, for he with a fiery countenance broke forth into these words :— "Myself, and these gentlemen, most wise Cleobulus, whose opinions you have been pleased to reject as sophistical and meer chimeras, did expect from your rare wisdom that you had brought some new and miraculous Bezoar from the Indies for cure of these present evils, whereas you have propounded that for the easiest remedy which is the hardest and most impossible that could ever be fancied by the prime pretenders to high mysteries, Caius Plinius and Albertus Magnus. There is not any of us, my Cleobulus, that did not know, before you were pleased to put us in mind of it, that the reformation of the world depends wholly upon rewarding such as are good and punishing the wicked. But give me leave to ask you, who are those that in this our age are perfectly good, and who exactly ill? I would also know whether your eye can discern that which could never yet be found out by any man living, how to know true goodness from that which is counterfeit. Do not you know that modern hypocrites are arrived at that height of cunning that, in this our unhappy age, those are accounted to be cunningest in their wickedness who seem most exactly good, and that really perfect men, who live in sincerity and singleness of soul, with an undisguised and unartificial goodness, are thought to be scandalous and silly? Every one by natural instinct loves those that are good and hates those that are wicked, but princes do it both out of instinct and interest, and when hypocrites or other cunning cheaters are listened unto by great men, while good men are suppressed and undervalued, it is not by the princes' own election but through the abuse of others. True vertue is known onely and rewarded by God, by whom also vices are discovered and punished. He onely penetrates into the depths of men's hearts, and we, by means of the window I proposed, might also have looked therein had not the enemy of mankind sown tares in the field where I sowed the grain of good advice. But new laws, how good and wholesome soever, have alwaies been and ever will be withstood by those vitious people who are thereby punished."

---

[1] Tacitus, Lib. 3, Ann.

The reasoning of Thales gave mighty satisfaction to the Assembly, and all of them turned their eyes upon Periander, who, thinking himself thereby desired to speak his opinion, began thus:—"The variety of opinions which I have heard confirms me in my former tenet, that four parts of five who are sick perish because the physitians know not their disease; such errors are indeed excusable, because men are easily deceived in matters of mere conjecture, but that we, who are judged by Apollo to be the salt of the earth, should not know the evil under which the present age labours, redounds much to our shame, since the malady which we ought to cure lies not hidden in the veins, but is so manifestly known to all men that it self cries aloud for help. And yet, by all the reasons I have heard alledged, methinks you go about to mend the arm when it is the heart that is fistula'd. Gentlemen, since it is Apollo's pleasure that we should do so, since our reputation stands upon it, and charity to our so afflicted age requires it at our hands, let us, I beseech you, take from our faces the mask of respect, which hath been hitherto worn by us all, and let us speak freely. The fatal error then which has so long confirmed mankind in their unhappiness is this, that while the vices of the great have brought the world into confusion, a reformation of private men's faults has been thought sufficient to retrieve it. But the falshood, avarice, pride and hypocrisie of private men are not the vices (though I confess them to be hanious evils, which have so much depraved our age, for fitting punishments being by the law provided for every fault and foul action, man is so obedient to the laws and so apprehensive of justice that a few ministers thereof make millions of men tremble, and men live in such peace that the rich cannot, without much danger to themselves, oppress the poor, and every one may walk safely both by day and night with gold in their hand, not onely in the streets but even in the highways. But the world's most dangerous infirmities are discovered when publique peace is disturbed, and we must all of us confess that the ambition, avarice, and diabolical engagement which the swords of some powerful princes have usurped over the states of those less powerful is the great scandal of the present times. 'Tis this, gentlemen, which hath filled the world with hatred and suspicion, and hath defiled it with so much blood, that men, who were created by God with humane hearts and civil inclinations, are become ravenous wilde beasts, tearing one another in pieces with all sorts of inhumanity. The ambition of these men hath changed publike peace into most cruel war, vertue into vice, the love which we ought to bear our neighbours into such intestine hatred, that, though lyons appear lyons to their own species, yet the Scotch to the English, the Italians to the Germans, the French to the Spaniards, and every nation to another, appear not men and brethren but creatures of another kind, so that justice being oppressed by the inexplicable ambition of potent men, our race, which was born, brought up, and did live long under the government of wholesome laws, waxing now cruel to itself, lives with the instinct of beasts, ready to oppress the weaker. Theft which is undoubtedly base, is so persecuted by the laws that the stealing of an egg is a capital fault, yet powerful men are so blinded with ambition as to rob another man perfidiously of his whole state, which is not thought to be an execrable mischief but an noble occupation, and onely fit for kings. Tacitus, the master of policy, that he may win the good will of princes, is not ashamed to say, *In summa Fortuna id æquis quod vallidius, et sua retinere privatæ domus, de alienis certare, regiam laudem esse.*[1] If it be true, as all politicians agree, that people are the prince's apes, how can those who obey live vertuously quiet when their commanders do so abound in vice. To bereave a powerful prince of a kingdome is a weighty business which is not to be done by one man alone. To effect so foul an intent they muster a multitude of men, who, that they may not fear the shame of stealing their neighbours' goods, of murthering men, and of firing cities, change the name of base thief into that of gallant souldier and valliant commander. And that which aggravates this evil is that even good princes are forced to run upon the same rocks to defend their own estates from the ravenousness of these harpyes, and to regain what they have lost, and to revenge themselves of those that have injured them, have in reprizal got possession of their dominions, till, lured on by gain, they betake themselves to the same shameful trade. Thus the method of plundering others of their kingdomes is become a reputable art, and humane wit, made to admire and contemplate the miracles of Heaven and the wonders of the earth, is wholly turned to invent stratagems and to plot treasons, while the hands, which were made to cultivate the earth that feeds us, are employed in the exercise of arms that we may kill one another. This is the wound which hath brought our age to its last gasp, and the true way to remedy it is for princes who use such dealings to amend themselves, and to be content with their own fortunes, for, certainly, it appears very strange that there should be any king who cannot satisfie his ambition with the absolute command over twenty millions of men. Princes, as you all know, were ordained by God on earth for the good of mankind; therefore, it would do well not onely to bridle their ambitious lust after the possessions of others, but I think it necessary that the peculiar engagement which some men pretend their swords have over all estates, be cut up by the root, and I advise above all things that the greatness of principalities be limited, it being impossible that overgrown kingdoms should be governed with that exact care and justice which is requisite to the people's good, and which princes are bound to observe. There never was a vast monarchy which was not in a short time lost by the negligence of its governors."

---

[1] Tacitus, Lib. V. Ann.

Here Periander ended, whom Solon thus opposed :—"The true cause, Periander, of our present mischiefs which you have mentioned with such liberty of speech was not omitted by us out of ignorance, but out of prudence. The disorders you speak of began when the world was first peopled, and you know that the most skilful physitian cannot restore sight to one born blind. I mention this because it is much the same thing to cure an infirm eye as to reform antiquated errors. For as the skilful physitian betakes himself to his cauters the first day he sees the distempered eye water, but is forced to leave that patient in deserved blindness who neglected to seek a cure till his sight was quite lost, so reformers should oppose abuses with severe remedies the very first hour that they commence, for when vice and corruption have got deep rooting, it is wiselier done to tolerate the evil, then to go about to remedy it out of time, with danger to occasion worse inconveniences, it being more dangerous to cut an old wen then it is misbecoming to let it stand. Moreover, we are here to call to mind the disorders of private men, and to use modesty in so doing, but to be silent in what concerns princes, for they having no superiours in this world it belongs onely to God to reform them, He having given them the prerogative to command, us the glory to obey. Subjects, therefore, should correct the faults of their rulers onely by their own godly living, for the hearts of princes being in the hands of the Almighty, when people deserve ill from His Divine Majestie he raiseth up Pharoahs against them, and, on the contrary, makes princes tender-hearted, when people by their fidelity and obedience deserve God's assistance."

What Solon said was much commended by all the hearers, and then Cato began thus:—"Your opinions, most wise Grecians, are much to be admired, and have abundantly justified the profound esteem which all the Litterati have of you; the vices, corruptions, and ulcerated wounds under which the age languishes could not be better discovered and pointed out. Nor are your opinions, which are full of humane knowledge, gain-said here for that they are not excellent, but for that the malady is so habituated in the veins, and is even so grounded in the bones, that the constitution of mankind is worn out, and their vital vertue yields to the strength of the distemper; in short, the patient spits nothing but blood and putrefaction, and the hair falls from his head. The physitian, gentlemen, hath a hard part to play when the sick man's maladies are many, and one so far differing from another that cooling medicines, and such as are good for a hot liver, are nought for the stomach, and weaken it too much. Truly this is just our case, for the maladies which molest our age equal the stars of heaven, and are more various than the flowers of the field. I, therefore, think this cure desperate, and that the patient is totally incapable of humane help. We must have recourse to prayers and to other divine helps, which in like case are usually implored from God; this is the true north-star, which, in the greatest difficulties, leads men into the harbour of perfection, for *Pauci prudentia, honesta ab deterioribus, utilia ab noxiis discernunt; plures aliorum eventis docentur.*[1] If we approve this consideration, we shall find that when the world was formerly sunk into the same disorders, it was God's care that did help it by sending a universal deluge to raze mankind, full of abominable and incorrigible vice, from off the world. And, gentlemen, when a man sees the walls of his house all gaping and ruinous, and its foundations so weakened that, in all appearance, it is ready to fall, certainly it is more wisely done to pull down the house and build it anew, then to lose money and time in piecing and patching it. Therefore, since man's life is so foully depraved with vice that it is past all human power to restore it to its former health, I do with all my heart beseech the Divine Majestie, and counsel you to do the like, that He will again open the cataracts of Heaven, and pour down upon the earth another deluge, with this restriction, that a new Ark may be made, wherein all boys not above twelve years of age may be saved, and that all the female sex, of whatsoever age, be so wholly consumed, that nothing but their unhappy memory may remain. And I beseech the same Divine Majestie that as He hath granted the singular benefit to bees, fishes, beetles,[1] and other animals, to procreate without the female sex, so He will think men worthy of the like favour. I have learnt for certain that as long as there shall be any women in the world men will be wicked."

---

[1] Tac., Lib. iv., Ann.

It is not to be believed how much Cato's discourse displeased the whole Assembly, who did all so abhor the harsh conceit of a deluge, that, casting themselves upon the ground, with their hands held up to heaven, they humbly beseeched Almighty God that He would preserve the excellent female sex, that He would keep mankind from any more deluges, or that He would send them on the earth onely to extirpate those discomposed and wilde wits, those untunable and bloodthirsty souls, those heterodox and phantastick brains, who, being of a depraved judgment, are nothing but mad men, whose ambition was boundless, and pride without end, and that when mankind should, through their demerits, become unworthy of any mercy from the Almighty, He would be pleased to punish them with the scourges of plague, sword, and famine, rather than to deliver mankind unto the good will and pleasure of those insolent and wicked rulers, who, being composed of nothing but blind zeal and diabolical folly, would pull the world in pieces if they could compass the bestial caprices they hourly hatch in their heads.

---

[1] See Additional Note, No. 3.

Cato's opinion had this unlucky end, when Seneca thus began :—"Rough dealing is not so greatly requisite in reformation as would seem by many of your discourses, especially when disorders have grown to so great a height; on the contrary, they ought, like wounds which are subject to convulsions, to be drest with a light hand. It is a scandal to the physitian that the patient should die with his prescriptions in his body, since all men will conclude that the medecine hath done him more harm then his malady. It is a rash advice to go from one extreme to another, passing by the due medium; man's nature is not capable of violent mutations, and if it be true that the world hath been falling many thousand years into the present infirmities, he is a very fool who thinks to restore it to health in a few days. Moreover, in reformation the conditions of those who do reform, and the qualities of those that are to be reformed, ought to be exactly considered. We that are the reformers are philosophers and men of learning, and if those to be reformed be onely stationers, printers, such as sell paper, pens, and ink, or other such things appertaining to learning, we may very well correct their errors, but if we offer to rectify the faults of other trades, we shall commit worse errors, and become more ridiculous then the shoemaker who would judge of colours, and durst censure Apelles his pictures. This, I must say, is a defect frequent in us Litterati, who, for four *cujus* that we have in our heads, pretend to know all things, and are not aware that when we first swerve from our books we run riot, and say a thousand things from the purpose. I say this, gentlemen, because nothing more obviates reformations then to walk therein in the dark, which happens when reformers are not well acquainted with the vices of those with whom they have to deal. The reason is apparent, for nothing makes men more obstinate in their errors then when they find their reformers ill-informed of their defects. Now, which of us is acquainted with the falsehood of notaries, the prevarications of advocates, the simony of judges, the tricks of attorneys, the cheats of apothecaries, the filching of tailors, the roguery of butchers, and the cheating tricks of a thousand other artificers? And yet all these excesses must be by us corrected, which are so far from our profession that we shall appear like so many blind fellows fumbling to stop a leaky cask which spills the wine on every side. This, gentlemen, is enough to convince you that reformation is only likely to proceed well when marinors discourse of navigation, souldiers of war, shepherds of sheep, and herdsmen of bullocks. It is manifest presumption in us to pretend to know all things, and meer malice to believe that in every occupation there are not three or four honest men. My opinion, therefore, is, that we ought to send for a few of each profession of known probity and worth, and that every one should correct his own trade ; by this means, we shall publish to the world a reformation worthy of ourselves and of the present exigencies."

Pittachus and Chilo extolled this speech to the skies, and seeing the other philosophers of a contrary sentiment, protested before God and the world that they believed it was impossible to find out a better means for the reformation of mankind, yet did the rest of their companions abhor it more than Cato's proposition, and with great indignation told Seneca they much wondered that he, by taking more reformers into their number, should so far dishonour Apollo, who had thought them not only sufficient but excellently fit for that business. It was not wisely advised to begin the general reformation by publishing their own weakness, for all resolutions which detract from the credit of the publishers want that reputation which is the very soul of business. It was strange a man who was the very prime sage of Latin writers should be so lavish of authority, which should be guarded more jealously then women's honor, since the wisest men did all agree that twenty pound of blood taken from the life-vain was well imployed to gain but one ounce of jurisdiction.

The whole Assembly were mightily afflicted when, by the reputation of Seneca's opinion, they found smal hopes of effecting the reformation, for they relyed little on Mazzoni, who was but a novice ; which though Mazzoni did by many signs perceive, yet, no whit discouraged, he spoke thus :—"It was not for any merit of mine, most wise philosophers, that I was admitted by Apollo into this reverend congregation, but out of his Majestie's special favour ; and I very well know that it better becomes me to use my ears than my tongue, and certainly I should not dare to open my mouth upon any other occasion; but reformation being the business in hand, and I lately coming where nothing is spoken of but reformation and reformers, I desire that every one may hold their peace, and that I alone may be heard to speak in a business which I am so verst in that I may boast myself to be the onely Euclid of this mathematick. Give me leave, I beseech you, to say that you, in relating your opinions, seem to me to be like those indiscrete physitians who lose time in consulting and disputing without having seen the sick party, or heard from his own mouth the account of his disease. Our business, gentlemen, is to cure the present age of the foul infirmities under which she labours; we have all laboured to find out the reasons of the maladies and its proper remedys, but none of us hath been so wise as to visit the sick party. I therefore advise that we send for the present Age to come hither and be examined, that we interrogate it of its sickness, and that we see the ill-affected parts naked, for this will make the cure easie, which you now think desperate."

The whole Assembly was so pleased at Mazzoni's motion, that the reformers immediately commanded the Age to be sent for, who was presently brought in a chair to the Delphick Palace by the four Seasons of the year. He was a man full of years, but of so great and strong a complexion that he seemed likely to live yet many ages, onely he was short breathed, and his voyce was very weak, at which the philosophers, much wondering, asked him what was the reason that he, whose ruddy face was a sign of much natural heat and vigor, and of a good stomach, was nevertheless so feeble? And they told him that a hundred years before his face was so yellow that he seemed to have the jaundice, yet he spoke freely, and seemed to be stronger then he was now, and since they had sent for him to cure his infirmity, he should speak freely of his griefs.

The Age answered thus:—"Soon after I was born, gentlemen, I fell into these maladies under which I now labour. My face is fresh and ruddy because people have petered it and coloured it with lakes; my sickness resembles the ebbing and flowing of the sea, which alwaies contains the same water, though it rises and fals, with this variation notwithstanding, that when my looks are outwardly good, my malady is more grievous inwardly (as at this present), but when my face looks ill, I am best within. As for the infirmities which torment me, do but take off this gay jacket, wherewith some good people have covered a rotten carcass, and view me naked as I was made by Nature."

At these words the philosophers stript him in a trice, and found that this miserable wretch was covered all over four inches thick with a scurf of appearances. They caused ten razors to be forthwith brought unto them, and fell to shaving it off with great diligence, but they found it so far eaten into his very bones that in all the huge colossus there was not one inch of good live flesh, at which, being struck with horror and despair, they put on the patient's cloaths again, and dismist him. Then, convinced that the disease was incurable, they shut themselves up together, and abandoning the case of publike affairs, they resolved to provide for the safety of their own reputations. Mazzoni writ what the rest of the reformers dictated, a Manifesto, wherein they witnessed to the world the great care Apollo ever had of the virtuous lives of his Litterati, and of the welfare of all mankind, also what pains the Reformers had taken in compiling the General Reformation. Then, coming to particulars, they fixt the prices of sprats, cabbiges, and pumpkins. The Assembly had already underwritten the Reformation when Thales put them in mind that certain higlers, who sold pease and black-cherryes, vinted such small measures that it was a shame not to take order therein. The Assembly thankt Thales for his advertisement, and added to their reformation that the measures should be made greater. Then the palace gates were thrown open, and the General Reformation was read, in the place appointed for such purposes, to the people assembled in great numbers in the market-place, and was so generally applauded by every one that all Parnassus rang with shouts of joy, for the rabble are satisfied with trifles, while men of judgment know that *vitia erunt donec homines*[1]—as long as there be men there will be vices—that men live on earth not indeed well, but as little ill as they may, and that the height of human wisdom lies in the discretion to be content with leaving the world as they found it.

[1] Tac., Lib. iv., Hist.

CHAPTER III.

THE FAMA FRATERNITATIS OF THE MERITORIOUS ORDER OF THE ROSY CROSS, ADDRESSED TO THE LEARNED IN GENERAL, AND THE GOVERNORS OF EUROPE.

THE original edition of the " Universal Reformation " contained the manifesto bearing the above title, but which the notary Haselmeyer declares to have existed in manuscript as early as the year 1610, as would also appear from a passage in the Cassel edition of 1614, the earliest which I have been able to trace. It was reprinted with the " Confessio Fraternitatis " and the " Allgemeine Reformation der Ganzen Welt " at Franckfurt-on-the-Mayne in 1615. A Dutch translation was also published in this year, and by 1617 there had been four Franckfurt editions, the last omitting the " Universal Reformation," which, though it received an elaborate alchemical elucidation by Brotoffer,[1] seems gradually to have dropped out of notice. " Other editions," says Buhle, " followed in the years immediately succeeding, but these it is unnecessary to notice. In the title-page of the third Franckfurt edition stands—*First printed at Cassel* in the year 1616. But the four first words apply to the original edition, the four last to this.[2]

---

[1] " Elucidarius Major, oder Ekleuchterunge über die Reformation der ganzen Weiten Welt . . . Durch Radtichs Brotofferr." 1617.

[2] De Quincey, " Rosicrucians and Freemasons."

Fama Fraternitatis; or, a Discovery of the Fraternity of the most Laudable Order of the Rosy Cross.

Seeing the only wise and merciful God in these latter days hath poured out so richly His mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge of His Son Jesus Christ and of Nature, that justly we may boast of the happy time wherein there is not only discovered unto us the half part of the world, which was heretofore unknown and hidden, but He hath also made manifest unto us many wonderful and never-heretofore seen works and creatures of Nature, and, moreover, hath raised men, indued with great wisdom, which might partly renew and reduce all arts (in this our spotted and imperfect age) to perfection, so that finally man might thereby understand his own nobleness and worth, and why he is called *Microcosmus*, and how far his knowledge extendeth in Nature.

Although the rude world herewith will be but little pleased, but rather smile and scoff thereat; also the pride and covetousness of the learned is so great, it will not suffer them to agree together; but were they united, they might, out of all those things which in this our age God doth so richly bestow on us, collect *Librum Naturæ*, or, a Perfect Method of all Arts. But such is their opposition that they still keep, and are loth to leave, the old course, esteeming Porphyry, Aristotle, and Galen, yea, and that which hath but a meer show of learning, more than the clear and manifested Light and Truth. Those, if they were now living, with much joy would leave their erroneous doctrines; but here is too great weakness for such a great work. And although in Theologie, Physic, and the Mathematic, the truth doth oppose it itself, nevertheless, the old Enemy, by his subtilty and craft, doth shew himself in hindering every good purpose by his instruments and contentious wavering people.

To such an intention of a general reformation, the most godly and highly-illuminated Father, our Brother, C. R. C., a German, the chief and original of our Fraternity, hath much and long time laboured, who, by reason of his poverty (although descended of noble parents), in the fifth year of his age was placed in a cloyster, where he had learned indifferently the Greek and Latin tongues, and (upon his earnest desire and request), being yet in his growing years, was associated to a Brother, P. A. L., who had determined to go to the Holy Land. Although this Brother dyed in Ciprus, and so never came to Jerusalem, yet our Brother C. R. C. did not return, but shipped himself over, and went to Damasco, minding from thence to go to Jerusalem. But by reason of the feebleness of his body he remained still there, and by his skill in physic he obtained much favour with the Turks, and in the meantime he became acquainted with the Wise Men of Damcar in Arabia, and beheld what great wonders they wrought, and how Nature was discovered unto them.

Hereby was that high and noble spirit of Brother C. R. C. so stired up, that Jerusalem was not so much now in his mind as Damasco;[1] also he could not bridle his desires any longer, but made a bargain with the Arabians that they should carry him for a certain sum of money to Damcar.

[1] Damascus and the unknown city denominated Damcar are continually confused in the German editions. Brother C. R. C. evidently did not project a journey to Damascus, which he had already reached; nevertheless this is the name appearing in this place, and I have decided on retaining it for reasons which will subsequently be made evident.

He was but of the age of sixteen years when he came thither, yet of a strong Dutch constitution. There the Wise Men received him not as a stranger (as he himself witnesseth), but as one whom they had long expected; they called him by his name, and shewed him other secrets out of his cloyster, whereat he could not but mightily wonder.

He learned there better the Arabian tongue, so that the year following he translated the book M into good Latin, which he afterwards brought with him. This is the place where he did learn his Physick and his Mathematics, whereof the world hath much cause to rejoice, if there were more love and less envy.

After three years he returned again with good consent, shipped himself over *Sinus Arabicus* into Egypt, where he remained not long, but only took better notice there of the plants and creatures. He sailed over the whole Mediterranean Sea for to come unto Fez, where the Arabians had directed him.

It is a great shame unto us that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious writings, but also be so willing and ready, under the seal of secresy, to impart their secrets to others. Every year the Arabians and Africans do send one to another, inquiring one of another out of their arts, if happily they had found out some better things, or if experience had weakened their reasons. Yearly there came something to light whereby the Mathematics, Physic, and Magic (for in those are they of Fez most skilful) were amended. There is now-a-days no want of learned men in Germany, Magicians, Cabalists, Physicians, and Philosophers, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves.

At Fez he did get acquaintance with those which are commonly called the Elementary inhabitants, who revealed unto him many of their secrets, as we Germans likewise might gather together many things if there were the like unity and desire of searching out secrets amongst us.

Of these of Fez he often did confess, that their Magia was not altogether pure, and also that their Cabala was defiled with their Religion; but, notwithstanding, he knew how to make good use of the same, and found still more better grounds for his faith, altogether agreeable with the harmony of the whole world, and wonderfully impressed in all periods of time. Thence proceedeth that fair Concord, that as in every several kernel is contained a whole good tree or fruit, so likewise is included in the little body of man, the whole great world, whose religion, policy, health, members, nature, language, words, and works, are agreeing, sympathizing, and in equal tune and melody with God, Heaven, and Earth; and that which is disagreeing with them is error, falsehood, and of the devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the world. Also, might one examine all and several persons upon the earth, he should find that which is good and right is always agreeing with itself, but all the rest is spotted with a thousand erroneous conceits.

After two years Brother R. C. departed the city Fez, and sailed with many costly things into Spain, hoping well, as he himself had so well and profitably spent his time in his travel, that the learned in Europe would highly rejoyce with him, and begin to rule and order all their studies according to those sure and sound foundations. He therefore conferred with the learned in Spain, shewing unto them the errors of our arts, and how they might be corrected, and from whence they should gather the true *Inditia* of the times to come, and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole *Philosophia Moralis* were to be amended. He shewed them new growths, new fruits, and beasts, which did concord with old philosophy, and prescribed them new Axiomata, whereby all things might fully be restored. But it was to them a laughing matter, and being a new thing unto them, they feared that their great name would be lessened if they should now again begin to learn, and acknowledge their many years' errors, to which they were accustomed, and wherewith they had gained them enough. Who so loveth unquietness, let him be reformed (they said). The same song was also sung to him by other nations, the which moved him the more because it happened to him contrary to his expectation, being then ready bountifully to impart all his arts and secrets to the learned, if they would have but undertaken to write the true and infallible Axiomata, out of all faculties, sciences, and arts, and whole nature, as that which he knew would direct them, like a globe or circle, to the onely middle point and *centrum*, and (as it is usual among the Arabians) it should onely serve to the wise and learned for a rule, that also there might be a society in Europe which might have gold, silver, and precious stones, sufficient for to bestow them on kings for their necessary uses and lawful purposes, with which [society] such as be governors might be brought up for to learn all that which God hath suffered man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the Heathen Oracles.

Verily we must confess that the world in those days was already big with those great commotions, labouring to be delivered of them, and did bring forth painful, worthy men, who brake with all force through darkness and barbarism, and left us who succeeded to follow them. Assuredly they have been the uppermost point in *Trygono igneo*, whose flame now should be more and more brighter, and shall undoubtedly give to the world the last light.

Such a one likewise hath Theophrastus been in vocation and callings, although he was none of our Fraternity, yet, nevertheless hath he diligently read over the Book M, whereby his sharp ingenium was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peaceably to confer with others of the knowledge and understanding he had of Nature. And therefore in his writings he rather mocked these busie bodies, and doth not shew them altogether what he was; yet, nevertheless, there is found with him well grounded the afore-named Harmonia, which without doubt he had imparted to the learned, if he had not found them rather worthy of subtil vexation then to be instructed in greater arts and sciences. He thus with a free and careless life lost his time, and left unto the world their foolish pleasures.

But that we do not forget our loving Father, Brother C. R., he after many painful travels, and his fruitless true instructions, returned again into Germany, the which he heartily loved, by reason of the alterations which were shortly to come, and of the strange and dangerous contentions. There, although he could have bragged with his art, but specially of the transmutations of metals, yet did he esteem more Heaven, and men, the citizens thereof, than all vain glory and pomp.

Nevertheless, he builded a fitting and neat habitation, in the which he ruminated his voyage and philosophy, and reduced them together in a true memorial. In this house he spent a great time in the mathematics, and made many fine instruments, *ex omnibus hujus artis partibus*, whereof there is but little remaining to us, as hereafter you shall understand.

After five years came again into his mind the wished for Reformation; and in regard [of it] he doubted of the ayd and help of others, although he himself was painful, lusty, and unwearisom; howsoever he undertook, with some few adjoyned with him, to attempt the same. Wherefore he desired to that end to have out of his first cloyster (to the which he bare a great affection) three of his brethren, Brother G. V., Brother I. A., and Brother I. O., who had some more knowledge of the arts than at that time many others had. He did bind those three unto himself, to be faithful, diligent, and secret, as also to commit carefully to writing all that which he should direct and instruct them in, to the end that those which were to come, and through especial revelation should be received into this Fraternity, might not be deceived of the least sillable and word.

After this manner began the Fraternity of the Rosie Cross—first, by four persons onely, and by them was made the magical language and writing, with a large dictionary, which we yet dayly use to God's praise and glory, and do finde great wisdom therein. They made also the first part of the Book M, but in respect that that labour was too heavy, and the unspeakable concourse of the sick hindred them, and also whilst his new building (called *Sancti Spiritus*) was now finished, they concluded to draw and receive yet others more into their Fraternity. To this end was chosen Brother R. C., his deceased father's brother's son; Brother B., a skilful painter; G. G., and P. D., their secretary, all Germains except I. A., so in all they were eight in number, all batchelors and of vowed virginity, by whom was collected a book or volumn of all that which man can desire, wish, or hope for.

Although we do now freely confess that the world is much amended within an hundred years, yet we are assured that our Axiomata shall immovably remain unto the world's end, and also the world in her highest and last age shall not attain to see anything else; for our ROTA takes her beginning from that day when God spake *Fiat* and shall end when he shall speak *Pereat*; yet God's clock striketh every minute, where ours scarce striketh perfect hours. We also stedfastly beleeve, that if our Brethren and Fathers had lived in this our present and clear light, they would more roughly have handled the Pope, Mahomet, scribes, artists, and sophisters, and showed themselves more helpful, not simply with sighs and wishing of their end and consummation.

When now these eight Brethren had disposed and ordered all things in such manner, as there was not now need of any great labour, and also that every one was sufficiently instructed and able perfectly to discourse of secret and manifest philosophy, they would not remain any longer together, but, as in the beginning they had agreed, they separated themselves into several countries, because that not only their Axiomata might in secret be more profoundly examined by the learned, but that they themselves, if in some country or other they observed anything, or perceived some error, might inform one another of it.

Their agreement was this:—

First, That none of them should profess any other thing then to cure the sick, and that gratis.

Second, None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

Third, That every year, upon the day C., they should meet together at the house *Sancti Spiritus*, or write the cause of his absence.

Fourth, Every Brother should look about for a worthy person who, after his decease, might succeed him.

Fifth, The word R. C. should be their seal, mark, and character.

Sixth, The Fraternity should remain secret one hundred years.

These six articles they bound themselves one to another to keep; five of the Brethren departed, onely the Brethren B. and D. remained with the Father, Brother R. C., a whole year. When these likewise departed, then remained by him his cousen and Brother I. O., so that he hath all the days of his life with him two of his Brethren. And although that as yet the Church was not cleansed, nevertheless, we know that they did think of her, and what with longing desire they looked for. Every year they assembled together with joy, and made a full resolution of that which they had done. There must certainly have been great pleasure to hear truly and without invention related and rehearsed all the wonders which God hath poured out here and there throughout the world. Every one may hold it out for certain, that such persons as were sent, and joyned together by God and the Heavens, and chosen out of the wisest of men as have lived in many ages, did live together above all others in highest unity, greatest secresy, and most kindness one towards another.

After such a most laudable sort they did spend their lives, but although they were free from all diseases and pain, yet, notwithstanding, they could not live and pass their time appointed of God. The first of this Fraternity which dyed, and that in England, was I. O., as Brother C. long before had foretold him; he was very expert, and well learned in Cabala, as his Book called H witnesseth. In England he is much spoken of, and chiefly because he cured a young Earl of Norfolk of the leprosie. They had concluded, that, as much as possibly could be, their burial place should be kept secret, as at this day it is not known unto us what is become of some of them, yet every one's place was supplied with a fit successor. But this we will confesse publickly by these presents, to the honour of God, that what secret soever we have learned out of the book M, although before our eyes we behold the image and pattern of all the world, yet are there not shewn unto us our misfortunes, nor hour of death, the which only is known to God Himself, who thereby would have us keep in a continual readiness. But hereof more in our Confession, where we do set down thirty-seven reasons wherefore we now do make known our Fraternity, and proffer such high mysteries freely, without constraint and reward. Also we do promise more gold then both the Indies bring to the King of Spain, for Europe is with child, and will bring forth a strong child, who shall stand in need of a great godfather's gift.

After the death of I. O., Brother R. C. rested not, but, as soon as he could, called the rest together, and then, as we suppose, his grave was made, although hitherto we (who were the latest) did not know when our loving Father R. C. died, and had no more but the bare names of the beginners, and all their successors to us. Yet there came into our memory a secret, which, through dark and hidden words and speeches of the hundred years, Brother A., the successor of D. (who was of the last and second row of succession, and had lived amongst many of us), did impart unto us of the third row and succession ; otherwise we must confess, that after the death of the said A., none of us had in any manner known anything of Brother C. R., and of his first fellow-brethren, then that which was extant of them in our philosophical BIBLIOTHECA, amongst which our AXIOMATA was held for the chiefest, ROTA MUNDI for the most artificial, and PROTHEUS for the most profitable. Likewise, we do not certainly know if these of the second row have been of like wisdom as the first, and if they were admitted to all things.

It shall be declared hereafter to the gentle reader not onely what we have heard of the burial of Brother R. C., but also it shall be made manifest publicly, by the foresight, sufferance, and commandment of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be ashamed to set forth publickly in print our names and surnames, our meetings, or anything else that may be required at our hands.

Now, the true and fundamental relation of the finding out of the high-illuminated man of God, *Fra: C. R. C.*, is this :—After that A. in *Gallia Narbonensi* was deceased, there succeeded in his place our loving Brother N. N. This man, after he had repaired unto us to take the solemn oath of fidelity and secresy, informed us *bona fide*, that A. had comforted him in telling him, that this Fraternity should ere long not remain so hidden, but should be to all the whole German nation helpful, needful, and commendable, of the which he was not in anywise in his estate ashamed. The year following, after he had performed his school right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse, he thought (he being a good architect) to alter something of his building, and to make it more fit. In such renewing, he lighted upon the Memorial Table, which was cast of brasse, and containeth all the names of the Brethren, with some few other things. This he would transfer into another more fitting vault, for where or when Brother R. C. died, or in what country he was buried, was by our predecessors concealed and unknown unto us. In this table stuck a great naile somewhat strong, so that when it was with force drawn out it took with it an indifferent big stone out of the thin wall or plaistering of the hidden door, and so unlooked for uncovered the door, whereat we did with joy and longing throw down the rest of the wall and cleared the door, upon which was written in great letters—

Post CXX Annos Patebo,

with the year of the Lord under it. Therefore we gave God thanks, and let it rest that same night, because first we would overlook our *Rota*—but we refer ourselves again to the Confession, for what we here publish is done for the help of those that are worthy, but to the unworthy, God willing, it will be small profit. For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed), which already doth begin to appear, and with great desire is expected of many.

In the morning following we opened the door, and there appeared to our sight a vault of seven sides and seven corners, every side five foot broad, and the height of eight foot. Although the sun never shined in this vault, nevertheless, it was enlightened with another sun, which had learned this from the sun, and was situated in the upper part in the center of the sieling. In the midst, instead of a tomb-stone, was a round altar, covered with a plate of brass, and thereon this engraven :—

A. C. R. C. *Hoc universi compendium unius mihi sepulchrum feci.*

Round about the first circle or brim stood,

Jesus mihi omnia.

In the middle were four figures, inclosed in circles, whose circumscription was,

1. *Nequaquam Vacuum.*
2. *Legis Jugum.*
3. *Libertas Evangelii.*
4. *Dei Gloria Intacta.*

This is all clear and bright, as also the seventh side and the two heptagons. So we kneeled down altogether, and gave thanks to the sole wise, sole mighty, and sole eternal God, who hath taught us more than all men's wits could have found out, praised be His holy name. This vault we parted in three parts, the upper part or sieling, the wall or side, the ground or floor. Of the upper part you shall understand no more at this time but that it was divided according to the seven sides in the triangle which was in the bright center; but what therein is contained you (that are desirous of our Society) shall, God willing, behold the same with your own eyes. Every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly shewed and set forth *concentratum* here in our book. The bottom again is parted in the triangle, but because therein is described the power and rule of the Inferior Governors, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the Heavenly Antidote, do without fear or hurt, tread on and bruise the head of the old and evil serpent, which this our age is well fitted for. Every side or wall had a door for a chest, wherein there lay divers things, especially all our books, which otherwise we had, besides the *Vocabulario* of Theophrastus Paracelsus of Hohenheim, and these which daily unfalsifieth we do participate. Herein also we found his *Itinerarium* and *Vita*, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, as also in other places were little bells, burning lamps, and chiefly wonderful artificial songs—generally all was done to that end, that if it should happen, after many hundred years, the Fraternity should come to nothing, they might by this onely vault be restored again.

Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited,[1] with all the ornaments and attires. In his hand he held a parchment called T,[2] the which next unto the Bible is our greatest treasure, which ought not to be delivered to the censure of the world. At the end of this book standeth this following *Elogium.*

---

[1] The illustration which is here referred to is, singularly enough, not reproduced in the text of the translation, and it is also absent from the Dutch version of 1617. As there are no other editions of the "Fama Fraternitatis" in the Library of the British Museum, I also am unable to gratify the curiosity of my readers by a copy of the original engraving.

[2] In the English translation the letter I has been substituted by a typographical error, or by an error of transcription for the T which is found in all the German editions.

Granum pectori Jesu insitum.

C. R. C. ex nobili atque splendida Germaniæ R. C. familia oriundus, vir sui seculi divinis revelationibus, subtilissimis imaginationibus, indefessis laboribus ad cœlestia atque humana mysteria; arcanavè admissus postquam suam (quam Arabico at Africano itineribus collejerat) plus quam regiam, atque imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custodivisset et jam suarum Artium, ut et nominis, fides ac conjunctissimos heredes instituisset, mundum minutum omnibus motibus magno illi respondentem fabricasset hocque tandem preteritarum, præsentium, et futurarum, rerum compendio extracto, centenario major, non morbo (quem ipse nunquam corpore expertus erat, nunquam alios infestare sinebat) ullo pellente sed Spiritis Dei evocante, illuminatam animam (inter Fratrum amplexus et ultima oscula) fidelissimo Creatori Deo reddidisset, Pater delictissimus, Frater suavissimus, præceptor fidelissimus, amicus integerimus, a suis ad 120 annos hic absconditus est.

Underneath they had subscribed themselves,

1. *Fra.* I. A. *Fra.* C. H. *electione Fraternitatis caput.*
2. *Fra.* G. V. M. P. C.
3. *Fra.* F. R. C., *Junior hæres S. Spiritus.*
4. *Fra.* F. B. M. P. A., *Pictor et Architectus.*
5. *Fra.* G. G. M. P. I., *Cabalista.*

Secundi Circuli.

1. *Fra.* P. A. *Successor, Fra.* I. O., *Mathematicus.*
2. *Fra.* A. *Successor, Fra.* P. D.

3. *Fra.* R. *Successor Patris* C. R. C., *cum Christo triumphantis.*

At the end was written,

Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus.

At that time was already dead, Brother I. O. and Brother D., but their burial place where is it to be found? We doubt not but our *Fra. Senior* hath the same, and some especial thing layd in earth, and perhaps likewise hidden. We also hope that this our example will stir up others more diligently to enquire after their names (which we have therefore published), and to search for the place of their burial; the most part of them, by reason of their practice and physick, are yet known and praised among very old folks; so might perhaps our GAZA be enlarged, or, at least, be better cleared.

Concerning *Minutum Mundum*, we found it kept in another little altar, truly more finer then can be imagined by any understanding man, but we will leave him undescribed untill we shall be truly answered upon this our true-hearted FAMA. So we have covered it again with the plates, and set the altar thereon, shut the door and made it sure with all our seals. Moreover, by instruction, and command of our ROTA, there are come to sight some books, among which is contained M (which were made instead of household care by the praiseworthy M. P.). Finally, we departed the one from the other, and left the natural heirs in possession of our jewels. And so we do expect the answer and judgment of the learned and unlearned.

Howbeit we know after a time there will now be a general reformation, both of divine and humane things, according to our desire and the expectation of others; for it is fitting, that before the rising of the Sun there should appear and break forth *Aurora*, or some clearness, or divine light in the sky. And so, in the meantime, some few, which shall give their names, may joyn together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our PHILOSOPHICAL CANONS, prescribed to us by our Brother R. C., and be partakers with us of our treasures (which never can fail or be wasted) in all humility and love, to be eased of this world's labours, and not walk so blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure is professed, and is now adays cleansed and voyd of all swerving people, hereticks, and false prophets), in certain and noted countries maintained, defended, and propagated. Also we use two Sacraments, as they are instituted with all Formes and Ceremonies of the first and renewed Church. In *Politia* we acknowledge the Roman Empire and *Quartam Monarchiam* for our Christian head, albeit we know what alterations be at hand, and would fain impart the same with all our hearts to other godly learned men, notwithstanding our handwriting which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shall permit or hinder us. For our God is not blinde, as the heathen's Fortuna, but is the Churches' ornament and the honour of the Temple. Our Philosophy also is not a new invention, but as Adam after his fall hath received it, and as Moses and Solomon used it, also it ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like herself in all things, and especially accorded by with *Jesus in omni parte* and all members, and as He is the true image of the Father, so is she His image, so it shal not be said, This is true according to Philosophy, but true according to Theologie; and wherein Plato, Aristotle, Pythagoras, and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon, did excel, but especially wherewith that wonderful book the Bible agreeth. All that same concurreth together, and maketh a sphere or globe whose total parts are equidistant from the center, as hereof more at large and more plain shal be spoken of in Christianly Conference (in den Boecke des Levens).

But now concerning, and chiefly in this our age, the ungodly and accursed gold-making, which hath gotten so much the upper hand, whereby under colour of it, many runagates and roguish people do use great villainies, and cozen and abuse the credit which is given them; yea, now adays men of discretion do hold the transmutation of metals to be the highest point and *fastigium* in philosophy. This is all their intent and desire, and that God would be most esteemed by them and honoured which could make great store of gold, the which with unpremeditate prayers they hope to obtain of the alknowing God and searcher of all hearts; but we by these presents publickly testifie, that the true philosophers are far of another minde, esteeming little the making of gold, which is but a *paragon*, for besides that they have a thousand better things. We say with our loving Father C. R. C., *Phy. aurium nisi quantum aurum*, for unto him the whole nature is detected; he doth not rejoice that he can make gold, and that, as saith Christ, the devils are obedient unto him, but is glad that he seeth the Heavens open, the angels of God ascending and descending, and his name written in the book of life.

Also we do testifie that, under the name of *Chymia*, many books and pictures are set forth in *Contumeliam gloriæ Dei*, as we wil name them in their due season, and wil give to the pure-hearted a catalogue or register of them. We pray all learned men to take heed of these kinde of books, for the Enemy never resteth, but soweth his weeds til a stronger one doth root them out.

So, according to the wil and meaning of *Fra.* C. R. C., we his brethren request again all the learned in Europe who shal read (sent forth in five languages) this our *Fama* and *Confessio*, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and sharply their arts, and behold the present time with all diligence, and to declare their minde, either *communicato consilio*, or *singulatim* by print. And although at this time we make no mention either of our names or meetings, yet nevertheless every one's opinion shal assuredly come to our hands, in what language so ever it be, nor any body shal fail, whoso gives but his name, to speak with some of us, either by word of mouth, or else, if there be some lett, in writing. And this we say for a truth, that whosoever shal earnestly, and from his heart, bear affection unto us, it shal be beneficial to him in goods, body, and soul; but he that is false-hearted, or onely greedy of riches, the same first of all shal not be able in any manner of wise to hurt us, but bring himself to utter ruine and destruction. Also our building, although one hundred thousand people had very near seen and beheld the same, shal for ever remain untouched, undestroyed, and hidden to the wicked world.

Sub umbra alarum tuarum, Jehova.

CHAPTER IV.

THE CONFESSION OF THE ROSICRUCIAN FRATERNITY, ADDRESSED TO THE LEARNED OF EUROPE.

The translation of this manifesto which follows the Fama in the edition accredited by the great name of Eugenius Philalethes is prolix and careless: being made not from the Latin original but from the later German version. As a relic of English Rosicrucian literature I have wished to preserve it, and having subjected it to a searching revision throughout, it now represents the original with sufficient fidelity for all practical purposes. The "Confessio Fraternitatis" appeared in the year 1615 in a Latin work entitled "Secretioris Philosophiæ Consideratio Brevio à Philippo à Gabella, Philosophiæ studioso, conscripta; et nunc primum unà cum Confessione Fraternitatis R. C.," in lucem edita, Cassellis, excudebat G. Wesselius, a 1615. Quarto." It was prefaced by the following advertisement:—

"Here, gentle reader, you shall finde incorporated in our Confession thirty-seven reasons of our purpose and intention, the which according to thy pleasure thou mayst seek out and compare together, considering within thyself if they be sufficient to allure thee. Verily, it requires no small pains to induce any one to believe what doth not yet appear, but when it shall be revealed in the full blaze of day, I suppose we should be ashamed of such questionings. And as we do now securely call the Pope Antichrist, which was formerly a capital offence in every place, so we know certainly that what we here keep secret we shall in the future thunder forth with uplifted voice, the which, reader, with us desire with all thy heart that it may happen most speedily. "FRATRES R. C."

Confessio Fraternitatis R. C. ad Eruditos Europæ.

CHAPTER I.

Whatsoever you have heard, O mortals, concerning our Fraternity by the trumpet sound of the Fama R. C., do not either believe it hastily, or wilfully suspect it. It is Jehovah who, seeing how the world is falling to decay, and near to its end, doth hasten it again to its beginning, inverting the course of Nature, and so what heretofore hath been sought with great pains and dayly labor He doth lay open now to those thinking of no such thing, offering it to the willing and thrusting it on the reluctant, that it may become to the good that which will smooth the troubles of human life and break the violence of unexpected blows of Fortune, but to the ungodly that which will augment their sins and their punishments.

Although we believe ourselves to have sufficiently unfolded to you in the *Fama* the nature of our order, wherein we follow the will of our most excellent father, nor can by any be suspected of heresy, nor of any attempt against the commonwealth, we hereby do condemn the East and the West (meaning the Pope and Mahomet) for their blasphemies against our Lord Jesus Christ, and offer to the chief head of the Roman Empire our prayers, secrets, and great treasures of gold. Yet we have thought good for the sake of the learned to add somewhat more to this, and make a better explanation, if there be anything too deep, hidden, and set down over dark, in the Fama, or for certain reasons altogether omitted, whereby we hope the learned will be more addicted unto us, and easier to approve our counsel.

CHAPTER II.

Concerning the amendment of philosophy, we have (as much as at this present is needful) declared that the same is altogether weak and faulty ; nay, whilst many (I know not how) alledge that she is sound and strong, to us it is certain that she fetches her last breath.

But as commonly even in the same place where there breaketh forth a new disease, nature discovereth a remedy against the same, so amidst so many infirmities of philosophy there do appear the right means, and unto our Fatherland sufficiently offered, whereby she may become sound again, and new or renovated may appear to a renovated world.

No other philosophy we have then that which is the head of all the faculties, sciences, and arts, the which (if we behold our age) containeth much of Theology and Medicine, but little of Jurisprudence; which searcheth heaven and earth with exquisite analysis, or, to speak briefly thereof, which doth sufficiently manifest the Microsmus man, whereof if some of the more orderly in the number of the learned shall respond to our fraternal invitation, they shall find among us far other and greater wonders then those they heretofore did believe, marvel at, and profess.

CHAPTER III.

Wherefore, to declare briefly our meaning hereof, it becomes us to labor carefully that the surprise of our challenge may be taken from you, to shew plainly that such secrets are not lightly esteemed by us, and not to spread an opinion abroad among the vulgar that the story concerning them is a foolish thing. For it is not absurd to suppose many are overwhelmed with the conflict of thought which is occasioned by our unhoped graciousness, unto whom (as yet) be unknown the wonders of the sixth age, or who, by reason of the course of the world, esteem the things to come like unto the present, and, hindered by the obstacles of their age, live no otherwise in the world then as men blind, who, in the light of noon, discern nothing onely by feeling.

CHAPTER IV.

Now concerning the first part, we hold that the meditations of our Christian father on all subjects which from the creation of the world have been invented, brought forth, and propagated by human ingenuity, through God's revelation, or through the service of Angels or spirits, or through the sagacity of understanding, or through the experience of long observation, are so great, that if all books should perish, and by God's almighty sufferance all writings and all learning should be lost, yet posterity will be able thereby to lay a new foundation of sciences, and to erect a new citadel of truth; the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old, ruinous building, then enlarge the fore-court, afterwards bring light into the private chambers, and then change the doors, staples, and other things according to our intention.

Therefore, it must not be expected that new comers shall attain at once all our weighty secrets. They must proceed step by step from the smaller to the greater, and must not be retarded by difficulties.

Wherefore should we not freely acquiesce in the onely truth then seek through so many windings and labyrinths, if onely it had pleased God to lighten unto us the sixth Candelabrum ? Were it not sufficient for us to fear neither hunger, poverty, diseases, nor age ? Were it not an excellent thing to live always so as if you had lived from the beginning of the world, and should still live to the end thereof ? So to live in one place that neither the people which dwel beyond the Ganges could hide anything, nor those which live in Peru might be able to keep secret their counsels from thee ? So to read in one onely book as to discern, understand, and remember whatsoever in all other books (which heretofore have been, are now, and hereafter shal come out) hath been, is, and shal be learned out of them ? So to sing or to play that instead of stony rocks you could draw pearls, instead of wild beasts spirits, and instead of Pluto you could soften the mighty princes of the world ? O mortals, diverse is the counsel of God and your convenience, Who hath decreed at this time to encrease and enlarge the number of our Fraternity, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea, without any hope or expectation ; the same we purpose with such fidelity to put in practice, that neither compassion nor pity for our own children (which some of us in the Fraternity have) shal move us, since we know that these unhoped for good things cannot be inherited, nor be conferred promiscuously.

CHAPTER V.

If there be any body now which on the other side wil complain of our discretion, that we offer our treasures so freely and indiscriminately, and do not rather regard more the godly, wise, or princely persons then the common people, with him we are in no wise angry (for the accusation is not without moment), but withall we affirm that we have by no means made common property of our arcana, albeit they resound in five languages within the ears of the vulgar, both because, as we well know, they will not move gross wits, and because the worth of those who shal be accepted into our Fraternity will not be measured by their curiosity, but by the rule and pattern of our revelations. A thousand times the unworthy may clamour, a thousand times may present themselves, yet God hath commanded our ears that they should hear none of them, and hath so compassed us about with His clouds that unto us, His servants, no violence can be done; wherefore now no longer are we beheld by human eyes, unless they have received strength borrowed from the eagle.

For the rest, it hath been necessary that the Fama should be set forth in everyone's mother tongue, lest those should not be defrauded of the knowledge thereof, whom (although they be unlearned) God hath not excluded from the happiness of this Fraternity, which is divided into degrees; as those which dwell in Damcar, who have a far different politick order from the other Arabians; for there do govern onely understanding men, who, by the king's permission, make particular laws, according unto which example the government shall also be instituted in Europe (according to the description set down by our Christianly Father), when that shal come to pass which must precede, when our Trumpet shall resound with full voice and with no prevarications of meaning, when, namely, those things of which a few now whisper and darken with enigmas, shall openly fill the earth, even as after many secret chafings of pious people against the pope's tyranny, and after timid reproof, he with great violence and by a great onset was cast down from his seat and abundantly trodden under foot, whose final fall is reserved for an age when he shall be torn in pieces with nails, and a final groan shall end his ass's braying, the which, as we know, is already manifest to many learned men in Germany, as their tokens and secret congratulations bear witness.

CHAPTER VI.

We could here relate and declare what all the time from the year 1378 (when our Christian father was born) till now hath happened, what alterations he hath seen in the world these one hundred and six years of his life, what he left after his happy death to be attempted by our Fathers and by us, but brevity, which we do observe, will not permit at this present to make rehearsal of it; it is enough for those which do not despise our declaration to have touched upon it, thereby to prepare the way for their more close union and association with us. Truly, to whom it is permitted to behold, read, and thenceforward teach himself those great characters which the Lord God hath inscribed upon the world's mechanism, and which He repeats through the mutations of Empires, such an one is already ours, though as yet unknown to himself; and as we know he will not neglect our invitation, so, in like manner, we abjure all deceit, for we promise that no man's uprightness and hopes shall deceive him who shall make himself known to us under the seal of secresy and desire our familiarity. But to the false and to impostors, and to those who seek other things then wisdom, we witness by these presents publikely, we cannot be betrayed unto them to our hurt, nor be known to them without the will of God, but they shall certainly be partakers of that terrible commination spoken of in our Fama, and their impious designs shall fall back upon their own heads, while our treasures shall remain untouched, till the Lion shall arise and exact them as his right, receive and imploy them for the establishment of his kingdom.

CHAPTER VII.

One thing should here, O mortals, be established by us, that God hath decreed to the world before her end, which presently thereupon shall ensue, an influx of truth, light, and grandeur, such as he commanded should accompany Adam from Paradise and sweeten the misery of man: Wherefore there shall cease all falshood, darkness, and bondage, which little by little, with the great globe's revolution, hath crept into the arts, works, and governments of men, darkening the greater part of them. Thence hath proceeded that innumerable diversity of persuasions, falsities, and heresies, which makes choice difficult to the wisest men, seeing on the one part they were hindered by the reputation of philosophers and on the other by the facts of experience, which if (as we trust) it can be once removed, and instead thereof a single and self-same rule be instituted, then there will indeed remain thanks unto them which have taken pains therein, but the sum of the so great work shall be attributed to the blessedness of our age.

As we now confess that many high intelligences by their writings will be a great furtherance unto this Reformation which is to come, so do we by no means arrogate to ourselves this glory, as if such a work were onely imposed on us, but we testify with our Saviour Christ, that sooner shall the stones rise up and offer their service, then there shall be any want of executors of God's counsel.

CHAPTER VIII.

God, indeed, hath already sent messengers which should testifie His will, to wit, some new stars which have appeared in *Serpentarius* and *Cygnus*, the which powerful signs of a great Council shew forth how for all things which human ingenuity discovers, God calls upon His hidden knowledge, as likewise the Book of Nature, though it stands open truly for all eyes, can be read or understood by only a very few.

As in the human head there are two organs of hearing, two of sight, and two of smell, but onely one of speech, and it were but vain to expect speech from the ears, or hearing from the eyes, so there have been ages which have seen, others which have heard, others again that have smelt and tasted. Now, there remains that in a short and swiftly approaching time honour should be likewise given to the tongue, that what formerly saw, heard, and smelt shall finally speak, after the world shall have slept away the intoxication of her poisoned and stupefying chalice, and with an open heart, bare head, and naked feet shall merrily and joyfully go forth to meet the sun rising in the morning.

CHAPTER IX.

These characters and letters, as God hath here and there incorporated them in the Sacred Scriptures, so hath He imprinted them most manifestly on the wonderful work of creation, on the heavens, the earth, and on all beasts, so that as the mathematician predicts eclipses, so we prognosticate the obscurations of the church, and how long they shall last. From these letters we have borrowed our magick writing, and thence have made for ourselves a new language, in which the nature of things is expressed, so that it is no wonder that we are not so eloquent in other tongues, least of all in this Latin, which we know to be by no means in agreement with that of Adam and of Enoch, but to have been contaminated by the confusion of Babel.[1]

CHAPTER X,

But this also must by no means be omitted, that, while there are yet some eagle's feathers in our way, the which do hinder our purpose, we do exhort to the sole, onely, assiduous, and continual study of the Sacred Scriptures, for he that taketh all his pleasures therein shall know that he hath prepared for himself an excellent way to come into our Fraternity, for this is the whole sum of our Laws, that as there is not a character in that great miracle of the world which has not a claim on the memory, so those are nearest and likest unto us who do make the Bible the rule of their life, the end of all their studies, and the compendium of the universal world, from whom we require not that it should be continually in their mouth, but that they should appropriately apply its true interpretation to all ages of the world, for it is not our custom so to debase the divine oracle, that while there are innumerable expounders of the same, some adhere to the opinions of their party, some make sport of Scripture as if it were a tablet of wax to be indifferently made use of by theologians, philosophers, doctors, and mathematicians. Be it ours rather to bear witness, that from the beginning of the world there hath not been given to man a more excellent, admirable, and wholesome book then the Holy Bible; Blessed is he who possesses it, more blessed is he who reads it, most blessed of all is he who truly understandeth it, while he is most like to God who both understands and obeys it.

---

[1] The original reads *Babylonis confusione*, "by the confusion of Babylon."

CHAPTER XI.

Now, whatsoever hath been said in the Fama, through hatred of impostors, against the transmutation of metals and the supreme medicine of the world, we desire to be so understood, that this so great gift of God we do in no manner set at naught, but as it bringeth not always with it the knowledge of Nature, while this knowledge bringeth forth both that and an infinite number of other natural miracles, it is right that we be rather earnest to attain to the knowledge of philosophy, nor tempt excellent wits to the tincture of metals sooner then to the observation of Nature. He must needs be insatiable to whom neither poverty, diseases, nor danger can any longer reach, who, as one raised above all men, hath rule over that which doth anguish, afflict, and pain others, yet will give himself again to idle things, will build, make wars, and domineer, because he hath of gold sufficient, and of silver an inexhaustible fountain. God judgeth far otherwise, who exalteth the lowly, and casteth the proud into obscurity; to the silent he sendeth his angels to hold speech with them, but the babblers he driveth into the wilderness, which is the judgment due to the Roman impostor who now poureth his blasphemies with open mouth against Christ, nor yet in the full light, by which Germany hath detected his caves and subterranean passages, will abstain from lying, that thereby he may fulfil the measure of his sin, and be found worthy of the axe. Therefore, one day it will come to pass, that the mouth of this viper shall be stopped, and his triple crown shall be brought to nought, of which things more fully when we shall have met together.

CHAPTER XII.

For conclusion of our Confession we must earnestly admonish you, that you cast away, if not all, yet most of the worthless books of pseudo chymists, to whom it is a jest to apply the Most Holy Trinity to vain things, or to deceive men with monstrous symbols and enigmas, or to profit by the curiosity of the credulous; our age doth produce many such, one of the greatest being a stage-player, a man with sufficient ingenuity for imposition; such doth the enemy of human welfare mingle among the good seed, thereby to make the truth more difficult to be believed, which in herself is simple and naked, while falshood is proud, haughty, and coloured with a lustre of seeming godly and humane wisdom. Ye that are wise eschew such books, and have recourse to us, who seek not your moneys, but offer unto you most willingly our great treasures. We hunt not after your goods with invented lying tinctures, but desire to make you partakers of our goods. We do not reject parables, but invite you to the clear and simple explanation of all secrets ; we seek not to be received of you, but call you unto our more then kingly houses and palaces, by no motion of our own, but (lest you be ignorant of it) as forced thereto by the Spirit of God, commanded by the testament of our most excellent Father, and impelled by the occasion of this present time.

CHAPTER XIII.

What think you, therefore, O Mortals, seeing that we sincerely confess Christ, execrate the pope, addict ourselves to the true philosophy, lead a worthy life, and dayly call, intreat, and invite many more unto our Fraternity, unto whom the same Light of God likewise appeareth? Consider you not that, having pondered the gifts which are in you, having measured your understanding in the Word of God, and having weighed the imperfection and inconsistencies of all the arts, you may at length in the future deliberate with us upon their remedy, co-operate in the work of God, and be serviceable to the constitution of your time? On which work these profits will follow, that all those goods which Nature hath dispersed in every part of the earth shall at one time and altogether be given to you, *tanquam in centro solis et lunæ.* Then shall you be able to expel from the world all those things which darken human knowledge and hinder action, such as the vain (astronomical) epicycles and eccentric circles.

CHAPTER XIV.

You, however, for whom it is enough to be serviceable out of curiosity to any ordinance, or who are dazzled by the glistering of gold, or who, though now upright, might be led away by such unexpected great riches into an effeminate, idle, luxurious, and pompous life, do not disturb our sacred silence by your clamour, but think, that although there be a medicine which might fully cure all diseases, yet those whom God wishes to try or to chastise shall not be abetted by such an opportunity, so that if we were able to enrich and instruct the whole world, and liberate it from innumerable hardships, yet shall we never be manifested unto any man unless God should favour it, yea, it shall be so far from him who thinks to be partaker of our riches against the will of God that he shall sooner lose his life in seeking us, then attain happiness by finding us.

FRATERNITAS R. C.

CHAPTER V.

THE CHYMICAL MARRIAGE OF CHRISTIAN ROSENCREUTZ.

THE whole Rosicrucian controversy centres in this publication, which Buhle describes as "a comic romance of extraordinary talent." It was first published at Strasbourg in the year 1616, but, as will be seen in the seventh chapter, it is supposed to have existed in manuscript as early as 1601-2, thus antedating by a long period the other Rosicrucian books. Two editions of the German original are preserved in the Library of the British Museum, both bearing the date 1616.[1] It was translated into English for the first time in 1690, under the title of "The Hermetic Romance: or The Chymical Wedding. Written in High Dutch by Christian Rosencreutz. Translated by E. Foxcroft, late Fellow of King's Colledge in Cambridge. Licensed and entered according to Order. Printed by A. Sowle, at the Crooked Billet in Holloway-Lane, Shoreditch; and Sold at the Three-Keys in Nags-Head-Court, Gracechurch-street." It is this translation in substance, that is, compressed by the omission of all irrelevant matter and dispensable prolixities, which I now offer to the reader.

---

[1] "Chymische Hochzeit: Christiani Rosencreutz. Anno 1459. Erstlick Gedrucktzor Strasbourg. Anno M.DC.XVI." The second edition was printed by Conrad Echer.

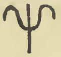
The Chymical Marriage of Christian Rosencreutz. *Anno* 1459.

Arcana publicata vilescunt, et gratiam prophanata amittunt.
Ergo: ne Margaritas objice porcis, seu Asino substernere rosas.

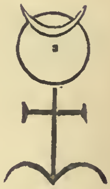
THE FIRST BOOK.

The First Day.

On an evening before Easter-day, I sate at a table, and having in my humble prayer conversed with my Creator and Meditatio. considered many great mysteries (whereof the Father of Lights had shewn me not a few), and being now ready to prepare in my heart, together with my dear Paschal Lamb, a small, unleavened, undefiled cake, all on a sudden ariseth so horrible a tempest, that I imagined no other but that, through its mighty force, the hill whereon my little house was founded would fly all in pieces. But inasmuch as this, and the like, from the devil (who had done me many a spight) was no new thing to me, I took courage, and persisted in my meditation till somebody touched me on the back, whereupon I was so hugely terrified that I durst hardly look about me, yet I shewed myself as cheerful as humane frailty would permit. Now the same thing still twitching me several times by the coat, I glanced back and behold it was Praeconissa a fair and glorious lady, whose garments were all skye-colour, and curiously bespangled with golden stars. In her right hand she bare a trumpet of beaten gold, whereon a Name was ingraven which I could well read but am forbidden as yet to reveal. In her left hand she had a great bundle of letters in all languages, which she (as I afterwards understood) was to carry into all countries. She had also large and beautiful wings, full of eyes throughout, wherewith she could mount aloft, and flye swifter than any eagle. As soon as I turned about, she looked through her letters, and at length drew out a small one, which, with great reverence, she laid upon the table, and, without one word, departed from me. But in her mounting upward, she gave so mighty a blast on her gallant trumpet that the whole hill echoed thereof, and for a full quarter of an hour afterward I could hardly hear my own words.

In so unlooked for an adventure I was at a loss how to advise myself, and, therefore, fell upon my knees, and besought my Creator to permit nothing contrary to my eternal happiness to befall me, whereupon, with fear and trembling, I went to the letter, which was now so heavy as almost to **Epistola.**
outweigh gold. As I was diligently viewing it, I found a little Seal, whereupon was ingraven a curious Cross, with **Sigillum**
this inscription IN HOC SIGNO  VINCES.

As soon as I espied this sign I was comforted, not being ignorant that it was little acceptable, and much less useful, to the devil. Whereupon I tenderly opened the letter, and within it, in an azure field, in golden letters, found the following verses written :—



"This day, this day, this, this
The Royal Wedding is.
Art thou thereto by birth inclined,
And unto joy of God design'd?
Then may'st thou to the mountain tend
Whereon three stately Temples stand,
And there see all from end to end.
Keep watch and ward,
Thyself regard;
Unless with diligence thou bathe,
The Wedding can't thee harmless save:
He'll damage have that here delays;
Let him beware too light that weighs."

Underneath stood *Sponsus* and *Sponsa.*

De Nuptiis. As soon as I read this letter, I was like to have fainted away, all my hair stood on end, and cold sweat trickled down my whole body. For although I well perceived that this was the appointed wedding whereof seven years before I was acquainted in a bodily vision, and which I had with great earnestness attended, and which, lastly, by the account and calculation of the plannets, I found so to be, yet could I never fore-see that it must happen under so grievous and perilous conditions. Requisita in hospitibus Secundum, 7. Pondera. For whereas I before imagined that to be a well-come guest, I needed onely to appear at the wedding, I was now directed to Divine Providence, of which until this time I was never certain. I also found, the more I examined myself, that in my head there was onely gross misunderstanding, and blindness in mysterious things, 1. Electio incerta. so that I was not able to comprehend even those things which lay under my feet, and which I daily conversed with, 2. Inscitia Ignorantia cæcitas mentis. much less that I should be born to the searching out and understanding of the secrets of Nature, since, in my opinion, 3, 4. Naturæ secreta. 5, 6. Nature might everywhere find a more vertuous disciple, to whom to intrust her precious, though temporary and changeable treasures. I found also that my bodily behaviour, Mundana affectio. outward conversation, and brotherly love toward my neighbour was not duly purged and cleansed. Moreover, the tickling of the flesh manifested itself, whose affection was bent only to pomp, bravery, and worldly pride, not to the good of mankind; and I was always contriving how by this art I might in a short time abundantly increase my advantage, rear stately palaces, make myself an everlasting name, and other the like carnal designs. But the obscure words concerning the three Temples did particularly afflict me, which I was not able to make out by any after-speculation. Thus sticking between hope and fear, examining myself again and again, and finding only my own frailty and impotency, and exceedingly amazed at the fore-mentioned threatening, at length I betook myself to my usual course. After I had finished my most fervent prayer, I laid me down in my bed, that so perchance my good angel by the Divine permission might appear, and (as it had formerly happened) instruct me in this affair, which, to the praise of God, did now likewise fall out. For I was yet scarce asleep when me-thought I, together with a numberless multitude of men, lay fettered with great chains in a dark dungeon, wherein we swarmed like bees one over another, and thus rendered each other's affliction more grievous. But although neither I, nor any of the rest, could see one jot, yet I continually heard one heaving himself above the other, when his chains or fetters were become ever so little lighter. Now as I with the rest had continued a good while in this affliction, and each was still reproaching the other with his blindness and captivity, at length we heard many trumpets sounding together, and kettle-drums beating so artificially thereto, that it rejoyced us even in our calamity.

Preces.

Visio per somnium

Turris Cæcitas.

During this noise the cover of the dungeon was lifted up, and a little light let down unto us. Then first might truly have been discerned the bustle we kept, for all went pesle-mesle, and he who perchance had too much heaved up himself was forced down again under the others' feet. In brief, each one strove to be uppermost, neither did I linger, but, with my weighty fetters, slipt from under the rest, and then heaved myself upon a Stone; howbeit, I was several times caught at by others, from whom, as well as I might, I guarded myself with hands and feet. We imagined that

Illustratio.

we should all be set at liberty, which yet fell out quite otherwise, for after the nobles who looked upon us through the hole had recreated themselves with our struggling, a certain hoary-headed man called to us to be quiet, and, having obtained it, began thus to say on:

Magister carceris.

If wretched mortals would forbear
Themselves to so uphold,
Then sure on them much good confer
My righteous Mother would:
But since the same will not insue,
They must in care and sorrow rue,
And still in prison lie.
Howbeit, my dear Mother will
Their follies over-see,
Her choicest goods permitting still
Too much in Light to be.
Wherefore, in honour of the feast
We this day solemnize,
That so her grace may be increast,
A good deed she'll devise;
For now a cord shall be let down,
And whosoe'er can hang thereon
Shall freely be releast.

Vide S. Bernard, Serm. 3, de 7 Fragmentis

He had scarce done speaking when an Antient Matron commanded her servants to let down the cord seven times into the dungeon, and draw up whomsoever could hang upon it. Good God! that I could sufficiently describe the hurry that arose amongst us; every one strove to reach the cord, and only hindred each other. After seven minutes a little bell rang, whereupon at the first pull the servants drew up four. At that time I could not come near the cord, having to my huge misfortune betaken myself to the stone at the wall, whereas the cord descended in the middle. The cord was let down the second time, but divers, because their chains were too heavy, and their hands too tender, could not keep hold on it, and brought down others who else might have

Prima vectura.

Secunda.

held on fast enough. Nay, many were forcibly pulled off by those who could not themselves get at it, so envious were we even in this misery. But they of all most moved my compassion whose weight was so heavy that they tore their hands from their bodies and yet could not get up. Thus it came to pass that at these five times very few were drawn up, for, as soon as the sign was given, the servants were so nimble at the draught that the most part tumbled one upon another. Whereupon, the greatest part, and even myself, despaired of redemption, and called upon God to have pitty on us, and deliver us out of this obscurity, who also heard some of us, for when the cord came down the sixth time, **Sexta.** some hung themselves fast upon it, and whilst it swung from one side to the other, it came to me, which I suddenly catching, got uppermost, and so beyond all hope came out; whereat I exceedingly rejoyced, perceiving not the wound which in the drawing up I received on my head by a sharp **Vulnus exturro Cæcitatis.** stone, till I, with the rest of the released (as was always before done) was fain to help at the seventh and last pull, at **Septima.** which, through straining, the blood ran down my cloathes. This, nevertheless, through joy I regarded not.

When the last draught, whereon the most of all hung, was finished, the Matron caused the cord to be laid away, and willed her aged son to declare her resolution to the rest **Magistræ filius.** of the prisoners, who thus spoke unto them.

Ye children dear
All present here,
What is but now compleat and done
Was long before resolved on;
Whate'er my mother of great grace
To each on both sides here hath shown;
May never discontent misplace!
The joyful time is drawing on

When every one shall equal be—
None wealthy, none in penury.
Whoe'er receiveth great commands
Hath work enough to fill his hands
Whoe'er with much hath trusted been,
'Tis well if he may save his skin ;
Wherefore, your lamentations cease,
What is't to waite for some few dayes ?

The cover was now again put to and locked, the trumpets and kettle-drums began afresh, yet the bitter lamentation of the prisoners was heard above all, and soon caused my eyes to run over. Presently the Antient Matron, together with her son, sate down, and commanded the Redeemed should be told. As soon as she had written down their number in a gold-yellow tablet, she demanded everyone's name ; this was also written down by a little page. Having viewed us all, she sighed, and said to her son—"Ah, how hartily am I grieved for the poor men in the dungeon ! I would to God I durst release them all." Whereunto her son replied—"Mother, it is thus ordained by God, against Whom we may not contend. In case we all of us were lords, and were seated at table, who would there be to bring up the service !" At this his mother held her peace, but soon after she said—"Well, let these be freed from their fetters," which was presently done, and I, though among the last, could not refrain, but bowed myself before the Antient Matron, thanking God that through her had graciously vouchsafed to bring me out of darkness into light. The rest did likewise to the satisfaction of the matron. Lastly, to every one was given a piece of gold for a remembrance, and to spend by the way. On the one side thereof was stamped the rising sun ; on the other these three letters D L S ; therewith all had license to depart to his own business, with this intimation, *that we to the glory of God*

Magistra recens et evectos.

Secretarus

Cur non omnes evecti.

Gratitudo auctoris evecti.

Nummus aureus.

☉

Deus Lux solis, vel Deo laus semper.

should benefit our neighbours, and reserve in silence what we had been intrusted with, which we promised to do, and departed one from another. Because of the wounds the fetters had caused me, I could not well go forward, which the matron presently espying, calling me again to her side, said to me—"My son, let not this defect afflict thee, but call to mind thy infirmities, and thank God who hath permitted thee, even in this world, to come into so high a light. Keep these wounds for my sake."

Mandatum Taciturnitatis.

Discessus autoris.

Vulnus ex compedibus.

Whereupon the trumpets began again to sound, which so affrighted me that I awoke, and perceived that it was onely a dream, which yet was so impressed on my imagination that I was perpetually troubled about it, and methought I was still sensible of the wounds on my feet. By all these things I well understood that God had vouchsafed me to be present at this mysterious and hidden Wedding, wherefore with childlike confidence I returned thanks to His Divine Majesty, and besought Him that He would preserve me in His fear, daily fill my heart with wisdom and understanding, and graciously conduct me to the desired end. Thereupon I prepared myself for the way, put on my white linnen coat, girded my loyns, with a blood-red ribbon bound cross-ways over my shoulder. In my hat I stuck four red roses, that I might the sooner by this token be taken notice of amongst the throng. For food I took bread, salt, and water, which by the counsel of an understanding person I had at certain times used, not without profit, in the like occurrences. Before I parted from my cottage, I first, in this my wedding garment, fell down upon my knees, and besought God to vouchsafe me a good issue. I made a vow that if anything should by His Grace be revealed to me, I would imploy it neither to my own honour

Experget actio.

Solatium.

Precatio.

Præparatio ad iter.

Votum.

nor authority in the world, but to the spreading of His name, and the service of my neighbour. With this vow I departed out of my cell with joy.

The Second Day.

I was hardly got out of my cell into a forrest when methought the whole heaven and all the elements had
Tripudium Creaturarum ob nuptias. trimmed themselves against this wedding. Even the birds
chanted more pleasantly then before, and the young fawns
skipped so merrily that they rejoiced my old heart, and
moved me also to sing with such a loud voice throughout
Per Sylvam. the whole forrest, that it resounded from all parts, the
hills repeating my last words, until at length I espyed a
In campam. curious green heath, whither I betook myself out of the
3 Cedri. forrest. Upon this heath stood three tall cedars, which
3 Templa. afforded an excellent shade, whereat I greatly rejoyced, for,
although I had not gone far, my earnest longing made me
Tabella mercurialis. 1. faint. As soon as I came somewhat nigh, I espyed a tablet
fastened to one of them, on which the following words were
written in curious letters :—

☿ God save thee, Stranger! If thou hast heard anything
concerning the nuptials of the King, consider these words.
By us doth the Bridegroom offer thee a choice between
foure ways, all of which, if thou dost not sink down in the
1. way, can bring thee to his royal court. The first is short
but dangerous, and one which will lead thee into rocky
places, through which it will be scarcely possible to pass.
2. The second is longer, and takes thee circuitously; it is
plain and easy, if by the help of the Magnet, thou turnest
3. neither to left nor right. The third is that truly royal
way which through various pleasures and pageants of our

King, affords thee a joyful journey; but this so far has scarcely been allotted to one in a thousand. By the fourth 4. shall no man reach the place, because it is a consuming way, practicable onely for incorruptible bodys. Choose now which thou wilt of the three, and persevere constantly therein, for know whichsoever thou shalt enter, that is the one destined for thee by immutable Fate, nor canst thou go back therein save at great peril to life. These are the things which we would have thee know, but, ho, beware! thou knowest not with how much danger thou dost commit thyself to this way, for if thou knowest thyself by the smallest fault to be obnoxious to the laws of our King, I beseech thee, while it is still possible, to return swiftly to thy house by the way which thou camest.

As soon as I had read this writing all my joy vanished, and I, who before sang merrily, began inwardly to lament. For although I saw all three ways before me, and it was vouchsafed me to make choice of one, yet it troubled me that in case I went the stony and rocky way, I might get a deadly fall; or, taking the long one, I might wander through bye-ways and be detained in the great journey. Neither durst I hope that I, amongst thousands, should be the one who should choose the Royal way. I saw likewise the fourth before me, but so invironed with fire and exhalation that I durst not draw near it, and, therefore, again and again considered whether I should turn back or take one of the ways before me. I well weighed my own unworthiness, and though the dream, that I was delivered out of the tower, still comforted me, yet I durst not confidently rely upon it. I was so perplexed that, for great weariness, hunger and thirst seized me, whereupon I drew out my bread, cut a slice of it, which a snow-white dove, of whom

Via authoris eligenda.

Dubium.

Comfirmatio.

Columba alba arbori mercuriali insidens.

Corvus niger.

Versus Meridiem.

Autor incidit in 2 viam incogitanter.

Compassus.

Diversorium.

Occasus. ☉

I was not aware, sitting upon the tree, espyed and therewith came down, betaking herself very familiarly to me, to whom I willingly imparted my food, which she received, and with her prettiness did again a little refresh me. But as soon as her enemy, a most black Raven, perceived it, he straight darted down upon the dove, and taking no notice of me, would needs force away her meat, who could not otherwise guard herself but by flight. Whereupon, both together flew toward the South, at which I was so hugely incensed and grieved, that without thinking, I made haste after the filthy Raven, and so, against my will, ran into one of the fore-mentioned ways a whole field's length. The Raven being thus chased away, and the Dove delivered, I first observed what I had inconsiderately done, and that I was already entered into a way, from which, under peril of punishment, I durst not retire, and though I had still wherewith to comfort myself, yet that which was worst of all was, that I had left my bag and bread at the Tree, and could never retrieve them, for as soon as I turned myself about, a contrary wind was so strong against me that it was ready to fell me, but if I went forward, I perceived no hindrance, wherefore I patiently took up my cross, got upon my feet, and resolved I would use my utmost endeavour to get to my journey's end before night. Now, although many apparent byways showed themselves, I still proceeded with my compass, and would not budge one step from the meridian line. Howbeit, the way was oftentimes so rugged that I was in no little doubt of it. I constantly thought upon the Dove and Raven, and yet could not search out the meaning, until upon a high hill afar off I espyed a stately Portal, to which, not regarding that it was distant from the way I was in, I hasted, because the sun had already hid himself under the hills, and I could elsewhere see no abiding place, which I verily ascribe only to God, Who might have permitted me to go forward, and withheld my eyes that so I might have gazed beside this gate, to which I now made mighty haste, and reached it by so much daylight as to take a competent view of it. It was an exceeding Royal, beautiful Portal, whereon were carved a multitude of most noble figures and devices, every one of which (as I afterwards learned) had its peculiar signification. Above was fixed a pretty large Tablet, with these words, "*Procul hinc procul ite profani,*" and more that I was forbidden to relate. As soon as I was come unto the portal, there streight stepped forth one in a sky-coloured habit, whom I saluted in friendly manner. Though he thankfully returned my greeting, he instantly demanded my Letter of Invitation. O how glad was I that I had brought it with me! How easily might I have forgotten it as chanced to others, as he himself told me. I quickly presented it, wherewith he was not only satisfied, but showed me abundance of respect, saying, "Come in, my Brother, an acceptable guest you are to me," withal entreating me not to withhold my name from him.

Tabula inscriptionis.

Portitor.

Literæ convocationis.

Having replied that I was a Brother of the RED ROSIE CROSS, he both wondred and seemed to rejoyce at it, and then proceeded thus :—"My brother, have you nothing about you wherewith to purchase a token?" I answered my ability was small, but if he saw anything about me he had a mind to, it was at his service. Having requested of me my bottle of water, and I granting it, he gave me a golden token, whereon stood these letters, S.C., entreating me that when it stood me in good stead, I would remember him. After which I asked him how many were got in before me, which he also told me; and lastly, out of meer friendship, gave me a

Nomen authoris.

Emitur aqua Tessera.

Sanctitati constantia sponsus charus. Spes charitas.

Diploma.
Castillum.
Virgo lucifera.
The Lady Chamberlain
Porta secunda.
Tabella.
Custos Leo.
2 Portitor.
Tessera empta sale.
Studio merentis
Sal humor
Sponso mittendus
Sal mineralis
Sal menstrualis.

sealed letter to the second Porter. Having lingered some time with him, the night grew on, whereupon a great beacon upon the gate was immediately fired, that if any were still upon the way, he might make haste thither. The road where it finished at the castle was enclosed with walls, and planted with all sorts of excellent fruit trees. On every third tree on each side lanterns were hung up, wherein all the candles were lighted with a glorious torch by a beautiful Virgin, habited in skye-colour, which was so noble and majestic a spectacle that I delayed longer then was requisite. At length, after an advantageous instruction, I departed from the first porter, and so went on the way, until I came to the second gate, which was adorned with images and mystick significations. In the affixed Tablet stood—*Date et dabitur volis.* Under this gate lay a terrible Lyon, chained, who, as soon as he espied me, arose and made at me with great roaring, whereupon the second porter, who lay upon a stone of marble, awaked, and wishing me not to be troubled nor affrighted, drove back the lyon, and having received the letter, which I reached him with trembling hand, he read it, and with great respect spake thus to me :—"Now well-come in God's name unto me the man whom of long time I would gladly have seen!" Meanwhile, he also drew out a token, and asked me whether I could purchase it. But I, having nothing else left but my salt, presented it to him, which he thankfully accepted. Upon this token again stood two letters, namely, S.M. Being just about to discourse with him, it began to ring in the castle, whereupon the porter counselled me to run apace, or all the paines I had taken would serve to no purpose, for the lights above began already to be extinguished, whereupon I dispatched with much haste that I heeded not the porter; the virgin, after whom all the lights were put out, was at my heels, and I should never have found the way, had not she with her torch afforded me some light. I was more-over constrained to enter the very next to her, and the gates were so suddenly clapt to that a part of my coate was locked out, which I was forced to leave behind me, for neither I nor they who stood ready without and called at the gate could prevail with the porter to open it again. He delivered the keys to the virgin, who took them with her into the court. I again surveyed the gate, which now appeared so rich that the world could not equal it. Just by the door were two columns, on one of which stood a pleasant figure with this inscription, *Congratulor*. On the other side was a statue with countenance veiled, and beneath was written, *Condoleo*. In brief, the inscriptions and figures thereon were so dark and mysterious that the most dexterous man could not have expounded them, yet all these I shall e'er long publish and explain. Under this gate I was again to give my name, which was written down in a little vellum-book, and immediately with the rest dispatched to the Lord Bridegroom. Here I first received the true guest-token, which was somewhat less than the former, but much heavier; upon this stood the letters S. P. N. Besides this, a new pair of shoes were given me, for the floor of the castle was pure shining marble. My old ones I was to give to one of the poor who sate in throngs under the gate. I bestowed them on an old man, after which two pages with as many torches conducted me into a little room, where they willed me to sit down upon a form, and, sticking their torches in two holes made in the pavement, they departed, and left me sitting alone. Soon after I heard a noise but saw nothing; it proved to be cer-

Porta clauditur.

Pyramides portæ.

Promissum authoris.

Salus per naturam sponsi præsentandus nuptiis.

Comes puer.

tain men who stumbled in upon me, but since I could see nothing I was fain to suffer and attend what they would do with me. Presently finding that they were barbers I intreated them not to jostle me, for I was content to do what they desired, whereupon one of them, whom I yet could not see, gently cut away the hair from the crown of my head, but on my forehead, ears, and eyes he permitted my ice-grey locks to hang. In this first encounter I was ready to despair, for, inasmuch as some of them shoved me so forceably, and were still invisible, I could onely think that God for my curiosity had suffered me to miscarry. The unseen barbers carefully gathered up the hair which was cut off, and carried it away. Then the two pages re-entered and heartily laughed at me for being so terrified. They had scarce spoken a few words with me when again a little bell began to ring, which (as the pages informed me) was to give notice for assembling, whereupon they willed me to rise, and through many walks, doors, and winding stairs lighted me into a spacious hall, where there was a great multitude of guests—emperors, kings, princes, and lords, noble and ignoble, rich and poor, and all sorts of people, at which I hugely marvelled, and thought to myself, "Ah! how gross a fool hast thou been to ingage upon this journey with so much bitterness and toil, when here are fellows whom thou well knowest, and yet hadst never any reason to esteem, while thou, with all thy prayers and supplications, art hardly got in at last."

Balneatores.

Capillus detonsus asservatus.

Pueri bini.

Triclinium.

This and more the devil at that time injected. Meantime one or other of my acquaintance spake to me:—"Oh! Brother Rosencreutz, art thou here too?" "Yea, my brethren," I replied, "The grace of God hath helped me in also," at which they raised a mighty laughter, looking upon it as ridiculous that there should be need of God in so slight an occasion. Having demanded each of them concerning his way, and finding most of them were forced to clamber over the rocks, certain invisible trumpets began to sound to the table, whereupon all seated themselves, every one as he judged himself above the rest, so that for me and some other sorry fellows there was hardly a little nook left at the lowermost table. Presently the two pages entred, and one of them said grace in so handsom and excellent a manner as rejoyced the very heart in my body. Howbeit, some made but little reckoning of them, but fleired and winked one at another, biting their lips within their hats, and using like unseemly gestures. After this, meat was brought in, and, albeit none could be seen, everything was so orderly managed that it seemed as if every guest had his proper attendant. Now my Artists having somewhat recruted themselves, and the wine having a little removed shame from their hearts, they presently began to vaunt of their abilities. One would prove this, another that, and commonly the most sorry idiots made the loudest noise. When I call to mind what preternatural and impossible enterprises I then heard, I am still ready to vomit at it. In fine, they never kept in their order, but whenever possible a rascal would insinuate himself among the nobles. Every man had his own prate, and yet the great lords were so simple that they believed their pretences, and the rogues became so audacious, that although some of them were rapped over the fingers with a knife, yet they flinched not at it, but when any one perchance had filched a gold-chain, then would all hazard for the like. I saw one who heard the movements of the Heavens, the second could see Plato's Ideas, a third could number the atoms of Demo-

Impietas hostum non recta via ingressorum.

Quidam preces negligunt.

Commessatio.

Ministri invisibles.

Inebriatorum gloriatio vana.

critus. There were not a few pretenders to perpetual motion. Many an one (in my opinion) had good understanding, but assumed too much to himself to his own destruction. Lastly, there was one who would needs persuade us that he saw the servitors who attended, and would have pursued his contention, had not one of those invisible waiters reached him so handsom a cuff upon his lying muzzle, that not only he, but many who were by him, became mute as mice. It best of all pleased me that those of whom I had any esteem were very quiet in their business, acknowledging themselves to be misunderstanding men for whom the mysteries of nature were too high. In this tumult I had almost cursed the day wherein I came hither, for I could not but with anguish behold that those lewd people were above at the board, but I in my sorry place could not even rest in quiet, one of these rascals scornfully reproaching me for a motley fool. I dreamed not that there was one gate behind through which we must pass, but imagined during the whole wedding I was to continue in this scorn and indignity which I had at no time deserved, either of the Lord Bride-groom or the Bride. And, therefore, I opined he would have done well to seek some other fool than me for his wedding. To such impatience doth the iniquity of this world reduce simple hearts. But this was really one part of the lameness whereof I had dreamed.

Ministri invisibles.

Modestia proborum hospitum.

Impatientia ex iniquitate hominum.

The longer all this clamour lasted, the more it increased. Howbeit, there sate by me a very fine, quiet man, who discoursed of excellent matters, and at length said:—"My Brother, if any one should come now who were willing to instruct these blockish people in the right way, would he be heard?" "No, verily," I replyed. "The world," said

Assessor modestus.

he, "is now resolved to be cheated, and will give no ear to those who intend its good. Seest thou that Cock's-comb, with what whimsical figures and foolish conceits he allures others. There one makes mouths at the people with unheard-of mysterious words. Yet the time is now coming when those shameful vizards shall be plucked off, and the world shall know what vagabond imposters were concealed behind them. Then perhaps that will be valued which at present is not esteemed."

Mundus valt decipi.

While he was thus speaking, and the clamour was still increasing, all on a sudden there began in the hall such excellent and stately musick of which, all the days of my life, I never heard the like. Every one held his peace, and attended what would come of it. There were all stringed instruments imaginable, sounding together in such harmony that I forgot myself, and sate so unmovably that those by me were amazed. This lasted nearly half an hour, wherein none of us spake one word, for as soon as anyone was about to open his mouth, he got an unexpected blow. After that space this musick ceased suddenly, and presently before the door of the hall began a great sounding and beating of trumpets, shalms, and kettle-drums, all so master-like as if the Emperor of Rome had been entring. The door opened of itself, and then the noise of the trumpets was so loud that we were hardly able to indure it. Meanwhile, many thousand small tapers came into the hall, marching of themselves in so exact an order as amazed us, till at last the two fore-mentioned pages with bright torches entred lighting in a most beautiful Virgin, drawn on a gloriously gilded, triumphant self-moving throne. She seemed to me the same who on the way kindled and put out the lights, and that these her attendants were the

Musica.

Mulctæ ab attendentium

Faculæ ad lectum.

Virgo lucifera.

The Lady Chamberlain

Albedo. very ones whom she formerly placed at the trees. She was not now in skye-colour, but in a snow-white, glittering robe, which sparkled of pure gold, and cast such a lustre that we durst not steadily behold it. Both the pages were after the same manner habited, albeit somewhat more slightly. As soon as they were come into the middle of the hall, and were descended from the throne, all the small tapers made obeisance before her, whereupon we all stood up, and she having to us, as we again to her, shewed all respect and reverence, in a most pleasant tone she began thus to speak :— Salutatoria hospitum.

"The King my Lord most gracious,
Who now 's not very far from us,
As also his most lovely Bride,
To him in troth and honour tied,
Already, with great joy indued,
Have your arrival hither view'd ;
And do to every one and all
Promise their grace in special ;
And from their very heart's desire
You may the same in time acquire,
That so their future nuptial joy
May mixed be with none's annoy."

Hereupon, with all her small tapers, she again courteously bowed, and presently began thus :—

Propositio actionis.

"In th' Invitation writ you know
That no man called was hereto
Who of God's rarest gifts good store
Had not received long before.
Although we cannot well conceit
That any man's so desperate,
Under conditions so hard,
Here to intrude without regard,
Unless he have been first of all
Prepared for this Nuptial,
And, therefore, in good hopes do dwell
That with all you it will be well ;

Yet men are grown so bold and rude,
Not weighing their ineptitude,
As still to thrust themselves in place
Whereto none of them called was.
No cock's-comb here himself may sell,
No rascal in with others steal,
For we resolve without all let
A Wedding pure to celebrate.
So, then, the artists for to weigh,
Scales shall be fixt th' ensuing day;
Whereby each one may lightly find
What he hath left at home behind.
If here be any of that rout,
Who have good cause themselves to doubt,
Let him pack quickly hence aside,
Because in case he longer bide,
Of grace forelorn, and quite undone,
Betimes he must the gantlet run.
If any now his conscience gall,
He shall to-night be left in th' hall,
And be again releast by morn,
Yet so he hither ne'er return.
If any man have confidence,
He with his waiter may go hence,
Who shall him to his chamber light,
Where he may rest in peace to-night."

Probatio artificum

As soon as she had done speaking, she again made reverence, and sprung chearfully into her throne, after which the trumpets began again to sound, and conducted her invisibly away, but the most part of the small tapers remained, and still one of them accompanied each of us. In our perturbation, 'tis scarcely possible to express what pensive thoughts and gestures were amongst us, yet most part resolved to await the scale, and in case things sorted not well to depart (as they hoped) in peace. I had soon cast up my reckoning, and seeing my conscience convinced me of all ignorance and unworthiness, I purposed to stay with the rest in the hall, and chose rather to content myself

Autor humiliat se.

with the meal I had taken than to run the risk of a future repulse. After every one by his small taper had been severally conducted to a chamber (each, as I since understood, into a peculiar one), there staid nine of us, including he who discoursed with me at the table. Although our small tapers left us not, yet within an hour's time one of the pages came in, and, bringing a great bundle of cords with him, first demanded whether we had concluded to stay there, which when we had with sighs affirmed, he bound each of us in a several place, and so went away with our tapers, leaving us poor wretches in darkness. Then first began some to perceive the imminent danger, and myself could not refrain tears, for, although we were not forbidden to speak, anguish and affliction suffered none of us to utter one word. The cords were so wonderfully made that none could cut them, much less get them off his feet, yet this comforted me, that the future gain of many an one who had now betaken himself to rest would prove little to his satisfaction, but we by one night's pennance might expiate all our presumption. At length in my sorrowful thoughts I fell asleep, during which I had a dream which I esteem not impertinent to recount. Methought I was upon an high mountain, and saw before me a great valley, wherein were gathered an unspeakable multitude, each of whom had at his head a string by which he was hanging. Now one hung high, another low, some stood even quite upon the earth. In the air there flew up and down an ancient man, who had in his hand a pair of sheers, wherewith here he cut one's and there another's thread. Now he that was nigh the earth fell without noise, but when this happened to the high ones the earth quaked at their fall. To some it came to pass that their thread

Somnium typicum.

What will be the issue of the probatory beam? He that climbs high hath a great fall.

was so stretched they came to the earth before it was cut. I took pleasure at this tumbling, and it joyed me at the heart when he who had over-exalted himself in the air, of his wedding, got so shameful a fall that it carried even some of his neighbours along with him. In like manner it rejoyced me that he who had kept so near the earth could come down so gently that even his next men perceived it not. But in my highest fit of jollity, I was unawares jogged by one of my fellow-captives, upon which I waked and was much discontented with him. Howbeit, I considered my dream and recounted it to my brother, who lay by me on the other side, and who hoped some comfort might thereby be intended. In such discourse we spent the remaining part of the night, and with longing expected the day.

Experget.

The Third Day.

As soon as the lovely day was broken, and the bright sun, having raised himself above the hills, had betaken himself to his appointed office, my good champions began to rise and leisurely make themselves ready unto the inquisition. Whereupon, one after another they came again into the hall, and giving us a good morrow, demanded how we had slept; and having espied our bonds, some reproved us for being so cowardly, that we had not, as they, hazarded upon all adventures. Howbeit, some, whose hearts still smote them, made no loud cry of the business. We excused ourselves with our ignorance, hoping we should soon be set at liberty and learn wit by this disgrace, that they also had not altogether escaped, and perhaps their greatest danger was still to be expected. At length all being assembled, the trumpets began again to

Colloquium surgentium.

Cantus.

sound and the kettle-drums to beat, and we imagined that the Bride-groom was ready to present himself, which, nevertheless, was a huge mistake, for again it was the Virgin, who had arrayed herself all in red velvet, and girded herself with a white scarfe. Upon her head she had a green wreath of laurel, which much became her. Her train was no more of small tapers, but consisted of two hundred men in harness, all cloathed, like herself, in red and white. As soon as they were alighted from the throne, she comes streight to us prisoners, and, after she had saluted us, said in few words :—"That some of you have been sensible of your wretched condition is pleasing to my most mighty Lord, and he is also resolved you shall fare the better for it." Having espied me in my habit, she laughed and spake :—"Good lack! Hast thou also submitted thyself to the yoke! I imagined thou wouldst have made thyself very snug," which words caused my eyes to run over. After this she commanded we should be unbound, cuppled together, and placed in a station where we might well behold the scales. "For," said she, "it may fare better with them than with the presumptuous who yet stand at liberty."

Virgo lucifera. The Lady Chamberlain

Solatur humiles.

Meantime the scales, which were intirely of gold, were hung up in the midst of the hall. There was also a little table covered with red velvet, and seven weights thereon—first of all stood a pretty great one, then four little ones, lastly, two great ones severally, and these weights in proportion to their bulk were so heavy that no man can believe or comprehend it. Each of the harnised men carried a naked sword and a strong rope. They were distributed according to the number of weights into seven bands, and out of every band was one chosen for their

Libra aurea.

7. Pondera.

Satellites.

proper weight, after which the Virgin again sprung up into her high throne, and one of the pages commanded each to place himself according to his order, and successively step into the scale. One of the Emperors, making no scruple, first bowed himself a little towards the Virgin, and in all his stately attire went up, whereupon each captain laid in his weight, which (to the wonder of all) he stood out. But the last was too heavy for him, so that forth he must, and that with such anguish that the Virgin herself seemed to pitty him, yet was the good Emperor bound and delivered to the sixth band. Next him came forth another Emperor, who stept hautily into the scale, and, having a thick book under his gown, he imagined not to fail; but, being scarce able to abide the third weight, he was unmercifully slung down, and his book in that affrightment slipping from him, all the soldiers began to laugh, and he was delivered up bound to the third band. Thus it went also with some others of the Emperors, who were all shamefully laughed at and made captive. After these comes forth a little short man, with a curled brown beard, an Emperor too, who, after the usual reverence, got up and held out so stedfastly that methought had there been more weights he would have outstood them. To him the Virgin immediately arose and bowed before him, causing him to put on a gown of red velvet, then reaching him a branch of laurel, whereof she had good store upon her throne, on the steps of which she willed him to sit down. How after him it fared with the rest of the Emperors, Kings, and Lords, would be too long to recount; few of those great personages held out, though sundry eminent vertues were found in many. Everyone who failed was miserably laughed at by the bands. After the inquisition had passed over the

Pendesantur artifices.

1. Cæsar.

2. Cæsar.

3. Alii Cæsares.

4. Cæsar.

gentry, the learned, and unlearned, in each condition one, it may be, two, but mostly none, being found perfect, it came to those vagabond cheaters and rascally *Lapidem Spitalanficum* makers, who were set upon the scale with such scorn, that for all my grief I was ready to burst my belly with laughing, neither could the prisoners themselves refrain, for the most part could not abide that severe trial, but with whips and scourges were jerked out of the scale. Thus of so pert a throng so few remained that I am ashamed to discover their number. Howbeit, there were persons of quality also amongst them who, notwithstanding, were also honoured with velvet robes and wreaths of lawrel.

Proba falsariorum.

Nobiles nihilominus ornantur.

The inquisition being finished, and none but we poor coupled hounds standing aside, one of the captains stept forth, and said :—"Gratious madam, if it please your ladyship, let these poor men, who acknowledged their misunderstanding, be set upon the scale also without danger of penalty, and only for recreation's sake, if perchance anything right be found among them." At this I was in great perplexity, for in my anguish this was my only comfort, that I was not to stand in such ignominy, or be lashed out of the scale. Yet since the Virgin consented, so it must be, and we being untied were one after another set up. Now, although the most part miscarried, they were neither laughed at nor scourged, but peaceably placed on one side. My companion was the fifth, who held out bravely, whereupon all, but especially the captain who made the request for us, applauded him, and the Virgin showed him the usual respect. After him two more were despatched in an instant. But I was the eighth, and as soon as (with trembling) I stepped up, my companion, who already sat

Proba Humilium.

Socius Autoris.

Autor.

by in his velvet, looked friendly upon me, and the Virgin herself smiled a little. But, for as much as I outstayed all the weights, the Virgin commanded them to draw me up by force, wherefore three men moreover hung on the other-side of the beam, and yet could nothing prevail. Whereupon one of the pages immediately stood up, and cryed out exceeding loud, "THAT IS HE," upon which the other replyed :—"Then let him gain his liberty!" which the Virgin accorded, and being received with due ceremonies, the choice was given me to release one of the captives, whomsoever I pleased, whereupon I made no long deliberations, but elected the first Emperor, whom I had long pittied, who was immediately set free, and with all respect seated among us. Now, the last being set up the weights proved too heavy for him; meanwhile the Virgin espied my roses, which I had taken out of my hat into my hands, and thereupon by her page graciously requested them of me, which I readily sent her. And so this first act was finished about ten in the forenoon.

That is he.

Probatissimus.

Liberat, 1. Cæsarem.

Autor rosam suam donat virgini.

Hora, 10. Actus.

The trumpets again began to sound, which, nevertheless, we could not as yet see. Meantime the bands were to step aside with their prisoners and expect the judgment, after which a council of the seven captains and ourselves was set, with the Virgin as president, whereat it was concluded that all the principal lords should with befitting respect be led out of the castle, that others should be stripped and caused to run out naked, while others yet with rods, whips, or dogs, should be hunted out. Those who the day before willingly surrendered themselves might be suffered to depart without any blame, but those presumptuous ones, and they who had behaved themselves so unseemly at dinner, should be punished in body and life according to each

Judicium de reprobatis.

man's demerit. This opinion pleased the Virgin well, and obtained the upper hand. There was moreover another dinner vouchsafed them, the execution itself being deferred till noon. Herewith the senate arose, and the Virgin, together with her attendants, returned to her usual quarter. The uppermost table in the room was allotted to us till the business was fully dispatched, when we should be conducted to the Lord Bride-groom and Bride, with which we were well content. The prisoners were again brought into the hall, and each man seated according to his quality. They were enjoyned to behave somewhat more civilly than they had done the day before, which admonishment they needed not, for they had already put up their pipes, and this I can boldly say, that commonly those who were of highest rank best understood how to comport themselves in so unexpected a misfortune. Their treatment was but indifferent, yet with respect, neither could they see their attendants, who were visible to us, whereat I was exceeding joyful. Although fortune had exalted us, we took not upon us more than the rest, advising them to be of good cheer, and comforting them as well as we could, drinking with them to try if the wine might make them cheerful. Our table was covered with red velvet, beset with drinking cups of pure silver and gold, which the rest could not behold without amazement and anguish. Ere we had seated ourselves in came the two pages, presenting every one, in the Bride-groom's behalf, the Golden Fleece with a flying Lyon, requesting us to wear them at the table, and to observe the reputation and dignity of the order which his Majesty had vouchsafed us and would ratify with sutable ceremonies. This we received with profoundest submission, promising to perform whatever his Majesty should

Prandium.

Ministri invisibles visibles.

Proborum exaltatio.

Remuneratio a sponso.

please. Beside these, the noble page had a schedule wherein we were set down in order. Now because our entertainment was exceeding stately, we demanded one of the pages whether we might have leave to send some choice bit to our friends and acquaintance, who making no difficulty, every one sent by the waiters; howbeit the receivers saw none of them; and forasmuch as they knew not whence it came, I was myself desirous to carry somewhat to one of them, but, as soon as I was risen, one of the waiters was at my elbow, desiring me to take friendly warning, for in case one of the pages had seen it, it would have come to the King's ear, who would certainly take it amiss of me; but since none had observed it save himself, he purposed not to betray me, and that I must for the time to come have better regard to the dignity of the order. With these words, the servant did really so astonish me that for long I scarce moved upon my seat, yet I returned him thanks for his faithful warning as well as I was able. Soon after the drums began to beat, wherefore we prepared ourselves to receive the Virgin, who now came in with her train, upon her high seat, one of the pages bearing before her a very tall goblet of gold, and the other a patent in parchment. Being now after a marvellous artificial manner alighted from her seat, she takes the goblet from the page and presents it in the King's behalf, saying that it was brought from his Majesty, and that in honour of him we should cause it to go round. Upon the cover of this goblet stood Fortune curiously cast in gold, who had in her hand a red flying ensign, for which cause I drunk somewhat the more sadly, as having been too well acquainted with Fortune's waywardness. But the Virgin who also was adorned with the Golden Fleece and Lyon, hereupon began to dis-

Autori denegatur communicatio erga reprobos.

Virgo lucifera. The Lady Chamberlain.

Calix obambulans.

Ornatus virginis.

tinguish the patent which the other page held into two different parts, out of which thus much was read before the first company:—

Reprobi dividuntur.

Accusatio unius partis.

That they should confess that they had too lightly given credit to false, fictitious books, had assumed too much to themselves, and so come into this castle uninvited, and perhaps designing to make their markets here and afterwards to live in the greater pride and lordliness. Thus one had seduced another, and plunged him into disgrace and ignominy, wherefore they were deservedly to be soundly punished—all which they, with great humility, readily acknowledged, and gave their hands upon it, after which a severe check was given to the rest, much to this purpose:—

Affectibus mundanis

Alterius partis.

That they were convinced in their consciences of forging false, fictitious books, had befooled and cheated others, thereby diminishing regal dignity amongst all. They knew what ungodly, deceitful figures they had made use of, not even sparing the Divine Trinity. It was also clear as day with what practices they had endeavoured to ensnare the guests; in like manner, it was manifest to all the world that they wallowed in open whoredom, adultery, gluttony, and other uncleannesses. In brief, they had disparaged Kingly Majesty, even amongst the common sort, and therefore should confess themselves to be convicted vagabond-cheats, and rascals, for which they deserved to be cashiered from the company of civil people, and severely to be punished.

The good Artists were loath to come to this confession, but inasmuch as the Virgin not only herself threatned, and sware their death, but the other party also vehemently raged at them, crying that they had most wickedly seduced them out of the Light, they at length, to prevent a huge misfortune, confessed the same with dolour, yet alledged their actions should not be animadverted upon in the worst **Excusatio.** sense, for the Lords were resolved to get into the castle, and had promised great sums of money to that effect, each one had used all craft to seize upon something, and so things were brought to the present pass. Thus they had disserved no more than the Lords themselves. Their books also sold so mightily that whoever had no other means to maintain himself was fain to ingage in this consonage. They hoped, moreover, they should be found no way to have miscarried, as having behaved towards the Lords, as became servants, upon their earnest entreaty. But answer was made that his Royal Majesty had determined to punish **Refutatio.** all, albeit one more severely than another. For although what they had alledged was partly true, and therefore the Lords should not wholly be indulged, yet they had good reason to prepare themselves for death, who had so presumptuously obtruded themselves, and perhaps seduced the ignorant against their will. Thereupon many began most **Dolor de sententia.** pitteously to lament and prostrate themselves, all which could avail them nothing, and I much marvelled how the Virgin could be so resolute, when their misery caused our eyes to run over. She presently dispatched her page, who brought with him all the cuirassiers which had been appointed at the scales, who were each commanded to take his own man, and, in an orderly procession, conduct him **Executio sententiarum** into her great garden. Leave was given to my yesterday companions to go out into the garden unbound, and be present at the execution of the sentence. When every man **Spectatores.** was come forth, the Virgin mounted up into her high throne, requesting us to sit down upon the steps, and appear at the judgment. The goblet was committed to the pages' keeping, and we went forth in our robes upon the throne, which of itself moved so gently as if we had passed in the air, till we came into the garden, where we arose altogether. This garden was not extraordinarily curious, only it pleased me that the trees were planted in so good order. Besides there ran in it a most costly fountain, adorned with wonderful figures and inscriptions and strange characters (which, God willing, I shall mention in a future book). In this garden was raised a wooden scaffold, hung with curiously painted figured coverlets. There were four galleries made one over another; the first was more glorious than the rest and covered with a white Taffata curtain, so that we could not perceive who was behind it. The second was empty and uncovered, while the two last were draped with red and blew Taffata. As soon as we were come to the scaffold the Virgin bowed herself down to the ground, at which we were mightily terrified, for we could easily guess that the King and Queen must not be far off. We also having duely performed our reverence, the Virgin led us by the winding stairs into the second gallery, where she placed herself uppermost, and us in our former order. But how the emperor whom I had released behaved towards me, I cannot relate for fear of slander, for he might well imagine in what anguish he now should have been, and that only through me he had attained such dignity and worthiness. Meantime, the virgin who first brought me the invitation, and whom I had hitherto never since seen, stepped in, and giving one blast upon her trumpet declared the sentence with a very loud voice:—

Hortus.

Autor promittit alter librum.

Gratitudo Cæsaris erga liberatorem.

Oratio ad judicados.

"The King's Majesty, my most gratious Lord, could from his heart wish that all here assembled had, upon his Majestie's invitation, presented themselves so qualified that they might have adorned his nuptial and joyous Feast. But since it hath otherwise pleased Almighty God, he hath not wherewith to murmur, but is forced, contrary to his inclination, to abide by the antient and laudable constitutions of this Kingdom, albeit, that his Majesty's clemency may be celebrated, the usual sentence shall be considerably lenified. He vouchsafes to the Lords and Potentates not only their lives intirely, but also freely dismisses them, courteously intreating your Lordships not to take it in evil part that you cannot be present at his Feast of Honour. Neither is your reputation hereby prejudiced, although you be rejected by this our Order, since we cannot at once do all things, and forasmuch as your Lordships have been seduced by base rascals, it shall not pass unrevenged. Furthermore, his Majesty resolveth shortly to communicate with you a Catalogue of Hereticks, or Index Expurgatorius, that you may with better judgment discern between good and evil. And because his Majesty also purposeth to rummage his library, and offer the seductive writings to Vulcan, he courteously entreats every one of you to put the same in execution with your own, whereby it is to be hoped that all evil and mischief may be remedied. And you are admonished never henceforth so inconsiderately to covet entrance hither, least the former excuse of seducers be taken from you. In fine, as the estates of the Land have still somewhat to demand of your Lordships, his Majesty hopes that no man will think it much to redeem himself with a chain, or what else he hath about him, and so, in friendly manner, depart from us.

Sententia magnatum

"The others who stood not at the first, third, and fourth weight, his Majesty will not so lightly dismiss, but that they also may experience his gentleness, it is his command

Sententia, 2

to strip them naked, and so send them forth. Those who
3 in the second and fifth weight were found too light shall,
besides stripping, be noted with one or more brands, according as each was lighter or heavier. They who were
4. drawn up by the sixth or seventh shall be somewhat more
gratiously dealt with, and so forward, for unto every combination there is a certain punishment ordained. They
5. who yesterday separated themselves of their own accord
6. shall go at liberty without blame. Finally, the convicted
vagabond-cheats, who could move up none of the weights, shall be punished, in body and life, with sword, halter, water, and rods, and such execution of judgment shall be inviolably observed for an example unto others."

Finis habiti judici.

Herewith one virgin broke her wand; the other, who read the sentence, blew her trumpet, and stepped with profound reverence towards the curtain. Now this judgment being read over, the Lords were well satisfied, for which cause they gave more than they were desired, each one redeeming himself with chains, jewels, gold, monies, and other things, and with reverence they took leave. Although the King's servants were forbidden to jear any at his departure, some unlucky birds could not hold laughing, and certainly it was sufficiently ridiculous to see them pack away with such speed, without once looking behind them. At the door was given to each of them a draught of FORGETFULNESS, that he might have no further memory of misfortune. After these the volunteers departed, who, because of their ingenuity, were suffered to pass, but so as never to return in the same fashion, albeit if to them (as likewise to the others) anything further were revealed, they should be well-come guests.

Reorum mores.

Ministrorum mores.

Haustus oblivionis.

Damnati.

Meanwhile, others were stripping, in which also an inequality, according to demerit, was observed. Some were sent away naked, without other hurt; others were driven out with small bells; some again were scourged forth. In brief, the punishments were so various, that I am not able to recount them all. With the last a somewhat longer time was spent, for whilst some were hanging, some beheading, some forced to leap into the water, much time was consumed. Verily, at this execution my eyes ran over, not indeed in regard of the punishment which impudency well deserved, but in contemplation of human blindness, in that we are continually busying ourselves over that which since the first fall hath been sealed to us. Thus the garden which lately was quite full was soon emptied. As soon as this was done, and silence had been kept for the space of five minutes, there came forward a beautiful snow-white Unicorn, with a golden collar, ingraved with certain letters, about his neck. He bound himself down upon his fore-feet, as if hereby he had shown honour to the Lyon, who stood so immoveably upon the fountain that I took him to be stone or brass, but who immediately took the naked sword which he bare in his paw, brake it into two in the middle, the two pieces whereof sunk into the fountain, after which he so long reared until a white Dove brought a branch of olive in her bill, which the Lyon devoured in an instant, and so was quieted. The Unicorn returned to his place with joy, while our Virgin led us down by the winding staires from the scaffold, and so we again made our reverence towards the curtain. We washed our hands and heads in the fountain, and thereby waited in order till the King through a secret gallery returned into his hall, and then we also, with choice musick, pomp, state, and pleasant discourse, were conducted into our for-

Commiserationis expositio.

Unicorna.

Leo.

Machæra.

Columba.

Discessus ab hoc actu.

mer lodging. Here, that the time might not seem too long to us, the Virgin bestowed on each of us a noble Page, not only richly habited but also exceeding learned, and able aptly to discourse on all subjects, so that we had reason to be ashamed of ourselves. These were commanded to lead us up and down the castle, yet only in certain places, and, if possible, to shorten the time according to our desire. Meantime, the Virgin took leave, promising to be with us again at supper, and after that to celebrate the ceremonies of hanging up the weights, while on the morrow we should be presented to the King. Each of us now did what best pleased him, one part viewing the excellent paintings, which they copied for themselves, and considered what the wonderful characters might signify, others recruiting themselves with meat and drink. I caused my Page to conduct me, with my Companion, up and down the castle, of which walk it will never repent me so long as I live. Besides many other glorious antiquities, the Royal Sepulcher was shewed me, by which I learned more than is extant in all books. There in the same place stands the glorious Phœnix, of which two years since I published a small discourse, and am resolved, in case this narrative prove useful, to set forth several treatises concerning the Lyon, Eagle, Griffon, Falcon, &c., together with their draughts and inscriptions. It grieves me also for my other consorts that they neglected such pretious treasures. I indeed reaped the most benefit by my Page, for according as each one's genius lay, so he led his intrusted one into the quarters pleasing to him. Now the kyes hereunto belonging were committed to my Page, and, therefore, this good fortune happened to me before the rest, for though he invited others to come in, yet they imagining such tombs to be only in the church-

Discessus virgini luciferæ.

Hospitum modi in delectamentis.

Autoris.

Libellus de Phœnice.

Usus eorum quæ autor vidit.

yard, thought they should well enough get thither when ever anything was to be seen there. Neither shall these monuments be with-held from my thankful schollars. The other thing that was shewed us two was the noble Library as it was altogether before the Reformation, of which I have so much the less to say, because the catalogue is shortly to be published. At the entry of this room stands a great Book the like whereof I never saw, in which all the figures, rooms, portals, writings, riddles, and the like, to be seen in the whole castle are delineated. In every book stands its author painted, whereof many were to be burnt, that even their memory might be blotted out from amongst the righteous. Having taken a full view, and being scarce gotten forth, there comes another Page, and having whispered somewhat in our Page's ear, he delivered up the kyes to him, who immediately carried them up the winding stairs; but our Page was very much out of countenance, and we, setting hard upon him with intreaties, he declared to us that the King's Majesty would by no means permit that either the library or sepulchers should be seen by man, and he besought us as we tendered his life to discover it not to anyone, he having already utterly denyed it; whereupon both of us stood hovering between joy and fear, yet it continued in silence, and no man made further inquiry about it. Thus in both places we consumed three hours, and now, although it had struck seven, nothing was hitherto given us to eat, but our hunger was abated by constant revivings, and I could be content to fast all my life with such an entertainment. About this time the curious fountains, mines, and all kind of art shops were also shown us, of which there was none but surpassed all our arts even if melted into one mass. Every chamber was built in semi-circle, that so they might

Bibliotheca.

Fastidium pulsum egregiis spectaculis.

Officinarum constitutarum finis.

have before their eyes the costly clock-work which was erected upon a fair turret in the centre, and regulate themselves according to the course of the planets which were to be seen on it in a glorious manner. At length I came into a spacious room, in the middle whereof stood a terestrial globe, whose diameter contained thirty foot, albeit near half, except a little which was covered with the steps, was let into the earth. Two men might readily turn it about, so that more of it was never to be seen but so much as was above the horizon. I could not understand whereto those ringlets of gold (which were upon it in several places) served, at which my Page laughed, and advised me to view them more narrowly, when I found there my native country noted with gold also, whereupon my companion sought his and found that too. The same happened to others who stood by, and the Page told us that it was yesterday declared to the King's Majesty by their old astronomer Atlas, that all the gilded points did exactly answer to their native countries, and, therefore, he, as soon as he perceived that I undervalued myself, but that nevertheless there stood a point upon my native country, moved one of the captains to intreat for us to be set upon the scale at all adventures, especially seeing one of our native countries had a notable good mark. And truly it was not without cause that he, the Page of greatest power, was bestowed on me. For this I returned him thanks, and looking more diligently upon my native country, I found that, besides the ringlets, there were also certain delicate streaks upon it. I saw much more even upon this globe than I am willing to discover. Let each man take into consideration why every city produceth not a philosopher. After this he led us within the globe, for on the sea there was a

Globus terrenus.

Excellentia patriæ autoris.

tablet (whereon stood three dedications and the author's name) which a man might gently lift up, and by a little board go into the center, which was capable of four persons, being nothing but a round board whereon we could sit and at ease by broad daylight (it was now already dark) contemplate the stars, which seemed like mere carbuncles glittering in an agreeable order, and moving so gallantly that I had scarce any mind ever to go out again, as the Page afterwards told the Virgin, and with which she often twitted me, for it was already supper time and I was almost the last at table. The waiters treated me with so much reverence and honour that for shame I durst not look up. To speak concerning the musick, or the rest of that magnificent entertainment, I hold needless, because it is not possible sufficiently to express it. In brief there was nothing there but art and amenity. After we had each to other related our employment since noon (howbeit, not a word was spoken of the library and monuments), being already merry with wine, the Virgin began thus:—"My Lords, I have a great contention with one of my sisters. In our chamber we have an eagle, whom we cherish with such diligence that each of us is desirous to be the best beloved, and upon that score have many a squabble. On a day we concluded to go both together to him, and toward whom he should show himself most friendly, hers should he properly be. This we did, and I, as commonly, bare in my hand a branch of lawrel, but my sister had none. As soon as he espyed us both, he gave my sister another branch which he had in his beak, and offered at mine, which I gave him. Each of us hereupon imagined herself best beloved of him. Which way am I to resolve myself?"

Quid in glob.

Reverentia in convivio exhibita auctoris.

The Lady Chamberlain

Perplexed speeches, or intricate questions.

This modest proposal pleased us mightly well, and each one would gladly have heard the solution, but inasmuch as all looked upon me, and desired to have the beginning from me, my mind was so extreamly confounded that I knew not what to do but propound another in its stead, and said, therefore:—"Gracious Lady, your Ladyship's question were easily to be resolved if one thing did not perplex me. I had two companions who both loved me exceedingly; they being doubtful which was most dear to me, concluded to run to me unawares, and that he whom I should then embrace should be the right; this they did, yet one of them could not keep pace with the other, so he staid behind and wept; the other I embraced with amazement. When they had afterwards discovered the business to me, I knew not how to resolve, and have hitherto let it rest in this manner till I may find some good advice herein."

Autoris griphus.

The Author's counter-demand.

The Virgin wondered at it, and well observed where about I was, upon which she replied, that we should both be quit, and then desired the solution from the rest. But I had already made them wise, wherefore the next began thus—"In my city a Virgin was condemned to death, but the judge being pittiful towards her, proclaimed that if any man desired to be her champion, he should have free leave. Now she had two lovers; one made himself ready, and came into the lists to expect his adversary; afterwards the other presented himself, but coming too late, resolved nevertheless to fight, and suffer himself to be vanquished that the Virgin's life might be preserved, which succeeded accordingly. Thereupon each challenged her, and now, my lords, instruct me to which of them of right she belongeth." The Virgin could hold no longer, but said:—"I thought to have gained much information, and am my self gotten into

Griphus, 3.

the net; yet I would gladly hear whether there be any more behind." "Yes, that there is," answered the third, "a stranger adventure hath not been recounted then that which happened to myself. In my youth I loved a worthy Griphus, 4. maid, and that my love might attain its end I made use of an ancient matron, who easily brought me to her. Now it happened that the maid's brethren came in upon us as we three were together, and were in such a rage that they would have taken my life, but, on my vehement supplication, they at length forced me to swear to take each of them for a year to my wedded wife. Now, tell me, my Lords, should I take the old or the young one first?" We all laughed sufficiently at this riddle, yet none would undertake to unfold it, and the fourth began. "In a certain Griphus, 5. city there dwelt an honourable lady, beloved of all, but especially of a noble young man, who would needs be too importunate with her. At length she gave him this determination, that in case he would, in a cold winter, lead her into a fair green garden of Roses, then he should obtain, but if not he must resolve never to see her more. The noble man travelled into all countries to find one who might perform this, till at length he lite upon a little old man who promised to do it for him, in case he would assure him of half his estate, which he having consented to the other was as good as his word. Whereupon he invited the Lady home to his garden, where, contrary to her expectation, she found all things green, pleasant, and warm; and remembring her promise, she only requested that she might once more return to her lord, to whom with sighs and tears she bewailed her lamentable condition. Her lord, sufficiently perceiving her faithfulness, dispatched her back to her lover, who had so dearly purchased her, that she might give him satisfaction, when the husband's integrity so mightily affected the noble man that he thought it a sin to touch so honest a wife, and sent her home with honour to her lord. The little man, perceiving such faith in all these, would not, how poor soever he were, be the least, but restored the noble man all his goods, and went his way. Now, my lords, which of these persons showed the greatest ingenuity?" Here our tongues were quite cut off, neither would the Virgin make any reply but that another should go on; wherefore the fifth began:—

Griphus, 6. "I desire not to make long work. Who hath the greater joy, he that beholdeth what he loveth, or he that only thinketh on it?" "He that beholdeth it," said the Virgin. "Nay," answered I, and hereupon rose a contest till the
7. sixth called out:—"My lords, I am to take a wife; I have before me a maid, a married wife, and a widdow; ease me of this doubt, and I will help to order the rest." "It goes well there," replied the seventh, "when a man hath his
8. choice, but with me the case is otherwise. In my youth I loved a fair and virtuous virgin, and she me in like manner; howbeit, because of her friends' denyal, we could not come together in wedlock, whereupon she was married to another, who maintained her honourably and with affection, till she came into the pains of childbirth, which went so hard with her that all thought she was dead, so with much state and mourning she was interred. Now, I thought with myself, during her life thou couldst have no part in this woman, but dead as she is, thou mayst embrace her sufficiently, whereupon I took my servant with me, who dug her up by night. Having opened the coffin and locked her in my arms, I found some little motion in her heart, which increased from my warmth, till

I perceived she was indeed alive. I quietly bore her home, and after I had warmed her chilled body with a costly bath of herbs, I committed her to my mother until she brought forth a fair son, whom I caused faithfully to be nursed. After two days (she being then in a mighty amazement) I discovered to her all the affair, requesting that for the time to come she would live with me as a wife, against which she excepted thus, in case it should be grievous to her husband, who had maintained her well and honourably, but if it could otherwise be, she was the present obliged in love to one as well as the other. After two months (being then to make a journey elsewhere) I invited her husband as a guest, and amongst other things demanded of him whether if his deceased wife should come home again he could be content to receive her, and he affirming it with tears and lamentations, I brought him his wife and son, recounting all the fore-passed business, and intreating him to ratifie with his consent my fore-purposed espousals. After a long dispute he could not beat me from my right, but was fain to leave me the wife. But still the contest was about the son." Here the Virgin interrupted him and said:—"It makes me wonder how you could double the afflicted man's grief." Upon this there arose a dispute amongst us, the most part affirming he had done but right. "Nay," said he, "I freely returned him both his wife and son. Now tell me, my lords, was my honesty or this man's joy the greater?" These words so mightily cheared the Virgin that she caused a health to go round, after which other proposals went on somewhat perplexedly, so that I could not retain them all; yet this comes to my mind, that one told how a few years before he had seen a physitian, who bought a parcel of wood against winter, with which he warmed himself all winter long; but as soon as spring returned he sold the very same wood again, and so had the use of it for nothing. "Here must needs be skill," said the Virgin, "but the time is now past." "Yea," replyed my companion, "whoever understands how to resolve all the riddles may give notice of it by a proper messenger; I conceive he will not be denied." At this time they began to say grace, and we arose altogether from the table rather satisfied and merry than glutted; it were to be wished that all invitations and feastings were thus kept. Having taken some few turns up and down the hall, the Virgin asked us whether we desired to begin the wedding. "Yes," said one, "noble and vertuous lady;" whereupon she privately dispatched a Page, and, meantime, proceeded in discourse with us. In brief, she was become so familiar that I adventured and requested her Name. The Virgin smiled at my curiosity, and replyed:—"My name contains five and fifty, and yet hath only eight letters; the third is the third part of the fifth, which added to the sixth will produce a number, whose root shall exceed the third itself by just the first, and it is the half of the fourth. Now the fifth and seventh are equal, the last and first also equal, and make with the second as much as the sixth hath, which contains four more than the third tripled. Now tell me, my lord, how am I called?"

Virgo lucifera gratiositas.

Ænigma de Nomine.

The answer was intricate enough, yet I left not off, but said:—"Noble and vertuous Lady, may I not obtain one only letter?" "Yea," said she, "that may well be done. "What, then," I proceeded, "may the seventh contain?" "It contains," said she, "as many as there are lords here." With this I easily found her Name, at which she was well

60, Sc. quot virgines.

pleased, saying that much more should yet be revealed to us. Meantime certain virgins had made themselves ready, and came in with great ceremony. Two youths carried lights before them, one of whom was of jocond countenance, sprightly eyes, and gentile proportion, while the other lookt something angerly, and whatever he would have must be, as I afterwards perceived. Four Virgins followed them; one looked shamefully towards the earth; the second also was a modest, bashful Virgin; the third, as she entered, seemed amazed at somewhat, and, as I understood, she cannot well abide where there is too much mirth. The fourth brought with her certain small wreaths, to manifest her kindness and liberality. After these four came two somewhat more gloriously apparelled; they saluted us courteously. One of them had a gown of skeye-colour, spangled with golden stars: the other's was green, beautified with red and white stripes. On their heads they had thin flying white tiffaties, which did most becomingly adorn them. At last came one alone, wearing a coronet, and rather looking up towards heaven than towards earth. We all took her for the Bride, but were much mistaken, although in honour, riches, and state she much surpassed the bride, and afterwards ruled the whole Wedding. On this occasion we all followed our Virgin, and fell on our knees; howbeit, she shewed herself extreamly humble, offering each her hand, and admonishing us not to be too much surprized at this, which was one of her smallest bounties, but to lift up our eyes to our Creator and acknowledge his Omnipotency, and so proceed in our enterprised course, employing this grace to the praise of God and the good of man. In sum her words were quite different from those of our Virgin, who was somewhat more worldly. They pierced even through

Redduntur pondera choro Virginum.

2 Juvenes.

4 Virgines.

2 Virgines.

1 Virgo præstans.

The Dutchess.

my bones and marrow. "Thou," said she further to me, "hast received more than others; see that thou also make a larger return."

This to me was a very strange sermon, for as soon as we saw the Virgins with the musick, we imagined we should fall to dancing. Now the Weights stood still in the same place, wherefore the Queen (I yet know not who she was) commanded each Virgin to take up one, but to our Virgin she gave her own, which was the largest, and commanded us to follow behind. Our majesty was then somewhat abated, for I observed that our Virgin was but too good for us, and that we were not so highly reputed as we ourselves were almost willing to phantsie. We were brought into the first Chamber, where our Virgin hung up the Queen's weight, during which an excellent spiritual hymn was sung. There was nothing costly in this room save certain curious little Prayer-Books which should never be missing. In the midst was a pulpit, convenient for prayer, where in the Queen kneeled down, and about her we also were fain to kneel and pray after the Virgin, who read out of a book, that this Wedding might tend to the honour of God, and our own benefit. We then came into the second chamber, where the first Virgin hung up her weight also, and so forward till all the ceremonies were finished, upon which the Queen again presented her hand to every one, and departed with her Virgins. Our president staied awhile with us, but because it had been already two hours night she would then no longer detain us, and, though methought she was glad of our company, she bid us good night, wishing us quiet rest. Our Pages were well instructed, and shewed every man his chamber, staying with us in another pallet, in case we wanted any thing. My chamber was royally furnished

Ponderum repositio in locum suum.

The Dutchess.

Reginæ habitatio.

Supellex.

The Dutchess.

Virgo lucifera discedit cubitum.

Puerorum comitum officium.

with rare tapistries, and hung about with paintings; but above all things I was delighted in my Page, who was so excellently spoken, and experienced in the arts, that he yet spent me another hour, and it was half an hour after three when I fell asleep. This was the first night that I slept in quiet, and yet a scurvy dream would not suffer me to rest, for I was troubled with a Door which I could not get open, though at last I did so. With these phantasies I passed the time, till at length, towards day, I awaked.

Autoris thalamus.

Somnium deporta difficili.

The Fourth Day.

I still lay in my bed, and leisurely surveighed the noble images and figures about my chamber, during which, on a sudden, I heard the musick of coronets, as if already they had been in procession. My Page skipped out of the bed as if he had been at his wits' end, and looked more like one dead than living. "The rest are already presented to the King," said he. I knew not what else to do but weep outright, and curse my own sloathfulness. I dressed myself, but my Page was ready long before me, and ran out of the chamber to see how affairs might yet stand. He soon returned with the joyful news that the time was not past, only I had over-slept my breakfast, they being unwilling to waken me because of my age, but that now it was time for me to go with him to the Fountain, where most were assembled. With this consolation my spirit returned, wherefore I was soon ready with my habit, and went after the Page to the Fountain in the Garden, where I found that the Lyon, instead of his sword, had a pretty large tablet by him. Having well viewed it, I found that it was taken out of the ancient monuments, and placed here for some especial honour. The inscription was worn with age, and, therefore,

Autor longiuscule dormiens expergesit.

Jentaculo privatur.

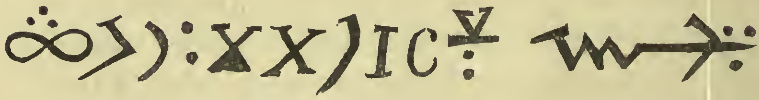
Leonis Tabula.

I am minded to set it down here, as it is, and give every one leave to consider it.

HERMES PRINCEPS.
POST TOT ILLATA
GENERI HUMANO DAMNA,
DEI CONSILIO:

ARTISQUE ADMINICULO
MEDICINA SALUBRIS FACTUS
HEIC FLUO.

Bibat ex me qui potest: lavet, qui vult: turbet, qui audet:
BIBITE FRATRES, ET VIVITE.



Scriptura facilis.
Potus.
Vestitus.
Clinodiæ.
Musici.

This writing might well be read and understood, being easier than any of the rest. After we had washed ourselves out of the Fountain, and every man had taken a draught out of an intirely golden cup, we once more followed the Virgin into the hall, and there put on new apparel, all of cloth of gold gloriously set out with flowers. There was also given to everyone another Golden Fleece, set about with pretious stones, and various workmanship according to the utmost skill of each artificer. On it hung a weighty medal of gold, whereupon were figured the sun and moon in opposition, but on the other side stood this poesie:—"The light of the moon shall be as the light of the sun, and the light of the sun shall be seven times brighter than at present." Our former jewels were laid in a little casket, and committed to one of the waiters. After this the Virgin led us out in our order, where the musitians waited ready at the door, all apparelled in red velvet with white guards. After which a door, that I never before saw open, was unlocked; it opened on the Royal winding-stairs. There the Virgin led us, together with the musick, up three hundred sixty-five stairs; we saw nothing but what was of extream costly and artificial workmanship; the further we went, the more glorious still was the furniture, until at the top we came under a painted arch, where the sixty virgins attended us, all richly apparelled. As soon as they had bowed to us, and we as well as we could had returned our reverence, the musitians were dispatched away down the winding-stairs, the Door being shut after them. Then a little Bell was told, when in came a beautiful Virgin, who brought every one a wreath of lawrel, but our Virgins had branches given them. Meanwhile, a curtain was drawn up, where I saw the King and Queen as they sate in their majesty, and had not the yesterday queen warned me I should have equalled this unspeakable glory to Heaven; for besides that the room glittered of meer gold and pretious stones, the Queen's robes were so made that I was not able to behold them. In the meantime the Virgin stept in, and then each of the other virgins, taking one of us by the hand, with most profound reverence presented us to the King. Whereupon the Virgin began thus to speak:—"That to honour your most gratious, royal Majesties, these Lords have adventured hither with peril of body and life, your Majesties have reason to rejoyce, especially since the greatest part are qualified for inlarging your Majesties' dominions, as you will find by a most gratious particular examination of each. Herewith I was desirous thus to have them in humility presented to your Majesties, with most humble suit to discharge me of this my commission, and to take information from each of them concerning my actions and omissions."

Accessus ad regis aulam.

Laboratorium aronatum 60 Virgines.

Virg. Lucif.

Regis et Reginæ gloria.

Virgo lucifera præsentat hospites Regi.

Hospites nesciunt respondere. Atlas respondet.

Hereupon she laid her branch on the ground. It would have been fitting for one of us to have spoken somewhat on this occasion, but, seeing we were all troubled with the falling of the uvula, old Atlas stept forward and spoke on the King's behalf:—"Their Royal Majesties most gratiously rejoyce at your arrival, and will that their grace be assured to all. With thy administration, gentle Virgin, they are most gratiously satisfied, and a Royal Reward shall be provided for thee; yet it is their intention that thou shalt this day also continue with them, inasmuch as they have no reason to mistrust thee."

Descriptio labatorii.

Subscellia.

1. Rex senex Conjux Juven.

2. Rex and conjux senex.

Scomna. assessores.

Cupide.

Here the Virgin humbly took up the branch, and we for this first time were to step aside with her. This room was square on the front, five times broader than it was long, but towards the West it had a great arch like a porch, where stood in circle three glorious thrones, the middlemost being somewhat higher than the rest. In each throne sate two persons—in the first sate a very antient King with a gray beard, yet his consort was extraordinarily fair and young. In the third throne sate a black King of middle age, and by him a dainty old matron, not crowned, but covered with a vail. But in the middle sate the two young persons, who though they had likewise wreaths of lawrel upon their heads, yet over them hung a large and costly crown. Now albeit they were not at this time so fair as I had before imagined to my self, yet so it was to be. Behind them on a round form sat for the most part antient men, yet none had any sword or other weapon about him. Neither saw I any life-guard but certain Virgins which were with us the day before, and who sate on the sides of the arch. I cannot pass in silence how the little Cupid flew to and again there, but for the most part he hovered about the great crown. Sometimes he seated himself in between the two lovers, somewhat smiling upon them with his bow. Sometimes he made as if he would shoot one of us; in brief, this knave was so full of his waggery, that he would not spare even the little birds, which in multitudes flew up and down the room, but tormented them all he could. The virgins also had their pastimes with him, and when they could catch him it was no easie matter for him to get from them again. Thus this little knave made all the sport and mirth. Before the Queen stood a small but inexpressibly curious altar, wherein lay a book covered with black velvet, only a little overlaid with gold. By this stood a taper in an ivory candlestick; which, although very small, burnt continually, and stood in that manner, that had not Cupid, in sport, now and then puffed upon it, we could not have conceived it to be fire. By this stood a sphere or celestial globe, which of itself turned about. Next this was a small striking-watch, by that a little christal pipe or syphon-fountain, out of which perpetually ran a clear blood-red liquor, and last of all there was a scull or death's head, in which was a white serpent, of such a length, that though she crept circle-wise about the rest of it, yet her taile still remained in one of the eye-holes until her head again entered at the other; so she never stirred from her scull, unless Cupid twitched a little at her, when she slipt in so suddenly that we could not choose but marvel at it. There were hung up and down the room wonderful images, which moved as if alive. Likewise, as we were passing out, there began such marvellous vocal musick that I could not tell whether it were performed by the virgins who yet stayed behind, or by the images themselves. We, being for this time satisfied, went thence with our virgins,

Aves.

Virgines.

Supellex in aula altare.

1. Book.

2. Taper.

3. Sphære.

4. Watch.

5. Little Fountain.

6. Scull. serpent.

Imagines.

Musicæ.

Disceditur ex laboratorio

who, the musitians, being already present, led us down the winding stairs, the door being diligently locked and bolted. As soon as we were come again into the hall, one of the virgins began:—"I wonder, Sister, that you durst adventure yourself amongst so many persons." "My Sister," replyed our president, "I am fearful of none so much as of this man," pointing at me. This speech went to my heart, for I understood that she mocked at my age, and indeed I was the oldest of all; yet she comforted me by promising, that in case I behaved myself well towards her, she would easily rid me of this burden.

Virgines jocantur de senio autoris.

Meantime a collation was again brought in, and every one's Virgin seated by him, who well knew how to shorten the time with handsom discourses, but what these and their sports were I dare not blab out of school. Most of the questions were about the arts, whereby I could lightly gather that both young and old were conversant in the sciences. Still it run in my thoughts how I might become young again, whereupon I was somewhat the sadder. This the Virgin perceived, and, therefore, began:—"I dare lay anything, if I lye with him to-night, he shall be pleasanter in the morning." Hereupon they began to laugh, and albeit I blushed all over, I was fain to laugh too at my own ill-luck. Now there was one there that had a mind to return my disgrace upon the Virgin, whereupon he said:—"I hope not only we but the virgins themselves will bear witness, that our Lady President hath promised herself to be his bed-fellow to-night." "I should be well content with it," replyed the Virgin, "if I had not reason to be afraid of these my sisters; there would be no hold with them should I choose the best and handsomest for myself." "My Sister," presently began another, "we find hereby

Convivium cum virginibus.

Sermones conviviales.

Autor mæstus ob senium.

Jocosum solatium accipit à Virgine.

Socio.

Virg. lucif.

that thy high office makes thee not proud, wherefore if by thy permission we might by lot part the Lords here present, thou shouldst, with our goodwill, have such a prerogative." We let this pass for a jest, and began again to discourse together, but our Virgin could not leave tormenting us, and continued:—"My lords, how if we should permit fourtune to decide which of us must be together to-night?" "Well," said I, "if it may be no otherwise, we cannot refuse such a proffer." Now because it was concluded to make this trial after meat, we resolved to sit no longer at table, so we arose and each walked up and down with his Virgin. "Nay," said the president, "it shall not be so yet, but let us see how fortune will couple us," upon which we were separated. Now first arose a dispute how the business should be carried out, but this was only a premeditated device, for the Virgin instantly proposed that we should mix ourselves in a ring, and that she beginning to count from herself, the seventh was to be content with the following seventh, were it a virgin or man. We were not aware of any craft, and therefore permitted it so to be; but when we thought we had very well mingled ourselves, the Virgins were so subtil that each knew her station before-hand. The president began to reckon, the seventh next her was a Virgin, the third seventh a Virgin likewise, and this continued till, to our amazement, all the Virgins came forth and none of us was hit. Thus we poor wretches remained standing alone, and were forced to confess that we had been handsomely couzened, albeit, whoever had seen us in our order might sooner have expected the sky to fall then that it should never have come to our turn. Herewith our sport was abandoned. In the interim the little wanton Cupid came also in unto us, but because he

Ludicra electio una dormientium.

presented himself on behalf of their Royal Majesties, and deliverd us a health from them out of a golden cup, and was to call our Virgin to the King, withal declaring he could not at this time tarry, we could not sport ourselves with him, so, with a due return of our most humble thanks we let him flye forth again. Now because the mirth began to fall into my consort's feet, and the Virgins were nothing sorry to see it, they lead up a civil dance which I rather beheld with pleasure then assisted, for my mercurialists were so ready with their postures, as if they had been long of the trade. After some few dances, our president came in again, and told us how the artists and students had offered themselves to their Royal Majesties before their departure to act a merry comedy; and if we thought good to be present thereat, and to waite upon their Royal Majesties to the House of the Sun, it would be acceptable to them. Hereupon we returned our humble thanks for the honour vouchsafed us, and most submissively tendered our small service, which the Virgin related, and presently brought word to attend their Royal Majesties in the gallery, whither we were soon led, and staid not long there, for the Royal Procession was just ready, yet without musick. The unknown Queen who was yesterday with us went foremost with a small and costly coronet, apparelled in white satin, and carrying nothing but a small crucifix made of a pearl, and this very day wrought between the young King and his Bride. After her went the six fore-mentioned Virgins in two ranks, carrying the King's jewels belonging to the little altar. Next to these came the three Kings. The Bridegroom was in the midst of them with a plain dress of black sattin, after the Italian mode. He had on a small round black hat, with a little black pointed feather, which

A merry dance.

Hospites invitantur a virgine Lucif. ad comediam.

Processus Regis ad spectandum comediam.

he courteously put off to us, thereby to signify his favour towards us. To him we bowed, as we had been before instructed. After the Kings came the three Queens, two whereof were richly habited; she in the middle went likewise all in black, and Cupid held up her train. Intimation was given us to follow, and after us the Virgins, old Atlas bringing up the rear. Through many stately walks we came to the House of the Sun, there next to the King and Queen, upon a richly furnished scaffold, to behold the foreordained comedy. We, though separated, stood on the right hand of the Kings, but the Virgins on the left, except those to whom the Royal Ensignes were committed. To them was allotted a peculiar standing at top of all, but the rest of the attendants were content to stand below between the columns. Now because there are many remarkable passages in this Comedy, I will in brief run it over.

Statio spectatorum

A Precipuâ quæ agebantur.

Actus 1.

First of all came forth a very antient King with some servants; before his throne was brought a little chest, with mention that it was found upon the water. Being opened, there appeared in it a lovely babe, together with certain jewels, and a small parchment sealed, and superscribed to the King. This the King presently opened, and having read it, he wept and declared to his servants how injuriously the King of the **Moores** had deprived his aunt of her country, and had extinguished all the royal seed even to this infant, with the Daughter of which country he had purposed to match his Son. Hereupon he swore to maintain perpetual enmity with the Moore and his allies, and to revenge this on him. He commanded that the Child should be tenderly nursed, and to make preparations against the Moore. This provision, and the discipline of the young lady (who after she was a little grown up was committed to an ancient tutor), continued all the first act, with many laudable sports beside. In the interlude a Lyon and Griffon were set at one another, and the Lyon got the victory; this was also a pretty sight.

Interludium.

Actus 2.

In the second act, the Moore, a black, treacherous fellow, came forth, who having with vexation understood that his murder was discovered, and that a little lady was craftily stollen from him, began to consult how by stratagem he might encounter so powerful an adversary, whereof he was at length advised by certain fugitives who fled to him through famine. So the young lady, contrary to all expectation, fell again into his hands, whom had he not been wonderfully deceived by his own servants, he had like to have slain. Thus this act was concluded with a mervelous triumph of the Moore.

Actus 3.

In the third act a great army on the King's part was raised against the Moore, and put under the conduct of an antient, valiant knight, who fell into the Moore's country, till he forceably rescued the young Lady from a tower, and apparelled her anew. After this they erected a glorious scaffold and placed her upon it; presently came twelve royal embassadors, amongst whom the Knight made a speech, alledging that the King, his most gracious Lord, had not only heretofore delivered her from death, and caused her to be royally brought up, though she had not behaved herself altogether as became her, but, moreover, had, before others, elected her as a spouse for the young Lord, his Son, most gratiously desiring that the espousals might be really executed in case they would be sworn to his Majesty upon the following articles. Hereupon out of a patent he caused certain glorious conditions to be read; the young Lady took an oath inviolably to observe the same, returning thanks in most seemly sort for so high a grace. Whereupon they began to sing to the praise of God, of the King, and the young Lady, and for this time so departed. In sport, meanwhile, the four beasts of **Daniel**, as he saw them in the vision, were brought in, all which had its certain signification. Interludium.

Actus 4. In the fourth act the young Lady was restored to her lost kingdom and crowned, being in this array conducted about the place with extraordinary joy. After various embassadors presented themselves not only to wish her prosperity but also to behold her glory. Yet it was not long that she preserved her integrity, but began to look wantonly about her, and to wink at the embassadors and lords. These her manners were soon known to the Moore, who would by no means neglect such an opportunity; and because her steward had not sufficient regard to her, she was easily blinded with great promises, so that she had no good confidence in her King, but privily submitted herself to the intire disposal of the Moore, who having by her consent gotten her into his hands, he gave her words so long till all her kingdom had subjected itself to him; after which, in the third scene of this act, he caused her to be led forth, stript naked, and then upon a scurvy wooden scaffold bound to a post, well scourged, and at last sentenced to death. This woful spectacle made the eyes of many to run over. Naked as she was, she was cast into prison, there to expect death by poyson, which, however, killed her not, but made her leprous all over. Thus this act was for the most part lamentable. Between they brought forth **Nebuchadnezzar's** image, which was adorned with all manner of arms on the head, breast, legs, and feet, of which more shall be spoken in the future explication.

Actus 5. In the fifth act the young King was acquainted with all that had passed between the Moore and his future spouse, who interceded with his father for her, intreating that she might not be left in that condition, and embassadors were dispatched to comfort her, but withal to give her notice of her inconsiderateness. She, nevertheless, would not receive them, but consented to be the Moore's concubine, and the young King was acquainted with it. Interludium. After this comes a band of fools, each of which brought a cudgel, wherewith they made a great globe of the world, and undid it again, the which was a fine sportive phantsie.

Actus 6. In the sixth act, the young King resolved to bid battle to the Moore, which was done, and albeit the Moore was discomfited, yet all held the young King for dead, but he came again to himself, released his spouse, and committed her to his steward and chaplain, the first whereof tormented her mightily, while the priest was so insolently wicked that he would needs be above all, till the same was reported to the young King, who dispatched one to break the neck of the priest's mightiness, and adorn the bride in some measure for the nuptials. Interludium. After this act a vast artificial elephant was brought in, carrying a great tower with musitians, which was well pleasing to all.

Actus 7. In the last act the bride-groom appeared in such pomp as is not well to be believed. The bride met him in the like solemnity, whereupon all the people cried out—VIVAT SPONSUM, VIVAT SPONSA, so that by this comedy they did withal congratulate our King and Queen in the most stately manner, which pleased them most extraordinary well. At length they made some pasces about the stage, till at last they altogether began thus to sing.

Comædorum applausus erga Regem et Reginam.

I.

Cantilena.

This time full of love
Does our joy much approve
Because of the King's Nuptial;
And, therefore, let's sing,
Till from all parts it ring,
Blest be he that granted us all!

II.

The Bride most exquisitely faire,
Whom we attended long with care,
To him in troth is plighted;
We fully have at length obtain'd
The same for which we did contend—
He's happy that's fore-sighted.

III.

Now the parents kind and good
By intreaties are subdued;
Long enough in hold was she mew'd;
So in honour increase
Till Thousands arise
And spring from your own proper blood.

Epilogus.

After this thanks were returned, and the comedy was finished with joy to the particular liking of the Royal Persons, who, the evening being already hard by, departed in their fore-mentioned order, we attending them up the winding stairs into the previous hall, where the tables were already richly furnished. This was the first time that we were invited to the King's table. The little altar was placed in the midst of the hall, and the six royal ensignes were laid upon it. The young King behaved himself very gratiously towards us, yet he could not be heartily merry; he discoursed a little with us, yet often sighed, at which the little Cupid only mocked, and played his waggish tricks. The old King and Queen were very serious, but the wife of one of the ancient Kings was gay enough, the cause

Hospites invitantur ad cœnam Regis et Reginæ.

Rex Adolesc.

Reges adulti.

Ordo discumbarium.

Ornatus vestium.

Corona super mensam.

Cupido was the merriest.

Sermones breves.

Oratio Regis adolescentis.

whereof I understood not. The Royal Persons took up the first table, at the second we only sate; at the third some of the principal Virgins placed themselves. The rest were fain to wait. This was performed with such state and solemn stillness that I am afraid to make many words of it. All the Royal Persons, before meat, attired themselves in snow-white glittering garments. Over the table hung the great golden crown, the pretious stones whereof, without other light, would have sufficiently illuminated the hall. All the lights were kindled at the small taper upon the altar. The young king frequently sent meat to the white serpent, which caused me to muse. Almost all the prattle at this banquet was made by Cupid, who could not leave us, and me especially, untormented, and was perpetually producing some strange matter. However, there was no considerable mirth, from whence I could imagine some great imminent peril. There was no musick heard, and if we were demanded anything, we were fain to give short answers, and so let it rest. In short, all things had so strange a face that the sweat began to trickle down over my body, and I believe that the stoutest-hearted man would have lost courage. Supper being almost ended, the young King commanded the book to be reached him from the altar. This he opened and caused it again to be propounded to us by an old man whether we resolved to abide with him in prosperity and adversity, which we having with trembling consented to, he further caused us sadly to be demanded whether we would give him our hands on it, which, when we could fain no reason, was fain so to be. One after another rose and with his own hand writ himself down in this book, after which the little christal fountain was brought near, together with a very small christal glass, out of which all the Royal Persons drank; afterwards it was reached to us, and so forward to all, and this was called the Draught of Silence. Hereupon all the Royal Persons presented us their hands, declaring that in case we did not now stick to them we should never hereafter see them, which verily made our eyes run over. But our president engaged herself and promised largely on our behalf, which gave them satisfaction. Mean time a little bell was tolled, at which all the Royal Persons waxed so mighty bleak that we were ready utterly to despair. They quickly put off their white garments and assumed intirely black ones; the whole hall was hung with black velvet, the floor covered with the same, with which also the ceiling was overspread. The tables were also removed, all seated themselves upon the form, and we also had put on black habits. Our president, who was before gone out, comes in again, bearing six black taffeta scarffs, with which she bound the six Royal Persons' eyes, and there were immediately brought in by the servants six covered coffins, which were set down, a low black seat being placed in their midst. Finally, there stept in a cole-black, tall man, who bare in his hand a sharp ax. Now after that the old King had been brought to the seat, his head was instantly whipt off and wrapped in a black cloth, the blood being received in a great golden goblet, and placed with him in the coffin that stood by, which, being covered, was set aside. Thus it went with the rest, so that I thought it would have come to me too, but as soon as the six Royal Persons were beheaded, the black man retired, another following who just before the door beheaded him also, and brought back his head, which, with the ax, was laid in a little chest. This indeed seemed to me a bloody Wedding, but, because

Haustus de silentio.

Fide jubetur virg. lucif.

Mors Regulorum.

Decollatio Regum.

Carnificis.

Hospites mærent. Solatium.

I could not tell what the event would be, I was fain to captivate my understanding until I were further resolved. The Virgin, seeing that some of us were faint-hearted and wept, bid us be content, saying:—"The life of these standeth now in your hands, and in case you follow me, this death shall make many alive."

Cura nocturna mortuorum.

Cubiculum.

Visio nocturna.

Cadavera avehuntur trans Lacum.

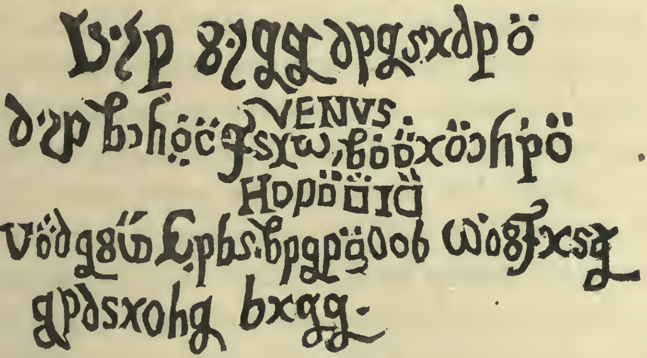
Herewith she intimated we should go sleep and trouble ourselves no further, for they should have their due right. She bade us all good night, saying that she must watch the dead corps. We then were conducted by our Pages into our lodgings. My Page talked with me of sundry matters, and gave me cause enough to admire his understanding, but his intention was to lull me asleep, which at last I observed, whereupon I made as though I was fast asleep, but no sleep came to my eyes, and I could not put the beheaded out of my mind. Now my lodging was directly over against the great lake, so that I could look upon it, the windows being nigh the bed. About midnight I espied on the lake a great fire, wherefore I quickly opened the window to see what would become of it. Then from far I saw seven ships making forward all full of lights. Above each of them hovered a flame that passed to and fro, and sometimes descended, so that I could lightly judge that it must needs be the spirits of the beheaded. The ships gently approached to land, and each had no more than one mariner. When they were gotten to shore, I espied our Virgin with a torch going towards them, after whom the six covered coffins, together with the little chest, were carried, and each was privily laid in a ship. Wherefore I awaked my Page, who hugely thanked me, for having run much up and down all day, he might quite have over-slept this, though he well knew it. As soon as the coffins were laid in the ships, all the lights were extinguished, and the six flames passed back together over the lake, so that there was but one light for a watch in each ship. There were also some hundreds of watchmen encamped on the shore, who sent the Virgin back again into the Castle, she carefully bolting all up again; so that I could judge that there was nothing more to be done this night. We again betook ourselves to rest. I only of all my company had a chamber towards the lake and saw this. Then being extream weary I fell asleep in my manifold speculations.

Autor solus hæc vidit.

The Fifth Day.

Obambulatio antelucana.

The night was over, and the dear wished-for day broken, when hastily I got me out of bed, more desirous to learn what might insue than that I had sufficiently slept. After I had put on my cloathes, and according to my custom was gone down stairs, it was still too early, and I found nobody else in the hall, wherefore I entreated my Page to lead me a little about the castle, and shew me somewhat that was rare, who now (as always) willing, presently lead me down certain steps underground to a great iron door, on which the following words were fixed in large copper letters:—



Thalamus veneris sepultæ.

These I copied and set down in my table-book. After this door was opened, the Page lead me by the hand through a very dark passage till we came to a little door now only put too, for, as the Page informed me, it was first opened yesterday when the coffins were taken out, and had not since been shut. As soon as we stepped in I espied the most pretious thing that Nature ever created, for this vault had no other light but from certain huge carbuncles. This was the King's Treasury, but the most glorious and principal thing was a sepulchre in the middle, so rich that I wondered it was no better guarded, whereunto the Page answered me, that I had good reason to be thankful to my planet, by whose influence I had now seen certain pieces which no humane eye (except those of the King's family) had ever viewed. This sepulcher was triangular, and had in the middle of it a kettle of polished copper, the rest was of pure gold and pretious stones. In the kettle stood an angel, who held in his arms an unknown tree, whose fruit continually falling into the kettle, turned into water therein, and ran out into three small golden kettles standing by. This little altar was supported by an eagle, an ox, and a lion, which stood on an exceeding costly base. I asked my Page what this might signifie. "Here," said he, "lies buried Lady Venus, that beauty which hath undone many a great man, both in fourtune, honour, blessing, and prosperity"; after which he showed me a copper door in the pavement, saying, "Here, if you please, we may go further down." We descended the steps, where it was exceeding dark, but the Page immediately opened a little chest in which stood a small ever-burning taper, wherefrom he kindled one of the many torches that lay by. I was mightily terrified and asked how he durst do this. He

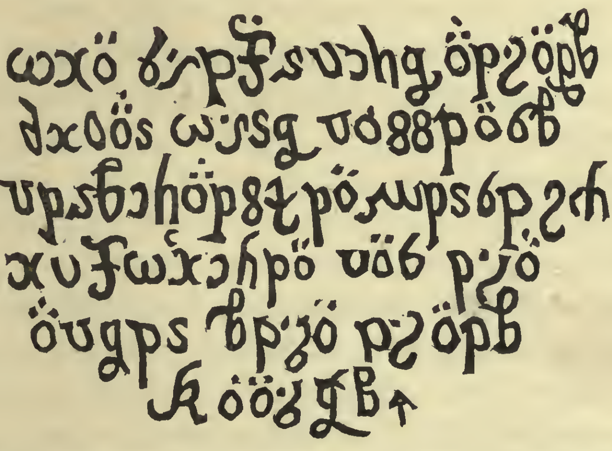
Thesaurus Regis.

Descriptio sepulchri.

Aliud triclinium.

gave me for answer, "as long as the Royal Persons are still at rest I have nothing to fear." Herewith I espied a rich bed ready made, hung about with curious curtains, one of which he drew, and I saw the Lady Venus stark naked (for he heaved up the coverlets too), lying there in such beauty, and a fashion so surprising, that I was almost besides myself, neither do I yet know whether it was a piece thus carved, or an humane corps that lay dead there, for she was altogether immoveable, and yet I durst not touch her. So she was again covered, yet she was still, as it were, in my eye. But I soon espyed behind the bed a tablet on which it was thus written.

Descriptio corporis veneris dormientis.



I asked my Page concerning this writing, but he laughed, with promise that I should know it too, and, he putting out the torch, we again ascended. Then I better viewed all the little doors, and found that on every corner there burned a small taper of pyrites of which I had before taken no notice, for the fire was so clear that it looked much liker a stone than a taper. From this heat the tree was forced continually to melt, yet it still produced new fruit. "Now, behold," said the Page, "when the tree shall be

Arboris calor ex facibus.

quite melted down, then shall Lady Venus awake and be the mother of a King." Whilst he was thus speaking, in flew the little Cupid, who at first was somewhat abashed at our presence, but seeing us both look more like the dead then the living, he could not refrain from laughing, and demanded what spirit had brought me thither, whom I with trembling answered, that I had lost my way in the castle, and was by chance come hither, that the Page had likewise been looking up and down for me, and at last lited upon me here, and that I hoped he would not take it amiss. "Nay, then, 'tis well enough yet," said Cupid, "my old busie gransir, but you might lightly have served me a scurvy trick, had you been aware of this door. I must look better to it," and so he put a strong lock on the copper door where we before descended. I thanked God that he lited upon us no sooner; my Page, too, was the more jocond because I had so well helped him at this pinch. "Yet can I not," said Cupid, "let it pass unrevenged that you were so near stumbling upon my dear mother." With that he put the point of his dart into one of the little tapers, and heating it somewhat, pricked me with it on the hand, which at that time I little regarded, but was glad that it went so well with us. Meantime my companions were gotten out of bed and were come into the hall, to whom I joyned myself, making as if I were then first risen. After Cupid had carefully made all fast again, he came likewise to us, and would needs have me shew him my hand, where he still found a little drop of blood, at which he heartily laughed, and bad the rest have a care of me, as I would shortly end my days. We all wondered how he could be so merry and have no sence of yesterday's sad passages. Our President had meantime made herself ready for a journey, coming in

Mulcta facta hujus obambulationis.

Cupido illudit autori.

Mira Cupidinus lætitia.

all in black velvet, yet she and her Virgins still bare their branches of lawrel. All things being in readiness, she bid us first drink somewhat, and then presently prepare for the procession, wherefore we made no long tarrying, but followed her out of the hall into the court, where stood six coffins, and my companions thought no other but that the six Royal Persons lay in them, but I well observed the device, though I knew not what was to be done with these other. By each coffin were eight muffled men. As soon as the musick went, it was so doleful a tune that I was astonished at it, they took up the coffins, and we followed them into the Garden, in the midst of which was erected a wooden edifice, have round about the roof a glorious crown, and standing upon seven columns. Within it were formed six sepulchers; by each of them was a stone, but in the middle it had a round hollow rising stone. In these graves the coffins were quietly, and with many ceremonies, laid; the stones were shoved over them, and they shut fast, but the little chest was to lie in the middle. Herewith were my companions deceived, for they imagined that the dead corps were there. On the top of all was a great flag, having a Phœnix painted on it, perhaps the more to delude us. After the funerals were done, the Virgin, having placed herself upon the midmost stone, made a short oration, exhorting us to be constant to our ingagements, not to repine at the pains we must undergo, but be helpful in restoring the buried Royal Persons to life, and therefore, without delay, to rise and make a journey with her to the Tower of Olympus, to fetch thence the medicines necessary for this purpose.

Præsidissæ vestitus lugubris.

Hospites vocantur ad labores pro vita Regum.

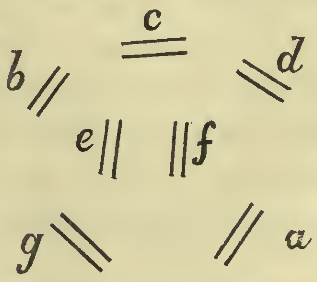
This we soon agreed to, and followed her through another little door to the shore, where the seven ships stood empty, Virgines remanent in arce.

a
||
b || c || d ||
e || f ||
g ||

40 Virgines comites.

Excipiuntur à nymphis.

and on them all the Virgins stuck up their Laurel branches, and, having distributed us in the six ships, they caused us in God's name to begin our voyage, and looked upon us as long as we were in sight, after which they, with all the watchmen, returned into the Castle. Our ships had each of them a peculiar device; five of them, indeed, had the five regular bodies, each a several one, but mine, in which the Virgin too sate, carried a globe. Thus we sailed on in a singular order, and each had only two mariners. Foremost went the ship *a* in which, as I conceive, the Moor lay. In this were twelve musitians who played excellently well, and its device was a pyramid. Next followed three abreast, *b*, *c*, and *d*, in which we were disposed; I sate in *c*. Behind these came the two fairest and stateliest ships, *e* and *f*, stuck about with many branches of lawrel, and having no passengers in them; their flags were the sun and moon. But in the rear was only one ship, *g*, and in this were forty Virgins. Having passed over this lake, we came through a narrow arm into the right sea, where all the sirens, nymphs, and sea-goddesses attended us, and immediately dispatched a sea-nymph unto us to deliver their present of honour to the Wedding. It was a costly, great, set, round, and orient pearl, the like to which hath not at any time been seen, either in ours or in the new world. The Virgins having friendly received it, the nymph intreated that audience might be given to their divertisements, which the Virgin was content to give, and commanded the two great ships to stand into the middle, and to the rest to incompass them in pentagon, after which the nymphs fell into a ring about them, and with a most delicate sweet voice began thus to sing:



I.

There's nothing better here below
Than beauteous, noble Love,
Whereby we like to God do grow,
And none to grief do move ;
Wherefore let's chant it to the King,
That all the sea therewith may ring.
We question, answer you !

II.

What was it that at first us made ?
'Twas Love.
And what hath grace afresh conveigh'd ?
'Twas Love.
And whence (pray tell us !) were we born ?
Of Love.
How came we then again forlorn ?
Sans Love.

III.

Who was it, say, that us conceived ?
'Twas Love.
Who suckled, nursed, and relieved ?
'Twas Love.
What do we to our parents owe ?
'Tis Love.
Why do they us such kindness show ?
Of Love.

IV.

Who gets herein the victory ?
'Tis Love.
Can Love by search obtained be ?
By Love.
How may a man good works perform ?
Through Love.
Who into one can two transform ?
'Tis Love.

V.

Then let our song sound,
Till its eccho rebound,
To Love's honour and praise ;
May it ever increase
With our noble Princes, the King and the Queen,
The soul is departed, their body's within.

VI.

And as long as we live
God gratiously give,
That as great love and amity
They bear each other mightily,
So we, likewise, by love's own flame
May reconjoyn them once again.

VII.

Then this annoy Into great joy
(If many thousand younglings deign)
Shall change, and ever so remain.

Autori perplacent nymphæ and cantus.

These having, with most admirable concent and melody, finished this song, I no more wondred at Ulisses for stopping the ears of his companions ; I seemed to myself the most unhappy man alive that Nature had not made me too so trim a creature. But the Virgin soon dispatched them, and commanded to set sail ; wherefore the nymphs, having been presented with a long red scarff for a gratuity, dispersed themselves in the sea. I was at this time sensible that Cupid began to work with me too, which tended little to my credit ; but as my giddiness is likely to be nothing beneficial to the reader, I am resolved to let it rest. This was the wound that in the first book I received on my head in a dream. Let every one take warning by me of loitering about Venus' bed, for Cupid can by no means brook it. After some hours, we came within ken of the Tower of

The nymphs rewarded.

Autori desunt adhuc duo.

Turris Olympi.

Olympus; wherefore the Virgin commanded by the discharge of some pieces to give signal of our approach, and immediately we espyed a great white flag thrust out, and a small gilded pinnace sent forth to meet us, wherein was a very antient man, the Warder of the Tower, with certain guards in white, by whom we were friendly received, and conducted to the Tower, which was situated upon an island exactly square,[1] and invironed with a wall so firm and thick that I counted two hundred and sixty paces over. On the other side was a fine meadow with certain little gardens, in which grew strange, and to me unknown fruits. There was an inner wall about the Tower which itself was as if seven round towers had been built one by another, yet the middlemost was somewhat higher, and within they all entered one into another. Being come to the gates of the Tower, we were led a little aside on the wall, that so the coffins might be brought in without our notice, but of this the rest knew nothing. We were conducted into the Tower at the very bottom, which was an excellently painted laboratory, where we were fain to beat and wash plants, precious stones, and all sorts of things, extract their juice and essence, put up the same in glasses, and deliver them to be laid up. Our Virgin was so busie with us, and so full of directions, that she knew not how to give us employment enough, so that in this island we were meer drudges till we had atchieved all that was necessary for restoring the beheaded bodies. Meantime, as I afterwards learned, three Virgins were in the first apartment washing the corps with diligence. Having at length almost done our preparation, some broath, with a little

Custos

Structura

Dies.

1. Conclave.

Labores hospitum.

Virginum.

---

[1] See additional note, No. 4.

Cibus. Potus.

draught of wine, was brought us, whereby I observed that we were not here for pleasure. When we had finished our day's work, everyone had a mattress laid on the ground for him, wherewith we were to content ourselves. For my part I was not much troubled with sleep, and walking out into the garden, at length came as far as the wall, where, the heaven being very clear, I could well give away the time in contemplating the stars. By chance I came to a great pair of stone stairs leading to the top of the wall, and because the moon shone very bright, I was so much the more confident, and, going up, looked too a little upon the sea, which was exceeding calm. Thus having good opportunity to consider better of astronomy, I found that this night there would happen such a conjunction of the planets, the like to which was not otherwise suddenly to be observed. Having looked a good while into the sea, and it being just about midnight, I beheld from far the seven Flames passing over sea hitherward, and betakeing themselves to the top of the spire of the tower. This made me somewhat affraid; for as soon as the Flames had settled themselves, the winds rose, and made the sea very tempestuous. The moon also was covered with clouds, and my joy ended with such fear that I had scarce time enough to hit upon the stairs again, and betake myself to the Tower, where I laid me down upon my mattress, and there being in the laboratory a pleasant and gently purling fountain, I fell asleep so much the sooner. And thus this fifth day too was concluded with wonders.

Lectus tenuis.

Autor speculatur cœlum prosomno.

The Sixth Day.

Next morning, after we had awaked another, we sate together to discourse what might be the wont of things. Some were of opinion that the corps should all be inlivened again together. Others contradicted this, because the decease of the ancients was not only to restore life but increase too to the young ones. Some imagined that they were not put to death, but that others were beheaded in their stead. Having talked a pretty while, in comes the old man, and first saluting us, looks about to see if all things were ready. We had herein so behaved ourselves that he had no fault to find with our diligence, whereupon he placed all the glasses together, and put them into a case. Presently come certain youths, bringing ladders, roapes, and large wings, which they laid before us and departed. Then the old man began thus:—"My dear Sons, one of these three things must each of you this day constantly bear about with him. It is free for you to make choice of one of them, or to cast lots." We replied that we would choose. "Nay," said he, "let it rather go by lot. Hereupon he made three little schedules, writing on one Ladder, on the second Rope, on the third Wings. These he laid in an hat; each man must draw, and whatever he happened on was to be his. Those who got ropes imagined themselves in the best case; but I chanced on a ladder, which hugely afflicted me, for it was twelve-foot long, pretty weighty, and I must be forced to carry it, whereas the others could handsomely coyle their ropes about them, and as for the wings, the old man joyned them so neatly on to the third sort as if they had grown upon them. Hereupon he turned the cock, and the

Define ortæ dubiæ opiniones.

Custos.

Pyrotechnia hospitum laudatur.

Pueri armiferi.

Sors.

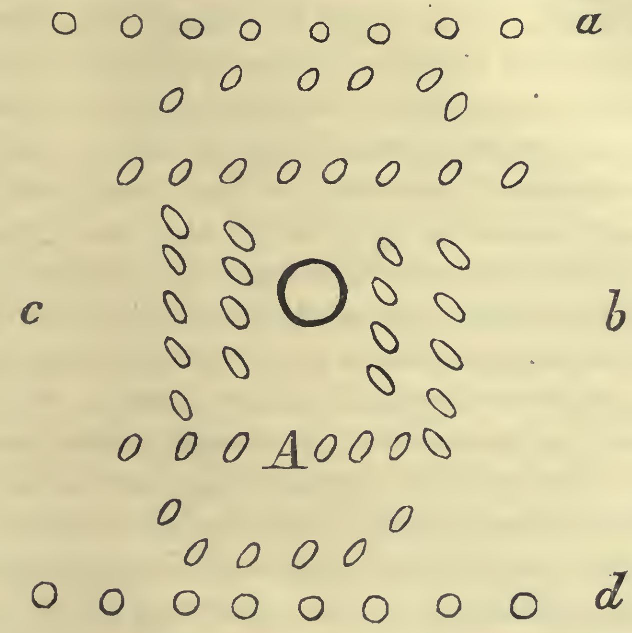
Ascensus in 2 conclave.

Restis difficultas.

Descriptio 2 conclav

The little casket.

fountain ran no longer, and we were fain to remove it out of the way. After all things were carried off, he, taking with him the casket and glasses, took leave, and locked the door after him, so we imagined that we had been imprisoned in this Tower; but it was hardly a quarter of an hour before a round hole above was uncovered, where we saw our Virgin, who bad us good morrow, desiring us to come up. They with the wings were instantly through the hole; only they with the ropes were in an evil plight, for as soon as ever one of us was up, he was commanded to draw up the ladder to him. At last each man's rope was hanged on an iron hook, and he climbed up as well as he could, which indeed was not compassed without blisters. When we were all well up, the hole was again covered, and we were friendly received by the Virgin. This room was the whole breadth of the Tower itself, having six very stately vestries a little raised and reached by three steps. In these we were distributed to pray for the life of the King and Queen. Meanwhile the Virgin went in and out at the little door *a* till we had done. As soon as our process was absolved, there was brought in through the little door by twelve persons, which were formerly our musitians, a wonderful thing of longish shape, which my companions took to be a fountain, and which was placed in the middle. I well observed that the corps lay in it, for the inner chest was of an oval figure, so large that six persons might well lie therein one by another. After this they again went forth, fetched their instruments, and conducted in our Virgin, with her she-attendants, to a most delicate voice of musick. The Virgin carried a little casket, the rest only branches, and small lamps or lighted torches, which last were immediately given into our hands, and we stood about the fountain in this order.



First stood the Virgin A, with her attendants in a ring round about, with the lamps and branches *c*. Next stood we with our torches *b*, then the musitians in a long rank; last of all, the rest of the Virgins *d*, in another long rank. Whence the Virgins came, whether they dwelt in the Castle, or were brought in by night, I know not, for their faces were covered with delicate white linnen. The Virgin opened the casket, in which was a round thing wrapped in a piece of green double taffata. This she laid in the uppermost kettle, and covered it with the lid, which was full of holes, and had besides a rim, on which she poured in some of the water which we had the day before prepared; the fountain began immediately began to run, and through four small pipes to drive into the little kettle. Beneath the undermost kettle were many sharp

Ordo chori

Virgines unde.

Quid in arcula.

points, on which the Virgins stuck their lamps, that the heat might come to the kettle and make the water seeth, which, when it began to simper, by many little holes at *a*, fell in upon the bodies, and was so hot that it dissolved them all, and turned them into liquor. What the abovesaid round wrapt-up thing was, my companions knew not, but I understood that it was the Moor's head, from which the water conceived so great heat. At *b*, round about the great kettle, there were again many holes, in which they stuck their branches, but whether this was done of necessity or for ceremony I know not. However, these branches were continually sprinkled by the fountain, whence it afterwards dropt somewhat of a deeper yellow into the kettle. This lasted for near two hours, the fountain still running, but more faintly. Meantime the musitians went their way, and we walked up and down in the room, which truly was so made that we had opportunity enough to pass away our time. There were images, paintings, clock-works, organs, springing fountains, and the like. When it was near the time that the fountain ceased, the Virgin commanded a golden globe to be brought. At the bottom of the fountain was a tap, by which she let out all the matter dissolved by those hot drops (whereof certain quarts were then very red) into the globe. The rest of the water above in the kettle was poured out, and so this fountain was again carried forth. Whether it was opened abroad, or whether anything of the bodies that was useful yet remained, I dare not certainly say, but the water emptied into the globe was much heavier than six or more of us were able to bear, albeit for its bulk it should have seemed not too heavy for one man. This globe being with much ado gotten out of doors, we again sate alone, but I, per-

Rami laures.

Deliciæ in conclavi.

Gravitas aquæ.

ceiving a trampling over head, had an eye to my ladder. After one quarter of an hour, the cover above was lifted, and we commanded to come up, which we did as before, with wings, ladders, and ropes, and it did not a little vex me that whereas the Virgins could go up another way, we were fain to take so much toil; yet I could judge there must be some special reason for it, and we must leave somewhat for the old man to do too. The hole being again shut fast, I saw the globe hanging by a strong chain in the middle of the room, in which there was nothing but windows, with a door between every two, which was covered with a great polished looking-glass. These windows and looking-glasses were so optically opposed that although the sun, which now shined exceeding bright, beat only upon one door, yet (after the windows towards the sun were opened, and the doors before the looking-glasses drawn aside) in all quarters of the room there was nothing but suns, which by artificial refractions beat upon the whole golden globe hanging in the midst, which, being polished, gave such a lustre that none of us could open our eyes, but were forced to look out at windows till the globe was well heated, and brought to the desired effect. In these mirrors I saw the most wonderful spectacles that ever nature brought to light, for there were suns in all places, and the globe in the middle shined brighter yet. At length the virgin commanded to shut up the looking-glasses and make fast the windows to let the globe cool a little, wherefore we thought good, since we might now have leisure, to refresh ourselves with a breakfast. This treatment was again right philosophical, and we had no need to be afraid of intemperance, though we had no want, while the hope of the future joy, with which the virgin continually comforted us, made us so jocond that

Ascensus in 3 conclave.

Descriptio conclavis.

Artif. optica.

Mirac. spec.

Prandium philosoph.

we regarded not any pains or inconvenience. I can truly say concerning my companions of high quality that their minds never ran after their kitchen or table, but their pleasure was only to attend on this adventurous physic, and hence to contemplate the Creator's wisdom and omnipotency. After our refection we settled ourselves to work, for the globe was sufficiently cooled, which with toil and labour we were to lift off the chain and set upon the floor. The dispute then was how we were to get the globe in sunder, for we were commanded to divide it in the midst. The conclusion was that a sharp-pointed diamond would be best to do it, and when we had thus opened the globe, there was no redness to be seen, but a lovely great snow-white egg, and it mightily rejoyced us that this was so well brought to pass, for the virgin was in perpetual care least the shell might still be too tender. We stood around about this egg as jocond as if we ourselves had laid it, but the Virgin made it presently be carried forth, and departed herself, locking the door behind her. What she did abroad with the egg, or whether it were privately handled, I know not, neither do I believe it. We were again to pause for one quarter of an hour, till the third hole opened, and we, by means of our instruments, came upon the fourth stone or floor. In this room we found a great copper kettle filled with silver sand, which was warmed with a gentle fire, and afterwards the egg was raked up in it, that it might therein come to perfect maturity. This kettle was exactly square. Upon one side stood these two verses writ in great letters—

O. BLI. TO. BIT. MI. LI.
KANT. I.[1] VOLT. BIT. TO. GOLT.

---

[1] This letter is omitted in one of the German editions.

On the second side were these three words—

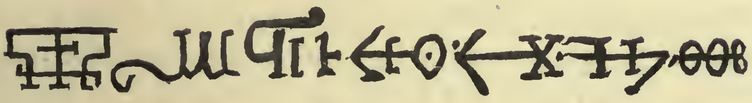
SANITAS. NIX. HASTA.

The third had but this one word—

F.I.A.T.

But on the hindmost part stood an entire inscription, running thus—

QUOD
Ignis: Aer: Aqua: Terra:
SANCTIS REGUM ET REGI-
NARUM NOSTR:
Cineribus
Eripere non potuerunt.
Fidelis Chymicorum Turba
IN HANC URNAM
Contulit.
Aō



Now, whether the sand or egg were hereby meant I leave the learned to dispute. Our egg, being ready, was taken out, but it needed no cracking, for the Bird soon freed himself, looking very jocond, though bloody and unshapen. We first set him on the warm sand, the Virgin commanding that before we gave him anything to eat we should be sure to make him fast, otherwise he would give us all work enough. This being done, food was brought him, which surely was nothing but the blood of the beheaded deluted with prepared water, by which the Bird grew so fast under our eye that we well saw why the Virgin gave such warning of him. He bit and scratched so devilishly that, could he have had his will upon any of us, he would soon

Pullus implumis.

Vincitur.

Pascitur sanguine decallatorum

Sanguine alius Regis pascitur.

Iridescit.

Liberatur vinculis.

Primus usus ejus.

Μεθοδία.

5. Conclave.

Avis balneum.

have dispatched him. Now he was wholly black and wild, wherefore other meat was brought him, perhaps the blood of another of the Royal Persons, whereupon all his black feathers moulted and were replaced by snow-white ones. He was somewhat tamer too, and more tractable, though we did not yet trust him. At the third feeding his feathers began to be so curiously coloured that I never saw the like for beauty. He was also exceedingly tame, and behaved himself so friendly with us that, the Virgin consenting, we released him from captivity. "'Tis now reason," she began, "since by your diligence, and our old man's consent, the Bird has attained with his life and the highest perfection, that he be also joyfully consecrated by us." Herewith she commanded to bring in dinner, since the most troublesome part of our work was now over, and it was fit we should begin to enjoy our passed labours. We began to make merry together. Howbeit, we had still our mourning cloaths on, which seemed somewhat reproachful to our mirth. The Virgin was perpetually inquisitive, perhaps to find to which of us her future purpose might prove serviceable, but her discourse was, for the most part, about Melting, and it pleased her well when any one seemed expert in such compendious manuals as do peculiarly commend an artist. This dinner lasted not above three-quarters of an hour, which we yet, for the most part, spent with our Bird, whom we were fain constantly to feed with his meat, though he continued much at the same growth. After Dinner we were not long suffered to digest our food, for the Virgin, together with the Bird, departed from us, and the fifth room was opened, which we reached after the former manner, and tendred our service. In this room a bath was prepared for our Bird, which was so coloured with a fine white powder that it had the appearance of milk. It was cool when the Bird was set into it, and he was mighty well pleased with it, drinking of it, and pleasantly sporting in it. But after it began to heat, by reason of the lamps placed under it, we had enough to do to keep him in the bath. We, therefore, clapt a cover on the kettle, and suffered him to thrust out his head through a hole, till he had lost all his feathers in this bath, and was as smooth as a new-born babe, yet the heat did him no further harm. In this bath the feathers were quite consumed, and the bath was thereby turned into blew. At length we gave the Bird air, who of himself sprung out of the kettle, and was so glitteringly smooth that it was a pleasure to behold him. But because he was still somewhat wild, we were fain to put a collar, with a chain, about his neck, and so led him up and down the room. Meantime a strong fire was made under the kettle, and the bath sodden away till it all came to a blew stone, which we took out, and, having pounded it, we ground it on a stone, and finally with this colour painted the Bird's whole skin over, who then looked much more strangely, for he was all blew except the head, which remained white. Herewith our work in this story was performed, and we, after the Virgin with her blew Bird was departed from us, were called up a hole to the sixth story, where we were mightily troubled, for in the midst a little altar, every way like that in the King's hall, was placed. Upon it stood the six forementioned particulars, and he himself (the Bird) made the seventh. First of all the little fountain was set before him, out of which he drunk a good draught; afterwards he pecked upon the white serpent till she bled mightily. This blood we re-

Vincitur.

Balneum coquitur in lapidem.

6. Conclave.

ceived in a golden cup, and poured down the Bird's throat, who was mighty averse from it; then we dipt the serpent's head in the fountain, upon which she again revived, and crept into her death's head, so that I saw her no more for a long time. Meanwhile the sphere turned constantly on until it made the desired conjunction. Immediately the watch struck one, upon which there was going another conjunction. Then the watch struck two. Finally, whilst we were observing the third conjunction, and the same was indicated by the watch, the poor Bird of himself submissively laid down his neck upon the book, and willingly suffered his head to be smitten off by one of us, thereto chosen by lot. Howbeit he yielded not one drop of blood till he was opened on the breast, and then the blood spun out so fresh and clear as if it had been a fountain of rubies. His death went to the heart of us, yet we might well judge that a naked bird would stand us in little stead. We removed the little altar, and assisted the Virgin to burn the body, together with the little tablet hanging by, to ashes, with fire kindled at the little taper, afterwards to cleanse the same several times, and to lay them in a box of cypress wood. Here I cannot conceal what a trick I, with three more, was served. After we had diligently taken up the ashes, the Virgin began to speak thus:—"My Lords, we are here in the sixth room, and have only one more before us, in which our trouble will be at an end, and we shall return home to our castle to awaken our most gratious Lords and Ladies. Now albeit I could heartily wish that all of you had behaved yourselves in such sort that I might have given your commendations to our most renowned King and Queen, and you have obtained a suitable reward, yet because, contrary to my desire, I have found amongst you

Avis decollatur.

Avis combursitur.

Jocus.

these four"—pointing at me and three others—"lazy and sluggish labourators, and yet according to my good-will to all, I am not willing to deliver them to condign punishment. However, that such negligence may not remain wholly unpunished, I purpose that they shall be excluded from the future seventh and most glorious action of all the rest, and so they shall incur no further blame from their Royal Majesties."

In what a case we now were I leave others to consider, for the Virgin so well knew how to keep her countenance that the water soon ran over our baskets, and we esteemed ourselves the most unhappy of all men. The Virgin by one of her maids, whereof there were many always at hand, caused the musitians to be fetcht, who were with cornets to blow us out of doors with such scorn and derision that they themselves could hardly sound for laughing. But it did particularly afflict us that the Virgin vehemently laughed at our weeping, and that there might be some amongst our companions who were glad of our misfortune. But it proved otherwise, for as soon as we were come out at the door the musitians bid us be of good cheere, and follow them up the winding staires to the eighth floor under the roof, where we found the old man standing upon a little round furnace. He received us friendly, and heartily congratulated us that we were hereto chosen by the Virgin; but after he had understood the fright we had conceived, his belly was ready to burst with laughing that we had taken such good fortune so hainously. "Hence," said he, "my dear sons, learn that man never knoweth how well God intendeth him." The Virgin also came running in, who, after she had sufficiently laughed at us, emptied her ashes into another vessel, filling hers again with other

Commodum ejoco.

8. Conclave.

Virgo. lucif. ludit cœteros.

7. Conclave.

Verus labor sub tecto.

Labor spurius in 7 conclavi.

Homunculi duo.

Pascuntur sanguine avis.

matter, saying, she must now cast a mist before the other artist's eyes, that we in the mean time should obey the old lord, and not remit our former diligence. Herewith she departed from us into the seventh room, whither she called our companions. What she first did with them I cannot tell, for they were not only most earnestly forbidden to speak of it, but we, by reason of our business, durst not peep on them through the cieling. Our work was to moisten the ashes with our fore-prepared water till they became like a very thin dough, after which we set the matter over the fire till it was well heated; then we cast it into two little forms or moulds, and so let it cool a little, when we had leisure to look on our companions through certain crevises in the floor. They were busie at a furnace, and each was himself fain to blow up the fire with a pipe, till he was ready to lose his breath. They imagined they were herein wonderfully preferred before us. This blowing lasted till our old man rouzed us to work again. We opened our little forms, and there appeared two bright and almost transparent little images, a male and a female, the like to which man's eye never saw, each being but four inches long, and that which most mightily surprised me was that they were not hard, but limber and fleshy as other human bodies; yet had they no life, so that I assuredly believe that Lady Venus' image was made after some such way. These angelically fair babes we laid upon two little sattin cushonets, and beheld them till we were almost besotted upon so exquisite an object. The old lord warned us to forbear, and continually to instil the blood of the bird, which had been received in a little golden cup, drop after drop into the mouths of the little images, from whence they apparently encreased, becoming according to proportion much more beautiful. They grew so big that we lifted them from the little cushonets, and were fain to lay them upon a long table covered with white velvet. The old man commanded us to cover them up to the breast with a piece of fine white double taffata, which, because of their unspeakable beauty, almost went against us. Before we had in this manner quite spent the blood, they were in their perfect full growth, having gold-yellow curled hair, and the figure of Venus was nothing to them. But there was not yet any natural warmth or sensibility in them; they were dead figures, yet of a lively and natural colour; and since care was to be taken that they grew not too great, the old man would not permit anything more to be given them, but covered their faces too with the silk, and caused the table to be stuck round about with torches. Let the reader imagine not these lights to have been of necessity, for the old man's intent was that we should not observe when the Soul entred into them, as indeed we should not have taken notice of it, in case I had not twice before seen the flames. However, I permitted the other three to remain in their belief, neither did the old man know that I had seen anything more. Hereupon he bid us sit down on a bench over against the table. The Virgin came in with the musick and all furniture, and carried two curious white garments, the like to which I had never seen in the Castle. I thought no other but that they were meer christal, but they were gentle and not transparent. These she laid upon a table, and after she had disposed her Virgins upon a bench round about, she and the old man began many *leger-de-main* tricks about the table, which were done only to blind. All this was managed under the roof, which was wonderfully

Pulcherrimus.

Vestiuntur.

Spectatores luduntur.

Descriptio tecti. formed, for on the inside it was arched into seven hemispheres, of which the middlemost was somewhat the highest, and had at top a little round hole, which was shut and was observed by none but myself. After many ceremonies stept in six Virgins, each of which bare a large trumpet, rouled about with a green, glittering, and burning material like a wreath, one of which the old man took, and after he had removed some of the lights at top, and uncovered their faces, he placed one of the trumpets upon the mouth of one of the bodies in such manner that the upper and wider part of it was directed towards the fore-mentioned hole. Usus tubarum. Here my companions always looked upon the images, but as soon as the foliage or wreath about the shank of the trumpet was kindled, I saw the hole at top open and a bright stream of fire shoot down the tube and pass into the body, whereupon the hole was again covered, and the trumpet removed. Forti ex cœlo veniens. With this device my companions were deluded into imagining that life came to the image by the fire of the foliage, for as soon as he received his Soul he twinckled his eyes though scarcely stirring. Homunculi animati alio transferuntur. The second time he placed another tube upon its mouth, kindled it again, and the Soul was let down through the tube. This was repeated upon each of them three times, after which all the lights were extinguished and carried away. The velvet carpets of the table were cast together over them, and immediately a travelling bed was unlocked and made ready, into which, thus wrapped up, they were born, and, after the carpets were taken off them, neatly laid by each other, where, with the curtains drawn before them, they slept a good while. De. 7 concl. It was now time for the Virgin to see how the other artists behaved themselves; they were well pleased because they were to work in gold, which is indeed a piece of this art, but not the most principal, necessary, and best. They had too a part of these ashes, so that they imagined that the whole Bird was provided for the sake of gold, and that life must thereby be restored to the deceased. Mean time we sate very still, attending when our married couple would awake, and thus about half an hour was spent. Then the wanton Cupid presented himself, and, after he had saluted us all, flew to them behind the curtain, tormenting them till they waked. This happened to them with very great amazement, for they imagined that they had slept from the hour in which they were beheaded. Cupid, after he had awaked them, and renewed their acquaintance one with another, stepped aside and permitted them to recruit their strength, mean time playing his tricks with us, and at length he would needs have the musick fetcht to be somewhat the merrier. Not long after the Virgin herself comes, and having most humbly saluted the young King and Queen, who found themselves somewhat faint, and having kissed their hands, she brought them the two fore-mentioned curious garments, which they put on, and so stepped forth. There were already prepared two very curious chaires, wherein they placed themselves, and were by us with most profound reverence congratulated, for which the King in his own person most gratiously returned his thanks, and again re-assured us of all grace. It was already about five of clock, wherefore they could make no longer stay; but as soon as ever the chiefest of their furniture could be laden, we were to attend the young Royal Persons down the stairs, through all doors and watches unto the ship, in which they inbarqued, together with certain Virgins and Cupid, and sailed so swiftly that we soon lost sight of them, yet they were met, as I was informed, by certain stately ships, and in four

Homunculi excitantur a cupidine.

Fuerunt illi qui decollabantur.

Conjuges induunt vestimenta ut se conspiciendos præbeant.

Conjuges vehuntur trans mare.

hours time had made many leagues out at sea. After five of clock the musitians were charged to carry all things back to the ships, and to make themselves ready for the voyage, but because this was somewhat long a doing, the old lord commanded forth a party of his concealed soldiers, who had hitherto been planted in the wall so that we had taken no notice of any of them, whereby I observed that this tower was well guarded against opposition. These soldiers made quick work of our stuff, so that no more remained to be done but to go to supper. The table being compleatly furnished, the Virgin brings us again to our companions, where we were to carry ourselves as if we had truly been in a lamentable condition, while they were always smiling one upon another, though some of them too simpathized with us. At this supper the old lord was with us, who was a most sharp inspector over us, for none could propound anything so discreetly but that he knew how to confute or amend it, or at least to give some good document upon it. I learned most by this lord, and it were good that each would apply himself to him, and take notice of his procedure, for then things would not so often and untowardly miscarry. After we had taken our nocturnal refection, the old lord led us into his closets of rarities, dispersed among the bulworks, where we saw such wonderful productions of nature, and other things which man's wit in imitation of nature had invented, that we needed a year sufficiently to survey them. Thus we spent a good part of the night by candle-light. At last, because we were more inclined to sleep then see many rarities, we were lodged in rooms in the wall, where we had not only costly good beds but extraordinary handsome chambers, which made us the more wonder why we were forced the day before to under-

Musick.

Custos senex

Turris custodita a militibus.

Custos est inspector.

Laus hujus senis.

The old man's closets.

go so many hardships. In this chamber I had good rest, and, being for the most part without care, and weary with continual labour, the gentle rushing of the sea helped me to a sound and sweet sleep, for I continued in one dream from eleven of clock till eight in the morning. Somnium prolixum.

The Seventh Day.

After eight of clock I awaked, and quickly made myself ready, being desirous to return again into the tower, but the dark passages in the wall were so many that I wandered a good while before I could find the way out. The same happened to the rest, till we all meet in the nethermost vault, and habits intirely yellow were given us, together with our golden fleeces. At that time the Virgin declared to us that we were Knights of the **Golden Stone**, of which we were before ignorant. After we had made ourselves ready, and taken our breakfast, the old man presented each of us with a medal of gold. On the one side stood these words—

Hospites deponunt vestes lugubres.

Salutantur equites.

Donantur a sene.

AR. NAT. MI. Ars naturæ ministra.

On the other these,

TEM. NA. F. Temporis natura filia.

exhorting us to enterprize nothing beyond and against this token of remembrance. Herewith we went forth to the sea, where our ships lay so richly equipped that it was not well possible but that such brave things must first have been brought thither. The ships were twelve in number, six of ours and six of the old lord's, who caused his to be freighted with well-appointed soldiers. But he betook himself to us in our ship, where we were all together. In the first the musitians seated themselves, of which the old

Navis, 1.

lord had also a great number. They sailed before us to shorten the time. Our flags were the twelve celestial signs, and we sate in Libra. Besids other things our ship had a noble and curious clock which showed us all the minutes. The sea was so calm that it was a singular pleasure to sail, but that which surpassed all was the old man's discourse, who so well knew how to pass away our time with wonderful histories that I could have been content to sail with him all my life long. The ships passed on, and before we had sailed two hours the mariner told us that he saw the whole lake almost covered with ships, by which we conjectured they were come out to meet us, which proved true, for as soon as we were gotten out of the sea into the lake of the forementioned river, there stood in to us five hundred ships, one of which sparkled with gold and pretious stones, and in it sate the King and Queen, with lords, ladies, and virgins of high birth. As soon as they were well in ken of us the pieces were discharged on both sides, and there was such a din of trumpets, shalms, and kettle-drums, that all the ships upon the sea capered again. As soon as we came near, they brought about our ships together and so made a stand. Old Atlas stepped forth on the King's behalf, making a short but handsom oration, wherein he wellcomed us, and demanded whether the royal Presents were in readiness. The rest of my companions were in an huge amazement whence this King should arise, for they imagined no other but that they must again awaken him. We suffered them to continue in their wonderment, and carried ourselves as if it seemed strange to us too. After Atlas' oration out steps our old man, making somewhat a larger reply, wherein he wished the King and Queen all happiness and increase,

Vexilla 12 sign. Navis autoris libra. Horolog.

Facundia senis.

Obviatio ex arce.

500 naves.

Applausus.

Atlas oratione excipit hospites.

Atlanti respondet senex.

after which he delivered a curious small casket, but what was in it I know not. It was committed to the custody of Cupid, who hovered between them both. After the oration they again let off a joyful volle of shot, and so we sailed on a good time together, till we arrived at another shore, near the first gate at which I first entred. At this place there attended a great multitude of the King's family, together with some hundreds of horses. As soon as we were come to shore and disembarqued, the King and Queen presented their hands to all of us, one with another, with singular kindness, and so we were to get up on horseback. Here I desire to have the reader friendly entreated not to interpret the following narration to any vain glory of mine, but to credit me that had there been not a special necessity in it, I could well have concealed the honour which was shewed me. We were all distributed amongst the lords, but our old lord and I, most unworthy, were to ride even with the King, each of us bearing a snow-white ensign with a Red Cross. I indeed was made use of because of my age, for we both had long grey beards and hair. I had besides fastened my tokens round about my hat, of which the young King soon took notice, and demanded if I were he who could at the gate redeem these tokens. I answered yes in the most humble manner, but he laughed on me, saying there henceforth needed no ceremony, I was HIS Father. Then he asked me wherewith I had redeemed them. I answered, "With Water and Salt," whereupon he wondered who had made me so wise, upon which I grew somewhat more confident, and recounted how it had happened to me with my Bread, the Dove, and the Raven; he was pleased with it, and said expressly, that it must needs be that God had herein

Regiis conjugibus donum affert Cupido.

Honor delatus autori cum sene equitat juxta Regem.

Pater.

Tesseras solvit sale et aqua.

vouchsafed me a singular happiness. Herewith we came to the first gate, where the porter with the blew cloaths waited, bearing in his hand a supplication. As soon as he spied me even with the king, he delivered me the supplication, most humbly beseeching me to mention his ingenuity before me towards the King; so, in the first place, I demanded of his majesty what the condition of this porter was, who friendly answered me, that he was a very famous and rare astrologer, always in high regard with the Lord his Father, but having on a time committed a fault against Venus, and beheld her in her bed of rest, this punishment was imposed upon him, that he should so long wait at the gate till some one should release him from thence. I replyed, "May he then be released?" "Yes," said the King, "if anyone can be found that hath as highly transgressed as himself, he must stand in his stead, and the other shall be free. This word went to my heart; conscience convinced me that I was the offender, yet I held my peace and delivered the supplication. As soon as the King had read it, he was mightily terrified, so that the Queen, who, with our virgins and that other queen whom I mentioned at the hanging of the weights, rid behind us, asked him what the letter might signifie; but he, putting up the paper, began to discourse of other matters, till in about three hours we came quite to the Castle, where we alighted and waited upon the King into his hall, who called immediately for the old Atlas to come to him in a little closet, and showed him the writing. Atlas made no long tarrying, but rid out to the porter to take better cognizance of the matter, after which the young King, with his spouse and other Lords, Ladies, and Virgins sate down. Then began our Virgin highly to commend the diligence we had used, and the pains and labour we had un-

Primus custos. Ob, visam venerem factus portitor.

Autor ejusdem delicterus traditur à portitore.

Actus in Arce.

Virg. lucif.

dergone, requesting we might be royally rewarded, and that she henceforward might be permitted to enjoy the benefit of her commission. The old lord stood up too, and attested the truth of all that the Virgin had spoken, and that it was but equity that we should on both parts be contented. Hereupon we were to step out a little; it was concluded that each man should make some possible wish, and were to consider of it till after supper. Meantime the King and Queen, for recreation's sake, began to play together. It looked not unlike chesse, only it had other laws, for it was the vertues and vices one against another, where it might be ingeniously observed with what plots the vices lay in wait for the vertues, and how to re-encounter them again. This was so properly and artificially performed that it were to be wished that we had the like game too. During the game in comes Atlas again, and makes his report in private, yet I blushed all over, for my conscience gave me no rest. The King presented me the supplication to read, the contents whereof were to this purpose: First, the writer wished the King prosperity and peace, and that his seed might be spread far and wide. Afterwards he remonstrated that the time was now come wherein, according to the royal promise, he ought to be released; because Venus was already uncovered by one of his guests, for his observations could not lie to to him, and that if his Majesty would please to make strict and diligent enquiry, in case this should not prove to be, he would remain before the gate all the days of his life. Then he humbly sued that, upon peril of body and life, he might be present at this night's supper, being in good hopes to spye out the offender and obtain his wished freedom. This was handsomly indited, and I could well perceive his

Ludus Regis cum Regina.

Artificios.

Supplicatio portitoris traditum autori.

ingenuity, but it was too sharp for me, and I could well have endured never to have seen it. Casting in my mind whether he might perchance be helped through my wish, I asked the King whether he might not be released some other way, but he replyed no, because there was special consideration in the business, but for this night we might gratifie his desire, so he sent one forth to fetch him in. Mean time the tables were prepared in a spatious room, in which we had never before been, which was so compleat that it is not possible for me to describe it. Into this we were conducted with singular ceremony. Cupid was not present, for the disgrace which had happened to his mother had somewhat angered him. In brieff, my offence, and the supplication which had been delivered, were the occasion of much sadness, for the King was in perplexity how to make inquisition amongst his guests. He caused the porter himself to make his strict surveigh, and showed himself as pleasant as he was able. Howbeit, at length they began again to be merry, and to bespeak one another with all sorts of recreative, profitable discourses. The treatment and other ceremonies then performed it is not necessary to declare, since it is neither the reader's concern nor serviceable to my design, but all exceeded more in invention than that we were overcharged with drinking. This was the last and noblest meal at which I was present. After the bancket the tables were suddainly taken away, and certain curious chairs placed round in circle, in which we, together with the King and Queen, both their old men, the Ladies and Virgins, were to sit. After this a very handsom Page opened the above mentioned glorious little book, when Atlas, immediately placing himself in the midst, bespoke

Triclinium preciosissimum.

Cupido iratus ob venerem visam ab autore.

Etiam Rex condolet.

Lætitia discumbentium.

Post cœnam obligantur equites legibus suis.

us to the ensuing purpose:—That his Royal Majesty had not yet committed to oblivion the service we had done him, and therefore by way of retribution had elected each of us Knights of the Golden Stone. That it was, therefore, further necessary not only once again to oblige ourselves towards his Royal Majesty, but to vow upon the following articles, and then His Royal Highness would likewise know how to behave himself towards his high people. Upon which he caused the Page to read over these articles:—

I. You, my Lords the Knights, shall swear that you will at no time ascribe your order either unto any Devil or Spirit, but only to God, your Creator, and His hand-maid Nature.

II. That you will abominate all whoredom, incontinency, and uncleanness, and not defile your order with such vices.

III. That you, through your talents, will be ready to assist all that are worthy and have need of them.

IV. That you desire not to employ this honour to worldly pride and high authority.

V. That you shall not be willing to live longer than God will have you.

At this last article we could not choose but laugh, and it may well have been placed there for a conceit. Now, being sworn them all by the King's scepter, we were afterwards, with the usual ceremonies, installed Knights, and, amongst other privileges, set over ignorance, poverty, and sickness, to handle them at our pleasure. This was afterwards ratified in a little chappel, whither we were conducted in procession, and thanks returned to God for it. There I also at that time, to the honour of God, hung up my golden fleece

Privilegia.

and hat, and left them for an eternal memorial. And because every one was to write his name there, I writ thus:—

Summa Scientia nihil Scire,
Fr. CHRISTIANUS ROSENCREUTZ.
Eques aurei Lapidis.
Anno. 1459.

Jam postulantur depositiones optionum.

Others writ differently, each as seemed him good; after which we were again brought into the hall, where, being sate down, we were admonished quickly to bethink ourselves what every one would wish. The King and his party retired into a little closet to give audience to our wishes. Each man was called in severally, so that I cannot speak of any man's proper wish; but I thought nothing could be more praiseworthy than, in honour of my order, to demonstrate some laudable vertue, and found that none at present could be more famous and cost me more trouble than gratitude; wherefore, not regarding that I might well have wished somewhat more agreeable to myself, I vanquished myself, and concluded, even with my own peril, to free the porter, my benefactor. Being called in, I was first demanded whether, having read the supplication, I had suspected nothing concerning the offendor, upon which I began undauntedly to relate how all the business had passed, how, through ignorance, I fell into that mistake, and so offered myself to undergo all that I had thereby demerited. The King and the rest of the Lords wondred mightily at so un-hoped for confession, and wished me to step aside a little; and as soon as I was called in again, Atlas declared to me that, although it were grievous to the King's Majesty that I, whom he loved above others, was fallen into such a mischance, yet, because it was not

Autor optat liberationem portitoris e gratitudine.

Autor reus confitens.

possible for him to transgress his ancient usages, he knew not how else to absolve me but that the other must be at liberty and I placed in his stead; yet he would hope that some other would soon be apprehended, that so I might be able to go home again. However, no release was to be hoped for till the marriage feast of his future son. This sentence near cost me my life, and I first hated myself and my twatling tongue in that I could not hold my peace; yet at last I took courage, and, because I considered there was no remedy, I related how this porter had bestowed a token on me and commended me to the other, by whose assistance I stood upon the scale, and so was made partaker of all the honour and joy already received. And therefore now it was equal that I should show myself grateful to my benefactor, and was willing gently to sustain inconvenience for his sake, who had been helpful to me in coming to so high place; but if by my wish anything might be effected, I wished myself at home again, and that so he by me, as I by my wish, might be at liberty. Answer was made me, that the wishing stretched not so far, yet it was very pleasing to his Royal Majesty that I had behaved myself so generously, but he was affraid I might still be ignorant into what a miserable condition I had plunged myself through this curiosity. Hereupon the good man was pronounced free, and I, with a sad heart, was fain to step aside. The rest were called for after me, and came jocundly out again, which was still more to my smart, for I imagined no other but that I must finish my life under the gate. I had also many pensive thoughts running in my head as to what I should yet undertake, and wherewith to spend the time. At length I considered that I was now old, and, according to the course of Nature, had

Audit sententiam.

Laus beneficii portitoris.

Laudatur à Rege

Reliqui læti evadunt

Autor melancholiat.

Spes. Metus.

few more years to live, that this anguish and melancholy life would easily dispatch me, and then my doorkeeping would be at an end, and that by a most happy sleep I might quickly bring myself into the grave. Solatium. Sometimes it vexed me that I had seen such gallant things, and must be robbed of them; sometimes it rejoyced me that before my end I had been accepted to all joy, and should not be forced so shamefully to depart. Thus this was the last and worst shock that I sustained. During these my cogitations the rest were ready, wherefore, after they had received a good night from the King and Lords, each was conducted into his lodging, but I, most wretched man, had nobody to show me the way, and yet must suffer myself to be tormented. That I might be certain of my future function, I was fain to put on the Ring which the other had worn. Autor accipit annulum. Finally, the King exhorted me that, since this was the last time I was like to see him in this manner, I should behave myself according to my place, and not against the Order, upon which he took me in his arms and kissed me, all which I understood as if in the morning I must sit at my gate. After they had all spoken friendly to me, and at last presented their hands, committing me to the divine protection, I was by both the old men—the Lord of the Tower and Atlas—conducted into a glorious lodging, in which stood three beds, and each of us lay in one of them, where we yet spent almost two, &c. Auter dormit cum atlante & sene custode Turris.

Here are wanting about two leaves in quarto, and he (the author hereof), whereas he imagined he must in the morning be door-keeper, returned home.

CHAPTER VI.

ON THE CONNECTION OF THE ROSICRUCIAN CLAIMS WITH THOSE OF ALCHEMY AND MAGIC.

THE guise of antiquity being almost indispensable to the pretensions contained in these singular documents, I have preferred presenting them to my readers in the archaic form of the original English translations, which, moreover, represent the Rosicrucian period in this country, than to undertake the somewhat superfluous task of a new version.

If the "Fama" and "Confessio Fraternitatis" are to be taken in their literal sense, the publication of these documents will not add new lustre to Rosicrucian reputations. We are accustomed to regard the adepts of the Rose-Cross as beings of sublime elevation and preternatural physical powers, masters of Nature, monarchs of the intellectual world, illuminated by a relative omniscience, and absolutely exalted above all weakness and all prejudice. We imagine them to be "holding no form of creed, but contemplating all" from the solitary grandeur of the Absolute, and invested with the "sublime sorrow of the ages as of the lone ocean." But here in their own acknowledged manifestoes they avow themselves a mere theosophical offshoot of the Lutheran heresy, acknowledging the spiritual supremacy of a temporal prince, and calling the pope Antichrist. We have gauged in these days of enlightenment and universal tolerance the intellectual capacities of all professors, past and present, of that art prophetic which is represented by Baxter and Cumming. We know the value of all the multitudinous speculations in the theological no-man's land of the Apocalypse. We do not expect a new Star of Jacob to rise out of the Galilee of religious intolerance, and out of the frantic folly of sectarian squabblings. We do not calculate the number of the beast, we do not denounce the Jesuits, we are not obsessed by an infectious terror of papal power and its possible agressions ; on the contrary, we respect the associations connected with sovereign pontiffs, grand lamas, and chief patriarchs. We have, most of us, decided that the pope is neither God's vicar nor the Man of Sin ; we persistently refuse our adherence to any theory which connects *the little horn* with Prince Jerome Napoleon, and we are not open to any positive convictions on the identity of the Scarlet Woman, or of the lost tribes of Israel. All persons possessed of such positive convictions we justifiably regard as fanatics, and after due and deliberate consideration of the Rosicrucian manifestoes, we do not feel able to make an exception in favour of this Fraternity, whose

> "Manners have not that repose
> Which marks the caste of Vere de Vere."

In other words, we find them intemperate in their language, rabid in their religious prejudices, and, instead of towering giant-like above the intellectual average of their age, we see them buffeted by the same passions and identified with all the opinions of the men by whom they were environed. The voice which addresses us behind the mystical mask of the Rose-Cross does not come from an intellectual throne, erected on the pinnacles of high thinking and surrounded by the serene and sunny atmosphere of a far-sighted tolerance ; it comes from the very heart of the vexatious and unprofitable strife of sects, and it utters the war-cry of extermination. The scales fall from our eyes, the romance vanishes; we find ourselves in the presence of some Germans of the period, not of "the mystic citizens of the eternal kingdom."

We are dejected and disillusioned, but we are thankful, notwithstanding, to know the truth, as distinguished from the fictions of Mr Hargrave Jennings and the glamorous fables of professed romancers. In this spirit we proceed to a closer acquaintance with the Rosicrucians as represented by themselves.

I have already said that "The Universal Reformation" has little internal connection with the society which is supposed to have issued it in its Teutonic dress. The conclusion which is reached in that curious tract is, indeed, completely opposed to the expressed hopes of the Fraternity. It illustrates the ludicrous futility and abortiveness of the attempt to reform society, even when undertaken by the flower of the world's "literati." It bids the reformers begin their work at home, and reduces their Utopian scheming from the splendid scale of universal reconstruction to appraising sprats and cabbages. It considers mankind to be as good as his surroundings will allow him, and that "the height of human wisdom lies in the discretion to be content with leaving the world as they found it." On the other hand, the "Fama" and "Confessio" invite "the learned of Europe to co-operate with a secret society for the renovation of the age, the reform of philosophy," and to remedy "the imperfection and inconsistencies of all the arts." The discrepancy is singularly complete, and as "The Universal Reformation" throws no light upon the history or the claims of the Rosicrucians, it need not detain us. "The Chymical Marriage of Christian Rosencreutz" I shall also set aside for the present, because it is an allegorical romance—*pace* Professor Buhle, as De Quincey hath it—though otherwise of the first importance and interest.

From the "Fama" and "Confessio" we gather the religious opinions of the Rosicrucian Fraternity, and classify them as follows:—

a. They acknowledge Jesus Christ as the Son of God.

b. Man is born into life by the power of God, falls asleep in Jesus, and will rise again through the Holy Spirit.

c. They acknowledge a personal devil, the old enemy, who "hinders every good purpose by his instruments."

d. They "use two Sacraments, as they are instituted with all Formes and Ceremonies of the first and renewed Church."

e. It follows from this that they believe the Lutheran Reformation restored the Christian Church to its primitive purity.

f. They consider "that from the beginning of the world there hath not been given to man a more excellent, admirable, and wholesome book than the Bible," which is "the whole sum" of their laws.

g. They call the pope Antichrist, a blasphemer against Christ. They execrate him, and look forward to the time "when he shall be torn in pieces with nails." They foretell his "final fall," with the assurance of Brothers the prophet, and in the terminology of Mr Grattan-Guiness.

The philosophical and scientific opinions and pretensions of the Rosicrucian Society have more claim on our notice. As in their theological views, so in these they are simply the representatives of a certain school of thought current at their epoch. In its aspirations, as distinguished from its methods, this school was considerably in advance of the scientific orthodoxy of the moment. Looking with piercing glance

> "Into great Nature's open eye,
> To see within it trembling lie
> The portrait of the Deity,"

they dreamed of a universal synthesis, and combining profound contemplation with keen observant faculties, the experimental with *a priori* methods, they sought to arrive at those realities which underlie phenomena, "in more common but more emblematic words," they sought for the substance which is at the base of all the vulgar metals. Mystics in an age of scientific and religious materialism, they were connected by an unbroken chain with the theurgists of the first Christian centuries; they were alchemists in the spiritual sense and the professors of a divine magic. Their disciples, the Rosicrucians, followed closely in their footsteps, and the claims of the "Fama" and "Confessio" must be viewed in the light of the great elder claims of alchemy and magic. In these documents we find—I. The doctrine of the *microcosmus*, which considers man as containing the potentialities of the whole universe, or *macrocosmus*. According to Paracelsus, who first developed this suggestive teaching from obscure hints in the Kabbalistic books, the *macrocosmus* and the *microcosmus* are one. "They are one constellation, one influence, one breath, one harmony, one time, one metal, one fruit." Each part of the great organism acts upon "the corresponding part of the small organism in the same sense as the various organs of the human body are intimately connected with and influence each other." Every change that takes place in the *macrocosmus* may be sensed by the spiritual body which surrounds the spirit of the *minutum mundum*. The forces composing the one are identical with those of the other.[1]

II. We find, in the next place, the doctrine of Elemental spirits, which it is a common error to suppose originated with the Rosicrucians. This graceful and fanciful hypothesis also owes its development, if not its invention, to the seer of Hohenheim. It was naturalised on French soil by the author of the "Comte de Gabalis," and is known chiefly in England through the preface to "The Rape of the Lock," and of later years through the German "Romance of Undine," which has been many times translated. "When you shall be numbered among the Children of the philosophers," says the "Comte de Gabalis," "and when your eyes shall have been strengthened by the use of the most sacred medecine, you will learn that the Elements are inhabited by creatures of a singular perfection, from the knowledge of, and communication with, whom the sin of Adam has deprived his most wretched posterity. Yon vast space stretching between earth and Heaven has far nobler dwellers than the birds and the gnats; these wide seas hold other guests than the whales and the dolphins; the depths of the earth are not reserved for the moles alone; and that element of fire which is nobler than all the rest was not created to remain void and useless." According to Paracelsus, "the Elementals are not spirits, because they have flesh, blood, and bones; they live and propagate offspring; they eat and talk, act and sleep, &c. . . . They are beings occupying a place between men and spirits, resembling men and women in their organisation and form, and resembling spirits in the rapidity of their locomotion." They must not be confounded with the Elementaries which are the astral bodies of the dead.[1] They are divided into four classes. "The air is replete with an innumerable multitude of creatures, having human shapes, somewhat fierce in appearance, but docile in reality; great lovers of the sciences, subtle, serviceable to the Sages, and enemies of the foolish and ignorant. Their wives and daughters are beauties of the masculine type. . . . The seas and streams are inhabited even as the air; the ancient Sages gave the names of Undines or Nymphs to these Elementals. There are few males among them, and the women are very numerous, and of extreme beauty; the daughters of men cannot compare with them. The earth is filled by gnomes even to its centre, creatures of diminutive size, guardians of mines, treasures, and precious stones. They furnish the Children of the Sages with all the money they desire, and ask little for their services but the distinction of being commanded. The gnomides, their wives, are tiny, but very pleasing, and their apparel is exceedingly curious. As to the Salamanders, those fiery dwellers in the realm of flame, they serve the Philosophers, but do not eagerly seek their company, and their wives and daughters are seldom visible. They transcend all the others in beauty, for they are natives of a purer element."[1]

---

[1] "Paracelsus," by Franz Hartmann, M.D., p. 44.

---

[1] According to Eliphas Lévi, the Astral Light, *i.e.*, the substance diffused through infinity, and which is the first matter of the material and psycho-material universe, is "transformed at the moment of conception into human light, and is the first envelope of the soul." In combination with fluids of extreme subtlety, it becomes the astral, etherised, or sidereal body. When a man dies and the divine spirit returns into the empyrean, it leaves two corpses, one on the earth and one in the atmosphere, "one already inert, the other still animated by the universal movement of the soul of the world, but destined to die gradually, being absorbed by the astral energies which produced it."—"Mysteries of Magic," pp. 97, 105.

III. In the third place, the Rosicrucian manifestoes contain the doctrine of the *signatura rerum*, which again is of Paracelsian origin. This is the "magical writing" referred to in the "Fama," and the mystic characters of that "Book of Nature" which, according to the "Confessio," stands open "for all eyes," but "can be read or understood by only a very few." These characters are the seal of God imprinted "on the wonderful work of creation, on the heavens, the earth, and on all beasts."[2] This "signature of things" is described by Paracelsus as "a certain organic vital activity," which is frequently "expressed even in the exterior form of things; and by observing that form we may learn something in regard to their interior qualities, even without using our interior sight. We see that the internal character of a man is often expressed in his exterior appearance, even in the manner of his walking and in the sound of his voice. Likewise the hidden character of things is to a certain extent expressed in their outward forms. As long as man remained in a natural state, he recognised the signatures of things and knew their true character; but the more he diverged from the path of Nature, and the more his mind became captivated by illusive external appearances, the more this power became lost."[3] The same doctrine is developed by the most distinguished disciple of Paracelsus, the Kentish Rosicrucian, Robert Fludd. "There are other invisible writings, secretly impressed on the leaves of

---

[1] "Comte de Gabalis." Second Entretien.

[2] "Confessio Fraternatis," c. viii.

[3] Hartmann's "Paracelsus," pp. 51, 52.

Nature's book, which are not to be read or comprehended save with the eyes of understanding, being traced by the Spirit of the living God on the hidden fleshly tablets of our own hearts. . . . These internal and spiritual characters, constituting the interior writing, may also to the bodily eyes be the cause and origin of the things which do appear."[1] "It is manifest," he also remarks, "that those vivific letters and characters impressed on the Bible and on the great Book of Nature, and which we call arcane, because they are understood only by the few, are one thing, and that the dead, destroying letters of the same books, whose cortices contain the living and spiritual characters, are another."

IV. These speculative principles appear to have been united with some form of practical magic. Now magic is a term which conjures up into the mind of the ordinary reader some hazy notions either of gross imposture or diabolical compacts and hellish rites; it seems necessary, therefore, to state what it really was in the opinions of those who professed it. According to Paracelsus, magic is that great and hidden wisdom which discovers the interior constitution of everything. "It teaches the true nature of the inner man as well as the organization of his outward body." It includes "a knowledge of visible and invisible nature." It is the only true teacher of the art of healing. If physicians possessed it, their books might be burnt and their medicines be thrown into the ocean. "Magic and sorcery are two entirely different things, and there is as much difference between them as there is between light and darkness, and between white and black." The same authority teaches that the great agent in magic is the imagination confirmed by that faith which perfects will-power, and that the imagination thus strengthened can create its own objects. "Man has a visible and invisible workshop. The visible one is his body; the invisible one his imagination. . . . The imagination is a sun in the soul of man, acting in its own sphere as the sun of the earth acts in his. Wherever the latter shines, germs planted in the soil grow, and vegetation springs up; and the sun of the soul acts in a similar manner, and calls the forms of the soul into existence. . . . The spirit is the master, imagination the tool, and the body the plastic material. Imagination is the power by which the will forms sidereal entities out of thoughts. It is not *fancy*, which latter is the corner-stone of superstition and foolishness. . . . The power of the imagination is a great factor in medicine. It may produce diseases in man and in animals, and it may cure them."[1] This theory covers all the phenomena of visions, ecstacies, evocations, and other pseudo-miracles, recognising that they are facts, and accounting for the futility of their results.

---

[1] Robertus de Fluctibus, "Apologia Compendiana Fraternitatem de Rosea Cruce."

V. Whether the Rosicrucians pretended to manufacture material gold is a question which is difficult to decide from the materials contained in their manifestoes. They acknowledge the fact of transmutation, and call it a "great gift of God;" but "as it bringeth not always with it a knowledge of Nature, while this knowledge bringeth forth both that and an infinite number of other natural miracles, it is right that we be rather earnest to attain to the knowledge of philosophy, nor tempt excellent wits to the tincture of metals sooner then to the observation of Nature."[2] Whatever may be thought of this reasoning, it definitely places the Rosicrucians in that school of alchemy to which I made reference at the close of the first chapter, and whose aim was to accomplish the spiritual side of the *magnum opus*, or great work of alchemical reconstruction. For them the transmutation of metals being no operation of common chemistry,[1] both the "Fama" and "Confessio" appear to condemn indiscriminately all professors of the purely physical process, which they call "the ungodly and accursed gold-making." Here, as in their other opinions, they echo Paracelsus. "What shall I say to you about all your alchemical prescriptions, about all your retorts and bottles, crucibles, mortars, and glasses; about all your complicated processes of distilling, melting, cohibiting, coagulating, sublimating, precipitating, and filtering, all the tomfoolery for which you throw away your time and your money. All such things are useless, and the labour over them is lost. They are rather an impediment than a help to arrive at the truth." After the same fashion, the "Confessio" denounces the "monstrous symbols and enigmas" by which pseudo-chymists impose upon credulous curiosity. According to Dr Hartmann, "Paracelsus asserts that it is possible to make gold and silver by chemical means; still he condemns such experiments as useless, and it seems to be more than probable that even in such chemical experiments as may have succeeded, something more than merely chemical manipulations was required to make them successful."[2] Éliphas Lévi, one of the most profound commentators on Paracelsus, declares that "there is light in gold, gold in light, and light in all things." Thus the first matter of the *magnum opus* is both within and about us, and "the intelligent will, which assimilates light, directs the operations of substantial form, and only employs chemistry as a very secondary instrument."[1]

---

[1] "Confessio Fraternitatis," c. xi.

[2] *Ibid.*

---

[1] On this point see "Mysteries of Magic," Biographical and Critical Preface, p. xliii.

[2] Hartmann's "Paracelsus," pp. 177, 178.

At the same time the Rosicrucians claimed to be in possession of "great treasures of gold," and of the purse of Fortunatus. There seems no special reason to doubt that they intended this to be literally construed, and the "Fama" definitely states that it was a project of their founder, C. R., to institute a society in Europe "which might have gold, silver, and precious stones sufficient for to bestow them on kings."

VI. Closely connected with the secret of metallic transmutation is "the supreme medicine of the world," the life-elixir, which, according to Bernard-le-Trevisan (fifteenth century), is the reduction of the Philosophical Stone into mercurial water. It cures all diseases, and prolongs life beyond the normal limits. Without claiming to be actually in possession of this

"Wonderful Catholicon,
Of very subtle and magical powers,"

the Rosicrucians come before us as essentially, or at least primarily, a healing fraternity. "Their agreement was this . . . . That none of them should profess any other thing than to cure the sick, and that gratis."[2] Professor Buhle, in his notice of the Rosicrucians and Freemasons, says that the evils of Germany at this period were immense, that the land was overswept by a "great storm of wretchedness and confusion." The science of medicine was still in its infancy, the Lutheran Reformation, by spoliating monasteries, had destroyed hospitals,[1] and the diseases and miseries unavoidably consequent on unsanitary principles and medical guesswork, were undoubtedly very widely spread. The utter incompetence of the ancient methods led many others besides the Rosicrucians to disregard and denounce the traditional authority, and in the wide field of experimental research to lay the foundations of a new and rational hypothesis. The germs of this revolution are found in Paracelsus, and the practical theosophy—medicine itself being a branch of mysticism from the standpoint of orthodox mystics—practised by Rosicrucian adepts is their strongest claim on our favour, the one golden link which joins their dissonant commonplace with the Orphean harmonies of true and divine occultism.

---

[1] "Mysteries of Magic," p. 204.

[2] "Fama Fraternitatis," p. 73.

It will be sufficient to enumerate only their belief in a secret philosophy, perpetuated from primeval times, in ever-burning lamps, in vision at a distance, and in the approaching end of the world. I have shown indisputably that there was no novelty in the Rosicrucian pretensions, and no originality in their views. They appear before us as Lutheran disciples of Paracelsus; and, returning for a moment to the problem discussed in the introduction, we find nothing in either manifesto to connect them with the typology of a remote period. It is, therefore, in modern, not ancient, times that we must seek an explanation of the device of the Rose-Cross. A passage contained in "The Chymical Marriage of Christian Rosencreutz" will assist in the solution of this important point.

---

[1] "The origin of our present hospitals must be looked for in monastic arrangements for the care of the sick and indigent. Every monastery had its *infirmaria*, managed by an *infirmarius*, in which not only were sick and convalescents treated, but also the aged, the blind, the weak, &c., were housed."—"Encyc. Brit.," 9th ed., *s. v.* "Hospitals."

CHAPTER VII.

ANTIQUITY OF THE ROSICRUCIAN FRATERNITY.

THE antiquity of the Rose in symbolism and of the Cross in symbolism, as I have already said, is no proof whatsoever of the antiquity of a society which we find to be using them at a period subsequent to the Renaissance; but, according to John Heydon, the Rosicrucians "have been since Christ;" they "inhabite the suburbs of Heaven," and are "as the eyes and ears of the great King, seeing and hearing all things." The existence of a "divine Fraternity" on the astral plane, or in the fourth dimension, however "seraphically illuminated," and with whatever powers they may be invested by the "Generalissimo of the world," is a point which transcends the investigations of the merely human historian. His researches, however, have determined that, within his own limits—that is, on the physical plane of time and space—there are no vestiges of the Rosicrucians traceable before the beginning of the seventeenth century, and that the belief in their antiquity originates in *à priori* considerations which are concerned with the predilections and prejudices of thinkers whose faith and imagination have been favoured by evolution or environment at the expense of their judgment, and who determine historical questions by the illumination of their own understandings rather than by the light of facts.

Such persons are beyond the reach of criticism, and, as they are neither numerous nor important, may be left basking in the sunshine of a pleasing aberration, which is interesting in days of disillusion. But the existence and occasional prevalence in all ages of the world of those theosophical ideas, which are at the root of Rosicrucian philosophy, have caused even serious students to consider the Fraternity of an almost incredible antiquity—a hypothesis which wins golden opinions from those who delight in connecting the invisible threads of the secret societies and tracing them to a single primal source, of which one and all are ramifications more or less identical in ceremonies, secrets, and purposes.

Addressing myself to these students, I would say with Buhle that whoever adopts this hypothesis "is bound to show, in the first place, in what respect the deduction of this order from modern history is at all unsatisfactory; and secondly, upon his own assumption of a far elder origin, to explain how it happened that for sixteen entire centuries no contemporary writers have made any allusion to it."

Solomon Semler is one of the few writers whose erudition is unquestionable, and who have supported this view; but the facts which he cites are entirely inconclusive. He proves the existence in the fourteenth century of "an association of physicians and alchemists who united their knowledge and their labours to attain the discovery of the Philosophic Stone." It is this association to which the alchemist Raymond Lully[1] apparently refers in his "Theatrum Chymicum,"[1] printed at Strasbourg in 1613, as a sec society existing during the fourteenth century in Italy, and the chief of which was called *Rex Physicorum.* Figulus[2] states it to have been founded in 1410, and asserts it to have merged in the Rosicrucian Order about the year 1607. The same careful investigator cites an anonymous letter, published at the end of the sixteenth century, and stating the age of a certain secret society to be above two thousand years. It is also asserted that the alchemist Nicholas Barnaud conceived in 1591 a project of establishing a secret convention of theosophical mystics, who were to devote themselves to a determined investigation of all Kabbalistic sciences, and that he scoured both Germany and France with this object. Finally, the "Echo of the God-illuminated Order of the Brethren R. C." tells us that in 1597 an attempt was actually made to found such a society, apparently on the lines laid down by Barnaud, and it is a remarkable fact that the preface to the Christian Reader which is prefixed to this curious publication, is dated June 1597, while that which is addressed to the

---

[1] This personage is not to be confused with the author of the "Ars Magna Sciendi," the illuminated philosopher and evangelist of Parma in Majorca, who united the saint and the man of science, the metaphysician and the preacher, the apostle and the itinerant lecturer, the dialectician and the martyr, in one remarkable individuality. The alchemist Raymond Lully, "one of the grand and sublime

---

masters of the science," according to Eliphas Lévi, lived after 1315, the date of the martyr's death, and nothing is known of his history, except his astounding transmutations. He is said to have been a native of Ferrago, and has been described as "a Jewish neophyte." John Cremer, the abbot of Westminster, describes his reception by Edward I, King of England, who gave him an apartment in the Tower to perform his transmutations, but the welcome guest soon found himself a prisoner, and with difficulty effected his escape. See "Cremeri Abatis Westmonasteriensis Testamentum," in the "Museum Hermeticum," 4to, Francfurt, 1677-78. Camden, in his "Ecclesiastical Monuments," gives also some details of Lully's sojourn in England.

[1] C. 87, p. 139.

[2] Benedictus Figulus was the author of "Pandora Magnalium," "Paradisus Aureolus Hermeticus," "Rosarium Novum Olympicum et Benedictum," "Thesaurinella Olympica," all published in 1608.

Brotherhood is dated 1 Nov. 1615, the book itself not having appeared till 1620.

These facts and statements are of the highest interest and of very considerable importance within their own sphere, but the existence of secret associations even two thousand years old, much less the attempts occasionally made to establish others, affords no proof that they were in any way connected, or are to be identified, with the Rosicrucian Brotherhood, whose violent anti-Papal prejudices and ultra-Protestant principles are sufficient proof of a post-Lutheran origin.

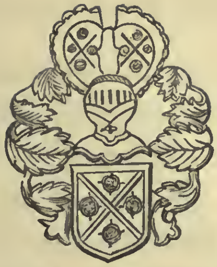
The only sect or association with which the Rosicrucians may be pertinently compared, and which we hear of before the year 1610, is the *Militia Crucifera Evangelica* which assembled at Lunenburg in 1598 under the auspices of the mystic and theosophist, Simon Studion. Its proceedings are reported in an unprinted work from his pen entitled "Naometria, seu nuda et prima libri, intus et foris scripti, per clavem Davidis et calamum (virgæ similem) apertio; in quo non tantum ad cognoscenda tam S. Scripturæ totius, quam naturæ quoque universæ, mysteria, brevis fit introductio—verum etiam Prognosticus (stellæ illius matutinæ, Anno Domini 1572, conspectæ ductu) demonstratur Adventus ille Christi ante diem novissimum secundus per quem homine peccati (Papâ) cum filio sur perditionis (Mahomedo) divinitus devestato, ipse ecclesiam suam et principatus mundi restaurabit, ut in iis post hac sit cum ovili pastor unus. In cruciferæ militiæ Evangelicæ gratiam. Authore Simone Studione inter Scorpiones. Anno 1604." As this work exists only in manuscript, and as there is no transcript of this manuscript to be found in the English public libraries, my chief knowledge of its contents, and of the sect which it represents, is derived from an unsatisfactory notice by Professor Buhle, who describes the *Militia* as a Protestant sect heated by apocalyptic dreams, and declares the object of the assembly to have been apparently "exclusively connected with religion." But it is clear from the life of Studion that he was passionately devoted to alchemy, and the spiritual side of the *magnum opus* was probably the aim of these enthusiasts, who are otherwise identified in their views with the illuminati of the Rose-Cross. Like these they believed that the books of Revelation and of Nature were *intus et foris scripti*, written within and without, that is, they contain a secret meaning for the initiates of mystical wisdom ; that the unaccountable appearance of new stars in the sky was significant of important events in the approximate future ; that the last day was at hand ; that the Pope was Anti-Christ and the Man of Sin ; and finally, as Buhle himself confesses, the "Naometria" contains a great deal of mysticism and prophecy about the Rose and the Cross.

These points of resemblance are, I think, insufficient to establish a connection between the *Militia Crucifera Evangelica* and the Rosicrucians in a logical mind, but they are certainly curious and interesting. It will be shown in the next chapter why the symbolism of the Rose and the Cross was common to both associations.

The antiquity of the Rosicrucians, as I have hinted, finds few supporters at the present day, this view being chiefly confined to the members of pseudo-Rosicrucian societies, and to the pseudo-historian of the order, Mr Hargrave Jennings. From the fictitious importance unaccountably ascribed to the ill-considered and worthless work of this writer, it seems necessary to conclude with a short notice of the incoherent and visionary ramblings in "The Rosicrucians: their Rites and Mysteries." Mr Jennings may congratulate himself on being "that distinguished esoteric *littérateur*," who writes the worst English of this or any century, but he is a great man, a magician of the first order, in the important matter of titles. I freely confess that his work on this subject is so attractively labelled that it exercises an irresistible charm over the student. "The Rosicrucians: their Rites and Mysteries, with chapters on the ancient Fire and Serpent Worshippers, and explanations of the Mystic Symbols represented on the monuments and talismans of the Primeval Philosophers," is a label not otherwise than superb. It is a "strong delusion" which tempts the hesitating purchaser, and has often prompted the too credulous reader, by the subtlety of its mystic charm, "to believe" —at least the very opposite of what is true.

The book, so far as the Rosicrucians are concerned, begins with an account of an "historical adventure in Staffordshire," which is curiously distorted in the interests of an inexpensive sensationalism, and after much loquacity on "the insufficiency of worldly objects," we are introduced in the seventh chapter, without preface or apology, to the "Mythical history of the *Fleur-de-lys*," Druidic Cromlechs, and Gnostic Abraxas Gems. The rest of the work is Rosicrucian certainly, so far as the titles of the chapters are concerned, but not further. Thus we have "The Rosy-Cross in Indian, Egyptian, Greek, Roman, and Mediæval monuments," "Presence of the Rosicrucians in Christian Architecture," &c., but the chapters themselves are devoted to the lingam and the great pyramid, Persian fire-worship, phallic and serpent symbolism, and etymological speculations which would have astonished even Godfrey Higgins, and which Kenealy himself would disown. Doubtless these things are connected in the mind of Mr Hargrave Jennings with his mysterious and ubiquitous Brotherhood, for his diseased imagination perceives Rosicrucianism everywhere, "as those who believe in witchcraft see sorcery and enchantment everywhere." This connection, however, he nowhere attempts to establish, and it is incredible to suppose that the shallow pretence has ever imposed on anyone. The few statements which he makes concerning the Fraternity must be rejected as worthless; for example, he tells us that the alchemists were a physical branch of the Rosicrucians, whereas the Rosicrucians were a theosophical sect among the alchemists.

I have deemed it unnecessary to consider the alleged connection between the Templars and the Brethren of the Rose-Cross, for this hypothesis depends upon another, now generally set aside, namely, the connection of the Freemasons with the foregoing orders. It is sufficient to say that the Templars were not alchemists, that they had no scientific pretensions, and that their secret, so far as can be ascertained, was a religious secret of an anti-Christian kind. The Rosicrucians, on the other hand, were pre-eminently a learned society, and they were also a Christian sect.



Arms of Andreas.

CHAPTER VIII.

THE CASE OF JOHANN VALENTIN ANDREAS.

Most existing theories as to the authorship of the Rosicrucian manifestoes are founded upon plausible assumptions or ingenious conclusions drawn from the doubtful materials of merely alleged facts. Each investigator has approached the subject with an ambitious determination to solve the problem connected with the mysterious Order, but, in the absence of adequate materials, has evolved a new hypothesis, where the supposititious has transfigured what is certain for the satisfaction of individual bias. As a simple historian working in the cause of truth, it is neither my inclination nor my duty to contrive a fresh theory, but rather to state the facts which are in conflict with all theories, and to draw no conclusion unwarranted by the direct evidence in hand.

The Rosicrucian theorists may be broadly divided into three bands—I. Those who believe that the history of Christian Rosencreutz is true in fact, and that the society originated in the manner recounted in the "Fama Fraternitatis." II. Those who regard both the society and its founder as purely mythical, and consider with Liebnitz, "*que tout ce que l'on a dit des Frères de la Croix de la Rose, est une pure invention de quelque personne ingenieuse.*" III. Those who, without accepting the historical truth of the story of Rosencreutz, believe in the existence of the Rosicrucians as a secret society, which drew attention to the fact of its existence by a singular and attractive fiction.

In the first division are gathered the men of large imagination and abundant faith, who, unawed by historical difficulties, unaffected by discrepancies of fact, and despising the *terra damnata* of frigid critical methods, are bewitched by romantic associations and the glamour of impenetrable mystery. They love to contemplate the adepts of the Rose-Cross moving silently among the ignorant and vulgar multitude, diffusing light and healing, masters of terrific secrets, having nothing in appearance and yet possessing all things, ever inscrutable, ever intangible, ever vanishing suddenly. The sublime dreams produced by their mystical hachish are undisturbed by the essential shallowness and commonplace of Rosicrucian manifestoes, for they reject authoritative documents, or interpret objectionable passages in an inverted sense.

Insuperable difficulties prevent us from supposing that the "Fama" and "Confessio Fraternitatis" emanated from a secret society whose literal history is contained in them. These difficulties are, for the most part, inherent in the nature of the alleged history, which I undertook in the introduction to prove mythical. It will be unnecessary for this purpose to consider the scientific foundation of Rosicrucian claims. The purse of Fortunatus—that is, the Stone of the Philosophers—the power of transmutation, the existence of elementary spirits, the doctrine of signatures, ever-burning lamps, and vision at a distance, may be possibilities, however remote on the horizon of natural science. There are many things in heaven and on earth which are undreamed of in the philosophy of Horatio, and occultism is venerable by its antiquity, interesting from its romantic associations, and replete with visionary splendours; but for all this, the fiction of the "Fama" is "monstrous, and betrays itself in every circumstance."[1]

Suspicion is immediately raised by the suppression of all names, and the concealment of the headquarters and all "local habitations" of the supposed Society. C. R. C., the hero of the history, journeys to a fabulous Oriental city, called Damcar, which is not Damascus, though the German originals continually confuse it therewith. A great part of this journey is performed alone by a boy of sixteen, who is described as possessing such "skill in physic" that he "obtained much favour of the Turks," and who, after five years' travelling, returns at the age of twenty-one years to Europe, fired with an inextinguishable ambition to correct the errors of all the arts and to reform the whole *philosophia moralis*. In Germany he erects a mysterious House of the Holy Spirit, situated apparently in space of three dimensions, besieged by the "unspeakable concourse of the sick," and yet, for the space of nearly two hundred years, completely unknown and unseen by the "wicked world." When the Society was incorporated, and its members despatched on their wanderings, two brethren always remained with the founder, and eight of them were present at his death, yet the secret of his burial-place was completely unknown to the third generation, till its discovery by a newly-initiated member when he was repairing his house, which, nevertheless, does not appear to be the House of the Holy Spirit. The sepulchre has been closed for one hundred and twenty years, and it is found to contain the *Vocabularium*, *Itinerarium*, and Life of Paracelsus. Taking 1614 as the year when the "Fama" was published, and supposing the discovery of the burial-place to have ante-dated the manifesto by the shortest possible period, we are brought back to the year 1494, one year after the birth of Paracelsus, whose books it is supposed to contain. This point is, of course, conclusive, and it is unnecessary to comment on the mystery which surrounds the ultimate fate of the corpse of that "godly and high-illuminated Father, Brother C. R. C."

---

[1] De Quincey, "Rosicrucians and Freemasons," c. iii.

Thus it is obvious that the history of Christian Rosencreutz is not historically true, and that the Society did not originate in the manner which is described by the "Fama."

The theorists of the second and third divisions are in agreement upon several important points, and may, therefore, be considered together. Most of them unite in seeking the author of the Rosicrucian manifestoes among the literati of the period. On the one side they consider him a satirist, or the perpetrator of an imposture or elaborate jest; on the other, they hold him to be the founder of a secret society, or the mouthpiece of one which was already in existence, and to which they ascribe a various antiquity in accordance with their predilections and their knowledge of the true state of the case. The question of this antiquity has been discussed in the last chapter.

Several authors have been suggested, for the most part on very slender evidence. Some maintain that the manifestoes were written by Taulerus, the author of the German Theologia, an obscure writer not to be identified with the author of the Spiritual Letters, "Institutiones Divinæ," &c., others by Luther, others again by Wiegel. Joachim Junge,[1] the celebrated philosopher of the seventeenth century, has secured several partisans. He was born at Lubeck in 1587, and became an M.A. of Giessen in 1609. At the very period when the "Fama Fraternitatis" first appeared, about 1614, he was holding numerous conferences with his friends on the methods of hastening the progress of philosophy, but his plans are supposed to have been without any immediate result. Subsequently, he sought to establish at Rostock an academy for the advancement of natural sciences; "but the rumour spread that this project concealed some evil designs, and people went so far as to accuse him of being one of the chiefs of the famous order of the Brothers of the Red-Cross, and he was forced to renounce a plan whose execution could only have had good results for his adopted country."[1] He became rector of the University of Hamburg, and died of apoplexy, September 23, 1657. He was the author of "Geometria Empirica," "Harmonica Theoretica," &c., and appears to have been wholly unconnected with the alchemical pursuits of the period. A secretary of the Court of Heidelberg (according to Heidegger, the biographer of Johannes Ludovicus Fabricius) being, it is supposed, in the secret, is said to have confirmed in conversation the current report that Junge was the founder of the Fraternity and the writer of the "Fama Fraternitatis."[2] No reference is made to this matter in the "Historia Vitæ et Mortis Joachimi Jungii Mathematici summi ceteraque Incomparabilis Philosophi," which was written by Martinus Fogelius in 1658. It contains, however, some account of his attempt to found a philosophical society, but the *Leges Societatis Ereuneticæ* which are to be found at the end of the pamphlet, sufficiently distinguish it from the Rosicrucian Brotherhood. The theosophist, Ægidius Gutmann, is claimed as the true author of the anonymous manifestoes by others—on what grounds I have not been able to ascertain; but, according to Buhle, this opinion is "supported by no other argument than that he was a distinguished mystic in that age of mysticism."

---

[1] This writer is not to be confused with Jung Stilling, whose real name was Johannes Heinrich Jung, and who is, perhaps, more celebrated in England for his works on Pneumatology than is the rector of Hamburg for his contributions to mathematical science.

---

[1] "Biographie Universelle," *s.v.* Joachim Junge.

[2] In the "Acta Eruditorum Lipsiæ," 1698, 4to, p. 172, there is the following passage:—"Natus est Jo. Ludovicus Fabricius Scaphulsi, Helvetiorum Pago primario, die 29 Julii anni seculi hujus trigesimi secundi, patre Jo. Fabricio anno 1630 vi externa e Palatinatu in exilium ejecto, et a Scaphusanis promtissime recepto. Fuit vir ille sic satis excultus, quique ut Fabricius noster familiari in ser-

All these views have manifestly little to recommend them, but that which attributes the composition of the Rosicrucian manifestoes to Johann Valentin Andreas is supported by an extraordinary mass of evidence, which calls for very careful and impartial consideration. This interesting and singular personage, who is described by Brucker[1] as very learned and of a very elegant genius, whom the "Bibliothèque Universelle"[2] considers one of the most useful men which Germany produced in the seventeenth century, and whom all authorities unite in admiring for his talents and virtues, was a renowned theologian of Wirtemberg, and a multifarious *littérateur* not uncelebrated, even at this day, in his own country, as a poet and a satirist. He was born at Herrenberg, a town in the duchy of Wirtemberg, on the 17th of August 1586. He was the grandson of Jacob Andreas, also a celebrated theologian. His father was the

---

mone retulit, adversus Roseæ Crucis Fratres calami quoque telum strinxit, *cujus quidem Sectæ auctorem fuisse Jungium, Mathematicam Hamburgi professum, eumque librum, cui titulus est Fama Frabium Roseæ Crucis cudisse, pariter ex ore Secretarii, rei illius conscii, confirmavit.*

[1] "Brukeri Historia Crit. Philosophiæ," tome ii., p. 740.

[2] Tome ii., p. 126.

pastor of Herrenberg, his mother, Mary Moseria. The delicacy of his early years characterised his maturer life, but he was of a shrewd and cheerful disposition. He received the rudiments of his education from Michael Beumler.[1] Subsequently he pursued his studies at Tubingen. Buhle informs us that, "besides Greek and Latin (in which languages he was distinguished for the elegance of his style), he made himself master of the French, Italian, and Spanish; was well versed in Mathematics, Natural and Civil History, Geography, and Historical Genealogy, without at all neglecting his professional study of divinity."[2] "I so divided my time," he tells us, "that during the day I devoted myself to instruction in the arts; thereto I added long nocturnal studies, passed in the reading of various authors, and carried to such an extravagant extent that not only my eyesight suffered, but I made myself subject to the horrors of sleeplessness, and weakened the strength of memory."

He travelled much within the limits of his own country, visited France, Switzerland, Italy, including Venice, and twice journeyed into Austria. He was married on the second of August 1614, to Agnes Elizabeth, daughter of Josua Grüminger.[3] He passed through various grades of ecclesiastical dignity, and became chaplain to the court at Stuttgart. "Here," says Buhle, "he met with so much thwarting and persecution, that, with his infirm constitution of body and dejection of mind from witnessing the desolation of Germany," the redress of the abuses and evils in which had been the main object of his life—"it is not to be wondered that he . . . sank into deep despondency and misanthropy." At his own earnest importunity he was permitted to resign his post, and died abbot of Adelberg and Lutheran almoner to the Duke of Wirtemberg in the year 1654, "after a long and painful illness."

---

[1] "Primam infantiam afflictissimam habui, ardeo est non nisi bimus in pedes primus erigerer, quam etiam valetudinis tenuitatem omni vita tolerari, ingenio interim sagaci et festivo, ut propinquis et amicis voluptati essem . . . . Literarum rudimenta a Michaele Beumlero accessi viro optimo."—"Vita ab ipso Conscripta," lib. i.

[2] De Quincey, "Rosicrucians and Freemasons," c. iii.

[3] See additional notes, No. 5.

All authorities are agreed upon one important point in the character of Andreas, and that is his predilection in favour of secret societies as instruments in the reformation of his age and country. According to Buhle, he had a profound and painful sense of the gross evils and innumerable abuses which afflicted the German fatherland, and which were revealed, not eradicated, by the lurid fire-brand of Luther's reformation. These abuses he sought to redress by means of "secret societies." The ambition of his boyhood appears to have been the labour of his after days. "The writings of Andreas, issued during his life-time, are full of arguments on the necessity of forming a society solely devoted to the reformation of sciences and manners. . . . Three of his works, namely, 'Reipublicæ Christianopolitanæ Descriptio'; 'Turris Babel, sive Judiciorum de Fraternitate Rosaceæ Crucis Chaos'; 'Christianæ Societatis Idea,' all published at Strasbourg in the years 1619 and 1620, offer the clearest indications of his project to form a secret society. It is impossible not to perceive that he is always aiming at something of the kind. Some also appeal to his frequent travels as having no other object.[1] A writer in the "Dictionnaire des Sciences Occultes" speaks with even greater emphasis. "The works of Andreas, to the number of one hundred, preach promiscuously the necessity of secret societies,"[1] and Louis Figuier, whose work, entitled "Alchemy and the Alchemists," though it does not betray much original research, represents in a French vestment the opinions and arguments of some high German authorities, calls Andreas "a fanatical partisan" of the doctrines of Paracelsus,[2] declares him to have been fired with the ambition to fulfil certain predictions of his master which have been before referred to, and that he took upon himself to decide that the "Elias Artista," the robust child, to whom the magician refers, must be understood not of an individual but of a collective body or association.

---

[1] "Bibliothèque Universelle," tome ii., pp. 126-128.

It seems clear from these authorities, and from the facts of the case, that the mature, long-planned purpose of Andreas was the foundation of a society for the reformation of the age, and we find him cherishing this hope and apparently elaborating his designs at the very period when the first rumours of the Rosicrucian Fraternity began to be heard in Europe. It is, therefore, obviously and incontestably clear that if he had any hand in the foundation of this society, or in the authorship of the documents connected with it, that both were undertaken in all earnestness, and that the "Fama" and "Confessio Fraternitatis" are not pieces of frolicsome imposture, and satires on the credulity of the period. Such a supposition is wholly incompatible with Andreas' zeal and enthusiasm.

This point being definitely settled, I proceed to lay before my readers an abstract of those considerations which have induced several erudite investigators to accept Andreas as the author of the Rosicrucian documents.

---

[1] "Dictionnaire des Sciences Occultes" in the Abbé Migne's "Troisième Encyclopédie Théologique," t. i., p. 90.

[2] With the characteristic carelessness of a French reasoner, Figuier stultifies himself on this point by stating a few pages subsequently that Andreas was devoid of any doctrinal fanaticism. "L'Alchimie et les Alchimistes," pp. 293-297.

I. I have said in the fifth chapter that the whole controversy to some extent centres in the "Chymical Marriage of Christian Rosencreutz," and since the publication of Seybold's "Autobiographies of Celebrated Men" in 1796, and which printed for the first time, albeit in a German version, the posthumous autobiography of Johann Valentin Andreas,[1] there has been no room for doubt as to its authorship. There he includes it among his earliest productions, states that it was written at the age of fifteen, and that it was one of a series of similar juvenilia which, for the most part, had perished.[2] Now the "Chymical Marriage," having remained several years in manuscript, was printed at Strasbourg in 1616. The C. R. C. of the preceding manifestoes was immediately identified with the Christian Rosencreutz of the allegorical romance, and albeit the first edition of the "Confessio Fraternitatis," and seemingly also of the "Fama,"[1] do not describe the society as that of the Rosie Cross, the edition of 1615, printed at Francfurt, calls it the *Bruderschafft des Rosen-Creutzes* and it is, therefore, argued that the three works must have originated from a single source.

---

[1] The original Latin text was not printed till 1849, when it appeared in octavo at Berlin under the editorship of F. H. Rheinwald.

[2] For the information of students of the Rosicrucian mystery I append the whole passage which refers to the juvenile productions of Andreas. "Jam a secundo et tertio post millesimum sexcentesimum coeperam aliquid exercendi ingenii ergo pangere, cujus facile prima fuere Esther et Hyacinthus comoediae ad aemulationem Anglicorum histrionum juvenili ansu factae, e quibus posterior, quae mihi reliqua est, pro aetate non displicet. Secuta sunt Veneris detestatio et Lachrymae tribus dialogis satis prolixis, ob infelicem, de quo postea, casum meum expressae, quae invita me perierunt. Superfuerunt e contra Nuptiae Chymicae, cum monstrorum foecundo foetu, ludibrium, quod mireris a nonullis aestimatum et subtili indagine explicatum, plane futile et quod inanitatem curiosorum prodat. Invenio etiam in chartis meis titulos Julii Sive Politiae libros tres, Judicium astroligicum contra astrologiam, Iter, sed quod dudum interierunt, quid iis consignarim, non memini."—Vita Lib., i. p. 10, Ed. Rheinwald, 1849.

II. The "Chymical Marriage" contains the following passage :—"Hereupon I prepared myself for the way, put on my white linnen coat, girded my loyns, with a blood-red ribbon bound *cross-ways* over my shoulder : In my hat I stuck *four roses.*" Elsewhere, he describes himself as a "brother of the Red-Rosie Cross," and a "Knight of the Golden Stone"—*eques aurei lapidis.*

Now, the armorial bearings of the family of Andreas contain a St Andrew's Cross with four roses, one in each of its angles, which interesting piece of internal evidence indicates the authorship of this romance independently of the autobiographical statement, and points irresistibly, it is said, to the conclusion that the founder of the Rose-Cross Society was the man whose heraldic device was also the Rose and Cross.

III. The identity of the principles contained in the acknowledged work of Andreas, and in the pamphlets which it is sought to attribute to him, are considered too obvious to need enumeration, and it is sufficient to point out that all are equally directed against the charlatanic professors of the *magnum opus,* thriving in countless numbers upon the credulity and infatuation of the age.

IV. Arnold, in his "History of the Church and of

---

[1] The title of one of the earliest editions is quoted by Arnold as follows :—"Fama Fraternitatis, or Discovery of the Brotherhood of the Worshipful Order of the R. C."

Heretics," states that a comparison between Andreas' undoubtedly authentic writings and those of the Rosicrucian manifestoes do not allow any doubt that he is their author.

V. The earliest edition of Boccalini's "Ragguagli di Parnasso" was published at Venice in 1612. Andreas is known to have been an Italian scholar; he was also an omnivorous reader; he is said to have admired Boccalini, and to have imitated his style; and thence it is argued that he it was who translated Advertisement 77 of the first centuria, under the title of the "Universal Reformation of the Whole Wide World."

VI. An intimate friend of Andreas, Professor Besoldt, positively declares that the character of the Rosicrucian manifesto is plain enough, and considers it a marvellous and unexplainable circumstance that so many persons had mistaken that object. From this it is concluded that he was a repository of the secret concerning their authorship, and as he was in the confidence of Andreas, that Andreas was the author.

In this case, the question discussed in the introduction is, of course, definitely set at rest. The symbolism of the Rose-Cross is of no high significance as a badge of the secret society. It does not give expression to the arcana of the alchemical and celestial Dew of the Wise, nor contain the secret of the menstruum of the Red Dragon. It is simply the hereditary device of the founder, and its meaning is to be sought in German heraldry, and not in mysticism.

Those who accredit Andreas with the authorship of the Rosicrucian manifestoes interpret his reasons very variously. According to Arnold, he had already written many satirical pamphlets upon the corruptions and hypocrisy of the period and he considers that the "Fama" and "Confessio" were penned with the same purpose, namely to lay bare the follies of men's lives, and to set before them patterns of good and pious living. He quotes an unmentioned writer as stating that it was necessary that the brethren should be men of unblemished lives, and zealous preachers, who, under the appearance of a society, would try to lead the people to God. According to Figuier, as we have seen, Andreas established the order to fulfil certain prophecies of Paracelsus, and to pursue scientific researches on purely Paracelsian principles. But Buhle, with all his shortcomings, and weighted as he is by an extravagant Masonic hypothesis, is the best exponent of these views, and it will be necessary to cite his arguments at considerable length.

"From a close review of his life and opinions, I am not only satisfied that Andreä wrote the three works which laid the foundation of Rosicrucianism, but I see clearly *why* he wrote them. The evils of Germany were then enormous, and the necessity of some great reform was universally admitted. As a young man without experience, Andreä imagined that this reform would be easily accomplished. He had the example of Luther before him, the heroic reformer of the preceding century, whose memory was yet fresh in Germany, and whose labours seemed on the point of perishing unless supported by corresponding efforts in the existing generation. To organise these efforts and direct them to proper objects, he projected a society composed of the noble, the enlightened, and the learned—which he hoped to see moving, as under the influence of one soul, towards the redressing of public evils. Under this hope it was that he travelled so much: seeking everywhere, no doubt, for the coadjutors and instruments of his designs. These designs he presented originally in the shape of a Rosicrucian society; and in this particular project he intermingled some features that were at variance with its gravity and really elevated purposes. Young as he was at that time, Andreä knew that men of various tempers and characters could not be brought to co-operate steadily for any object so purely disinterested as the elevation of human nature: he therefore addressed them through the common foible of their age, by holding out promises of occult knowledge which should invest its possessor with authority over the powers of Nature, should lengthen his life, or raise him from the dust of poverty to wealth and high station. In an age of Theosophy, Cabbalism, and Alchemy, he knew that the popular ear would be caught by an account, issuing nobody knew whence, of a great society that professed to be the depository of Oriental mysteries, and to have lasted two centuries. Many would seek to connect themselves with such a society: from these candidates he might gradually select the members of the real society which he projected. The pretensions of the ostensible society were indeed illusions; but before they could be detected as such by the new proselytes, those proselytes would become connected with himself, and (as he hoped) moulded to nobler aspirations. On this view of Andreä's real intentions, we understand at once the ground of the contradictory language which he held about astrology and the transmutation of metals: his satirical works show that he looked through the follies of his age with a penetrating eye. He speaks with toleration then of these follies—as an exoteric concession to the age; he condemns them in his own esoteric character as a religious philosopher. Wishing to conciliate prejudices, he does not forbear to *bait* his scheme with these delusions: but he is careful to let us know that they are with his society mere παρεργα or collateral pursuits, the direct and main one being true philosophy and religion."

I fully concede the almost overwhelming force of some of the arguments I have enumerated, but, as a partisan of no particular theory, it is my duty to set before my readers a plain statement of certain grave difficulties.

I. The "Chymical Marriage" is called a *ludibrium* by its author, and Professor Buhle describes it as a comic romance, but those of my readers who are acquainted with alchemical allegories will discern in this singular narrative by a prepared student or artist who was supernaturally and magically elected to participate in the accomplishment of the *magnum opus*, many matters of grave and occult significance. They will recognise that the comic episodes are part of a serious design, and that the work as a whole is in strict accordance with the general traditions of alchemy. They will question the good faith of the author in the application of a manifestly incongruous epithet. Perhaps they will appear to be wise above what is written, but the position is not really unreasonable, for the passage in which reference is made by Andreas to the "Nuptiæ Chymicæ" is calculated to raise suspicion. He was a shrewd and keen observer; he had gauged the passions and the crazes of his period; he was fully aware that the rage for alchemy blinded the eyes and drained the purses of thousands of credulous individuals, who were at the mercy of the most wretched impostors, and that no pretence was too shallow and no recipe too worthless to find believers. He could not be ignorant that a work like the "Chymical Marriage of Christian Rosencreutz" was eminently liable to impose upon every class of theosophists. When, therefore, he supposes, and, by implication, expresses, astonishment that his so-called *ludibrium* became the object of earnest investigation and of high esteem, I freely confess that I, for one, cannot interpret him seriously; in other words, that I reject the statement. This, however, is only the initial difficulty. The same passage of the "Vita ab ipso Conscripta" contains another piece of incredible information, namely that Andreas wrote the "Nuptiæ Chymicæ" before he was sixteen. This story gives evidence of an acquaintance with the practice and purposes of alchemy which was absolutely impossible to the most precocious lad. Moreover, the boldness of its conception and the power which is displayed in its execution, setting aside the debateable question of its occult philosophical character, are things utterly transcending the *cacoethes scribendi* of a youngster barely attained to the age of puberty. I appeal to the discrimination of my readers whether the curious and ingenious perplexities propounded at the supper on the third day are in any way suggestive of "the light fire in the veins of a boy." The romance supposed to have been written in 1602-3 did not see the light till 1616, when it appeared in the full tide of the Rosicrucian controversy. Why did it remain in manuscript for the space of thirteen years at a period when everything treating of alchemy was devoured with unexampled avidity? The "Chymical Marriage," in its original draft, may have been penned at the age of fifteen, but it must have been subjected to a searching revision, though I confess that it betrays no trace of subsequent manipulation. These grave difficulties are enhanced by a fact which is wholly unknown to most Rosicrucian critics, and which was certainly not to be expected in the jest of a schoolboy, namely, that the barbarous enigmatical writings which are to be found in several places of "The Hermetick Wedding" are not an unmeaning hoax, but contain a decipherable and deciphered sense. The secretary of an English Rosicrucian Society says that the Supreme Magus of the Metropolitan College can read all three of the enigmas, and that he himself has deciphered two. Their secret is not a tradition, but the meaning dawns upon the student after certain researches. The last point is curious, and, outside the faculty of clairvoyance, the suggested method does not seem probable, but I give it to be taken at its worth, and have no reason to doubt the statement.

From these facts and considerations, the conclusion does not seem unreasonable, and may certainly be tolerated by an impartial mind, that in spite of the statement of Andreas, and partly because of that statement, the "Chymical Marriage" is not a *ludibrium*, that it betrays a serious purpose, and conceals a recondite meaning.

II. With this criticism the whole theory practically breaks down. We know that the "Fama Fraternitatis" was published in 1615 as a manifesto of the *Bruderschafft des löblichen Ordens des Rosen Creutses.* We have good reason to suppose that the original draft of the "Chymical Marriage" was tampered with; we do not know that previous to the year 1615 such a work was in existence as the "Chymical Marriage of Christian Rosencreutz." What we know to have existed was simply the "Nuptiæ Chymicæ." Now, supposing the "Fama Fraternitatis" to have emanated from a source independent of Andreas, he would be naturally struck by the resemblance of the mysterious Rosicrucian device to his own armorial bearings, and when in the year 1616 he published his so-called comic romance, this analogy may, not inconceivably, have led him to re-christen his hero, and to introduce those passages which refer to the Rose Cross. This, of course, is conjectural, but it is to be remarked that so far as can be possibly ascertained, the acknowledged symbol of the Fraternity never was a St Andrew's Cross with four Roses, but was a Cross of the ordinary shape, with a Red Rose in the centre, or a Cross rising out of a Rose. There is therefore little real warrant for the identification of the mystical and the heraldic badge. It is on this identification, however, that the Andrean claim is greatly based.

III. We find the "Chymical Marriage," like the "Fama" and "Confessio Fraternitatis," crusading against the "vagabond cheaters," "runagates and roguish people," who debased alchemical experiments in the interest of dishonest speculation; yet the one, under a thin veil of fiction, describes the proceedings in the accomplishment of the *magnum opus*, while the other terms transmutation a great gift of God. These points of resemblance, however, do not necessarily indicate a common authorship, for a general belief in the facts of alchemy was held at that period by many intelligent men, who were well aware, and loud in their condemnation, of the innumerable frauds which disgraced the science. On the other hand, it is plain that the history of C. R. C., as it is contained in the "Fama," is not the history, equally fabulous, of that Knight of the Golden Stone, who is the hero of the "Chymical Marriage."

IV. It is obviously easy to exaggerate the philological argument, or rather the argument from the identity of literary style, in the documents under consideration. This point indeed can only be adequately treated by a German. At present it rests on a single assertion of Arnold, which is uncorroborated by any illustrative facts. I think it will also be plain, even to the casual reader, that the "Chymical Marriage" is a work of "extraordinary talent," as Buhle justly observes, but that the "Fama Fraternitatis" is a work of no particular talent, either inventive or otherwise, while the subsequent "Confession," both in matter and manner, is simply beneath contempt. Yet we are required to believe that the first was produced at the age of fifteen, while the worthless pamphlets are the work of the same writer from seven to thirteen years subsequently.

V. The connection of the "Universal Reformation" with the other Rosicrucian manifestoes is so uncertain, that if Andreas could be proved its translator, his connection with the society would still be doubtful. The appearance of the "Fama Fraternitatis" and the "Universal Reformation" in one pamphlet no more proves them to have emanated from a single source, than the publication of the "Confessio" in the same volume as the "Secretioris Philosophiæ Consideratio" proves Philippus à Gabella to have been the author of that document. The practice of issuing unconnected works within the covers of a single book was common at the period. But the argument which ascribes the "Universal Reformation" to Andreas is entirely conjectural.

VI. There is nothing conclusive in the statement of Professor Besoldt; it may have been simply an expression of personal opinion; those who interpret it otherwise in support of the claim of Andreas, to some extent base their inpretation on the very point which is in question, for unless Andreas were the author of the manifestoes, it is clear that Professor Besoldt is a person of no authority.

These difficulties are of themselves sufficient to cast grave doubt upon the Andrean theory, but when we pass to the consideration of the motives which are attributed to the reputed author by the chief supporter of his claims, we find them indefinitely multiplied. Buhle represents him as a young man without experience who imagined that the evils of his country, enormous as they confessedly were, could be eradicated easily. But if, by courtesy, we allow that the "Fama Fraternitatis" was published so early as 1612, then Andreas was twenty-six years of age, when a man of education and travel would be neither inexperienced nor Utopian.

What, however, is by implication assumed in this hypothesis is that the Rosicrucian manifestoes were written at the same age as the "Nuptiæ Chymicæ," for which there is not a particle of evidence, and that the object of Andreas' travels was to find "coadjutors and instruments for his designs," which is also wholly unsupported. The scheme which is fathered upon Andreas is a monstrous and incredible absurdity; it involves, moreover, a pious fraud which is wholly at variance with the known character of the supposed author. No sane person, much less a man who "looked through the follies of his age with a penetrating eye," could expect anything but failure to result from a gross imposition practised on the members of a projected association, who being assured of the possession of the Philosophical Stone, the life-elixir, and initiation into the secret mysteries of nature, were destined to receive, instead of these prizes, a barren and impossible commission to reform the age. What moral reformation could result from any scheme at once so odious and impracticable?

Let us accept however, for a moment, the repulsive hypothesis of Buhle. Suppose the Rosicrucian manifestoes to have been written in 1602. Suppose Andreas to have scoured Germany and also to have visited other countries in search of appropriate members for his society. It would then be naturally concluded that the publication of the "Fama Fraternitatis" signified that his designs were matured. The subsequent conduct of Andreas is, nevertheless, so completely in the face of this conclusion, that Buhle is obliged to assume that the manifestoes were printed without the author's consent, than which nothing could be more gratuitous, and that the uproar of hostility which followed their publication made it necessary for Andreas to disavow them if he would succeed in his ultimate designs. The hostility provoked by the manifestoes bears no comparison with the welcome they received among all those classes to whom they were indirectly addressed, namely, the alchemists, theosophists, etc. Had Andreas projected a society upon the lines laid down by Buhle, nothing remained but to communicate with the innumerable pamphleteers who wrote in defence of the order during the years immediately succeeding the publication of the "Fama Fraternitatis," as well as with those other persons who in various printed letters offered themselves for admission therein, after which he could have proceeded in the accomplishment of his heartless design. That he did not do so when the circumstances were so favourable is proof positive that he had no such intention. In fact, at this very period, namely, in the year 1614, we find Andreas immersed in no dark and mysterious designs for the reformation of the age by means of a planned imposture, but simply celebrating his nuptials, and settling down into a tranquil domestic life.

One more gross and ineradicable blemish upon this hypothesis remains to be noticed. Not only is Andreas represented relinquishing his design at the very moment when it was possible to put it in force, but diverted at the universal delusion he had succeeded in creating, he is represented as endeavouring to foster it, " to gratify his satirical propensities," and when even in after life he becomes " shocked to find that the delusion had taken firm root in the public mind," he adopts no adequate measures to dispel it. Thus not only does Andreas wilfully turn the long-planned purpose of his life into a wretched fiasco, but to complete the libel on the character of a great and good man, he is supposed to delude his fellow creatures no longer for a lofty purpose, but from the lowest motive which it is possible to attribute to anyone,—a motive indefinitely meaner than any of personal gain.

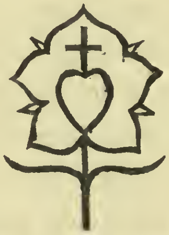
The facts of the case untortured by any theory are these. The "Fama Fraternitatis" was published, say, in 1612. In 1613 a brief Latin epistle addressed to the venerable Fraternity R. C. is supposed to have appeared at Francfurt, supplemented the following year by an " Assertio Fraternitatis R. C. à quodam Fraterni ejus Socio carmine expressa." These two publications I have been unable to trace, though both are mentioned by Buhle, and are included by Langlet du Fresnoy in the Rosicrucian bibliography which is to be found in the third volume of his " Histoire de la Philosophie Hermétique." In 1615, the Latin original of the " Confessio Fraternitatis " appeared, as we have seen, in the alchemical quarto of Philip à Gabella. All these works are attributed to Andreas, and the year 1616 saw the publication of the " Chymical Nuptials of Christian Rosencreutz," which work is undoubtedly his. Taking this view, and comparing these persistent and successive attempts to draw attention to the secret society with the known character and the known ambitions of Andreas, we are evidently face to face with an earnest and determined purpose, not to be arrested by a little hostility and not likely to degenerate into a matter for jest and satire. We must therefore reject the Buhlean hypothesis, because it fails all along the line, "and betrays itself in every circumstance." We must reject also that view which attributes the manifesto to Andreas, but considers them an ingenious jest. It is universally admitted that this jest had a seriously evil effect, and Andreas, on this hypothesis, lived to see some of the best and acutest minds of his time, to say nothing of an incalculable number of honest and earnest seekers, misled by the vicious and wanton joke which had been hatched by the perverted talents of his youth. The wickedness and cruelty of persisting in concealment of the true nature of the case through all his maturer life, through all his age, and not even making a posthumous explanation in the "Vita ab ipso Conscripta," is enough to raise indignation in every breast, and is altogether, and too utterly, vile and mean to ascribe to any right-minded and honourable person, much less to a man of the known intellectual nobility of Johann Valentin Andreas. Buhle says that to have avowed the three books as his own composition would have defeated his scheme, and that "afterwards he had still better reasons for disavowing them." He had no such reasons. The bluntest sense of duty and the feeblest voice of manliness must have provided him with urgent and unanswerable reasons for acknowledging them—a course to which no serious penalties could possibly attach.

To dispose of the Andrean claim, a third hypothesis must be briefly considered. If Andreas was a follower of Paracelsus, a believer in alchemy, an aspirant towards the spiritual side of the *magnum opus*, or an adept therein, he would naturally behold with sorrow and disgust the trickery and imposture with which alchemy was then surrounded, and by which it has been indelibly disgraced, and it is not unreasonable to suppose that he may have attempted to reform the science by means of a secret society, whose manifestoes are directed against those very abuses. But in spite of the statement of Louis Figuier, I can find no warrant in the life or writings of Andreas for supposing that he was a profound student, much less a fanatical partisan of Paracelsus, and it is clear from his "Turris Babel," "Mythologia Christiana," and other works, that he considered the Rosicrucian manifestoes a reprehensible hoax. In the twenty-fifth chapter of the first of these books, the author proposes to supply the place of the fabulous Rosicrucian Society by his own Christian Fraternity. Indeed, wherever he speaks of it in his known writings, it is either with contempt or condemnation. *Nihil cum hac Fraternitate commune habeo*, says Truth in the "Mythologia Christiana." "Listen, ye mortals," cries Fama in the "Turris Babel," "you need not wait any longer for any brotherhood; the comedy is played out; Fama has put it up, and now destroys it. Fama has said Yes, and now utters No."

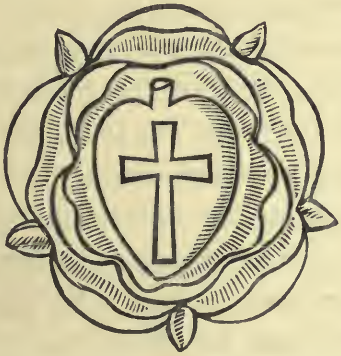
My readers are now in possession of the facts of the case, and must draw their own conclusions. If in spite of the difficulties which I have impartially stated, Andreas has any claim upon the authorship of the Rosicrucian manifestoes, it must be viewed in a different light. According to Herder, his purpose was to make the secret societies of his time reconsider their position, and to shew them how much of their aims and movements was ridiculous, but not to found any society himself. According to Figuier, he really founded the Rosicrucian Society, but ended by entire disapproval of its methods, and therefore started his

Christian Fraternity. But the facts of the case are against this hypothesis, for the "Invitatio Fraternitatis Christi ad Sacri amoris Candidatos" was published as early as 1617, long before the Rosicrucian Order could have degenerated from the principles of its master. It is impossible that Andreas should have projected two associations at the same time.

But in the face of the failure of all these hypotheses, one fact in the life of their subject remains unexplained. If Andreas did not write the "Fama" and "Confessio Fraternitatis," if he had no connection with the secret society from which they may be supposed to have emanated, if he did not study Paracelsus, and did not take interest in alchemy, how are we to account for the existence of the "Chymical Marriage," for its publication in the centre and heart of the Rosicrucian controversy, and for its apparently earnest purpose when he describes it as a jest or *ludibrium?* Without elaborating a new hypothesis, can we suggest a possible reason for this misnomer? Supposing Andreas to have been actually connected in his younger days with a certain secret society, which may have published the more or less misleading Rosicrucian manifestoes, the oath which all such societies impose upon their members, would for ever prevent him from divulging anything concerning it, though he may have withdrawn from its ranks at an early period. This society may have been identical, or affiliated, with the *Militia Crucifera Evangelica*, which, from the known character of its founder was probably saturated with alchemical ideas, in which case it offers at the end of the sixteenth century a complete parallel in its opinions with the Rosicrucian Fraternity. Both associations were ultra-Protestant, both were "heated with Apocalyptic dreams," both sought the *magnum opus* in its transfigured or spiritual sense, both abhorred the Pope, both called him Antichrist, both coupled him with the detested name of Mahomet, both expected the speedy consummation of the age, both studied the secret characters of nature, both believed in the significance of celestial signs, both adopted as their characteristic symbols the mystic Rose and Cross, and the reason which prompted this choice in the one probably guided it in the other. This reason is not to be sought in the typology of a remote period, nor even in the alchemical enigmas of mediæval times. It is not to be sought in the armorial bearings of Johann Valentin Andreas. They bore the Rose and Cross as their badge, not because they were Brethren of the Concocted and Exalted Dew, not because they had studied the book called Zohar, not because they were successors and initiates of the ancient Wisdom-Religion and the sublime hierarchies of Eld, but because they were a narrow sect of theosophical dissidents, because the monk Martin Luther was their idol, prophet, and master, because they were rabidly and extravagantly Protestant, with an ultra-legitimate violence of abusive Protestantism, because, in a single word, the device on the seal of Martin Luther was a Cross-crowned heart rising from the centre of a Rose, thus—



I am in a position to maintain that this was the true and esoteric symbol of the Society, as the Crucified Rose was the avowed, exoteric emblem, because in a professedly authoritative work on the secret *figuren* of the Order—"Geheime Figuren der Rosenkreuzer ans dem 16ten und 17ten Jahrhundert"—I find the following remarkable elaboration of the Lutheran seal, which practically decides the question.



Taking into consideration that the "Naometria" of Simon Studion and the original draft of the "Nuptiæ Chymicæ" both belong to nearly the same period, and that Andreas was undoubtedly acquainted with the work of the mystical teacher of Marbach, as a passage in the "Turris Babel" makes evident, it is not an impossible supposition that the young student of Tübingen came into personal communication with Studion, who was only some fifty miles distant in the cheapest days of travelling, and having a natural inclination to secret societies, became associated with the *Militia Crucifera Evangelica.* Out of this connection the "Nuptiæ Chymicæ" might naturally spring, and the subsequent Rosicrucian society was the *Militia* transfigured after the death of Studion,[1] and after the travels and experience

[1] There is one fact which is too remarkable to be a mere coincidence, and which seems to have been unnoticed by previous investigators, namely, that Sigmund Richter, who claims to speak

of Andreas had divested him of his boyish delusions. Having proved the hollowness of their pretensions, but still bound by his pledge, he speaks of them henceforth as a deception and a mockery, and attempts to replace them by a practical Christian association without mysticism and symbols, making no pretension to occult knowledge, or to transcendant powers.

This view is not altogether a new one, and undoubtedly has its difficulties. It cannot account for the publication of the "Nuptiæ Chymicæ" in 1616, nor for the revision which it apparently underwent at the very period when Andreas was projecting the unalchemical Christian Fraternity; but so far as it extends, it does not torture the facts with which it professes to deal. I present it not in my character as a historian, but simply as a hypothesis which may be tolerated. To my own mind it is far from satisfactory, and, from a careful consideration of all the available materials, I consider that no definite conclusion can be arrived at. There is nothing in the internal character of the "Fama" and "Confessio Fraternitatis" to shew that they are a jest. On the other hand, they embody a fabulous story. There is no proof that they did or did not emanate from a secret society.[1] The popular argument that the manifestoes were addressed to "the learned of Europe," but

---

authoritatively, declares in the year 1710 that one of the Rosicrucian headquarters is at Nurenberg; that is, at the very place where the *Militia Crucifera Evangelica* originally met in 1586.

[1] For the sake of perspicuity, and to avoid forestalling arguments, I have spoken throughout of the Rosicrucians as of a secret society. In the universal uncertainty, this view is as good as another, but it does not necessarily represent my personal opinion. By the term "Rosicrucian Fraternity" I simply mean to indicate the unknown source of the "Fama" and "Confessio Fraternitatis."

the earnest entreaties of the flower of theosophical literati for admission into the ranks of the Fraternity remained unanswered, is no proof that the Society itself did not exist, for the statement is vicious in the extreme. We have absolutely no means of ascertaining with whom it may have come into communication, or what letters and applications were answered, because inviolable secrecy would cover the whole of the proceedings, and those who might have the best reason to know that the Society existed would be most obliged to hold their peace. Thus "the meritorious Order of the R. C." still remains shrouded in mystery, but this mystery is destitute of romance and almost of interest. The avowed opinions of the Fraternity for ever prevent us from supposing that they were in possession of any secrets which would be worth disentombing. To have accomplished the *magnum opus* of the veritable adept, is to be master of the Absolute and the heir of Eternity, is to be above all prejudices, all fears, and all sectarian bitterness. By the aid of an ultra-Horatian philosophy we may conceive that such men have been, and still are, but they have passed above "material forms" and the clouded atmosphere of terrestrial ideas; they inhabit the ideal "city of intelligence and love." They have left the brawling gutter of religious squabbling, the identification of Antichrist, the destruction of the Pope by means of nails, and the number of the beast, to Baxter and Guinness, Cumming and Brothers the prophet, who may share its squalors and wretchedness with—the Rosicrucian Fraternity.

CHAPTER IX.

PROGRESS OF ROSICRUCIANISM IN GERMANY.

THE immediate result of the "Fama" and "Confessio Fraternitatis" in Germany has been so well described by Professor Buhle that I cannot do better than transcribe this portion of his work as it is interpreted by Thomas De Quincey.

"The sensation which was produced throughout Germany . . . is sufficiently evidenced by the repeated editions . . . (of the manifestoes) which appeared between 1614 and 1617, but still more by the prodigious commotion which followed in the literary world. In the library at Göttingen there is a body of letters addressed to the imaginary order of Father Rosy Cross, from 1614 to 1617, by persons offering themselves as members. These letters are filled with complimentary expressions and testimonies of the highest respect, and are all printed, the writers alleging that, being unacquainted with the address of the society, they could not send them through any other than a public channel. As certificates of their qualifications, most of the candidates have enclosed specimens of their skill in alchemy and cabbalism. Some of the letters are signed with initials only, or with fictitious names, but assign real places of address. Many other literary persons there were at that day who forbore to write letters to the society, but threw out small pamphlets containing their opinions of the Order, and of its place of residence. Each successive writer pretended to be better informed on that point than all his predecessors. Quarrels arose; partisans started up on all sides; the uproar and confusion became indescribable; cries of heresy and atheism resounded from every corner; some were for calling in the secular power; and the more coyly the invisible society retreated from the public advances so much the more eager and amorous were its admirers, and so much the more bloodthirsty its antagonists. Meantime, there were some who, from the beginning, had escaped the general delusion, and there were many who had gradually recovered from it. It was remarked that of the many printed letters to the society, though courteously and often learnedly written, none had been answered; and all attempts to penetrate the darkness in which the order was shrouded by its unknown memorialist were successfully baffled. Hence arose a suspicion that some bad designs lurked under the ostensible purposes of these mysterious publications. Many vile impostors arose, who gave themselves out for members of the Rosicrucian order; and upon the credit which they thus obtained for a season, cheated numbers of their money by alchemy, or of their health by panaceas. Three in particular made a great noise at Watzlar, at Nuremburg, and at Augsburg; all were punished by the magistracy—one lost his ears in running the gauntlet, and one was hanged. At this crisis stepped forward a powerful writer, who attacked the supposed order with much scorn and homely good sense. This was Andrew Libau. He exposed the impracticability of the meditated reformation, the incredibility of the legend of Father Rosy Cross, and the hollowness of the pretended sciences which they professed. He pointed the attention of governments to the confusions which these impostures were producing, and predicted from them a renewal of the scenes which had attended the fanaticism of the Anabaptists."[1]

Andreas Libavius was born at Halle in Saxony about the year 1560. He was appointed professor of history and poetry at Jena in 1588, practised as a physician at Rotembourg on the Tauber from 1591 till 1605, when he became rector of the college of Casimir at Coburg in Franconia, where he died in 1616. He was the first writer who mentioned the transfusion of blood from one animal to another, and the property of oxide of gold to colour glass red. He also invented a chemical preparation, called the liquor of Libavius, "a highly concentrated muriatic acid, much impregnated with tin," and which has been long used in laboratories. He has been falsely represented by M. Hoefer as a follower of Paracelsus, but appears to have believed in the transmutation of metals, and in the medical virtues of various auriferous preparations. He is considered to rank among the first students of chemistry who pursued experimental researches upon the true method. His "Alchymia Recognita" and his "History of Metals" are among the best practical manuals of the period. Though seeking the Philosophick Stone, he attached no credit to the Rosicrucian manifestoes, and was one of the first writers who attacked them, in two Latin folios dated 1615, and in a smaller German pamphlet which appeared in the following year. The first of these works contains an exhaustive criticism of the Harmonico-Magical Philosophy of the mysterious Brotherhood. It is entitled "Exercitatio Paracelsica nova de notandis ex scripto Fraternitatis de

---

[1] De Quincey, "Rosicrucians and Freemasons," c. ii.

Rosea Cruce," and forms part of a larger "Examen Philosophiæ Novæ, quæ veteri abrogandæ Opponitur."

Professor Buhle is one of those interesting literary characters, by no means uncommonly met with, whose luminous hypotheses completely transfigure every fact which comes within the range of their radiation. Few persons who have taken the pains to labour through the ponderous folios of Libavius would dream of terming him a powerful writer, and personally I have failed to discern much of that "homely good sense" which manifested itself so gratuitously before the discerning eyes of the acute German savant. The criticisms, on the contrary, are weak, verbose, and tedious, and the investigations, as a whole, appear to have little *raison d'être.* It may, in fact, be impartially declared that there is only one thing more barren and wearisome than the host of pamphlets, elucidations, apologies, epistles, and responses written on the Rosicrucian side, and that is the hostile criticism of the opposing party, and the dead level of unprofitable flatness which characterises its prosaic commonplace is an infliction which I honestly trust will be spared to all my readers.

Master Andreas Libavius, though he wrote upon Azoth, was a practical thinker, and he refused to contemplate the projected universal reformation through the magic spectacles of the Rosicrucian. He had not read Wordsworth, and he had no definite opinions as to "the light that never was on land or sea." So he penned what Professor Buhle might call a searching criticism; he was right in so far as the reformation is still to come, but in these days we have read Wordsworth, and we prefer the vague poetry of Rosicrucian aspirations to the perditional dulness of Master Libavius' prose. Still we respect Professor Buhle, chiefly because we love De Quincey, and we have a thin streak of kindly feeling for his alchemical *protégé*, so we recommend him as an antidote to Mr Hargrave Jennings, who has doubtless never read him, and seems only to have heard by report of such documents as the Fame and Confession of the meritorious order of the Brethren R. C.

Though he disbelieved in the universal reformation, Libavius did not reject the signs of the times. "No one doubts that we are in the last age of the world, by reason of the signs which have preceded nearly every important event, and are still at this day repeatedly appearing." He takes exception to the philosophical peregrination of the high illuminated C. R. C. in Arabia, because it was superfluous to seek magicians in the east when they abounded at home. Some of his objections are, however, sufficiently pertinent. "If the society hath been ordained and commissioned of God, it ought to be in a position to prove its vocation in some conclusive manner." Incidentally he denounces astrology. "We have heard and read innumerable astrological theories, but we have not discovered their rational basis. On the contrary, we are daily deceived by lying predictions." With regard to the secrecy of the Order, he flings at it the following text—*Omnis qui male agit, odit lucem et non venit ad lucem, ne arguantur opera ejus.* Condemning their anonymous mystery, he asks—"Is their danger greater than Luther's, threatened by the proscription of the Pope and the Emperor both?" Representing the Rosicrucians as promising a new Theologia, Physica, and Mathematica, he asks—"What manner of new theology is this, seeing there is nothing new under the sun? Again, where is its novelty, if it be that of the primitive Church? Is it of the Gentile, Mahometan, Jew, Papist, Arian, Anabaptist, Lutheran, or disciple of Paracelsus? Make unto yourselves also a new God, with a new heaven, and beware lest you are plunged into the old perdition! On our part, we will cling to the antiquity of the canonical Scriptures." And then in regard to the new physics, "If it be after the fashion of Parcelsus, chew the cud of your own reflections in silence, and slumber placidly in your absurdity. . . . If ye come with the cabalistic calculations concerning the fifty gates of understanding, scrutinising the *mysteriarcham Dei*, take care that ye are not consumed by the fire which is therein, for those who will become searchers of majesty shall be overwhelmed with glory."

The "Analysis Confessionis Fraternitatis de Rosea Cruce pro admonitione et Instructione eorum, qui, quia judicandum sit de ista nova factione scire cupiant," extracts, after the author's own fashion, the thirty-seven "reasons of our purpose and intention" which are to be found hidden in that Rosicrucian manifesto, and criticises the *Viæ accedendi*, or methods of approaching the Order, which are—I. By a written petition. II. By the study of the Scriptures and their interpretation in the cabilistico-magical manner of the Paracelsists. III. By the writings and precepts of Paracelsus. IV. By the symbolical characters inscribed on the Macrocosmos.

These two Latin treatises were supplemented by a less tedious German pamphlet, which appeared at Francfurt in 1616 under the title of "Well-wishing objections concerning the Fame and Confession of the Brotherhood of the R. C., and their universal reformation of the whole world before the day of Judgment, and transformation thereof into an Earthly Paradise, such as was inhabited by Adam before the fall, and the restitution of all arts and wisdom as possessed by Adam, Enoch, Salomon, &c. Written with great care, by desire and command of some superior persons, by Andrew Libavius." It claims to be inspired by a spirit of friendly criticism, decides that the Order does exist, advises the accomplishment of a limited and private reformation, leaving the universal one to God, as the world is far too corrupt for improvement before the judgment day, and that a pretension so large will never by any possibility be carried out. Though posing as a critic, he advises all persons to join the Order, because there is much to be learned and much wisdom to be attained by so doing. He praises their sound doctrine in matters of religion, particularly the denunciation of the Pope and Mahomet, the value they set upon the Bible, &c. It is evident, in fact, that in spite of his "homely good sense" he had radically changed his ground. The treatise is divided into forty-three chapters, and among the subjects discussed are the Spheric Art, the *Lapis Philosophorum*, and the Magical Language.

What we seek as vainly in the most authoritative Rosicrucian apologists as in their critics, is any additional information concerning the society, its members, or its whereabouts. Such information is promised frequently on the title-pages of the innumerable pamphlets of the period, but it is not given, and the proffered proofs of the existence of the Order are confined to abstract considerations devoid of historical value.

Professor Buhle considers that the attacks of Libavius joined to other writings "of the same tendency" might possibly have dispelled the delusion, except for the conduct of Andreas, whom he represents as doing his best to increase it by the publication of other documents, and for that of the Paracelsists. "With frantic eagerness they had sought to press into the imaginary order; but, finding themselves lamentably repulsed in all their efforts, at length they paused; and, turning suddenly round, they said to one another, 'What need to court this perverse order any longer? We are ourselves Rosicrucians as to all the essential marks laid down in the three books. We also are holy persons of great knowledge; we also make gold, or shall make it; we also, no doubt, give us but time, shall reform the world: external ceremonies are nothing: substantially it is clear that we are the Rosicrucian Order.' Upon this they went on in numerous books and pamphlets to assert that they were the identical Order instituted by Father Rosycross, and described in the 'Fama Fraternitatis.' The public mind was now perfectly distracted; no man knew what to think; and the uproar became greater than ever."

Here is a dramatic situation well conceived and described; its only fault is the very slender foundation of actual fact on which it appears to be based. I have failed altogether to discover those numerous books and pamphlets wherein the Paracelsists assert that they are to all intents and purposes identical with the invisible and unapproachable Brotherhood. Their anxiety to be admitted into its ranks may be freely granted, but it is remarkable how few of the pamphleteers who wrote favourably on the Rosicrucian mystery made any claim to be personally connected therewith.

In the pages which follow I shall give a brief account, arranged in chronological order, of the most important and interesting publications that appeared in elucidation of this mystery.

A work of considerable interest was printed in 1615, under the title "Echo of the God-illuminated Brotherhood of the Worthy Order R. C., to wit, an absolute proof that not only all which is stated in the 'Fama' and 'Confessio' of the R. C. Brotherhood is possible and true, but that it has been known already for nineteen years and more to a few God-fearing people, and has been laid down by them in certain secret writings; as it has all been stated and made public in an excellent magical letter and pamphlet by the Worshipful Brotherhood R. C., in print in the German language." The accredited author was Julius Sperber of Anholt, Dessau. This work was printed at Dantzig by Andreas Huenfeldts. It maintains that there have been only a few human beings who have been worthy to become recipients of the wisdom of God, the reason being that so few have sought it with the necessary earnestness. When Christ was on the earth he had innumerable listeners, of whom only a small portion could discern the significance of His teachings. It was for this cause that He said to his disciples—"To you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given." Peter, James, and John were the only three of His apostles to whom he revealed these mysteries, and to them He showed the same sight that had been vouchsafed by God to Elias and Moses. Only those who renounce the world and their own fleshly lusts can become worthy to know such secrets. Nobody who is addicted to mundane wisdom can ever attain them, for the wisdom of God and the wisdom of this world are contradictory.

The preface is addressed to the R.C. Brotherhood. It admonishes the members to persevere in the way they have chosen, and to get possessed of the secrets of God. It praises their wisdom and knowledge, but says that much of what is stated in the "Fama" and "Confessio" must appear foolish to the worldly wise. It calls upon the Brethren to meet together in the name of the Holy Trinity, and to teach the true light to the world, as it is contained in the secret meaning of Holy Scripture and of Nature. Some curious information, not always relevant to the main object, is scattered throughout the volume. The second preface mentions a certain Petrus Wirtzigh of Presslau as one of the greatest and wisest men of his time, who, being by profession a medical man, studied the secret arts with such zeal that he became master of many wonderful mysteries. He was the author of many large unpublished volumes which the writer of the "Echo," being his great friend, has been allowed to dip into, and he avers that they contain much wisdom and curious lore. Another wise and God-loving man was Ægidius Guttmann in Suaria, who wrote a book which he divided into twenty-four volumes. The author of the "Echo" compares this work, having regard to the wisdom of its contents, with the seventy volumes which God dictated by His angel to the prophet.

Like other writers on the Rosicrucian side, the author of the "Echo" deals in vague generalities, and even the Laws of the Fraternity which he publishes are worthless as regards information. They run as follows :—

1. Love your neighbour.
2. Talk not badly of him, neither hold him in contempt.
3. Be faithful.
4. Be modest and obedient.
5. Do not ridicule the secret studies.
6. Keep silent about what you learn from these studies.
7. Share your fortune with your fellow-creatures.

According to this apologist of the secret order, "Adam was the first Rosicrucian of the Old Testament and Simeon the last." The golden chain of the esoteric tradition was not broken by Christ, who established "a new college of magic."

In 1615, Julianus de Campis published an "open letter or report," addressed to all who have read anything concerning the new Brotherhood of R. C., or have heard anything of the position of this matter. It accounts for the Rosicrucians not revealing their whereabouts, "and not answering the letters addressed to them. He was himself," he said, "a member of the Order; but in all his travels he had met but three other members, there being (as he presumed) no more persons on the earth worthy of being entrusted with its mysteries." It is needless to say that an initiate of the Fraternity would be accurately acquainted with its numerical strength, and that the writer's statement on this point contradicts the "Fama Fraternitatis." The pamphlet otherwise is not of great importance. "There are many who run for, but few who gain, the jewel. Therefore I, Julianus de Campis, admonish all who are governed by a fortunate disposition not to be made obstinate by their own diffidence, nor by the judgments of ignorant people." Many great secrets are concealed by Nature, and those who study them are worthy of every praise. The R. C. are defended against various accusations, and the theologians who attack them are reminded that the questions raised are without their province, because they are *theologi* and not *theosophi*. The secret art of the R. C. is declared to be a matter of fact, and not an abstract or fanciful thing; and the *profanum vulgus* are assured that those who are in the possession of such an imperial secret can dispense with the praise of the world.

The "Fama Remissa ad Fratres Roseæ Crucis," which appeared in 1616, is to a great extent an anonymous pamphlet written against the pretensions and ideas of the Brethren, principally denouncing their impracticable and Utopian ambition to reform the whole world. It complains bitterly of their religious opinions, and absolutely declines to acknowledge them as a good society until they openly accept and subscribe to the Confession of Augsbourg. A brief Latin appendix incidentally discusses the doctrine of transubstantiation and to reconcile the words of Jesus, "*Hoc est corpus meum*," with the statement of this Evangelist, *et ascendit in cœlum*, it speculates on the distance which intervenes between the earth and the Empyrean. According to Pencerus the eighth sphere is distant $20081\frac{1}{28}$ semidiameters of the earth, and the distance, according to the "Fama Remissa," from the Mount of Olives to the Empyrean Heaven is, in its *summa tota*, 17,266,001 *milliaria Germania!*

The following year beheld the publication of Brotoffer's curious and perverse alchemical interpretation of the Universal Reformation, another edition of the Rosicrucian manifestoes, with additions by Julianus de Campis and Georg Molthers, and two works from the pen of Michael Maier, which will be noticed in the next chapter. Among the curious pamphlets of this year professing to treat of the mysterious Order, must be included the "'Fraternitatis Rosatæ Crucis Confessio Recepta,' to wit: A short and well-wishing report concerning the Confession or Faith of the Brethren of the Rosy Cross, useful to all readers who not only consider their well-being in this world, but their salvation in the next. Written by A. O. M T. W." This appeared in defence of the Order, and maintains that it is a good and useful Society, which is not merely in possession of many and great secrets, but is righteous in the eyes of Almighty God. The author distinguishes at length between the different ways whereby God makes Himself known, and declares that it requires much study and careful research, as well as personal sacrifice, to become the possessor of transcendental secrets, but that anyone can do so by following the Divine counsels. He concludes with an admonition to "the highly-wise and God-beloved R. C." to press on with their sublime work.

About this time a somewhat vicious attack was made on the supposed Society by a writer calling himself Fredericus G. Menapius, but whose real name was Johann Valentin Alberti, and who is associated by Buhle with Irenæus Agnostus as a personal friend of Andreas. It is clear, however, from the evidence of all the pamphlets, that Agnostus and Menapius are one and the same person. "Epitimia, F. R. C., to wit: The final manifestation or discovery and defence of the worthy and worshipful Order R. C. Also of the true and well-known confession addressed to all classes of literati and illustrious persons in Europe. Written by command of the above-mentioned society by Irenaeus Agnostus (Menapius)." The only edition of this work which I have seen is dated 1619, but it seems to have been originally published about two years previously. It is a skit written against the R. C. by Menapius, but pretends to be printed and published by the command of the Order. The principal purpose of the pamphlet is to prove that the Rosicrucian Fraternity was founded by the Jesuits for the purpose of the secret propaganda of their doctrines in opposition to the Protestant religion. It begins with a lengthy and pseudo-authoritative laudation of the writer, who is declared to be an eminently learned and godly man, having saved the lives of a number of persons in a miraculous manner, and disputed victoriously with the most learned Catholic divines. It proceeds to a vigorous denunciation of the Roman Church for its manifold corruptions and abuses, citing a good many historical examples of princes who have expressed themselves in similar terms, and concluding with an admonition to live well and act uprightly. Speaking in his own person, the author addresses his supposed *confrères* in the following fashion :—"I know not, my Brothers of the R. C., what manner of men to consider you. I have troubled my mind about you this long time, but can attain to no conclusion, because all that you set down in your writings has been so long familiar. Could you tell me anything of the unicorn, or anything more trustworthy than has emanated from Andreas Baccius,[1] your productions would be much more valuable. A number of books have been written by you, or have appeared in your name, but they teem with such violent contradictions that I should imagine you were yourselves in doubt as to who or what you are, and as to your own performances." Afterwards he very reasonably declares that if the Rosicrucians are the depositaries of a beneficial knowledge, they ought to proclaim it publicly in their own persons and not in anonymous pamphlets. He upbraids them as magicians who falsely pretend to great power, says that he has travelled in many countries without hearing anything concerning them, and concludes by expressing his conviction that their supposed wisdom is a shallow pretence, and that they are in reality ignorant people.

---

[1] A voluminous writer on medicine, philosophy, natural history. and antiquities. The reference is to a treatise entitled "De Monocerote seu Unicornu ejusque viribus et usu tractatus per A. B.," afterwards published in Italian, Fiorenza, 1573, 4to. Bacci flourished at the end of the sixteenth century ; he was physician to Sixtus V., and professor of botany at Rome from 1557 to 1600.

This attack was presently followed by a tract entitled "I. Menapius Roseæ Crucis, to wit: Objections on the part of the unanimous Brotherhood against the obscure and unknown writer, F. G. Menapius, and against his being classed among the true brethren. II. A Citation of the same person to our final Court at Schmejarien contra Florentinus de Valentia. III. Finally, a convocation of the R. C. Fratres to the same invisible place. By order of the worshipful society. Written and published by Theophilus Schweighart. 1619." Here Menapius presents himself under another name, and poses as his own opponent. The pamphlet contains a sort of legal process, with citation, defence, &c. One of the arguments used against the Rosicrucian Fraternity, who believed in the manufacture of gold from ignoble metals, is as follows:—"A grown up man is a reasoning being; so is a young boy. A cow is an unreasoning being; so is a calf. But this does not prove that the cow is a calf; and the transmutation of ignoble metals into gold is just as easy as to transform a cow into a calf. of you ask why there is so little gold, it is for the same reason that there are so few cows, namely, in the one case, because the young calves are killed, and in the other, because the ignoble metals are not left long enough in the earth, but are extracted by avaricious people." Menapius is the most entertaining of the dull race of Rosicrucian critics, but his analogical arguments are not of a convincing nature. He concludes with an admonition to all and several—literati, nobles, merchants, peasants, &c.—to live well and to do their duty.

Menapius, as I have said, is represented by Buhle as a friend of Andreas, and Andreas is accredited with two Rosicrucian pamphlets which appeared under the name of "Florentinus de Valentia." The authority may be questionable or not, but the reference is somewhat suicidal to the Buhle-Andrean hypothesis, for not only do we discover the pseudonymous author attacking his personal friend, but hurrying forward full of zeal to the defence of the Rosicrucian pretensions. "Rosa Florescens contra F. G. Menapii Calumniis, to wit: A short notice and refutation of the libels published on June 3, 1617, in Latin, and on July 15 of the same year in German by F. G. Menapius, against the Rosicrucian Society. Written by Florentinus de Valentia in great zeal." It is a reply to the first pamphlet of Menapius, the Latin original of which I have been unable to trace. It begins by blaming Menapius for his extravagant self-laudation, then refers to the attack on the secresy of the Society, and on the anonymous publication of their manifestoes. It declares any other method than that of secresy to be contrary to the will of God, and in other ways dangerous, asserting that nobody suffers by the concealment of their names and places of abode. The writer further accuses Menapius of blind hatred of the Rosicrucians, when he compares them to the devils, for the whole intent of the Society is the welfare of all humanity. He says:—"The opinion of the Fraternity is not that all men should be made or become equal, because the majority are too hard and sinful, but that the few who love God, and live to please Him, should be like Adam in Paradise." The desire of the Order is to serve God as faithfully as possible, to discover the secrets of Nature, and to use them in diffusing a true belief in Christ, and for the glory of God. Therefore, the author requests Menapius to desist from blaming and libelling the members of the Fraternity, but rather to turn round and to love them, because they are true seekers of the veritable wisdom.

In a Latin appendix to a tract entitled "Fons Gratiæ," by Irenæus Agnostus, Johann Valentin Alberti, *alias* F. G. Menapius, *alias* Theophilus Schweighart, *alias* Irenæus Agnostus, published a short rejoinder in prose and verse to the defence of Valentia.

"Judicia de Statu Fraternitatis de Rosea Cruce" is a *mélange* of prose and verse, with addresses *ad venerandos, doctissimos, et illuminatissimos, viros Dnn. Fratres S. Roseæ Crucis conjunctissimos*, and as the judgment is professedly that of an outsider seeking initiation, it does not throw any light upon the proceedings of the Society. It is crammed with extravagant adulation of the pious, learned, and illuminated Brothers, but is otherwise not inelegantly written, and has apt classical quotations. A lofty ambition is claimed by the aspirant to association, who avers that he is in search of no common and metallic gold, but that Philosophical and Spiritual Treasure, one particle of which is sufficient to transmute and perfectionise the soul, and conduct it from illumination to illumination. This is that veritable gold, says the alchemical enthusiast, none other than the first and all-containing knowledge, whereby

> Mens pura et nullo mortali pondera pressa,
> Libera terrenis affectibus, atria cœli
> Scandit, et ætherea cum diis versatur in aula.

None can expect to attain it unless he shall first have expelled—

> A sese omne nefas, purgatus crimine ab omni,
> Quippe habitare negat fœdum Sapientia pectus,
> Impurasque odit, cum sit purissima, mentes.

Those who believe in the existence and magical endowments of the Rosicrucian Brethren will hope that this promising pupil received the recompense so undoubtedly due to the beauty of his aspirations. The Latin Epistle is supplemented by a *post datum*, which refers to the "Nuptiæ Chymicæ" as containing "the whole chymical artifice enigmatically delineated."

"Responsum ad Fratres Rosaceæ Crucis Illustres" is a printed letter addressed to the Fraternity in the year 1618, by Hercules Ovallodius, Alsatus; Heermannus Condesyanus; and Martinus à Casa Cegdessa Marsiliensis. It is a piece of piteous pleading for admission into the ranks of the Brethren by three writers who believe themselves to have fallen upon evil times, and know that there is no entrance into the mystic temple which is filled with the glory and power of God, till the seven last plagues have been poured out upon the earth. They acknowledge the *Viri Fratres* as the instruments of the Divine vengeance in the consummation of the age. *Ipse est malleus noster et arma, vos ipsius servi.*

A curious Rosicrucian reverie, entitled "F. R. C. Fama e scanzia Redux," written in execrable Latin, and printed in a style corresponding with its literary merits, appeared Anno Christi M.DC.XVIII., as the title has it. It professes to be the trumpet *Jubilei ultimi*, that is, presumably, of the last jubilee year among the Jews, and bears for one of its mottoes, "One woe hath passed; behold, there come yet two other woes after this one." It is precisely one of those mysterious and problematical productions which are sometimes supposed to conceal deep secrets, because they are completely unintelligible and barbarous. It professes to contain a *Judicium de Fraternitatis R. C. Sigillo et Buccina et futuræ Reformationis*

Mysterie, and is mystically separated into seven parts or chapters, each terribly intituled. Thus the seventh is the "voice of the dove speaking concerning the jawbone of the ass," and the "Judgment" itself is averred to proceed from a similar quarter "*ex asini mandibula.*" The statement is apparently serious, for this extraordinary local habitation is parenthetically explained to be the *fons vitæ,* or fount of life. The whole pamphlet is a raving chaos of scriptural quotations concerning the Corner Stone, the Keys of David, and the proximity of the *Regnum Dei.* It concludes with the following triumphant admonition to the reader :—

> Quisquis de Roseæ dubitas Crucis ordine Fratrum,
> Hoc lege, perlecto carmine certus eris.

It is needless to say that the whole pamphlet does not contain a single reference to the Rosicrucians.

"*φλενσθιουρεδας.* Hoc est Redintegratio," addressed to the "Brotherhood of the Rose-Cross," appeared in 1619, with the motto, *Omnes de Saba veniunt, aurum et thus deferentes, et laudem Domini annunciantes,* and prefaced by the following lines :—

> O Roseæ Fratres crucis, O pia turba sophorum,
> Vestro præsentes esse favore mihi.
> Fama velut cunctis vos respondere paratos
> Exhibet ; Ah ne sint irrita vota precor.
> Fidus amicus ero, fidos quoque gestit amicos
> Mens mea de musis conciliare novem.
> At, si scripta fient quædam minus apta, flabello
> Fratrum non Momi sint abigenda, pio.
> Usus enim Famæ potiori ex parte loquelis
> Fratres propitios hinc mage spero mihi.

This little pamphlet compares different expressions of opinions by opposed parties, and concludes that any person may take part with a good conscience in the Brotherhood, and without prejudice to their Christianly convictions. It cites the common reproaches cast at the Order, to wit: that they are enemies of all lawful government, Jesuits, or Calvinists, also the suspicion that there is no order at all, but that the whole business is a farce, written for some undefined purpose. It maintains that there is such an order, and that it is in possession of great secrets, because it consists of pre-eminently learned men. Finally, the author exhorts all to join it.

Among the acknowledged works of Andreas which contain satirical references to the Rosicrucian mystery may be mentioned "Menippus, sive, Dialogorum Satyricorum Centuria, inanitatum nostratium speculum," 1673, 8vo; "Institutio Magica pro curiosis," and "Turris Babel, sive, Judicium de Fraternitatis Roseæ crucis Chaos." Argentorati, 1619, 12mo. They contain absolutely nothing which can be tortured into a confession of the authorship of the manifestoes, nor any gleam of light on any subject connected with the Society. They express simply the personal opinions of Andreas, and those who make a contrary assertion have read their own hypotheses between the lines of their author.

By the year 1620, the subject of the Rosicrucians was completely exhausted in Germany. It had been discussed from all standpoints by men of the most various character, but, in the absence of ascertainable facts, no man was wiser; and as the Rosicrucians, supposing them to have existed, kept silent amidst the confusion of opinions and the unproductive clamour which they had created, making no further sign, the interest concerning them gradually died away. Seekers for the *magnum opus*, and persons imbued with the ambition to reform the world, looked elsewhere for light and assistance. Pseudo-Rosicrucian societies, of course, appeared on the field, and gangs of miserable tricksters who traded on individual credulity by the power of the magical name. Buhle cites from the "Occulta Philosophia" of Ludovicus Conradus Orvius, the unhappy personal experience of that writer concerning such a society, "pretending to deduce themselves from Father Rosy-Cross, and who were settled at the Hague in 1622. After swindling him out of his own and his wife's fortune, amounting to eleven thousand dollars, they kicked him out of the order, with the assurance that they would murder him if he revealed their secrets, 'which secrets,' says he, 'I have faithfully kept, and for the same reason that women keep secrets—viz., because I have none to reveal; for their knavery is no secret.'"

Vague rumours of veritable Rosicrucian adepts were occasionally heard, but in spite of their boasted powers, in spite of their projected reformation of all the world, and in spite of the seven years' strife of tongues which they occasioned, they had no influence whatsoever upon the thought of their age. An isolated and doubtful transmutation is occasionally ascribed to them, which is the sum total of their alchemical achievements. They posed principally as a healing fraternity, yet their influence on the medical science of their century is less still than that which they exerted upon alchemy. "In medicine," says Figuier, "that art which they were pledged to practise wherever they wandered, according to the first commandment of their master, the catalogue of their triumphs is speedily exhausted. We have already seen that they boasted of having cured the leprosy in an English count. They also claimed to have restored life to a Spanish King after he had been dead for six hours. Apart from these two cures, the second of which is doubtless a miracle, but can boast only of their own testimony, their whole medical history consists in vague allegations and a few unimportant facts, as, for instance, that which Gabriel Naudé cites in the following terms:—

"In the year 1615 a certain pilgrim suddenly appeared in a German town, and assisted, as a doctor, at the prognostication of the death of a woman whom he had helped by some of his remedies; he assumed to be proficient in several languages, related what had occurred in the town during his sojourn at this house; in a word, apart from the doctrine in which he shone still more, he was in every way similar to that Wandering Jew described by Cayot in his "Histoire Septenaire"—moderate, reserved, carelessly clad, never willingly remaining a long time in any one place, and still less desirous to be taken for what he nevertheless claimed to be, the third brother of the R.C., as he testified to the doctor Moltherus, who could not be so certainly persuaded to give credence to his statements, but has presented us with this history, leaving our judgment free to decide if it could establish a certain proof of the existence of this Company."[1]

According to Sprengel, a true Rosicrucian had only to gaze fixedly on a person, and however dangerous his disease, he was instantaneously healed; the Brethren claimed to cure all diseases, without the help of drugs, by means of imagination and faith. But the matter remains at this day just where the claim originally left it, wholly unsupported by fact.

[1] "L'Alchimie et les Alchimistes," p. 301.

CHAPTER X.

ROSICRUCIAN APOLOGISTS: MICHAEL MAIER.

THIS celebrated German alchemist was born at Ruidsburg, in Holstein, about the year 1658. In his youth, says the "Biographie Universelle," he applied himself to the study of medicine, and establishing himself at Rostoch, he practised that art with so much success that he became physician to the Emperor Rudolph II., by whom he was ennobled for his services. Some adepts, notwithstanding, succeeded in wiling him from the practical path he had followed so long; *il se passionna pour le grand œuvre*, and scoured all Germany to hold conferences with those whom he thought to be in possession of transcendent secrets. Another account declares that he sacrificed his health, his fortune, and his time to these "ruinous absurdities." According to Buhle, he travelled extensively, particularly to England, where he made the acquaintance of Robert Fludd. He finished by accepting the post of physician at Magdebourg, where he died in 1622.

Michael Maier is one of the most important and interesting persons connected with the Rosicrucian controversy. He was the first to transplant it into England, "and as he firmly believed in the existence of such a sect, he sought to introduce himself to its notice; but finding this impossible," says Buhle, "he set himself to establish such an order by his own efforts; and in his future writings he spoke of it as already existing—going so far even as to publish its laws." He was a voluminous and ingenious writer, and, according to Langlet du Fresnoy, all his treatises were excessively rare, even in the eighteenth century. "They contain much curious material," says this writer, "and I am astonished that the German booksellers, who publish innumerable worthless works, have not condescended to perceive that a complete collection of the writings of Michael Maier would be more useful and command a larger sale than the trash with which they overwhelm scholars and the public generally."

This task still remains to be accomplished, and considerations of space will prevent me from even supplying a bibliography of these singular works. The most curious of all is "Atalanta Fugiens," which abounds with quaint and mystical copperplate engravings, emblematically revealing the most unsearchable secrets of Nature. This production, with the "Tripus Aureus," or three tracts of Basil Valentin, Thomas Norton, and Cremer, the Abbot of Westminster, all of which were unearthed by the diligence of Maier, seem to have appeared before he had immersed himself in the insoluble Rosicrucian mystery. The "Silentium Post Clamores," however, published at Francfurt in 1617, professes to account not only for the speech in season uttered by the Fraternity in its priceless manifestoes, but for the silence which followed when it declined even to reply to the pamphlets and epistles of persons seeking initiation. The author asserts that from very ancient times philosophical colleges have existed among various nations for the study of medicine and of natural secrets, and that the discoveries which they made were perpetuated from generation to generation by the initiation of new members, whence the existence of a similar association at that present time was no subject for astonishment. The philosophical colleges referred to are those of old Egypt, whose priests in reality were alchemists, "seeing that Isis and Osiris are sulphur and *argentum vivum*"; of the Orphic and Eleusinian mysteries, of the Samothracian Cabiri, the Magi of Persia, the Brachmans of India, the Gymnosophists, Pythagoreans, &c. He maintains that one and all of these were instituted, not for the teaching of exoteric doctrines, but the most arcane mysteries of Nature. Afterwards he argues that if the German Fraternity had existed, as it declares, for so many years, it was better that it should reveal itself, than be concealed for ever under the veil of silence, and that it could not manifest itself otherwise than in the "Fama" and "Confessio Fraternitatis," which contain nothing contrary to reason, nature, experience, or the possibility of things. Moreover, the Order rightly observes that silence which Pythagoras imposed on his disciples, and which alone can preserve the mysteries of existence from the prostitution of the vulgar. The contents of the two manifestoes are declared to be true, and we are further informed that we owe a great debt to the Order for their experimental investigations, and for their discovery of the universal Catholicon. The popular objections preferred against it are disposed of in different chapters, *e.g.*, the charges of necromancy and superstition. The explicit statement of the Society, that all communications addressed to it should not fail to reach their destination, although they were unknown and anonymous, proving apparently false, was a special cause of grievance; those who sought health and those who coveted treasures at their hand were equally disappointed, and, according to Michael Maier, appear to have been equally enraged. He expostulates with them, saying *Non omnis ad omnia omnibus horis paratus est*, but his arguments as a whole can hardly be deemed satisfactory. *Locorum absentia, personarum distantia*, &c., could scarcely prove obstacles to men who were bound by no considerations of space and time, and readers of the inmost heart would have discovered some who were worthy among the host of applicants.

A much larger work, "Symbola Aureæ Mensæ," published in the same year as the "Silentium Post Clamores" also contains some references to the "College of German Philosophers of R. C." The story of the founder is reprinted, and Apollo with the twin muses are represented as contributing various vexatious metrical enigmas for the benefit of those enquirers who desired to be directed to the local habitation of the Order. Neither of these works represents their author as personally connected with the Rosicrucians, nor do they convey any information respecting them. The same must be said of "Themis Aurea, hoc est, De Legibus Fraternitatis R. C. Tractatus," which Maier published at Francfurt in 1618. It maintains that the laws in question are good, dilates upon the pre-eminent dignity of the healing art, declares that all vices are intolerable in physicians, and that the Rosicrucians are free from all. The most curious and important point in the whole "Apologia" is that Maier declares the "Universal Reformation" to have no connection with the manifestoes of the Society, but to be a tract translated from the Italian, and simply bound up with the "Fama." Moreover, he earnestly endeavours to free the Order from the imputation that it desired to reform the world. *Reformatio omnium herœsum potius ad Deum, quam hominem spectat, nec a Fratribus affectatur.* But whether the *Com-*

munis et Generalis Reformatio had any connection with the Rosicrucians, or not, it is evident from the documents about which there is no doubt or question, and particularly from the "Fama Fraternitatis," that they believed a general revolution to be at hand, and that they would be concerned therein.

A posthumous tract of Michael Maier was published in 1624 by one of his personal friends, who explicitly states that he is ignorant whether the departed alchemist, who so warmly and gratuitously defended the cause of the Rosicrucians, was ever received into their number, but that it is certain he was a Brother of the Christian Religion, or a Brother of the Kingdom of Christ. This statement may simply mean that he was a Christian and a man of God, or, on the other hand, it may signify that he was a member of the Christian Fraternity of Andreas. However this may be, two Latin tracts, being translations from the German made by the same friend of Maier, follow the posthumous pamphlet of the alchemist. The first is a colloquy on the Society by personages respectively called Quirinus, Polydorus, Tyrosophus, Promptutus, and Politicus. The second is an "Echo Colloquii" by Benedict Hilarion, who professes to write "Mandato superiorum," to represent the order, and to be himself a Rosicrucian. There are two mottoes on the title page of this work—the one is *per angusta ad augusta,* the other

> Augustis, Augusta, viis petit ardua virtus,
> Non datur, ad cœlum currere lata via.

The writer refers in a kindly manner to the propagandist labours of Michael Maier, and assures the anonymous but illustrious Tyrosophus that his Rosicrucian apologies were not written in vain, and hints broadly that he was at length admitted into their Order, which still holds out the promise of initiation to others when the proper time shall have arrived. This publication is singularly free from the sectarian bitterness of the first manifestoes. It recognises that all have erred, including Luther himself, and seems animated by a reasonable and conciliatory spirit. At the end there are published some "Declaratory Canons" of the Order, which define God to be the Eternal Father, incorruptible fire, and everlasting light, discuss the generation of the invisible and incomprehensible Word of God, and the tetradic manifestation of the elements.

In none of these works does the statement of Professor Buhle, concerning the foundation of a Rosicrucian society, and the publication of its laws, receive a particle of corroboration. The other works of Michael Maier are of a purely alchemical nature, save and except some obscure pamphlets which are not in the Library of the British Museum, which I have therefore been unable to consult, and which may contain the information in question; but from my knowledge of Professor Buhle and his romantic methods, I suspect his imagination has been unconsciously at work on some doubtful passages in the writings which have already been noticed, more especially as the personal but anonymous friend who edited Maier's posthumous tract entitled "Ulysses," knew nothing apparently of such a pseudo-association, nor is it likely that the author of the "Echo Colloquii" would hint at his initiation into the genuine order if Maier had instituted a rival society, shining by the borrowed lustre of its name and its symbols.

However this may be, with the death of Michael Maier the Rosicrucians disappear from the literary horizon of Germany till the year 1710, when a writer, calling himself

S. R., that is, Sincerus Renatus, otherwise Sigmund Richter, published at Breslau his "Perfect and True Preparation of the Philosophical Stone, according to the Secret of the Brotherhoods of the Golden and Rosy Cross," to which is annexed the "rules of the above-mentioned Order for the initiation of new members" and their enrolment among the Sons of the Doctrine. This extraordinary publication was followed, in 1785-88, by the "Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries," which, though published at Altona, seem to have emanated from the same source. The latter work is also of an alchemical nature, and no information of a historical kind is to be found in either. I shall conclude this account of the results of the Rosicrucian manifestoes in Germany with the

Laws of the Brotherhood, as published by Sincerus Renatus.

It is certain, says Semler, that the long series of regulations enumerated by this writer were not adopted before 1622, for Montanus (Ludov. Conr. von Berger), who was supposed to have been expelled from the Order in that year, was not acquainted with them.

I. The brotherhood shall not consist of more than sixty-three members.

II. The initiation of Catholics shall be allowed, and one member is prohibited to question another about his belief.

III. The ten years' office of the Rosicrucian imperator shall be abolished, and he shall be elected for life.

IV. The imperator shall keep the address of every member on his list, to enable them to help each other in case of necessity. A list of all names and birthplaces shall likewise be kept. The eldest brother shall always be imperator. Two houses shall be erected at Nurenberg and Ancona for the periodical conventions.

V. If two or three brethren meet together, they shall not be empowered to elect a new member without the permission of the imperator. Any such election shall be void.

VI. The young apprentice or brother shall be obedient unto death to his master.

VII. The brothers shall not eat together except on Sundays, but if they work together they shall be allowed to live, eat, and drink in common.

VIII. It is prohibited for a father to elect his son or brother, unless he shall have proved him well. It is better to elect a stranger so as to prevent the Art becoming hereditary.

IX. Although two or three of the brethren may be gathered together, they shall not permit anyone, whomsoever it may be, to make his profession to the Order unless he shall have previously taken part in the Practice, and has had full experience of all its workings, and has, moreover, an earnest desire to acquire the Art.

X. When one of the brethren intends to make an heir, such an one shall confess in one of the churches built at our expense, and afterwards shall remain about two years as an apprentice. During this probation he shall be made known to the Congregation, and the Imperator shall be informed of his name, country, profession, and origin, to enable him to despatch two or three members at the proper time with his seal to make the apprentice a brother.

XI. When the brethren meet they shall salute each other in the following manner:—The first shall say, *Ave Frater!* The second shall answer, *Roseæ et Aureæ.* Whereupon the first shall conclude with *Crucis.* After they have thus discovered their position, they shall say one to another, *Benedictus Dominus Deus noster qui dedit nobis signum*, and shall also uncover their seals, because if the name can be falsified the seal cannot.

XII. It is commanded that every brother shall set to work after he has been accepted in our large houses, and has been endowed with the Stone (he receives always a sufficient portion to ensure his life for the space of sixty years). Before beginning he shall recommend himself to God, pledging himself not to use his secret Art to offend Him, to destroy or corrupt the empire, to become a tyrant through ambition or other causes, but always to appear ignorant, invariably asserting that the existence of such secret arts is only proclaimed by charlatans.

XIII. It is prohibited to make extracts from the secret writings, or to have them printed, without permission from the Congregation; also to sign them with the names or characters of any brother. Likewise, it is prohibited to print anything against the Art.

XIV. The brethren shall only be allowed to discourse of the secret Art in a well-closed room.

XV. It is permitted for one brother to bestow the Stone freely upon another, for it shall not be said that this gift of God can be bought with a price.

XVI. It is not permissible to kneel before any one, under any circumstances, unless that person be a member of the Order.

XVII. The brethren shall neither talk much nor marry. Yet it shall be lawful for a member to take a wife if he very much desire it, but he shall live with her in a philosophical mind. He shall not allow his wife to practise overmuch with the young brethren. With the old members she may be permitted to practise, and he shall value the honour of his children as his own.

XVIII. The brethren shall refrain from stirring up hatred and discord among men. They shall not discourse of the soul, whether in human beings, animals, or plants, nor of any other subject which, however natural to themselves, may appear miraculous to the common understanding. Such discourse can easily lead to their discovery, as occurred at Rome in the year 1620. But if the brethren be alone they may speak of these secret things.

XIX. It is forbidden to give any portion of the Stone to a woman in labour, as she would be brought to bed prematurely.

XX. The Stone shall not be used at the chase.

XXI. No person having the Stone in his possession shall ask a favour of any one.

XXII. It is not allowable to manufacture pearls or other precious stones larger than the natural size.

XXIII. It is forbidden (under penalty of punishment in one of our large houses) that anyone shall make public the sacred and secret matter, or any manipulation, coagulation, or solution thereof.

XXIV. Because it may happen that several brethren are present together in the same town, it is advised, but not commanded, that on Whitsuntideday any brother shall go to that end of the town which is situated towards sunrise and shall hang up a green cross if he be a Rosicrucian, and a red one if he be a brother of the Golden Cross. Afterwards, such a brother shall tarry in the vicinity till sunset, to see if another brother shall come and hang up his cross also, when they shall salute after the usual man ner, make themselves mutually acquainted, and subsequently inform the imperator of their meeting.

XXV. The imperator shall every ten years change his abode, name, and surname. Should he think it needful he may do so at shorter periods, the brethren to be informed with all possible secresy.

XXVI. It is commanded that each brother, after his initiation into the Order, shall change his name and surname, and alter his years with the Stone. Likewise, should he travel from one country to another, he shall change his name to prevent recognition.

XXVII. No brother shall remain longer than ten years out of his own country, and whenever he departs into another he shall give notice of his destination, and of the name he has adopted.

XXVIII. No brother shall begin to work till he has been one year in the town where he is residing, and has made the acquaintance of its inhabitants. He shall have no acquaintance with the *professores ignorantes.*

XXIX. No brother shall dare to reveal his treasures, either of gold or silver, to any person whomsoever ; he shall be particularly careful with members of religious societies, two of our brethren having been lost, anno 1641, thereby. No member of any such society shall be accepted as a brother upon any pretence whatever.

XXX. While working, the brethren shall select persons of years as servants in preference to the young.

XXXI. When the brethren wish to renew themselves, they must, in the first place, travel through another kingdom, and after their renovation is accomplished, must remain absent from their former abode.

XXXII. When brethren dine together, the host, in accordance with the conditions already laid down, shall endeavour to instruct his guests as much as possible.

XXXIII. The brethren shall assemble in our great houses as frequently as possible, and shall communicate one to another the name and abode of the imperator.

XXXIV. The brethren in their travels shall have no connection nor conversation with women, but shall choose one or two friends, generally not of the Order.

XXXV. When the brethren intend to leave any place, they shall divulge their destination to no one, neither shall they sell anything which they cannot carry away, but shall direct their landlord to divide it among the poor, if they do not return in six weeks.

XXXVI. A brother who is travelling shall carry nothing in oil, but only in the form of powder of the first projection, which shall be enclosed in a metallic box having a metal stopper.

XXXVII. No brother should carry any written description of the Art about him, but should he do so, it must be written in an enigmatical manner.

XXXVIII. Brethren who travel, or take any active part in the world, shall not eat if invited by any man to his table unless their host has first tasted the food. If this be not possible, they shall take in the morning, before leaving home, one grain of our medicine in the sixth projection, after which they can eat without fear, but both in eating and drinking they shall be moderate.

XXXIX. No brother shall give the Stone in the sixth projection to strangers, but only to sick brethren.

XL. If a brother, who is at work with anyone, be questioned as to his position, he shall say that he is a novice and very ignorant.

XLI. Should a brother desire to work, he shall only employ an apprentice in default of securing the help of a brother, and shall be careful that such an apprentice is not present at all his operations.

XLII. No married man shall be eligible for initiation as a brother, and in case any brother seeks to appoint an heir, he shall choose some one unencumbered by many friends. If he have friends, he must take a special oath to communicate the secrets to none, under penalty of punishment by the imperator.

XLIII. The brethren may take as an apprentice anyone they have chosen for their heir, provided he be ten years old. Let the person make profession. When the permission of the imperator is obtained, whereby anybody is really accepted as a member, he can be constituted heir.

XLIV. It is commanded that a brother who by any accident has been discovered by any prince, shall sooner die than initiate him into the secret; and all the other brethren, including the imperator, shall be obliged to venture their life for his liberation. If, by misfortune, the prince remain obstinate, and the brother dies to preserve the secret, he shall be declared a martyr, a relative shall be received in his place, and a monument with secret inscriptions shall be erected in his honour.

XLV. It is commanded that a new brother can only be received into the Order in one of the churches built at our expense, and in the presence of six brethren. It is necessary to instruct him for three months, and to provide him with all things needful. Afterwards he must receive the sign of Peace, a palm-branch, and three kisses, with the words—"Dear brother, we command you to be silent." After this, he must kneel before the imperator in a special dress, with an assistant on either side, the one being his magister, and the other a brother. He shall then say:—"I, N. N., swear by the eternal and living God not to make known the secret which has been communicated to me (here he uplifts two fingers[1]) to any human being, but to preserve it in concealment under the natural seal all the days of my life; likewise to keep secret all things connected therewith as far as they may be made known to me; likewise to discover nothing concerning the position of our brotherhood, neither the abode, name, or surname of our imperator, nor to shew the Stone to anyone; all which I promise to preserve eternally in silence, by peril of my life, as God and His Word may help me."

Afterwards his magister cuts seven tufts of hair from his head and seals them up in seven papers, writing on each the name and surname of the new brother, and giving them to the imperator to keep. The next day the brethren proceed to the residence of the new brother, and eat therein without speaking or saluting one another. When they go away, however, they must say, "*Frater Aureæ* (*vel Roseæ*) *Crucis Deus sit tecum cum perpetuo silentio Deo promisso et nostræ sanctæ congregationi.*" This is done three days in succession.

XLVI. When these three days are passed, they shall give some gifts to the poor, according to their intention and discretion.

XLVII. It is forbidden to tarry in our houses longer than two months together.

XLVIII. After a certain time the brethren shall be on a more familiar footing with the new brother, and shall instruct him as much as possible.

---

[1] See "The Mysteries of Magic," pp. 324, 325.

XLIX. No brother need perform more than three projections while he stays in our large house, because there are certain operations which belong to the magisters.

L. The brethren shall be called, in their conversation with each other, by the name they received at their reception.

LI. In presence of strangers they shall be called by their ordinary names.

LII. The new brother shall invariably receive the name of the brother then last deceased; and all the brethren shall be obedient to these rules when they have been accepted by the Order, and have taken the oath of fidelity in the name of the Lord Jesus Christus.

CHAPTER XI.

ROSICRUCIAN APOLOGISTS: ROBERT FLUDD.

THE central figure of Rosicrucian literature, towering as an intellectual giant above the crowd of *souffleurs*, theosophists, and charlatanic professors of the *magnum opus*, who, directly or otherwise, were connected with the mysterious Brotherhood, is Robertus de Fluctibus, the great English mystical philosopher of the seventeenth century, a man of immense erudition, of exalted mind, and, to judge by his writings, of extreme personal sanctity. Ennemoser describes him as one of the most distinguished disciples of Paracelsus, but refuses to number him with "those consecrated theosophists who draw all wisdom from the fountain of eternal light." He does not state his reasons for this depreciatory judgment, and the brief and inadequate notice which he gives of Fludd's system displays such a cursory acquaintance with the works in which it is developed, that it is doubtful whether he had taken pains to understand his author. I should rank the Kentish mystic second to none among the disciples of the "divine" Theophrastus, while in the profundity and extent of his learning, there can be no question that he far surpassed his master, who is said to have known little but to have divined almost everything, and who is, therefore, called *divinus*, in the narrower sense of that now much abused term.

Robert Fludd was born at Milgate House,[1] in the parish of Bersted, Kent, during the year 1574. By his mother's side he was descended from the ancient family of Andros of Taunton in Somerset. His father, Thomas Fludd, was a representative of a Shropshire stock, and successively occupied several high positions. He was victualler of Bewick, and then of Newhaven in France; afterwards he was made Receiver of Kent, Sussex, and Surrey, and being appointed treasurer of the army sent under Lord Willoughby to Henry IV. of France, "he behaved so honourably that he was knighted, and on his return to England was made treasurer of all her Majesty's forces in the Low Countries."[2] This was in the reign of Queen Elizabeth; he was constantly a justice of the peace where he resided, and was also treasurer of the Cinque ports. "He bore for his arms—vert, a chevron between three wolves' heads erased, argent, which coat, with his quarterings, was confirmed to him by Robert Cook, Clar., Nov. 10, 1572."[3]

I have succeeded in compiling from various sources the following scanty genealogy of the Fludd family:—

---

[1] "The seat of Milgat was formerly esteemed a manor. It was anciently possessed by the family of Coloigne, one of whom, Robert de Coloigne, died feifed of it in the 35th year of Edward III. In process of time his descendants came to be called Coluney, one of whom, Thomas Coluney, as appears by an old survey of Bersted, possessed it in the 14th year of Edward IV. In the beginning of the reign of Henry VII. it was become the property of the family of Stonehouse, whose ancient seat was at Hazelwood, Boughton Malherbe (Philpot, p. 68). Robert Stonehouse was of Bersted, Esquire, at the latter end of Henry VIII. His son George, at the beginning of Queen Elizabeth's reign, alienated this seat to Thomas Fludd, Esquire, afterwards knighted, and who considerably improved and augmented it." One corner of this edifice is still said to remain built in the manor-house erected on its site when the old house fell into ruins.—Hasted, "History of Kent," vol. ii., pp. 486, 487.

[2] Hasted's "History of Kent," vol. ii., p. 486.

[3] "Visitation of County of Kent, 1574 and 1619."

DAVID FLUDD, *alias* Llyod, of Morton in Shropshire, Esquire.

John Fludd = Anne Banno.

Sir Thomas Fludd, Knight, ob. Mar. 30, 1607; buried in Milgate Church. = Elizabeth Andros, daughter of Philip Andros or Andrews, ob. Jan. 25, 1591; buried in Bersted Church, where there is a monument to her memory. [Visitation of Kent, 1619.]

Edward ob. no isssue. = Jane, dau. of Sir Michael Sands, Knt. Re-married to Sir Thomas Knight.

Thomas of Gore Court, alienated Milgate House to Wil. Cage of Farringdon in Hampshire, 1624. = Catherine, dau. of Lewin Buffkin, Esquire.

William.

John.

Robert, M.D., born 1574; ob. 1637; buried in Bersted Church.

Joan = Sir Nicholas Gilborne, Knight.

Thomas, succeeded his father at Gore Court, and was Sheriff of Kent in 1642. = Bridget, dau. of Jo. Banks, co. Cambride, Esq.

Lewin, M.D. = Katherine, daughter of Ralph Buffkin of Loose.

Alabaster.

Thomas.

Priscilla.

According to this genealogy, Robert Fludd was the youngest of five sons. He was entered of St John's College in the year 1591, at the age of seventeen. Having graduated both in arts and medicine, he appears to have travelled extensively, for the space of six years, in France, Germany, Italy, and Spain. On his return to England, he was made a member of the London College of Physicians, and took his degree of Master in Arts in the year 1605. His first published work appeared in 1616, about which time he was visited by Michael Maier, by whom he was probably acquainted with the Rosicrucian controversy, and with whom he corresponded after the renowned German alchemist had returned to his own country. Fludd appears to have resided chiefly in London, then as now the great intellectual centre of England. He had a house in Fenchurch Street, according to Fuller,[1] and another in Coleman Street, where he died in the year 1637, on the 8th day of September. He was buried in the chancel of Bersted Church, under a tomb which he had previously erected—"An oblong square of dark, slate-coloured marble, occupying a large space of the chancel wall on the left as you stand before the altar, looking up the body of the small church towards the door. There is a seated half-length figure of Fludd, with his hand on a book, as if just raising his head from reading to look at you. Upon the monument are two marble books inscribed *Misterium Cabalisticum* and *Philosophia Sacra.* There were originally eight books. The inscription to his memory is as follows:—

"'VIII. Die Mensis VII. A° D^{m}, M.D.C.XXXVII. O doribus vrua vaporat crypta tegit cineres nec speciosa tvos ovod mortale minvs tibi. Te committimus vnvm ingenii vivent hic monumenta tui nam tibi qui similis scribit moriturque sepulchrum pro tota eternum posteritate facit. Hoc monumentum Thomas Flood Gore Court in oram apud Cantianos armiger infœlissimam in charissimi patrin sui memoriam nexit, die Mensis Augusti M.D.C.XXXVII.' "[1]

---

[1] "Worthies of Great Britain," p. 78 of the second part.

Bersted Church is situated on high ground, at a small distance south of Bersted Green. It is dedicated to the Holy Cross, and, according to Hasted,[2] is a handsome building, consisting of two aisles and two chancels, with a square beacon tower at the west end of it. This is in the Perpendicular style, and at three angles of the summit are three rude figures, said to be three dogs or bears seiant, but so defaced by time that they cannot well be distinguished.

The list of Fludd's works is as follows :—

Apologia Compendiaria Fraternitatem de Rosea Cruce suspicionis et infamiæ maculis aspersam, veritatis quasi Fluctibus abluens et abstergens. Leyden, 1616. 8vo.

Tractatus Apologeticus integritatem Societatis de Rosea Cruce defendens. Lugduni Batavorum, 1617. 8vo. A duplicate of the preceding with a new title.

Utriusque Cosmi majoris scilicet et minoris metaphysica, physica atque technica historia in dua volumina secundum cosmi differentiam divisa. 2 tom. Oppenheimii, Francofurti, 1617-24. Fol.

Veritatis Proscenium . . . seu demonstratio quædam analytica, in qua cuilibet comparationis particulæ, in appendice quadam à J. Kepplero, nuper in fine Harmoniæ suæ Mundanæ edita, factæ inter Harmoniam suam mundanam et illam R. F. ipsissimis veritatis argumentis respondetur. Francofurti, 1621. Fol.

---

[1] Hargrave Jennings, "The Rosicrucians, &c.," p. 364.

[2] "History of Kent," vol. ii., p. 489.

Monochordum Mundi Symphoniacum, seu, Replicatio R. F. . . . ad apologiam . . . J. Kepleri adversus demonstrationem suam analyticam nuperrime editam in qua Robertus validioribus Joannis objectionibus Harmoniæ suæ legi repugnantibus, comiter respondere aggreditur. Francofurti, 1622. 4to.

Anatomiæ Amphitheatrum effigie triplici, more et conditione varia designatam. Francfurte, 1623. Fol.

Philosophia Sacra et vere Christiana, seu Meteorologica Cosmica. Francofurti, 1626. Fol.

Medecina Catholica, seu mysticum artis medicandi sacrarium. 5 parts. Francofurti, 1629-31.

Sophiæ cum moria certamen, in quo, lapsis Lydius a falso structore . . . M. Mersemio . . . reprobatus, celeberrima voluminis sui Babylonici figmenta accurate examinat (Summum bonum, quod est verum subjectum veræ magicæ, cabalæ, alchymiæ fratrum Roseæ Crucis verorum in dictarum scientiarum laudem, et insignis calumniatoris . . . M. Mersenni dedecus publicatum, per J. Frizium). 2 pt. Francofurti, 1629. Fol.

Doctor Fludd's Answer unto M. Foster, or the squesing of Parson Foster's Sponge, ordained by him for the wiping away of the weapon-salve. London, 1631. 4to.

Clavis Philosophiæ et Alchymiæ. (A Reply to Father Gassendi.) Francofurti, 1633. Fol.

Phylosophia Mosaica. In qua Sapientia et Scientia creationis et creaturarum sacra vereque Christiana . . . ad amussim et enucleate explicatur. Goudæ, 1638. Fol.

It will be seen from this list that the Rosicrucian manifestoes found an immediate defender in Robert Fludd, that is, if the "Apologia" which bears his name is to be considered his work. There is some uncertainty on this point, but it has been disputed on insufficient grounds. As a maiden effort, it will not of course bear comparison with the dialectical skill of his mature productions, but the principles it propounds are those of the "Mosaicall Philosophy" and the "Tractatus Varii." "What was the particular occasion of his own first acquaintance with Rosicrucianism is not recorded," says Buhle. "All the books of Alchemy or other occult knowledge, published in Germany, were at that time immediately carried over to England—provided they were written in Latin; and if written in German, were soon translated for the benefit of English students. He may therefore have gained his knowledge immediately from the Rosicrucian books, but it is more probable that he acquired it from his friend Maier. . . . At all events, he must have been initiated into Rosicrucianism at an early period."

By whomsoever written, the "Tractatus Apologeticus" is an exceedingly curious work, so astonishing occasionally in the nature of its arguments that it is difficult to suppose that they were put forward seriously. It was called for by Andrew Libavius' "searching and hostile analysis" of the Rosicrucian Confession, and was written to clear the Society from the *Infamiœ maculœ* cast on it by the accusations then brought forward, and above all from the charges of detestable magic and diabolical superstition. It is divided into three parts, and various chapters are illustrated by appropriate quotations from the manifesto it is defending, whose underlying principles are developed and explained. The first part treats of the various departments of magical science, of the Cabala, of the Books of God, both visible and invisible, of the secret characters of Nature, and of the value of astrological portents. The second part is devoted to a lugubrious consideration of the impediments and degeneracy of the arts and sciences in modern times—*de scientiarum hodierno die in scholis vigentium impedimentis.* It enlarges on the urgent necessity for a reformation in Natural Philosophy, Medicine, and Alchemy.

Concerning the first, the author declares it to be impossible for any one to attain to the supreme summit of the natural sciences unless he be profoundly versed in the occult meaning of the ancient philosophers, but the minute and most accurate observer who does achieve this height will not find it difficult to adapt the materials which are prepared by Nature in such a manner as to produce, by the application of actives to passives, many marvellous effects before the time ordained by Nature; and this, he adds, will be mistaken by the uninitiated for a miracle.

Like others of his school, he insists on the uncertainty of *à posteriori* and experimental methods, to which he unhesitatingly attributes all the errors of the natural sciences. "Particulars are frequently fallible, but universals never. Occult philosophy lays bare Nature in her complete nakedness, and alone contemplates the wisdom of universals by the eyes of intelligence. Accustomed to partake of the rivers which flow from the Fountain of Life, it is unacquainted with grossness and with clouded waters."

In Medicine he laments the loss of that universal panacea referred to by Hippocrates:—"But absolutely nothing remains of that one and only medicament of which Hippocrates makes mention (darkly and mystically, I admit) in several places, and still less are its operations understood, inasmuch as no one now searches with lynx-like eyes into the profound depths of true natural philosophy, to gain an accurate knowledge of its composition and its virtues."

Concerning Arithmetic, he asks mournfully, and with apparent earnestness, "Which of us has, at this day, the ability to discover those true and vivific numbers whereby the elements are united and bound to one another?" And then, with regard to music, which, as he remarks, *non aliter succedit Arithmeticæ quàm medicina Philosophiæ Naturali*, he cries after the same fashion:—"But, good God, what is this when compared with that deep and true music of the wise, whereby the proportions of natural things are investigated, the harmonical concord and the qualities of the whole world are revealed, by which also connected things are bound together, peace established between conflicting elements, and whereby each star is perpetually suspended in its appointed place by its weight and strength, and by the harmony of its lucent spirit." It is impossible to read without a smile when the author urges the necessity for a musical reformation, on the ground that we have lost that art of Orpheus by which he moved insensible stones, and that of Arion by which the fishes were charmed.

The cursory review of alchemy is equally gloomy:—"The art, also, of alchemy or chemistry is surrounded with such insoluble enigmas that we can scarcely gain anything but ignorance therefrom, and *ignotum per ignotius*." He enlarges on its fictitious vocabulary, and quotes Maricinus as follows:—"The magisterium of the philosophers is hidden and concealed, and wherever found is known by a thousand names; moreover, it is surrounded by symbols and is revealed to the wise alone, yet this is, notwithstanding, the one, only, and lineal way of the whole operation." Then he himself continues:—"Neither common fire, but Nature herself, neither artificial furnaces, but natural matrices, are needed in this work, which is the work of Nature only, and wherein nothing is required save the brief co-operation of her minister, by whom things natural to things also natural, and species to their congruents, are duly and accurately applied." Mathematics, optics, and astronomy he treats after the same fashion, comparing their tame and commonplace frivolities with the sublime knowledge of the ancients.

The third part is entitled "De Naturæ Arcanis," and treats of the mysteries of Light, &c., developing in a small space a curious and profound philosophy. It describes God as the *ens entium*, eternal form, inviolable, purely igneous, without any intermixture of material, unmanifested before the creation of the universe, according to the maxim of Mercurius Trismegistus, "*Monas generat molem, et in seipsum reflectit ardorem suam.*" Earth is defined to be a gross water, water a gross air, air a gross fire, fire a gross ether, while the ether itself is the grosser part of the empyrean, which is distinguished from the ethereal realm, and is described as a water of extreme tenuity, constituted of three parts of luminous substance to one aqueous part; it is the purest essence of all substances, and is identical with the luminiferous ether of the latest scientific hypothesis. Its place is the *medium mundi*, wherein is the *sphæra æqualitatis*, in which the sun performs its revolution. The sun itself is composed of equal parts of light and water. Light is the cause of all energies—*nihil in hoc mundo peractum fuerit, sine lucis mediatione aut actu divino.* "It is impossible for man to desire more complete felicity than the admirable knowledge of light and its virtues," by which the ancient magi constructed their ever-burning lamps, forced fire out of stones and wood, kindled tapers from the rays of stars, and naturally, by means of its reflections, produced many wonders in the air, such as phantom writing, and, more than all, by the true use of the *lux invisibilis,* made men themselves invisible.

The information scattered through the various parts of the apology on the different departments of magic is also noteworthy. It distinguishes between natural, mathematical, venific, necromantic, and thaumaturgic magic. "That most occult and secret department of physics by which the mystical properties of natural substances are extracted, we term Natural Magic. The wise kings who (led by the new Star from the East) sought the infant Christ, are called Magi, because they had attained a perfect knowledge of natural things, whether celestial or sublunar. This branch of the Magi also includes Salomon, since he was versed in the arcane virtues and properties of all substances, and is said to have understood the nature of every plant from the cedar to the hyssop. Magicians who are proficient in the mathematical division construct marvellous machines by means of their geometrical knowledge; such were the flying dove of Archytas, and the brazen heads of Roger Bacon and Albertus Magnus, which are said to have spoken. Venific magic is familiar with potions, philtres, and with the various preparations of poisons; it is in a measure included in the natural division, because a knowledge of the properties of natural things is requisite to produce its results. Necromantic Magic is divided into goëtic, maleficient, and Theurgic. The first consists in diabolical commerce with unclean spirits, in rites of criminal curiosity, in illicit songs and invocations, and in the evocation of the souls of the dead. The second is the adjuration of the devils by the Virtue of Divine Names. The third pretends to be governed by good angels and the Divine Will, but its wonders are most frequently performed by evil spirits, who assume the names of God and of the angels. This department of Necromancy can, however, be performed by natural powers, definite rites and ceremonies, whereby celestial and divine virtues are reconciled and drawn to us; the ancient Magi promulgated in their secret books many rules of this doctrine. The last species of magic is the thaumaturgic, begetting illusory phenomena; by this art the Magi produced their phantasms and other marvels."

When speaking of the wonders wrought mechanically by Roger Bacon, Albertus Magnus, and Boëtius, the apologist of the Rosicrucians tells us that he himself, by his assiduity in mechanical arts, constructed a wooden bull which lowed and bellowed after the fashion of the living animal; a dragon which flapped its wings, hissed, and vomited forth fire and flames upon the bull; and a lyre which played melodies without human intervention, as well as many other things, which by the simple mathematical art, apart from natural magic, could not have been accomplished.

The scientific and philosophical principles of Robert Fludd were attacked by Father Mersenne, with special reference to his belief in the Rosicrucian Society. Some twelve years had passed since the appearance of the "Tractatus Apologeticus," which he probably no longer valued. He replied to the attack in the work entitled "Sophiæ cum Moriâ Certamen," without mentioning the Rosicrucians. But the "Summum Bonum," by Joachim Fritz, which accompanied this reply, contains an elaborate defence of the Order, to which, in one of its phases, Fludd is said to have belonged. The authorship of this defence he is supposed to have disavowed. Buhle, however, points out that as "the principles, the style, the animosity towards

Mersenne, the publisher, and the year, were severally the same as in the 'Sophiæ cum Moriâ Certamen' which Fludd acknowledged, there cannot be much reason to doubt that it was his." But as I am unwilling to consider that a man of Fludd's high character would be guilty of deliberate falsehood, and as it was not his habit to write either anonymously or pseudonymously, I prefer the alternative offered by the German critic when he says, "If not Fludd's, it was the work of a friend of Fludd's." In either case, his opinions are represented. On the title-page of the "Summum Bonum," there is a large Rose on which two bees have alighted, with this motto above—*Dat Rosa mel apibus.* The book treats of the noble art of magic, the foundation and nature of the Cabala, the essence of veritable alchemy, and of the *Causa Fratrum Roseæ Crucis.* It identifies the palace or home of the Rosicrucians with the Scriptural house of wisdom. *Ascendamus ad montem rationabilem, et ædificemus domum Sapientiæ.* The foundation of the mountain thus referred to is declared to be the *Lapis angularis*, the corner-stone, cut out of the mountain without hands. This stone is Christ. It is the spiritual palace which the Rosicrucians desire to reveal, and is therefore no earthly or material abode. There is a long disquisition on the significance of the Rose and the Cross, a purely spiritual interpretation being adopted. At the conclusion, the writer anticipates the question whether he himself is a brother of the Rose Cross, since he has settled all questions as to their religion and symbolism. His answer is that he least of any has deserved such a grace of God; if it have pleased God to have so ordained it, it is enough. To satisfy, however, the curiosity of his readers, he supplies them with a curious letter supposed to have emanated from the society, and which has been quaintly translated in a manuscript of the seventeenth century.

This Epistle was written and sent by ye Brethren of R. C. to a certaine Germaine, a coppy whereof Dr Flud obtained of a Polander of Dantziche his friend, which he since printed in Latin at ye end of his tract, intituled, *De Summo Bono.*

Venerable and Honourable S$^{r.}$

Seeing that this will be ye first yeare of thy nativity, wee pray that thou mayst have from ye Most High God, a most happy entrance into and departure from out of thy life, and because thou hast hitherto been with a good mind a constant searcher of holy philosophy, well done! Proceed, fear God, for thus thou mayest gaine Heaven. Get to thyself the most true knowledge, for it is God who hath found out every way; it is God who alone is circumference and centre. But draw thee neere, listen, take this to thee ✠, for he who increaseth knowledge increaseth sorrow, because that in much knowledge is much griefe, wee speake by experience. For all worldlings, and vaine-glorious, vauntinge boasters, gorgious men, talkers, and vaine people doe unworthily scandalize, yea, and curse us for an unknown matter. But we wonder not that ye ungrateful world doe persecute ye professors of ye true Arts, together with ye truth itself. Yett for thy sake wee shall briefly answer to these questions, viz.: What wee doe? What can wee doe? Or whether are any such as wee? In John, therefore, wee reade that God is ye Supreme Light, and in light wee walke, so that wee exhibit light (although in a lanthern) to ye world. But thou man of ye world that deniest this, thou knowest not or seest not it behoves thee to know that in thy vile boddy Jesus dwelleth. This thou hast from ye apostle. "And Jesus knew all their thoughts," to whom if thou adherest, thou are at length made one spirit with Him, and being such, who prohibeteth thee with Solomon to know as well ye wicked as good contentions of men. And this thou mayest take from me out of ye premises. And hence it is that wee doe not answer to all, viz., because of the deceitfull minds of some. For whosoever are alienated from God are contrary to us, and who is so foolish as to permit a new-come stranger to enter into another man's house? But if thou objectest that this union is onely to be expected in ye world to come, behold now in this thou showest thyself for a worldling who extinguishest light by thy ignorance. Also thou are not ashamed to make ye apostle a liar, in whom those things are more clearly manifested in these wordes—"So that you may be wanting in no grace, expectinge ye Revelation of our Lord Jesus Christ." But thou sayest that this is not to be understood of this inferiour life. What therefore does ye followinge verse intend? "Who shall confirme you even to the end," for in the Kingdome of God there is noe end, therefore in this temporall state will appear ye glory of ye Lord, and Jesus glorified. If any thinge is further demanded concerning our office, our endeavoure is to leade backe lost sheepe to ye true sheepefold. You labore therefore in vaine, O miserable mortals, who enter upon another way than that ye apostle wills by putinge off your tabernacle, which way is not walked in through dyinge, but as Peter willeth when he saith: "As Christ hath taught mee," viz., when he was transfigured in ye mount, which laienge down, if it had not bine secret and hidden, ye apostle had not saide, "as Jesus taught mee," neither had ye

Supreme Truth saide: "Tell this to no man," for accordinge to ye vulgar way, vulgarly to die was known to all men from ye beginninge of ye world. Be yee changed therefore, be yee changed from dead stones into livinge philosophical stones. The apostle shews ye way when he saith: "Lett the same minde be in you as is in Jesus." Also he explains that minde in ye followinge words, viz., when as beinge in ye form of God, he thought it no robbery to be equal to God. Behould these things, O all you that search into ye abstruse secrets of nature! Yee heare these matters, but you believe them not, O miserable mortals, who doe so anxiously run into youre own ruine, but wilt thou be more happy, O thou most miserable, wilt thou be elevated above ye circles of ye world, O thou proud one, wilt thou command in Heaven above, this earth, and thy darke body, O thou ambitious, will yee performe all miracles, O yee unworthy? Know yee, therefore, ye rejected, of what nature it is, before it is sought. But thou, O Brother, hearken! I will speake with S. John, that thou mayest have fellowshippe with us, and indeed our fellowshippe is with ye Father and with Jesus, and wee write unto you that yee may rejoyce because God is light, and in Him there is no darkness at all. But that thou mayest come unto us, behould this light, for it is impossible for thee to see us (unless when wee will) in another light. In this, therefore, follow us, whereby thou mayest be made happy with us, for our most immoveable pallace is ye centre of all things, likewise is it much obscured, because covered with many names. Enter, enter into ye glory of God and thy own salvation, ye gates and Schoole of Philosophicall Love, in which is taught everlastinge charity and fraternall love, and that some resplendent and invisible castle which is built upon the mountaine of ye Lord, out of whose roote goeth forth a fountaine of livinge waters, and a river of love! Drinke, drinke, and againe drinke, that thou mayest see all hidden things, and converse with us! Againe beware! But what? For thou knowest very well that nature receives nothing for nutriment but that which is subtile, the thick and fœculent is cast out as excrements. It is also well disputed by thyself, that those who will live in ye minde, rather than in ye body, take in nourishment by ye spirit, not by ye mouth. As for example, it is lawful to know Heaven by Heaven, not by earth, but ye virtues of this by ye other, and if you understand me aright, no man ascends into Heaven, which thou seekest, except He who descended from Heaven, which thou seekest not, enlighteneth him first. Whatsoever therefore is not from Heaven is a false immage, and cannot be called a virtue. Therefore, O Brother, thou canst not be better confirmed then by virtue itselfe, which is ye Supreame Truth, which if thou wilt religiously, and with all thy might, endeavour to follow in all thy wordes and workes, it will confirm thee daily more and more, for it is a fiery spirite, a glisteninge sparke, a graine impossible, never diinge, subliminge his own body, dwellinge in every created beeinge, sustaininge and governinge it, gold burninge, and by Christ purged, pure in ye fire, allwaye more glorious and pure, jubilatinge without diminution, this shall (I say) confirme thee daily, untill (as a certaine learned man saith) thou art made like a lion in battle, and canst take away all ye strength of ye world, and fearest not death, nor any violence whatsoever a divellish tyranny can invent, viz., seeinge thou art become such a one as thou desirest, a stone and a worke. And that God may bless thy labours which thou shalt receive in most approved authors under a shaddow, for a wise man reads one thinge and understands another. Art thou imperfect? Aspire after a due perfection. Art thou foul and unclean? Purge thyself with teares, sublime thyselfe with good manners and virtues, adorn and beautify thyselfe with sacramentall graces! Make thy soule sublime and subtile for ye contemplation of heavenly thinges, and conformable to angelicall spirits, that it may vivify thy vile ashes and vulgar body, and make it white, and render it altogether incorruptible and impassible by ye resurrection of our Lord Jesus Christ. Doe these thinges, and thou wilt confess that no man hath wrote more plainly then I. These thinges the Lady Virtue hath commended should be told to thee, from (or by) whom, accordinge to thy deserts, thou shalt hereafter be more largely taught, these read, if thou wilt, as the apostle willeth, keepe that which is committed to thy trust. Farewell.

F. T. F., in Light and C.

By his talents and intellectual ability, Robert Fludd is a character so important in English Rosicrucian literature, that I propose to give a short sketch or syllabus of his singular cosmical philosophy. The substance will be taken from the "Mosaicall Philosophy," and the folio volume entitled *Tractatus Varii*, and it will be rendered as far as possible in the philosopher's own words.

The author distinguishes in several places between the Divine *σοφία*, the eternal sapience, the heavenly wisdom, which is only mystically revealed to mankind, and the wisdom which is derived from the invention and tradition of men. He declares the philosophy of the Grecians, or the ethnick philosophy, to be based only on the second, and to be terrene, animal, and diabolical, not being founded on the deific corner-stone, namely, Jesus Christ, who is the essential substance and foundation of the true science.

The original fountain of true wisdom is in God, the *natura naturans*, the infinite, illimitable Spirit, beyond all imagination, transcending all essence, without name, all wise, all-clement, the Father, the Word, and the ineffable, Holy Spirit, the highest and only good, the indivisible Trinity, the most splendid and indescribable light. This Wisdom is the *vapor virtutis Dei*, and the stainless mirror of the majesty and beneficence of God. All things, of what nature and condition soever, were made in, by, and through this Divine Word or emanation, which is God Himself, as it is the Divine Act, whose root is the Logos, that is, Christ. This Eternal Wisdom is the fountain or corner-stone of the higher arts, by which also all mysterious and miraculous discoveries are effected and brought to light.

Before the spagirical separation which the Word of God, or divine Elohim, effected in the six days of creation, the heavens and earth were one deformed, rude, undigested mass, complicitly comprehended in one dark abyss, but explicitly as yet nothing. This nothing is compared by St Augustine to speech, which while it is in the speaker's mind is as nothing to the hearer, but when uttered, that which existed complicitly *in animo loquentis*, is explicitly apprehended by the hearer. This *nihilum* or nothing is not a *nihilum negativum*. It is the First Matter, the infinite, informal. primordial Ens, the *mysterium magnum* of the Paracelsists. It existed eternally in God. If God had not produced all things essentially out of Himself, they could not be rightly referred to Him. The primeval darkness is the *potentia divina* as light is the *actus divinus*—the *Aleph tenebrosum* and

Aleph lucidum. Void of form and life, it is still a material developing from potentiality into the actual, and was informed by the Maker of the world with a universal essence, which is the Light of Moses, and was first evolved in the empyrean heaven, the highest and supernatural region of the world, the *habitaculum fontis lucidi*, the region not of matter but of form—form simple and spiritual beyond all imagination. There is a second spiritual heaven, participating in the clarity and tenuity of the first, of which it is the base; this is the medial heaven, called the *sphæra æqualitatis* and it is corporeal in respect of the former. The third heaven is the locality of the four elements. The progression of the primordial light through the three celestial spaces was accomplished during the first three days of creation. Christ the Wisdom and Word of God, by His apparition out of darkness, that is, by the mutation of the first principle from dark Aleph to light Aleph, revealed the waters contained in the profound bosom of the abyss, and animated them by the emanation of the spirit of eternal fire, and then by his admirable activity distinguished and separated the darkness from the light, the obscure and gross waters from the subtle and pure waters, disposing the heavens and spheres, as above stated, and dividing the grosser waters into sublunary elements. These elements are described as follows:—Earth is the conglomeration of the material darkness and the refuse of the heavens; Water is the more gross spirit of the darkness of the inferior heaven, nearly devoid of light; Air is the spirit of the second heaven; Fire, the spirit of the darkness of the Empyrean heaven.

Fludd's theory of the Macrocosmus is enunciated in the following manner.

DE MACROCOSMI PRINCIPIIS.

- Two things are necessary for the universal fabric of the Macrocosm, and of the things which exist therein.
  - Natura, the cause, or *principium*, which is either
    - Uncreated, *i.e.*, God Himself, called in respect of His creation.
      - Creator
      - Fabricator
      - *Ens entium*
      - *Natura.*
        - *infinita*
        - *naturans.*
    - Created, which is either
      - Primal, to wit.
        - Hyle, or the primordial matter, which is absolutely simple.
        - Light, or form which informs all things.
      - Secondary, which comprises things of the nature of
        - Heat,
        - Cold,
        - whence come things of the nature of
          - Humidity.
          - Dryness.
      - Tertiary, derived from the activity of secondary things, and tetradically divided into
        - Fire,
        - Air,
        - Water,
        - Earth,
        - whence the immense substance of the Macrocosmus is produced.
      - Quarternary, to wit: the great chaos confusedly composed of diverse materials.
      - Quinary, the last, or nearest, which is
        - Sperm in animals.
        - Seed in vegetables.
        - Sulphur and *Argentum vivum* in minerals.
  - Naturatum, the thing caused, or principiated.

DE MACROCOSMI FABRICA.

- The Macrocosmos has three regions,
  - The Highest, in which two things must be noted, viz., its
    - Three divisions, to wit
      - The illimitable Heaven of the Trinity.
      - The Empyrean Heaven.
      - The Crystalline Heaven.
    - Constitution, to wit, of
      - The most essential and simple Light.
      - A singularly pure, tenuous, and incomprehensible spirit
  - The Medial or Æthereal, having
    - Eight parts, to wit, the abodes of
      - The Fixed Stars.
      - The Planets.
    - A composition of
      - Mediocre substantial Light.
      - Spirit neither very subtle, nor very gross.
  - The Lowest, in which two things must be noted, to wit, its
    - Three parts, whereof
      - The two extreme, namely,
        - The Superior is the abode of Fire.
        - The Inferior is the foundation of Earth.
      - The Medial is the Sphere of Humility divided into the
        - Aerial Region.
        - Aquatic Region.
    - Constitution, wherein two things concur,
      - The third Light, grosser than all others.
      - The Spirit thicker and more fœculent than all others.

According to Fludd's philosophy, the whole universe was fashioned after the pattern of an archetypal world which existed in the Divine ideality, and was framed out of unity in a threefold manner. The Eternal Monad or Unity, without any egression from his own central profundity, compasses complicitly the three cosmical dimensions, namely, root, square, and cube. If we multiply unity as a root, in itself, it will produce only unity for its square, which being again multiplied in itself, brings forth a cube which is one with root and square. Thus we have three branches differing in formal progression, yet one unity in which all things remain potentially, and that after a most abstruse manner. The archetypal world was made by the egression of one out of one, and by the regression of that one, so emitted, into itself by emanation. According to this ideal image, or archetypal world, our universe was subsequently fashioned as a true type and exemplar of the Divine Pattern; for out of unity in his abstract existence, viz., as it was hidden in the dark chaos, or potential mass, the bright flame of all formal being did shine forth, and the Spirit of Wisdom, proceeding from them both, conjoined the formal emanation with the potential matter, so that by the union of the divine emanation of light and the substantial darkness, which was water, the heavens were made of old, and the whole world.

God, according to these abstruse speculations, is that pure, catholic unity which includes and comprehends all multiplicity, and which before the objective projection of the cosmos must be considered as a transcendent entity, reserved only in itself, in whose divine puissance, as in a place without end or limit, all things which are now explicitly apparent were then complicitly contained, though in regard to our finite faculties it can only be conceived as nothing—*nihil, non finis, non ens, aleph tenebrosum,* the Absolute Monad or Unity.

Joined to the cosmical philosophy of Robert Fludd, there is an elaborate system of spiritual evolution, and the foundation of both is to be sought in the gigantic hypotheses of the Kabbalah. His angelology is derived from the works of pseudo-Dionysius on the celestial hierarchies, and he teaches the doctrine of the pre-existence of human souls, which are derived from the vivifying emanation dwelling in the *Anima Mundi,* the world's spiritual vehicle, the catholic soul, which itself is inacted and preserved by the Catholic and Eternal Spirit, sent out from the fountain of life to inact and vivify all things.

These mystical speculations, whatever their ultimate value, are sublime flights of an exalted imagination, but they are found, in the writings of Robert Fludd, side by side with the crudest physical theories, and the most exploded astronomical notions. He denies the diurnal revolution of the earth, and considers the light of all the stars to be derived from the one "heavenly candle" of the sun. Rejecting the natural if inadequate explanations of Aristotle and his successors, he presents the most extravagant definitions of the nature of winds, clouds, snow, &c. The last is described as a meteor which God draweth forth of His hidden treasury in the form of wool, or as a creature produced out of the air by the cold breath of the Divine Spirit to perform his will on earth. Thunder is a noise which is made in the cloudy tent or pavilion of Jehovah, lightning a certain fiery air or spirit animated by the brightness and burning from the face or presence of Jehovah. Literally interpreting the poetic imagery of Scripture, he perceives the direct interference of the Deity in all the phenomena of Nature, and denounces more rational views as "terrene, animal, and diabolical."

CHAPTER XII.

ROSICRUCIAN APOLOGISTS: THOMAS VAUGHAN.

Eugenius Philalethes, the author of the renowned "Introitus apertus ad occlusum Regis Palatium," the "Entrance opened to the Closed Palace of the King," is so far connected with the Rosicrucians that he published a translation, as we have seen, of the "Fama" and "Confessio Fraternitatis," and his philosophical doctrines are very similar to those of the mysterious Brotherhood, of which he has been erroneously, and despite his express and repeated denials, represented as a member. Like them, he expected the advent of the artist Elias who was foretold by Paracelsus, represents his most important alchemical work as his precursor, and declares that problematical personage to be already born into the world. The entire universe is to be transmuted and transfigured by the science of this artist into the pure mystical gold of the Spiritual City of God, when all currencies have been destroyed.

"A few brief years," he cries in his prophetic mood, "and I trust that money will be despised as completely as dross, and that we shall behold the destruction of this vile invention, so opposed to the spirit of Jesus Christ. The world is bewitched by it, and the infatuated nations adore this vain and gross metal as a divinity. Is it this which will help towards our coming redemption and our lofty future hopes? By this shall we enter that New Jerusalem when its ways are paved with gold, and its gates are of pearls and precious stones, and when the Tree of Life, planted in the centre of Paradise, will dispense health to the whole of humanity? I foresee that my writings will be esteemed as highly as the purest gold and silver now are, and that, thanks to my works, these metals will be as despised as dung."

The date of this author's birth was 1612; he is supposed to have been a native of Scotland, but the fact of his placing a Welsh motto on the title of one of his books, together with his true name, Thomas Vaughan, which is pure Welsh, is a strong argument of his Welsh nationality. He adopted various pseudonyms in the different countries through which he passed in his wanderings as an alchemical propagandist. Thus in America he called himself Doctor Zheil, and in Holland Carnobius. According to Herthodt, his true name was Childe, while Langlet du Fresnoy writes it Thomas Vagan, by a characteristic French blunder. His *nom de plume* was Eugenius not Irenæus Philalethes, as Figuier states.[1] The life of this adept is involved in an almost Rosicrucian uncertainty; he was a mystery even to his publishers, who received his works from "an unknown person." Nearly all that is ascertained concerning him, and concerning his marvellous transmutations, rests on the authority of Urbiger, who has been proved inaccurate in more than one of his statements. His sojourn in America is an established fact, according to Louis Figuier, and the projections which he there accomplished in the laboratory of George Starkey, an apothecary, were subsequently published by the latter in London.

---

[1] Irenæus Philalethes was the pseudonym of George Starkey, the American disciple of Thomas Vaughan.

His writings shew him to be a supreme adept of spiritual alchemy, and he despised the gold which he claimed to be able to manufacture. The history of this man who roamed from place to place, performing the most lavish transmutations, but always anonymous, always obliterating his personality, often disguised to conceal his identity, by his own representation in continual dangers and difficulties through the possession of his terrific secret, and gaining nothing by his labours, is a curious study of the perversity of human character for those who disbelieve in alchemy, and some ground for the faith of those who believe in it. The essential elements of fraud are wanting, and the intellectual nobility of the man, illuminated, moreover, by lofty religious aspirations, is conspicuous in all his works.

The list of his writings is as follows:—

"Anthroposophia Magica;" or a Discourse of the Nature of Man and his State after Death. "Anima Magica Abscondita;" or a Discourse of the Universall Spirit of Nature. London, 1650. 8vo.

"Magia Adamica;" or the Antiquities of Magic, and the descent thereof from Adam downwards proved. Whereunto is added a perfect and full discovery of the "Cœlum Terræ." London, 1650. 8vo.

The Man-Mouse taken in a Trap . . . for Gnawing the Margins of Eugenius Philalethes. (A satire on Henry More, who attacked him in a pamphlet entitled "Observations upon 'Anthroposophia Magica,'" etc.) London, 1650. 8vo.

"Lumen de Lumine;" or a New Magicall Light discovered and communicated to the World, with the "Aphorismi Magici Eugenianii." London, 1651. 8vo.

The Second Wash; or The Moore Scour'd once more, being a charitable cure for the distractions of Alazonomastix (*i.e.*, Henry More). London, 1651. 8vo.

The Fame and Confession of the Fraternity of R. C., with a Preface annexed thereto, and a short declaration of their physicall work. London, 1652. 8vo.

Euphrates; or The Waters of the East; being a short discourse of that great fountain whose water flows from Fire, and carries in it the beams of the Sun and Moon. London, 1655. 8vo.

A Brief Natural History, intermixed with variety of Philosophical Discourses and Observations of the Burnings of Mount Etna, &c. London, 1669. 8vo.

Introitus Apertus ad Occlusum Regis Palatium. Philalethæ Tractatus Tres. I. Metallorum Metamorphosis. II. Brevis Manductio ad Rubrium Cœlestem. III. Fons Chymicæ Veritatis. 1678. 4to.

It is only in the introduction to the "Fame and Confession" that Philalethes makes any important reference to the Rosicrucian Society. There his opinions are expressed in the following manner:—"I am in the humour to affirm the essence and existence of that admired chimæra, the Fraternitie of R. C. And now, gentlemen, I thank you, I have aire and room enough; methinks you sneak and steal from me, as if the plague and this Red Cross were inseparable. Take my Lord have mercy along with you, for I pitty your sickly braines, and certainly as to your present state the inscription is not unseasonable. But in lieu of this, some of you may advise me to an assertion of the Capreols of del Phæbo, or a review of the library of that discreet gentleman of La Mancha, for in your opinion those knights and these brothers are equally invisible. This is hard measure, but I shall not insist to disprove you. If there be any amongst the living of the same bookish faith with myself, they are the persons I would speak to."

The preface proceeds to discourse upon the contempt which magic has undergone in all ages, and then the author distinctly denies his personal acquaintance with the Rosicrucian Society. "As for that Fraternity, whose History and Confession I have here adventured to publish, I have, for my own part, no relation to them, neither do I much desire their acquaintance. I know they are masters of great mysteries, and I know withal that nature is so large they may as wel receive as give. I was never yet so lavish an admirer of them as to prefer them to all the world, for it is possible, and perhaps true, that a private man may have that in his possession whereof they are ignorant. It is not their title and the noise it has occasioned which makes me commend them. The acknowledgment I give them was first procured by their books, for there I found them true philosophers, and therefore not chimæras, as most think, but men. Their principles are every way correspondent to the ancient and primitive wisedome—nay, they are consonant to our very religion, and confirm every point thereof. I question not but most of their proposals may seem irregular to common capacities, but when the prerogative and power of Nature is known, there they will quickly fall even, for they want not order and sobriety. It will be expected, perhaps, that I should speak something as to their persons and habitations, but in this my cold acquaintance will excuse me, or, had I any familiarity with them, I should not doubt to use it with more discretion. As for their existence (if I may speak like a schoolman), there is great reason we should believe it; neither do I see how we can deny it, unless we grant that Nature is studied, and books also written and published, by some other creatures then men. It is true, indeed, that their knowledg at first was not purchased by their own disquisitions, for they received it from the Arabians, amongst whom it remained as the monument and legacy of the children of the East. Nor is this at all improbable, for the eastern countries have been always famous for magical and secret societies."

He compares the habitation of the Brachmans, as it is described by Philostratus in his life of Apollonius, with the Rosicrucian *Locus Sancti Spiritus*, concerning which he quotes the following curious passage by a writer whom he does not name:—"*Vidi aliquando Olympicas domos, non procul a Fluviolo et Civitate notâ, quas S. Spiritus vocari imaginamur. Helicon est de quo loquor, aut biceps Parnassus, in quo Equus Pegasus fontem aperuit perennis aquæ adhuc stillantem,*[1] *in quo Diana se lavat, cui Venus ut Pedissequa et Saturnus ut Anteambulo, conjunguntur. Intelligenti nimium, inexperto minimum hoc erit dictum.*" Quoting afterwards the description of the Elysium of the Brachmans—"I have seen (saith Apollonius) the Brachmans of India dwelling on the earth and not on the earth; they were guarded without walls, and possessing nothing, they enjoyed all things"—this is plain enough, says Philalethes, "and on this hill have I also a desire to live, if it were for no other reason but what the sophist applyed to the mountains—

> Hos primum sol salutat, ultimosque deserit,
> Quis locum non amet, dies longiores habentem?

But of this place I will not speak any more, lest the readers should be so mad as to entertain a suspicion that I am of the Order." He attempts, however, to show "the conformity of the old and new professors,"—namely, the Rosicrucians and the Indian initiates. "When we have evidence that magicians have been, it is proof also that they may be. . . . I hold it then worth our observation that even those magi who came to Christ Himself came from the East; but as we cannot prove they were Brachmans, so neither can we prove they were not. If any man will . . . contend for the negative, it must follow that the East afforded more magical societies then one. . . . The learned will not deny but wisdom and light were first manifested in the same parts, namely, in the East. From this fountain also, this living, oriental one did the Brothers of R. C. draw their wholesom waters."

---

[1] See Introduction, *ante*, p. 10.

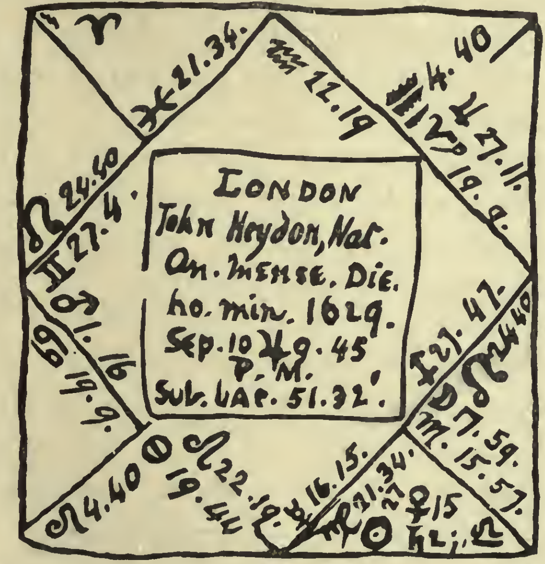
He concludes by reiterating his previous statement—"I have no acquaintance with this Fraternity as to their persons."

CHAPTER XIII.

ROSICRUCIAN APOLOGISTS: JOHN HEYDON.

THE last of the line of apologists who has any claim on our notice is the extraordinary Royalist mystic and geomancer, John Heydon, who, in the preface to "The Holy Guide," has left us the following interesting and curious fragment of autobiography :—

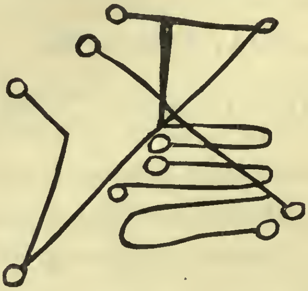
"I was descended from a noble family of London in England, being born of a complete tall stature, small limbs, but in every part proportionable, of a dark flaxen haire, it curling as you see in the Effigies,[1] and the above figures of


LONDON
John Heydon, Nat.
An. Mense. Die.
ho. min. 1629.
Sep. 10 ♃ 9. 45
P. M.
Sub. Lat. 51.32'.
♓ 21.34.
♒ 22.19
♑ 4.40
♃ 27.11.
19.9.
♉ 24.40
♊ 27.4.
♋ 19.9.
1.16
♊ 27.47.
♌ 24.40
♌ 4.40
♌ 22.19
19.44
16.15.
21.34.
7.59.
15.57.
♀ 15

---

[1] The portraits prefixed to several of John Heydon's works represent him as a young, beardless man, of an amiable but melancholy countenance.

Astrologie at the time I was born: this is also the Character of my Genius Malhitriel, and Spirit Taphza Benezelthar Thascraphimarah. I had the small pox and rickets very young—Ascendent to Conjunction, Mars, and Sol to the quartile of Saturn. I was at Tardebich in Warwickshire, neer Hewel, where my mother was borne, and there I learned, and so carefull were they to keep me to the book and from danger, that I had one purposely to attend me at school and at home. For, indeed, my parents were both of them honourably descended. They put me to learn the Latine tongue to one Mr George Linacre, the minister of the Gospel at Golton; of him I learned the Latine and Greek perfectly, and then was fitted for Oxford. But the Warrs began, and the Sun came to the body of Saturn and frustrated that design; and whereas you are pleased to stile me a noble-natured, sweet gentleman,[1] you see my nativity:—Mercury, Venus, and Saturn are strong, and by them the Dragon's head and Mars, I judge my behaviour full of rigour, and acknowledge my conversation austere. In my devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions which may express or promote invisible devotion. I followed the army of the King to Edgehill, and commanded a troop of horse, but never violated any man, &c., nor defaced the



---

[1] This account is addressed to the high priest or grand master of the Rosicrucians, in whose presence he represents himself to be standing.

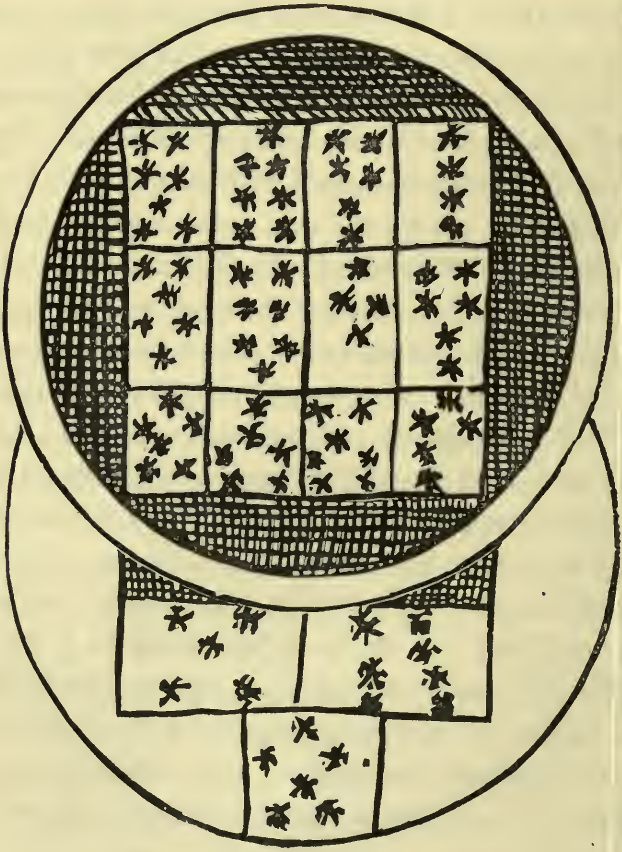
memory of saint or martyr. I never killed any man wilfully, but took him prisoner and disarmed him; I did never divide myself from any man upon the difference of opinion, or was angry with his judgment for not agreeing with me in that from which, perhaps, within a few dayes, I should dissent myself. I never regarded what religion any man was of that did not question mine. And yet there is no Church in the world whose every part so squares unto my conscience, whose articles, constitutions, and customs seem so consonant unto reason, and, as it were, framed to my particular devotion as this whereof I hold my belief, the Church of England, to whose faith I am a sworn subject, and therefore in a double obligation subscribe unto her articles, and endeavour to observe her constitutions. Whatsoever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humour and fashion of my devotion, neither believing this because Luther affirmed it, or disproving that because Calvin hath disfavoured it. Now as all that dye in the war are not termed souldiers, neither can I properly term all those that suffer in matters of religion martyrs. And I say, there are not many extant that in a noble way fear the face of death lesse than myselfe; yet from the moral duty I owe to the commandement of God, and the natural respects that I tender unto the conversation of my essoine and being, I would not perish upon a ceremony, politique points, or indifferency; nor is my belief of that untractable temper, as not to bow at their obstacles or connive at matters wherein there are not manifest impieties. The leaves, therefore, and ferment of all, not only civil, but religious actions, is wisdome, without which to commit ourselves to the flames is homicide, and, I fear, but to passe through one fire into another. I behold, as a champion, with pride and spirites, and trophies of my victories over my enemies, and can with patience embrace this life, yet in my best meditations do often defie death; I honour any man that contemns it, nor can I love any that is afraid of it—this makes me naturally love a souldier that will follow his captain. In my figure you may see that I am naturally bashful. Yet you may read my qualities on my countenance. About the time I travelled into Spain, Italy, Turkey, and Arabia, the Ascendent was then directed to the Trine of the Moon, Sextile of Mercury and Quartile of Venus. I studied philosophy and writ this treatise,[1] and the 'Temple of Wisdome,' &c. Conversation, age, or travell hath not been able to affront or enrage me, yet I have one part of the modesty which I have seldom discovered in another, that is (to speak truly), I am not so much afraid of Death as ashamed thereof. It is the very disgrace and ignominy of our natures, that in a moment can so disfigure us that our beloved friends stand afraid and start at us; the birds and beasts of the field that before in a naturall feare obeyed us, forgetting all allegiance, begin to prey upon us. This very thought in a storm at sea hath disposed and left me willing to be swallowed up in the abyss of waters, wherein I had perished unseen, unpitied, without wondering eyes, tears of pity, lectures of morality, and none had said:—*Quantum mutatus ab illo.* Not that I am ashamed of the anatomy of my parts, or can accuse Nature of playing the pupil in any part of me, or my own vitious life for contracting any shameful disease upon me, whereby I might not call myself a compleat bodyed man, free from all diseases, sound, and, I thank God, in perfect health.

"I writ my 'Harmony of the World,' when they were all at discord, and saw many revolutions of kingdomes, emperours, grand signiours, and popes; I was twenty when this book was finished, but me thinks I have outlived myself, and begin to be weary of the Sun, although the Sun now applies to a Trine of Mars. I have shaken hands with delight and know all is vanity, and I think no man can live well once but he that could live twice, yet for my part I would not live over my howres past, or begin again the minutes of my dayes, not because I have lived them well, but for fear I should live them worse. At my death I mean to take a total adieu of the world, not caring for the burthen of a tombstone and epitaph, nor so much as the bare memory of my name to be found anywhere, but in the Universal Register of God. I thank God that with joy I mention it, I was never afraid of Hell, nor never grew pale at the mention of Sheol, or Tophet, &c., because I understand the policy of a pulpit, and fix my contemplations on Heaven.

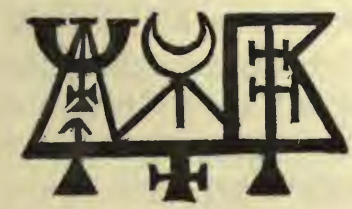
---

[1] "The Holy Guide."

"I writ the 'Rosie Crucian Infallible Axiomata,' in foure books, and study not for my own sake only but for theirs that study not for themselves. In the Law I began to be a perfect clerk; I writ the 'Idea of the Law,' &c., for the benefit of my friends and practice in the King's Bench. I envy no man that knows more than myself, but pitty them that know lesse. For Ignorance is rude, uncivill, and will abuse any man, as we see in bayliffs, who are often killed for their impudent attempts; they'll forge a warrant and fright a fellow to fling away his money, that they may take it up; the devill, that did but buffet St. Paul, playes me thinks at sharpe with me. To do no injury nor take none, was a principle which to my former years and impatient affection seemed to contain enough of morality, but my more settled years and Christian constitution have fallen upon severer resolutions. I hold there is no such thing as injury, and if there be, there is no such injury as revenge, and no such revenge as the contempt of an injury. There be those that will venture to write against my doctrine, when I am dead, that never durst answer me when alive. I see Cicero is abused by Cardan, who is angry at Tully for praising his own daughter ; and Origanus is so impudent, that he adventures to forge a position of the heavens and calls it Cornelius Agrippa's nativity, and they say that Cornelius was borne to believe lyes and to broach them. Is not this unworthiness to write such lyes, and shew such reasons for them ? His nativity I could never finde, I believe no man knows it, but by a false figure thus they scandalize him. And so they may use me, but behold the scheam of my nativity in Geomancy,



and the character of my spirit Taphzabnezeltharthaseraphim arah,



projected by a learned lord for the honour (? hour) of birth. Now let any astrologer, geomancer, philosopher, &c., judge my geniture; the figures are right according to the exact time of my birth, rectified by accidents and verified by the effects of directions. Now in the midst of all my endeavours, there is but one thought that dejects me—that my acquired parts must perish with myself, nor can be legacyed amongst my dearly beloved and honoured friends. I do not fall out or contemn a man for an errour, or conceive why a difference in opinion should divide an affection; for a modest reproof or dispute, if it meet with discreet and peaceable natures, doth not infringe the laws of charity in all arguments.

"When the mid heaven was directed to the Trine of the Moon, I writ another book, and entituled it, 'The Fundamental Elements of Philosophy, Policy, Government and the Laws,' &c. After this time I had many misfortunes, and yet I think there is no man that apprehends his own miseries less than myself, and no man that so nearly apprehends another's. I could lose an arm without a tear, and with few groans, methinks, be quartered into pieces, yet can I weep seriously, with a true passion, to see the mercilesse Rebels in England forge a debt against the King's most loyall subjects, purposely to put them in the Marshalsey, or other Houses of Hell to be destroyed in prison, or starved, or killed by the keepers, and then two or three poore old women for as many shillings shall perswade the Crowner and the people to believe the men dyed of consumptions. It is a barbarous part in humanity to add unto any afflicted parties' misery, or endeavour to multiply in any man a passion whose single nature is already above his patience.

"The Ascendent to the Quartile of Saturn, and part of Fortune to the Sextile of the Moon came next; and it is true I had loved a lady in Devonshire, but when I seriously perused my nativity, I found the seventh House afflicted, and therefore never resolve to marry; for, behold, I am a man, and I know not how: I was so proportioned and have something in me that can be without me, and will be after me, and here is the misery of a man's life; he eats, drinks, and sleeps to-day that he may do so to-morrow, and this breeds diseases, which bring death, 'for all flesh is grass.' And all these creatures we behold are but the herbs of the field digested into flesh in them, or more remotely carnified in ourselves; we are devourers not onely of men but of ourselves, and that not in an allegory but a positive truth, for all this masse of flesh which we behold came in at our mouths; this frame we look upon hath been upon our trenchers, and we have devoured ourselves, and what are we? I could be content that we might raise each other from death to life as Rosie Crucians doe without conjunction, or that there were any way to perpetuate the world without this trivial and vain way of coition as Dr Brown calls it. It is the foolishest act a wise man commits all his life, nor is there anything that will more deject his cold imagination than to consider what an odd errour he hath committed.[1] Had the stars favoured me, I might have been happy in that sweet sex.

"I remember also that this Quartile of Saturn imprisoned me at a messenger's house for contending with Cromwell, who maliciously commanded I should be kept close in Lambeth House, as indeed I was two years. My person he feared, and my tongue and pen offended him, because, amongst many things, I said particularly, such a day he would die, and he dyed. It is very true Oliver opposed me all his life, and made my father pay seventeen-hundred pounds for his liberty; besides, they stole, under pretence of sequestering him, two thousand pounds in jewels, plate, &c., and yet the King's noblest servants suffer upon suspition of death.

"When the moon was directed to the Quartile of Sol, and the M. C. to the opposition of Sol, I was by the phanatick Committee of Safety committed to prison, and my books burnt, yet I would not entertain a base design, or an action that should call me villain, for all the riches in England; and for this only do I love and honour my own soul, and have, methinks, two arms too few to embrace myself. My conversation is like the Sun with all men, and with a friendly aspect to good and bad. Methinks there is no man bad, and the worst best, that is, while they are kept within the circle of those qualities wherein there is good. The method I should use in distributive justice I often observe in commutation, and keep a geometrical proportion in both, whereby becomming equal to others, I become unjust to myself, and suberogate in that common principle, 'Doe unto others as thou wouldst be done unto thy self'; yet I give no alms to satisfie the hunger of my brother, but to fulfil and accomplish the will and command of God. This general and indifferent temper of mine doth nearly dispose me to this noble virtue amongst those million of vices I do inherit and hold from Adam. I have escaped one and that a mortal enemy to charity, the first and father sin, not onely of man, but of the devil, Pride—a vice whose name is comprehended in a monosyllable, but in its nature not circumscribed with a world. I have escaped it in a condition that can hardly avoid it; these petty acquisitions and reputed perfections that advance and elevate the conceits of other men add no feather unto mine. And this is the observation of my life—I can love and forgive even my enemies."

---

[1] "I could be content that we might procreate like trees, without conjunction, or that there were any way to perpetuate the world without this trivial and vulgar way of coition: it is the foolishest act a wise man commits in all his life, nor is there anything that will more deject his cooled imagination, when he shall consider what an odd and unworthy piece of folly he hath committed. I speak not in prejudice, nor am averse from that sweet sex, but naturally amorous of all that is beautiful."—*Religio Medici*, pt. ii. sec. 9.

The materials supplied in this singular fragment of an autobiography are supplemented by a "Life of John Heydon," from the pen of Frederick Talbot, Esq., which was prefixed to "The Wise Man's Crown," and which I shall present to my readers in a compressed form, to avoid the prolixity and irrelevance of much of the original.

John Heydon, the son of Francis and Mary Heydon, now of Sidmouth in Devonshire, is not basely but nobly descended. Antiquaries derive them from Julius Heydon, King of Hungary and Westphalia, that were descended from the noble family of Cæsar Heydon in Rome, and since this royal race the line runs down to the Hon. Sir Christopher Heydon of Heydon, near Northwick; Sir John Heydon, late lord-lieutenant of the king's Tower of London, and the noble Chandlers in Worcestershire of the mother's side, which line spread by marriage into Devonshire, among the Collins, Ducks, Drues, and Bears. He had one sister, named Anne Heydon, who dyed two years since, his father and mother being yet living. He was born at his father's house in Green-Arbour, London, and baptized at S. Sepulchre's, and so was his sister, both in the fifth and seventh years of the reign of King Charles I. He was educated in Warwickshire, among his mother's friends, and so careful were they to keep him and his sister from danger, and to their books, that they had one continually to wait upon them, both to the school and at home.

He was commended by Mr John Dennis, his tutor in Tardebick, to Mr George Linacre, priest of Cougheton, where he learned the Latine and Greek tongues. The war at this time began to molest the universities of this nation. He was then articled to Mr Michael Petty, an attorney at Clifford's Inn, with eighty pound, that at five years' end he should be sworn before Chief Justice Roll. Being very young, he applyed his minde to learning, and by his happy wit obtained great knowledge in all arts and sciences. Afterwards he followed the armies of the King, and for his valour commanded in the troops. When he was by these means famous for learning and arms, he travelled into Spain, Italy, Arabia, Ægypt, and Persia, gave his minde to writing, and composed, about twenty years since, "The Harmony of the World," and other books, preserved by the good hand of God in the custody of Mr Thomas Heydon, Sir John Hanmer, Sir Ralph Freeman, and Sir Richard Temple. During the tyrant's time first one had these books, then another, and at last, at the command of these honourable, learned, and valiant knights, they were printed.

He wrote many excellent things, and performed many rare experiments in the arts of astromancy, geomancy, &c., but especially eighty-one—the first upon the King's death, predicted in Arabia by him to his friends; the second upon the losses of the King at Worcester, predicted at Thauris, in Persia; the third predicted the death of Oliver Cromwell in Lambeth House, to many persons of honour, mentioned in his books; the fourth he wrote of the overthrow of Lambert, and of the Duke of Albymarle his bringing again of the King to his happy countries, and gave it to Major Christopher Berkenhead, a goldsmith at the Anchor, by Fettes Lane End in Holborn; the fifth precaution or prediction he gave to his Highness the Duke of Buckingham, two months before the evil was practised, and his enemy, Abraham Goodman, lies now in the Tower for attempting the death of that noble prince; the sixth, for Count Grammont, when he was banished into England by the King of France; and he predicted, by the art of astromancy and geomancy, the King's receiving of him again into favor, and his marriage to the Lady Hamelton; the seventh, for Duke Minulaus, a peer of Germany, that the Emperour sent to him when the Turk had an army against him, and of the death of the pope. The rest are in his books. By these monuments the name of Heydon, for the variety of his learning, was famous not onely in England, but also in many other nations into which his books are translated. He hath taught the way to happiness, the way to long life, the way to health, the way to wax young, being old; the way to resolve all manner of questions, present and to come, by the rules of astromancy and geomancy, and how to raise the dead.

He is a man of middle stature, tending to tallness, a handsome straight body; an ovall, ruddy face, mixed with a clear white, his hair of a dark flaxen-brown colour, soft, and curling in rings gently at the ends of the locks; his hands and fingers long and slender, his legs and feet well proportioned, so that to look upon he is a very compleat gentleman. But he never yet cast affection on a woman, nor do I find him inclined to marry. He is very often in great ladies' chambers, and, I believe, his modest behaviour makes them the more delighted in his company. The princes and peers, not only of England but of Spain, Italy, France, and Germany, send to him dayly, and upon every occasion he sheweth strong parts and a vigorous brain. His wishes and aimes speak him owner of a noble and generous heart; his excellent books are admired by the world of lettered men as prodigies of these later times; indeed (if I am able to judge anything), they are full of the profoundest learning I ever met withall. If any man should question my judgement, they may read the comendations of both universities, besides the learned Thomas White and Thomas Revell, Esquires, both famous in Rome and other parts beyond sea, that have highly honoured this gentleman in their books. Yet he hath suffered many misfortunes. His father was sequestered, imprisoned, and lost two thousand pounds by Cromwell; this Oliver imprisoned this son also two years and a half, or thereabout, in Lambeth House, for he and his father's family were always for the king, and endeavoured to the utmost his restoration; and indeed the tyrant was cruel, but John Thurloe, his secretary, was kind to him, and pittied his curious youth. Joshua Leadbeater, the messenger, kept him (at his request and Mr John Bradley's) at his own house, and gave him often leave to go abroad, but being yet zealous and active for the king, he was again taken and clapt up in Lambeth House. In these misfortunes it cost him £1000 and upwards. After this, some envious villains forged actions of debt against him, and put him in prison. It seems at the beginning of these misfortunes a certain harlot would have him marry her, but denying her suit, or that he ever promised any such thing, and that he ever spake to her in his life good or evil, she devised, with her confederates, abundance of mischief against him. Many courted him to marry, but he denyed. Now there was left amongst a few old almanacks and scraps of other men's wits, collected and bequeathed unto the world by Nicholas Culpeper, his widdow, Alice Culpeper; she hearing of this gentleman that he was an heir to a great fortune, courts him by letters of love to no purpose. The next saint in order was she that calls herself the German princess; but he flies high and scorns such fowl, great beasts. The first of these two blessed birds caused Heath to arrest him, and another after him laid actions against him that he never knew or heard of.

In this perplexity was he imprisoned two years, for they did desire nothing but to get money or destroy him, for fear, if ever he got his liberty, he might punish them; but he, being of a noble nature, forgave them all their malice, and scorns to revenge himself upon such pittiful things. God indeed hath done him justice, for this Heath consumes to worse then nothing; and, indeed, if I can judge or predict anything, his baudy-houses will be pawned, and he will die a miserable, diseased beggar. Heydon's mistris, when he was very young, and a clerk, desired him to lye with her; but he, like Joseph, refusing, she hated him all her life. God preserved him, although one of these three lewd women swore this gentleman practised the art magick.

She told Oliver Cromwell she saw familiar spirits come and go to him in the shape of conies, and her maid swore she had often seen them in his chamber when he was abroad, and sometimes walking upon the house top in a moonshine night, and sometimes vanishing away into a wall or aire; yet she never saw him in her life, nor could she tell what manner of man he was. These stories were not credited, and for all these, and many more, afflictions and false accusations, I never saw him angry, nor did he ever arrest or imprison any man or woman in all his life, yet no client of his was ever damnyfied in his suit.

He was falsly accused but lately of writing a seditious book, and imprisoned in a messenger's custody; but his noble friend, the duke of Buckingham, finding him innocent and alwaies for the king, he was discharged, and indeed this glorious duke is a very good and just judge; although some speak slightly of him, he studies the way to preserve his king and country in peace, plenty, and prosperity. It is pitty the king hath no more such brave men as he; a thousand such wise dukes as this,

> "Like marshall'd thunder, back'd with flames of fire,"

would make all the enemies of the King and Christendome quake, and the Turk fly before such great generals. In all submission we humbly pray for this great prince, and leave him to his pleasure, and return to our subject.

John Heydon hath purposely forsaken Spittle-Fields, and his lodgings there, to live a private life, free from the concourse of multitudes of people that daily followed him; but if any desire to be advised, let them by way of letter leave their business at his booksellers, and they shall have answer and counsel without reward, for he is neither envious nor enemie to any man; what I write is upon my own knowledge.

He writes now from Hermeupolis, a place I was never at. It seems, by the word, to be the City of Mercury, and truly he hath been in many strange places, among the Rosie Crucians, and at their castles, holy houses, temples, sepulchres, sacrifices; all the world knows this gentleman studies honourable things, and faithfully communicates them to others; yet, if any traduce him hereafter, they must not expect his vindication. He hath referred his quarrel to the God of Nature; it is involved in the concernments of his truths, and he is satisfied with the peace of a good conscience. He hath been misinterpreted in his writing; with studied calumnies, they disparage his person whom they never saw, nor perhaps will see. He is resolved for the future to suffer, for he says, "God condemns no man for his patience." His enemies are forced to praise his vertue, and his friends are sorry he hath not ten thousand pounds a year. He doth not resent the common spleen; and when the world shall submit to the general tribunal, he will find his advocate where they shall find their judge. When I writ this gentleman's life, God can bear me witness, it was unknown to him, and for no private ends. I was forced to it by a strong admiration of the mistery and majesty of Nature written by this servant of God and secretary of Nature. I began his life some years since, and do set it down as I do finde it. If any man oppose this I shall answer; if you are for peace, peace be with you; if you are for war, I have been so too (Mr Heydon doth resolve never to draw sword again in England, except the King command him). Now, let not him that puts on the armour boast like him that puts it off. *Gaudet patientia duris* is his motto, and thus I present myself a friend to all artists, and enemy to no man.

The list of Heydon's published works is as follows:—

Eugenius Theodidactus, The Prophetical Trumpeter . . . illustrating the Fate of Great Britain. (A celestial vision in heroic verse) . . . By the Muses' most unworthy John Heydon. London, 1655.

A New Method of Rosie Crucian Physick; wherein is shewed the cause and . . . cure of all diseases. London, 1658. 4to.

Advice to a Daughter in opposition to advice to a Son, or directions for your better conduct through the various and most important events of this life. London, 1658. 12mo.

The Idea of the Law charactered from Moses to King Charles. London, 1660. 8vo.

The Rosie Crucian Infallible Axiomata; or, generall rules to know all things past, present, and to come. London, 1660. 12mo.

The Holy Guide, Leading the Way to the Wonder of the World: A Compleat Phisitian, teaching the knowledge of all things, past, present, and to come. London, 1662. 8vo.

Theomagia; or, The Temple of Wisdome. In three parts spirituall, celestiall, and elementall. London, 1662-3-4. 8vo.

The Harmony of the World, being a discourse of God, Heaven, Angels, Stars, Planets, Earth, &c., whereunto is added the State of the New Jerusalem. . . . London, 1662. 8vo.

Psonthonpanchia; Being a Word in Season to the Enemies of Christians, and an appeal to the natural faculties of the mind of man, whether there be not a God. London, 1664. 8vo.

The Wise Man's Crown; or, The Glory of the Rosie-Cross . . . with the full discovery of the true *Cœlum Terræ*, or first matter of the Philosophers. . . . With the *Regio*

Lucis, and Holy Household of Rosie Crucian Philosophers. London, 1664. 8vo.

El Havarevna; or, the English Physitian's Tutor in the Astrobolismes of Mettals Rosie Crucian. London, 1665. 8vo.

The philosophical principles of John Heydon need hardly detain us long. That Typhon is the adversary of Beata Pulchra, that Hyle is the spirit of the cold and dry earth, that Beata Pulchra is the vivifying spirit of Nature, that the bodies of the dead rebellious angels became a fruitless and unprofitable chaos, are matters which will scarcely interest the serious student. His alchemical theories and experiments belong to the lowest dregs of this much degraded science, except in those parts which are bodily stolen from Eugenius Philalethes;[1] and all that is of value in his numerical mysticism, geomantic revelations, astromancy, and investigations of spiritual mysteries, is derived from anterior writers. His medical treatises are disfigured by his gross superstition and credulity; but the unheard of experiments and recipes which they occasionally provide make them extremely curious reading. *Très rares, très curieux, et récherchés des amateurs*, his books, one and all, command large prices in the market, and the republication of his marvellous Rosicrucian reveries and romances, is a venture that deserves well at the hands of all students of the byways of occultism.

In John Heydon we find the names Rosicrucian, Rosicrucianism, &c., used in a general sense, and as terms to conjure with. The supposed brethren are confounded with the elder alchemists, theosophists, etc., and an irrational antiquity is gratuitously bestowed on them. The author denies that he is a member of the Fraternity, but he interprets all its secrets, and expounds all its doctrines, in an authoritative manner, and he claims personal acquaintance with various members of the Society, as will appear from the following :—

---

[1] Compare the "Temple of Wisdome," vol. i., last pages, with the Preface to Vaughan's "Euphrates," and also with the "Occult Philosophy" of Agrippa, book iv.

Apologue for an Epilogue.

I shall here tell you what Rosie Crucians are, and that Moses was their Father, and he was Θεοῦ παῖς ; some say they were of the order of Elias, some say the Disciples of Ezekiel ; others define them to be the Officers of the Generalissimo of the World, that are as the eyes and ears of the Great King,[1] seeing and hearing all things; they are seraphically illuminated, as Moses was, according to this order of the Elements, Earth refined to Water, Water to Air, Air to Fire, so of a man to be one of the Heroes, of a Hero a Dæmon, or good Genius, of a Genius a partaker of Divine things, and a companion of the holy company of unbodied Soules and immortal Angels, and according to their vehicles, a versatile, life, turning themselves, Proteus-like, into any shape.

But there are yet arguments to procure Mr Walfoord, and T. Williams, Rosie Crucians by election, and that is the miracles that were done by them in my sight ; for it should seem Rosie Crucians were not only initiated into the Mosaical Theory, but have arrived also to the power of working miracles, as Moses, Elias, Ezekiel, and the succeeding Prophets did, being transported where they please, and one of these went from me to a friend of mine in Devonshire, and came and brought me an answer to

---

[1] This is stolen from a treatise on the Immortality of the Soul by Henry More, the Platonist, who applies it to the beneficent genii.

London the same day, which is four dayes journey; they taught me excellent predictions of Astrology and Earthquakes; they slack the Plague in Cities; they silence the violent Winds and Tempests; they calm the rage of the Sea and Rivers; they walk in the Air; they frustrate the malicious aspect of Witches; they cure all Diseases. I desired one of these to tell me whether my Complexion were capable of the society of my good Genius? When I see you again, said he, I will tell you, which is when he pleases to come to me, for I know not where to go to him. When I saw him again, then he said, Ye should pray to God; for a good and holy man can offer no more acceptable sacrifice to God than the oblation of himself, his soul.[1]

He said also, that the good Genii are as the benigne eyes of God, running to and fro in the world, with love and pity beholding the innocent endeavours of harmless and single-hearted men, ever ready to do them good, and to help them; at his going away he bid me beware of my seeming friends, who would do me all the hurt they could, and cause the Governours of the Nations to be angry with me, and set bounds to my liberty: which truly happened to me. Many things more he told me before we parted, but I shall not name them here.

This Rosie Crucian Physick or Medecines, I happily and unexpectedly light upon in Arabia, which will prove a restauration of health to all that are afflicted with sickness which we ordinarily call natural, and all other diseases. These men have no small insight into the body; Walfoord, Williams, and others of the Fraternity now living, may bear up in the same likely equipage with those noble Divine

---

[1] This remark is also pirated from the same treatise by Henry More.

Spirits their Predecessors; though the unskilfulness in men commonly acknowledges more of supernatural assistance in hot, unsettled fancies, and perplexed melancholy, than in the calm and distinct use of reason; yet for mine own part, I look upon these Rosie Crucians above all men truly inspired, and more than any that professed themselves so this sixteen hundred years, and I am ravished with admiration of their miracles and transcendant mechanical inventions, for the salving the Phænomena of the world; I may without offence, therefore, compare them with Bezaliel and Aholiab, those skilful workers of the Tabernacle, who, as Moses testifies, were filled with the Spirit of God, and therefore were of an excellent understanding to find out all manner of curious work.

Nor is it any more argument that those Rosie Crucians were not inspired, because they do not say they are, then that others are inspired, because they say they are; the suppression of what so happened would argue sobriety and modesty, when as the profession of it with sober men would be suspected of some piece of melancholy and distraction, especially in these things, where the grand pleasure is the evidence and exercise of reason, not a bare belief, or an ineffable sense of life, in respect whereof there is no true Christian but he is inspired. If any more zealous pretender to prudence and righteousness, wanting either leisure or ability to examine these Rosie Crucian Medecines to the bottome, shall notwithstanding either condemn them or admire them, he hath unbecoming ventured out of his sphere, and I cannot acquit him of injustice or folly. Nor am I a Rosie Crucian, nor do I speak of spite, or hope of gain, or for any such matter; there is no cause, God knows; I envie no man, be he what he will be; I am no Physitian, never was, nor never mean to be: what I am it makes no matter as to my profession.

Lastly, these holy and good men would have me know that the greatest sweet and perfection of a vertuous soul is the kindly accomplishment of her own nature, in true wisdome and divine love; and these miraculous things that are done by them are performed in order that the worth and knowledge within them may be taken notice of, and that God thereby may be glorified, whose witnesses they are; but no other happiness accrues to them, but that hereby they may be in a better capacity of making others happy.

This "Apologue" forms a sort of preface to the sixth book of "The Holy Guide," which is thus entitled—

The Rosie Cross Uncovered, and the Places,
Temples, Holy Houses, Castles, and
Invisible Mountains of the Brethren
discovered and communicated to the
World, for the full satisfaction of
Philosophers, Alchymists, Astromancers,
Geomancers, Physitians, and Astronomers.
By John Heydon, Gent, φιλόνομος, a Servant of God, and
a Secretary of Nature.

This publication is a sort of perverted version of the "Fama Fraternitatis." It represents the Rosicrucians as acknowledging the renewed church in England, and its Christian head Carolus Magnus Secundus, and warning "all learned men to take heed of the 'Aurum Chymicum Britannicum,' published by Elias Ashmole, Esquire."[1] It contains some information on English Rosicrucians, which can hardly be taken seriously even by an enthusiastic believer, but which is worth reprinting on account of the curiosity of its details.

---

[1] A reason for this animosity will be found in the preface of Ashmole's "Way to Bliss," which states that work to have been published to prevent the issue of an imperfect copy by Heydon, which Heydon, however, denies.

The Rosicrucians in England.

At this day the Rosie Crucians, that have been since Christ, say their fraternity inhabits the west of England, and they have likewise power to renew themselves and wax young again, as those did before the birth of Jesus Christ, as you may read in many books.

Dr F. saith, somewhere there is a castle in the west of England, in the earth and not on the earth, and there the Rosie Crucians dwell, guarded without walls, and possessing nothing they enjoy all things. In this castle are great riches, the halls fair and rich to behold, the chambers made and composed of white marble. At the end of the hall there is a chimney, whereof the two pillars that sustain the mantle tree are of fine jasper, the mantle is of rich calcedony and the lintel is made of fine emeralds trailed with a wing of fine gold, the grapes of fine silver. All the pillars in the hall are of red calcedoine, and the pavement is of fine amber.

The chambers are hanged with rich clothes, and the benches and bedsteads are all of white ivory, richly garnished with pretious stones; the beds are richly covered; there are ivory presses, whereon are all manner of birds cunningly wrought; and in these presses are gowns and robes of most fine gold, most rich mantles furred with sables, and all manner of costly garments.

And there is a vault, but it is bigger then that in Germany, which is as clear as though the sun in the midst of the day had entred in at ten windows, yet it is sevenscore steps underground. And there are ten servants of the Rosie Crucians, fair young men. C. B. reports this:—"When I first came to the Society, I saw a great oven with two mouths, which did cast out great clearness, by which four young men made paste for bread, and two delivered the loaves to other two, and they sit them down upon a rich cloath of silk. Then the other two men took the loaves and delivered them unto one man by two loaves at once, and he did set them into the oven to bake. At the other mouth of the oven there was a man that drew out the white loaves and pasts, and before him was another young man that received them, and put them into baskets which were richly painted."

C. B. went into another chamber, eighty-one cubits from this, and the Rosie Crucians welcomed him. He found a table ready set and the cloth laid; there stood pots of silver and vessels of gold, bordered with precious stones and pearle, and basons and ewers of gold to wash their hands. Then we went to dinner. Of all manner of flesh, fowl, and fish, of all manner of meat in the world, there they had plenty, and pots of gold, garnished with precious stones, full of wine. This chamber was made of chrystal, and painted richly with gold and azure; upon the walls were written and engraven all things past, present, and to come, and all manner of golden medecines for the diseased. Upon the pavement was spread abroad roses, flowers, and herbs, sweet smelling above all savours in the world; and in this chamber were divers birds flying about and singing marvellous sweetly.

In this place have I a desire to live, if it were for no other reason but what the sophist sometimes applied to the mountains—*Hos primum sol salutat, ultimosque deserit. Quis locum non amet, dies longiores habentem.* But of this place I will not speak any more, lest readers should mistake me, so as to entertain a suspition that I am of this Order.[1]

---

[1] This passage is stolen from Eugenius Philalethes. *Cf.* p. 313 of this history.

The medical and other recipes which are given on the authority of the Fraternity may be judged from the following specimens :—

The Rosie Crucians say pearl helpeth swoundings, and withstands the plague of poysons; and smarge and jacinth help the plague, and heale the wounds of venomous stings. The water of Nile makes the women of Egypt quick of conceite and fruitful: sometimes they bear seven children at a birth, and this is salt-peter-water. There is a wonderful vertue in the oyl of tobacco, in the tincture of saffron, in the flower of brimston, in quicksilver, in common salt; and coppress, molten and made a water, kills the poyson of the toadstool. Juyce of poppy and amber, which is no stone but a hard, clammy juyce, called bitumen, easeth the labour of women and the falling-sickness in children.

Now for mettals, if it be true, which all men grant, that precious stones show such power and vertue of healing, what shall the mixtures of all these mettals under a fortunate constellation, made in the conversion of their own planets, do. This mixture they call electrum, sigil, telesme, saying it will cure the cramp, benumming, palsie, falling-sickness, gout, leprosie, dropsie, if it be worn on the heart-finger. Others they make to cause beauty in ladies, &c.

A perfume of R. C. is compounded of the saphirick earth and the æther. If it be brought to its full exaltation, it will shine like the day-star in her fresh eastern glories. It hath a fascinating, attractive quality, for if you expose it to the open air, it will draw to it birds and beasts, and drive away evil spirits. *Astrum Solis*, or the R. C. mineral sun, is compounded of the æther, and a bloody, fiery-spirited earth; it appears in a gummy consistency, but with a fiery, hot, glowing complexion. It is substantially a certain; purple, animated, divine salt, and cureth all manner of venereal distempers, consumptions, and diseases of the mind.

We give another medecine, which is an azure or skie-coloured water, the tincture of it is light and bright, it reflects a most beautiful rainbow, and two drops of this water keeps a man healthy. In it lies a blood-red earth of great vertue.

In the pages that immediately follow, I shall reprint the stories, and allegories which are to be found in the works of John Heydon, and which have reference to the Rosicrucian Order. They may be permitted to speak for themselves. It is obvious that they are devoid of historical value, but they are all excessively curious, and the piece which I have entitled, "Voyage to the Land of the Rosicrucians," and which forms the general preface to "The Holy Guide," is an interesting romantic fiction.

A very true Narrative of a Gentleman R. C., who hath the continual society of a Guardian Genius.[1]

Oblation of itself was such a sacrifice to God, that a good and holy man could offer no greater, as appears by the acceptance of a gentleman by descent from the lynes of the Plantaginets, who was in Egypt, Italy, and Arabia, and there frequented the society of the inspired Christians, with whom he became acquainted after this manner. In England, being at a tavern in Cheap-side more to hear and better his judgment of the reputed wise than to drink wine, their discourse being of the nature and dignity of Angels, which was interrupted by a gentleman, for so he appeared, that said to another in the company—"Sir, you are not far from the Kingdome of God." At this many were silent, yet several thoughts arose; some desired this strange gentleman to stay, but he refused, and being pressed, he gave the gentleman a paper of white and yellow powder, bade him read the chapter that lay open in the Bible in his chamber, and sing such psalms; then the window flew open and the gentleman vanished.

---

[1] This story is another theft from the works of Henry More, who does not state that the subject of the narrative was "a gentleman R. C.'

He burnt the pouder as he was bid, and there appeared a shining flye upon the Bible which he had in his hand. This vanished whilest he slept, which was then about eight in the morning, Gemini being the ascendant, and Mercury in Virgo. The gentleman conceived that this spirit had been with him all his life-time, as he gathered from certain monitory dreams and visions, whereby he was forwarned as well of several dangers as vices.

Mr Waters and two gentlemen more were at his house, and desired him to go along with them to the Exchange, and dine with them and some other merchants, which he did, and going along, one of them espied a ball of gold upon his breast shining so gloriously that it dazled the eyes of them all, and this continued all the rising of Mercury, who was then in Vergo. This spirit discovered himself to him after he had for a whole year together earnestly prayed to God to send a good angel to him, to be a guide of his life and action; also he prayed for a token that this was the will and pleasure of God, which was granted, for in a bright shining day, no cloud appearing, there fell a drop of water upon his hat, which to this day is not dry, and, I think, never will be, although it be worne in this hot weather.

He prayes God to defend him and guide him in the true religion, reading two or three hours in the Holy Bible.

After this, amongst many other divine dreams and visions, he once in his sleep seemed to hear the voice of God, saying to him, "I will save thy soul; I am He that before appeared unto thee." Since doth the spirit every day knock at his doore about three or four o'clock in the morning. He rising, there appeareth a child of faire stature, very comely, who gave him a book which he keepeth very well, yet letteth many see it that can prevaile with him; this book is full of divine things, such as I never red or heard of. Another time his candle did fall down upon the ground and went out, and there appeared before him something about the bignesse of a nut, round and shining, and made a noyse; he strived to take it up, but it turned like quicksilver, so that he could not handle it.

Many gentlemen have been in his company when he hath been pulled by the coat, as they have seen but could not perceive who did it; sometimes his gloves, lying at one end of the table, have been brought and given him, but they see the gloves, as they thought, come of themselves.

Another time, being with some merchants at dinner that were strangers to this spirit, and were abashed when they heard the noise but saw nothing, presently a paper was given to the gentleman, who read it, and so did the others. It said that he should serve God and fear nothing, for the enemies of his father which hated him should all surely die, and so should all that sought to do him hurt, and to be assured he named such a man, and said he shall die such a day, and he died. The merchants were strucken with fear, but he bid them be of good courage, for there was no hurt towards them, and, the better to assure them of it, he told the truth of the whole matter.

Ever since this spirit hath been alwaies with him, and by some sensible signe did ever advertise him of things, as by striking his right eare, if he did not well, if otherwise, his left; if any danger threatened, he was foretold of it. When he began to praise God in psalms, he was presently raised and strengthened with a spiritual and supernatural power. He daily begged of God that He would teach him His will, His law, and His truth; he set one day of the week apart for reading the Scripture and meditation, with singing of Psalms all the day in his house, but in his ordinary conversation he is sufficiently merry, if he like his company and be of a cheerful minde; if he talk of any vain thing, or indiscreetly, or offer to discover any secret he is forbidden, or if he at any time would discover any inspired secret, he is forthwith admonished thereof in his eare. Every morning he is called to prayer. He often goes to meet the Holy Company at certain times, and they make resolution of all their actions.

He gives almes secretly, and the more he bestows the more prosperous he is; he dares not commit any known fault, and hath by Providence of God been directed through many eminent dangers; even those that sought his life died.

At another time, when he was in very great danger, upon the ascendant coming to the body of the Sun, and the conjunction of Saturn and Jupiter opposing his ascendant, he being newly gone to bed, he said that the spirit would not let him alone till he had raised him again and told him he was falsely accused, wherefore he watched and prayed all that night. The day after he escaped the hands of his persecutors in a wonderful manner—one died and the other is very sick. Then came a voice to him, saying, "Sing *Qui sedit in Latibulo Altissimi.*"

Many other passages happen to this party daily, as a hundred will testifie; but it is an endless labour to recite them all. The man is now alive, in good health, and well known among all men to be a friend to all and desirous to do good.

John Heydon encounters the Spirit Euterpe.

Walking upon the plains of Bulverton Hill to study numbers and the nature of things one evening, I could see, between me and the light, a most exquisite divine beauty, her frame neither long nor short, but a main decent stature; attired she was in thin loose silks, but so green that I never saw the like, for the colour was not earthly; in some places it was fancied with gold and silver ribbands, which looked like the sun and lyllies in the field of grass. Her head was overcast with a thin floating tiffany, which she held up with one of her hands, and looked, as it were, from under it. Her eyes were quick, fresh, and celestial, but had something of a start, as if she had been puzzled with a suddain occurrence. From her vaile did her locks break out, like sun beams from a mist; they ran disheveld to her brest, and then returned to her cheeks in curls and rings of gold. Her hair behind her was rowled to a curious globe, with a small short spire flowered with purple and skie-colour knots. Her rings were pure intire emeralds, for she valued no metal, and her pendants of burning carbuncles. In brief, her whole habit was youthful and flowery; it smelt like the East, and was thoroughly ayrd with rich Arabian diapasms.

Whilst I admired her perfections, and prepared to make my addresses, she prevents me with a voluntary approach. Here, indeed, I expected some discourse from her, but she, looking very seriously and silently in my face, takes me by the hand and softly whispers: "My love I freely give you, and with it these tokens—mystery and signet; the one opens, the other shuts; be sure to use both with discretion. As for the mysteries of the Rosie Cross, you have my Library to peruse them all. There is not anything here but I will gladly reveal it unto you; I will teach you the virtues of numbers, of names, of angels, and genii of men. I have one precept to commend to you—you must be silent. You shall not in your writings exceed my allowance; remember that I am your love, and you will not make me a prostitute. But because I wish you serviceable to those of your own disposition, I give you an emblematical type of my sanctuary, namely, the Axiomata of the R. C., the secrets of numbers, with a full priviledge to publish it. And now I am going to the invisible region, amongst the ethereal goddesses. Let not that proverb take place with you, Out of sight, out of mind. Remember me and be happy."

I asked her if she would favour me with her name. To this she replyed very familiarly, as if she had known me long before:—"My dear friend H., I have many names, but my best beloved is Euterpe. Observe in your R. C. Axiomata that the genuine time of impression of characters, names, angels, numbers, and genii of men, is when the principles are Spermade and Callado; but being once coagulated to a perfect body, the time of stellification is past. Now the R. C. in old time used strange astrological lamps, images, rings, and plates, with the numbers and names engraven, which at certain hours would produce incredible extraordinary effects. The common astrologer he takes a piece of metalls, another whining associate he helps him with a chrystal stone, and these they figure with ridiculous characters, and then expose them to the planets, not in an Alkemust, but as they dream they know not what. When this is done, all is to no purpose, but though they faile in their practice, they yet believe they understand the Axiomata of numbers well enough. Now, my beloved J. H., that you may know what to do, I will teach you by example :—Take a ripe grain of corn that is hard and drye ; expose it to the sun beams in a glass or other vessell, and it will be a dry grain for ever ; but if you do bury it in the earth, that the nitrous saltish moysture of the element may dissolve it, then the sun will work upon it and make it sprout to a new body. It is just thus with the common astrologer ; he exposeth to the planets a perfect compacted body, and by this meanes thinkes to perform the Rosie Crucian Gamacœa, and marry the inferiour and superiour worlds.

"It must be a body reduced into sperme, that the heavenly feminine moisture, which receives and retains the impress of the Astrall Agent, may be at liberty, and immediately exposed to the masculine fire of Nature. This is the ground of the Beril, but you must remember that nothing can be stellified without the joynt magnetism of three heavens—what they are you know already."

When she had thus said, she took out of her bosom two miraculous medalls with numbers and names on them ; they were not metalline, but such as I had never seen, neither did I conceive there was in Nature such pure and glorious substances. In my judgment, they were two magical Telesms, but she called them Saphiricks of the sun and moon. These miracles Euterpe commended to my perusal, and stopt in a mute ceremony. She lookt upon me in silent smiles, mixt with a pretty kind of sadness, for we were unwilling to part, but her hour of translation was come, and, taking, as I thought, her last leave, she past before my eyes into the ether of Nature, excusing herself as being sleepy—otherwise she had expounded them to me. I lookt, admired, and wearied myself in that contemplation; their complexion was so heavenly, their continuance so mysterious, I did not well know what to make of them. I turned aside to see if she was still asleep, but she was gone, and this did not a little trouble me. I expected her return till the day was quite spent, but she did not appear. At last, fixing my eyes on that place where she sometimes rested, I discovered certain pieces of gold, full of numbers and names, which she had left behinde her, and hard by a paper folded like a letter. These I took up, and now the night approaching, the evening star tinned in the West, when taking my last survey of her flowery pillow, I parted from it in these verses—

"Pretty green bank, farewel, and mayst thou wear
Sun-beams, and rose, and lillies all the year;
She slept on thee, but needed not to shed
Her gold, 'twas joy enough to be her bed.
Thy flowers are favourites, for this loved day
They were my rivals, and with her did play;
They found their heaven at hand, and in her eyes
Enjoy'd a copy of their absent skies.
Their weaker paint did with true glories trade,
And mingl'd with her cheeks one posy made;
And did not her soft skin confine their pride,
And with a skreen of silk her flowers divide,
They had suck'd life from thence, and from her heat
Borrow'd a soul to make themselves compleat.
O happy pillow! though thou art laid even
With dust, she made thee up almost a heaven;
Her breath rain'd spices, and each amber ring
Of her bright locks strew'd bracelets o'er thy spring.
That earth's not poor, did such a treasure hold,
But thrice inrich'd with amber, spice, and gold."

Thus much at this time and no more am I allowed by my mistress Euterpe to publish. Be, therefore, gentle reader, admonished, that with me you do earnestly pray to God, that it please Him to open the hearts and ears of all ill-hearing people, and to grant unto them His blessing, that they may be able to know Him in His omnipotency, with admiring contemplation of Nature, to His honour and praise, and to the love, help, comfort, and strengthening of our neighbours, and to the restoring of all the diseased by the medecines above taught.

I had given you a more large account of the mysteries of Nature and the Rosie Cross, but whilst I studyed medecines to cure others, my deare sister Anne Heydon dyed, and I never heard she was sick (for she was one hundred miles from mee), which puts an end to my writings, and thus I take my leave of the world. I shall write no more; you know my books by name, and this I write that none may abuse me by printing books in my name, as Cole does Culpeper's. I return to my first happy solitudes.

Voyage to the Land of the Rosicrucians.

We travelled from Sydmouth for London and Spain by the south sea, taking with us victuals for twelve moneths, and had good winds from the East, though soft and weake, for five moneths' space and more. But then the winds came about into the West, so as we could make little way, and were sometimes in purpose to turn back. Then again there arose strong and great winds from the South, with a point East, which carried us up towards the North, by which time our victuals failed us, and we gave ourselves for lost men, and prepared for death. We did lift up our hearts and voices to God, beseeching Him of His mercy that He would discover land to us, that we might not perish. The next day about evening we saw before us, towards the North, as it were thick clouds, which did put us in hope of land, knowing that part of the south sea was utterly unknown, and might have islands or continents hitherto not come to light. We bent our course thither all that evening, and in the dawning of the next day discerned a land flat and full of boscage. After an houre and a half's sayling, we entred into a good haven, the port of a faire city, not great indeed, but well built, and that gave a pleasant view from sea. We came close to shore, and offered to land, but straightwayes we saw divers people with bastons in their hands forbidding us, yet without any cryes or fierceness, but onely warning us off by signes that they made, whereupon, being not a little discomfitted, we were advising with ourselves what we should do, during which there made forth to us a small boat, with about eight persons in it, whereof one had in his hand a tipstaff of yellow cane, tipped at both ends with green, who came aboard without any shew of distrust, and drew forth a little scroule of parchment, somewhat yellower than our parchment, and shining like the leaves of writing tables, but otherwise soft and flexible, and delivered it to our foremost man. In this scroule were written in antient Hebrew, antient Greeke, good Latine of the School, and in Spanish, these words:—"Land ye not, none of you, and provide to be gone from this coast within sixteen dayes, except you have further time given you. Mean while, if you want fresh water, victual, or help for your sick, or that your ship needeth repaire, write down your wants, and you shall have that which belongeth to mercy." This scroule was signed with a stamp of cherubin's wings, not spread but hanging downwards, and by them a crosse. This being delivered, the officer returned, and left onely a servant to receive our answer. Consulting amongst ourselves, the denial of landing, and hasty warning us away, troubled us much; on the other side, to finde the people had languages, and were full of humanity, did comfort us; above all, the signe of the crosse was to us a great rejoycing and a certain presage of good. Our answer was in the Spanish tongue—that our ship was well, our sick many, and in very ill case, so that if they were not permitted to land, they ran in danger of their lives. Our other wants we set down in particular, adding that we had some little merchandize, which, if it pleased them to deale for, might supply our wants without being chargable unto them. We offered some reward in pistolet unto the servant, and a piece of crimson velvet for the officer, but he took them not, nor would scarce look upon them, and so left us in another boat which was sent for him.

About three hours after there came towards us a person of place. He had a gown with wide sleaves of a kinde of water chamolot, of an excellent green colour, farre more glossie than ours. His under apparel was green azure, and so was his hat, being in the form of a turban, daintily made and not so large as Turkish turbans. The locks of his haire came below the brims of it. A reverend man was he to behold. He came in a boat partly gilt, with foure persons more, and was followed by another boat, wherein were some twenty. When he was within a flight-shot of our ship, signes were made that we should send some to meet him, which we presently did in our ship boat, sending the principall man amongst us, save one, and foure of our number with him. When [we were come within six yards of their boat, they called to us to stay, and thereupon the man whom I before described stood up, and with a loud voice, in Spanish, asked, "Are ye Christians?" We answered that we were, at which he lift up his right hand towards Heaven, and drew it softly to his mouth (which is the gesture they use when they thank God), and then said, "If ye will swear by the merit of the Saviour that ye are no pirates, nor have shed blood, lawfully or unlawfully, within forty dayes past, you may have license to land." We said that we were all ready to take that oath, whereupon one of those with him, being, as it seemed, a notarie, made an entrie of this act, which done, another, after his lord had spoken a little to him, said:—"My lord would have you know that it is not of pride that he commeth not aboard your ship, but for that you declare that you have many sick amongst you, he was warned by the conservation of health that he should keep a distance." We were his humble servants, and accounted for great honour and singular humanity towards us that which had been already done, but hoped that the nature of the sickness was not infectious. So he returned, and a while after came the notary aboard, holding a fruit like an orange, but of colour between orange-tawney and scarlet, which cast a most excellent odour. He used it for a preservative against infection. He gave us our oath, "by the name of Jesus and His merits," and told us that next day, by six in the morning, we should be sent to and brought to the strangers' house, where we should be accommodated both for our whole and our sick. When we offered him some pistolets, he smiling said he must not be twice paid for one labour.

The next morning there came the same officer that came to us at first with his cane, to conduct us to the strangers' house. "If you will follow my advice," said he, "some few will first go with me and see the place, and how it may be made convenient for you; then you may send for your sick and the rest of your number." We thanked him, and said that this care which he took of desolate strangers God would reward, and six of us went ashore with him. He led us thorow three faire streets, and all the way there were gathered some people on both sides in a row, but in so civill a fashion as if it had been not to wonder at us, but to welcome us. Divers of them as we passed put their arms a little abroad, which is their gesture when they bid any welcome. The strangers' house is faire and spacious, built of brick, and with handsome windows, some of glass, some of a kind of cambrick oyled. He brought us into a faire parlour above staires, and then asked what number of persons we were, and how many sick? We answered that we were in all 250, whereof our sick were seventeen. He desired us to stay till he came back, which was about an houre after, and then he led us to see the chambers provided for us, being in number 250. They cast it that foure of those chambers, which were better than the rest, might receive foure of our principal men; the rest were to lodge us. The chambers were handsome, cheerful, and furnished civilly. Then he led us to a long gallery, where he showed us along one side seventeen cells, having partitions of cedar, which gallery and cells, being in all 900, were instituted as an infirmary. He told us withall that as any one sick waxed well he might be removed to a chamber, for which purpose there were set forth ten spare chambers. This done, he brought us back to the parlour, and lifting up his cane a little, as they doe when they give any command, said to us:—"Ye are to know that the custom of the land requireth that, after this day and to-morrow, which we give you for removing your people from your ship, you are to keep within doores for three dayes; do not think yourselves restrained, but rather left to your rest. You shall want nothing; there are six of our people appointed to attend you for any businesse you may have abroad." We gave him thanks with all affection and respects, and said:—"God surely is manifested in this land." We offered him also twenty pistolets, but he smiled, and said:—"What! twice paid!" and so left us. Soon after our dinner was served in, which was right good viands both for bread, meat, wine, &c., better than any diet that I have known in Europe. We had drink of three sorts, ale, beer, syder, all wholesome; wine of the grape, and another drink of grain, like our mum but more clear, and a kinde of perry, like the peare juice, made of a fruit of that countrey, a wonderfull pleasing and refreshing drink. Besides, there were brought in great store of those scarlet oranges for our sick, which were an assured remedy for sicknesse taken at sea. There was given us also a box of small grey pills which they wished our sick should take, one every night before sleeping, to hasten their recovery. The next day, after that our trouble of carriage of our men and goods out of our ship was somewhat settled, I thought good to call our company together, and said unto them:—"My dear friends, let us know ourselves, and how it standeth with us. We are cast on land, as Jonas was out of the whale's belly, when we were as buried in the deep, and now we are on land, we are but between death and life, for we are beyond both the old world and the new. Whether ever we shall see Europe God onely knoweth. A kinde of miracle hath brought us hither, and it must be little lesse that shall take us hence. Therefore in regard of our deliverance past, and danger present, let us look to God and every man reform his own wayes. We are come amongst a Christian people, full of piety and humanity. Let us not bring confusion of face upon ourselves by shewing our vices or unworthinesse. They have cloistered us for three daies; who knoweth whether it be not to take some taste of our manners and conditions, and if they find them bad to banish us straight wayes, if good to give us further time? For God's love let us so behave ourselves as we may be at peace with God and may finde grace in the eyes of this people." Our company with one voice thanked me for my good admonition, and promised to live soberly and civilly, without giving the least occasion of offence. We spent our three dayes joyfully, during which time we had every houre joy of the amendment of our sick.

The morrow after our three dayes, there came to us a new man, cloathed in azure, save that his turban was white with a small red crosse at the top. He had also a tippet of fine linnen. He did bend to us a little, and put his arms broad; we saluting him in a very lowly manner. He desired to speak with some few of us, whereupon six onely stayed, and the rest avoided the room. He said:—"I am by office governour of this house of strangers, and by vocation a Christian priest of the Order of the Rosie Crosse, and am come to offer you my service, as strangers and chiefly as Christians. The State hath given you licence to stay on land for the space of six weeks, and let it not trouble you if your occasions ask further time, for the law in this point is not precise. Ye shall also understand that the strangers' house is at this time rich and much aforehand, for it hath laid up revenue these 36000 years—so long it is since any stranger arrived in this part. Therefore take ye no care; the State will defray you all the time you stay. As for any merchandize ye have brought, ye shall be well used, and have your return either in merchandize or gold and silver, for to us it is all one. If you have any other request to make, hide it not, onely this I must tell you that none of you must go above a juld, or karan (that is with them a mile and an half), from the walls of the city without especiall leave." We answered, admiring this gracious and parent-like usage, that we could not tell what to say to expresse our thanks, and his noble free offers left us nothing to ask. It seemed that we had before us a picture of our salvation in Heaven, for we that were awhile since in the jaws of death were now brought into a place where we found nothing but consolations. For the commandement laid on us, we would not faile to obey it, though it was impossible but our hearts should be enflamed to tred further upon this happy and holy ground. Our tongues should cleave to the roof of our mouth ere we should forget either his reverend person or this whole nation in our prayers. We also humbly besought him to accept us as his true servants, presenting both our persons and all we had at his feet. He said he was a priest and looked for a priest's reward, which was our brotherly love, and the good of our souls and bodies. So he went from us, not without tears of tendernesse in his eyes, and left us confused with joy and kindness, saying amongst ourselves that we were come into a land of angels.

The next day, about ten of the clock, the governour came to us again, and, after salutation, said familiarly that he was come to visit us, called for a chair, and sat him down. We, being some ten of us (the rest were of the meaner sort, or else gone abroad), sat down with him, when he began thus:—" We of this island of Apanua or Chrisse in Arabia (for so they call it in their language), by means of our solitary situation, the laws of secresy which we have for our travellers, and our rare admission of strangers, know well most part of the habitable world and are ourselves unknown. Therefore, because he that knoweth least is fittest to ask questions, it is more reason, for the entertainment of the time, that ye ask me questions than that I ask you." We humbly thanked him, and answered that we conceived, by the taste we had already, that there was no worldly thing more worthy to be known than the state of that happy land, but since we were met from the several ends of the world, and hoped assuredly that we should meet one day in the Kingdome of Heaven, we desired to know (in respect that land was so remote, divided by vast, unknown seas from where our Saviour walked on earth) who was the apostle of that nation, and how it was converted to the faith. It appeared in his face that he took great contentment in this question in the first place, "for (said he) it sheweth that you first seek the Kingdome of Heaven.

"About 20 years after the Ascension of our Saviour, it came to passe that there was seen by the people of Damcar, on the eastern coast of our island, within night, as it might be some mile into the sea, a great pillar of light, in form of a column or cylinder rising from the sea a great way towards Heaven. On the top was a large crosse of light, more resplendent than the body of the pillar, upon which so strange a spectacle the people of the city gathered upon the sands to wonder, and after put into a number of small boats to go neerer this marvellous sight. But when the boats were come within about 60 yards of the pillar they found themselves bound and could go no further. They stood all as in a theatre, beholding this light as an heavenly signe. There was in one of the boats one of the wise men of the Society of the Rosie Crucians, whose house or colledge is the very eye of this Kingdome, who, having awhile devoutly contemplated this pillar and crosse, fell down upon his face, then raised himself upon his knees, and, lifting up his hands to Heaven, made his prayers in this manner:

"'Lord God of Heaven and earth, Thou hast vouchsafed of Thy grace to those of our order to know Thy works of creation and the secrets of them, and to discern (as far as appertaineth to the generation of men) between divine miracles, works of Nature, works of art, and impostures and illusions of all sorts. I do here acknowledge and testifie before this people, that the thing which we now see is Thy finger and a true miracle. And for as much as we learn in our books that Thou never workest miracles but to a divine and excellent end (for the laws of Nature are Thine own laws, and Thou exceedest them not but upon great cause), we most humbly beseech Thee to prosper this great signe, and to give us the interpretation and use of it in mercy, which Thou doest in some part promise by sending it unto us.'

"When he had made his prayer, he presently found the boat he was in unbound, whereas the rest remained still fast. Taking that for leave to approach, he caused the boat to be softly rowed towards the pillar, but ere he came near the pillar and crosse of light brake up, and cast itself abroad into a firmament of many stars, which also soon vanished, and there was nothing left but a small ark of cedar, not wet at all with water, though it swam. In the fore-end of it grew a small green branch of palme, and when the Rosie Crucian had taken it with all reverence into his boat, it opened of itself, and there were found a book and letter, both written in fine parchment, and wrapped in suidons of linnen, the book containing all the canonical books of the Old and New Testament, according as you have them, while the Apocalypse itself, and some other books of the New Testament, not at that time written, were, nevertheless, therein. And for the letter, it was in these words:—

"'I John, a servant of the Highest and Apostle of Jesus Christ, was warned by an angell, that appeared to me in a vision of glory, that I should commit this ark to the floods of the sea. Therefore I do testifie and declare unto that people where God shall ordain this ark to come to land, that in the same day is come unto them salvation and peace and goodwill from the Father and from the Lord Jesus.'

"There was also as well in the book as the letter a great miracle wrought, conform to that of the apostles in the originall gift of tongues, for there being at that time in this land Hebrews, Persians, and Indians,[1] besides the natives, every one read upon the book and the letter as if they had been written in his own language. Thus was this land saved from infidelity through the apostolicall and miraculous evangelism of S. John."

Here he paused, and a messenger called him from us, so this was all that passed in that conference. The next day the same Governour came again to us immediately after dinner, and after we were set, he said:—"Well, the questions are on your part." One of our number said, after a little pause, that there was a matter we were no less desirous to know than fearful to ask, but encouraged by his rare humanity towards us, we would take the hardiness to propound it. We well observed those his former words, that this happy island was known to few, and yet knew most of the nations of the world, which we found to be true, considering they had the languages of Europe, and knew much of our state and business, yet we, notwithstanding the remote discoveries of this last age, never heard the least inkling of this island; we never heard tell of any ship of theirs that had been seen to arrive upon any shore of Europe. And yet the marvell rested not in this, for its scituation in the secret conclave of such a vast sea mought cause it, but that they should have knowledge of the languages, books, affaires of those that lye such a distance from them, was a thing we could not tell what to make of, for it seemed a propriety of divine powers and beings to be hidden to others, and yet to have others open as in a light to them. At this speech the Governour gave a gratious smile, and said that we did well to ask pardon for a question which imported as if we thought this a land of magicians, that sent forth spirits of the aire into all parts to bring them intelligence of other countries. It was answered by us in all possible humblenesse, but yet with a countenance takeing knowledge that he spake it but merrily, that we were apt enough to think there was something supernaturall in this island, but rather as angelicall than magicall; but to let his lordship know truly what made us doubtful to ask this question, was because we remembred he had given a touch in his former speech that this land had laws of secresy touching strangers. To this he said:—"You remember aright, and in that I shall say I must reserve particulars which it is not lawful to reveal, but there will be enough left to give you satisfaction. You shall understand that about three thousand years agoe, the navigation of the world (specially for remote voyages) was greater than it is now. Whether it was that the example of the Ark that saved the remnant of men from the universall deluge, gave confidence to adventure, or what it was, but such is the truth. The Phœnicians and Tyrians had great fleets, so had the Carthaginians, their colony. To ward the East the shipping of Ægypt and Palestina was likewise great. China also and America abounded in tall ships This island had fifteen hundred of great content. At that time this land was known and frequented by ships and vessels of all the nations before named, and they had many times men of other countries that were no saylers, that came with them—as Persians, Chaldeans, Egyptians, and Grecians, so as almost all nations resorted hither, of whom we have some stirps with us at this day. Our own ships went sundry voyages.

---

[1] The island, notwithstanding, had been unvisited by strangers for the space of 36,000 years. See p. 354.

"At the same time, the inhabitants of the Holy Land did flourish. For though the narration and discription made by a great man with you, that the descendants of Neptune planted there, and of the magnificent temple, palace, city, and hill (see my *Rosie Crucian Infallible Axiomata*), and the manifold navigable rivers (which as so many chains environed the site and temple), and the severall degrees of ascent whereby men did climb up to the same as if it had been a *Scala Cœli*, be all poeticall and fabulous, yet so much is true that the said country of Judea, as well as Peru, then called Coya—Mexico, then named Tyrambel—were mighty, proud kingdomes in arms, shipping, and riches. At one time both made two great expeditions, they of Tyrambel through Judea to the Mediterrane sea, and they of Coya through the South Sea upon this our island. For the former of these, which was into Europe, the same author amongst you had some relations from his Beata (see the "Harmony of the World," lib. i., the Preface). Assuredly such a thing there was, but whether the ancient Athenians had the glory of the repulse of those forces I can say nothing; but certain it is there never came back either ship or man from that voyage. Neither had those of Coya had better fortune if they had not met with enemies of great clemency. The King of this island, by name Phroates, who was raised three times from death to life, a wise man and great warrior, knowing his own strength and that of his enemies, handled the matter so as he cut off their landforces from their ships, and entoyled both their navy and camp with a greater power than theirs, compelling them to render themselves without striking stroke. After they were at his mercy, contenting himself only with their oath that they should no more beare armes against him, he dismissed them in all safety; but the Divine revenge overtook, not long after, these proud enterprises, for within less than the space of one hundred years the island was utterly destroyed by a particular deluge or inundation, these continents then having far greater rivers and far higher mountaines to pour down waters than any part of the Old World. The inundation was not past forty foot deep in most places, so that, although it destroyed man and beast generally, yet some few wilde inhabitants of the wood escaped. Birds also escaped by flying to the high trees and woods. As for men, although they had buildings in many places higher than the waters, yet that inundation had a long continuance, whereby they of the vaile that were not drowned perished for want of food. So marvel you not at the thin population of America, nor at the rudeness of the people, younger a thousand years, at the least, then the rest of the world, for there was so much time between the universal flood and their particular inundation. The poor remnant of humane seed which remained in their mountaines peopled the country again slowly, and, being simple and savage, were not able to leave letters, arts, and civility to their posterity. Having likewise in their mountainous habitations been used (in respect of the extream cold) to cloathe themselves with skins of tygers, bears, and great hairy goates, when they came down into the valley and found the intolerable heats which are there, they were forced to begin the custome of going naked, which continueth at this day, onely they take great pride in the feathers of birds. . . . By this main accident of time we lost our traffique with the Americans, with whom, in regard they lay nearest to us, we had most commerce. As for other parts of the world, navigation did everywhere greatly decay, so that part of entercourse which could be from other nations to sayle to us hath long since ceased.

But now of the cessation of intercourse which mought be by our sayling to other nations, I cannot say but our shipping for number, strength, marriners, pilots, and all things is as great as ever; and, therefore, why we should set at home I shall now give you an account by itself. There raigned in this island, about nineteen hundred years agoe, a King whose memory of all others we most adore, not superstitiously, but as a divine instrument, though a mortall man. His name was Eugenius Theodidactus (you may read this at large in our "Idea of the Law"), and we esteem him as the lawgiver of our nation. This King had a large heart, inscrutable for good, and was wholly bent to make his kingdome and people happy. He, therefore, takeing into consideration how sufficient this land was to maintain itself without any aid of the forrainer, being 5600 miles in circuit and of rare fertility in the greatest part thereof; finding also the shipping might be plentifully set on worke by fishing and by transportation from port to port, and likewise by sayling unto some small islands not farr from us, and under the Crown and laws of this State; recalling the flourishing estate wherein this land then was, though nothing wanted to this noble and heroicall intention but to give perpetuity to that which was so happily established. Amongst other fundamentall laws of this kingdome, he did ordaine the interdicts and prohibitions which we have touching entrance of strangers, doubting novelties and commixture of manners. Nevertheless, he preserved all points of humanity in making provision for the relief of strangers distressed, whereof you have tasted," at which speech we all rose up and bowed ourselves.

He went on:—"That King also still desiring to joyn humanity and policy, and thinking it against humanity to detaine strangers against their will, and against policy that they should return to discover their knowledge of this state, did ordain that of the strangers permitted to land, as many at all times mought depart as would, but as many as would stay should have very good conditions, wherein he saw so farr that in so many ages since the prohibition, we have memory not of one ship that ever returned, and but of thirteen persons, at severall times, that chose to return in our bottoms. What those few may have reported abroad, I know not, but whatever they said could be taken but for a dream. For our travelling hence, our law-giver thought fit altogether to restrain it, but this restraint hath one admirable exception, preserving the good which commeth by communication with strangers, and avoiding the hurt. Ye shall understand that among the excellent acts of that King one hath the pre-eminence—the erection and institution of an Order, or Society, which we call the Temple of the Rosie Crosse, the noblest foundation that ever was upon earth, and the lanthorne of this Kingdome. It is dedicated to the study of the works and creatures of God. Some think it beareth the founder's name a little corrupted, as if it should be F. H. R. C. his house, but the records write it as it is spoken. I take it to be denominate of the King of the Hebrews, which is famous with you, and no stranger to us, for we have some parts of his works which you have lost, namely, that Rosie Crucian M which he wrote of all things past, present, or to come, and of all things that have life and motion. This maketh me think that our King finding himself to symbolize with that King of the Hebrews, honoured him with The Title of this Foundation, and I finde in ancient records this Order or Society of the Rosie Crosse is sometimes called the Holy House, and sometimes the Colledge of the Six Days' Works, whereby I am satisfied that our excellent King had learned from the Hebrews that God had created the world and all therein within six days, and therefore he instituting that House for the finding out of the one nature of things did give it also that second name. When the King had forbidden to all his people navigation into any part not under his crown, he had, nevertheless, this ordinance, that every twelve years there should be set forth two ships appointed to severall voyages; that in either of these ships there should be a mission of three of the Fellows or Brethren of the Holy House, whose errand was to give us knowledge of the affaires and state of those countries to which they were designed, and especially of the sciences, arts, manufactures, and inventions of all the world, and withall to bring unto us books, instruments, and patterns in every kinde; that the ships after they had landed the Brethren of the Rosie Crosse should return, and that the Brethren R. C. should stay abroad till the new mission. These ships were not otherwise fraught than with store of victualls, and treasure to remaine with the Brethren for buying such things and rewarding such persons as they should think fit. Now for me to tell you how the vulgar sort of marriners are contained from being discovered at land, and how they that must be put on shore colour themselves under the name of other nations, and to what places these voyages have been designed, and what rendezvous are appointed for the new missions, and the like circumstances, I may not do it, but thus, you see, we maintain a trade, not for gold, silver, or jewels, nor any commodity of matter, but onely for God's first creature, which was light, to have light, I say, of the growth of all parts of the world."

When he had said this he was silent, and so were we all, for we were astonished to hear so strange things so probably told. He perceiving that we were willing to say somewhat, but had it not ready, descended to aske us questions of our voyage and fortunes, and in the end concluded that we mought do well to think what time of stay we would demand of the State, for he would procure such time as we desired. Whereupon we all rose up and presented ourselves to kisse the skirt of his tippet, but he would not suffer us, and so took his leave. When it came once amongst our people that the State used to offer conditions to strangers that would stay, we had worke enough to get any of our men to look to our ship, and to keep them from going to the Government to crave conditions.

We took ourselves now for freemen, and lived most joyfully, going abroad and seeing what was to be seen in the city and places adjacent, obtaining acquaintance with many in the city, at whose hands we found such humanity as was enough to make us forget all that was dear to us in our own countries. Continually we met with things right worthy of observation and relation, as indeed if there be a mirrour in the world worthy to hold men's eyes, it is that countrey. One day there were two of our company bidden to a feast of the fraternity, as they call it, and a most naturall, pious, and reverend custome it is, shewing that nation to be compounded of all goodnesse. It is granted to any man who shall live to see thirty persons descended of his body alive together, and all above three years old, to make this feast, which is done at the cost of the State. The Father of the fraternity, whom they call the R. C., two days before the feast taketh to him three of such friends as he liketh to chuse, and is assisted also by the governour of the city where the feast is celebrated, and all the persons of the family, of both sexes, are summoned to attend upon him. Then, if there be any discords or suits, they are compounded and appeased. Then, if any of the family be distressed or decayed, order is taken for their relief and competent means to live. Then, if any be subject to vice, they are reproved and censured. So, likewise, direction is given touching marriage and the courses of life. The governour assisteth to put in execution the decrees of the Tirsan if they should be disobeyed, though that seldome needeth, such reverence they give to the order of Nature. The Tirsan doth also then chuse one man from amongst his sons to live in house with him, who is called ever after the Sonne of the Vine. On the feast day the father, or Tirsan, commeth forth after Divine Service in to a large room, where the feast is celebrated, which room hath an half-pace at the upper end. Against the wall, in the middle of the half-pace, is a chaire placed for him, with a table and carpet before it. Over the chaire is a slate, made round or ovall, and it is of an ivie somewhat whiter than ours, like the leaf of a silver aspe, but more shining, for it is green all winter. The slate is curiously wrought of silver and silk of divers colours, broyding or binding in the ivie. It is the work of some of the daughters of the family, and is vailed over at the top with a fine net of silk and silver, but the substance of it is true ivie, whereof, after it is taken down, the friends of the family are desirous to have some leaf to keep. The Tirsan commeth forth with all his generation or linage, the males before him and the females following him, and if there be a mother from whose body the whole linage is descended, there is a traverse placed in a loft above, on the right hand of the chaire, with a privie doore and a carved window of glass, leaded with gold and blew, where she sitteth but is not seen. When the Tirsan is come forth, he sitteth down in the chaire, and all the linage place themselves against the wall, both at his back and upon the return of the hall, in order of their yeares, without difference of sex, and stand upon their feet. When he is set, the roome being alwayes full of company, but without disorder, after some pause there commeth in from the lower end of the room a Taratan, or herald, and on either side of him two young lads, whereof one carrieth a scrowle of their shining yellow parchment, and the other a cluster of grapes of gold, with a long foot or stalke. The heralds and children are cloathed with mantles of sea-water green sattin, but the herald's mantle is streamed with gold and hath a traine. Then the herald with three curtsies, or rather inclinations, commeth up as far as the half-pace, and taketh into his hand the scrowle. This is the King's charter, containing gifts of revenue and many priviledges, exemptions, and points of honour, granted to the father of the fraternity; it is stiled and directed, "To *such an one*, our well beloved friend and Creditour," which is a title proper only to this case, for they say the King is debtor to no man but for propagation of his subjects. The seal set to the King's charter is R. C., and the King's image embossed or mouled in gold. This charter the herald readeth aloud, the father, or Rosie Crucian, standing up, supported by two of his sons. Then the herald mounteth the half-pace and delivereth the charter into his hands, and with that there is an acclamation—"Happy are the people of Apanua!" Then the herald taketh into his hand, from the other childe, the cluster of grapes, which are daintily enamelled. If the males of the Holy Island are the greater number, the grapes are enamelled purple, with a sun set on the top. If the females prevaile, they are enamelled into a greenish yellow, with a crescent on the top. The grapes are in number as many as the descendants of the fraternity. This golden cluster the herald delivereth also to the Rosie Crucian, who presently delivereth it to that sonne formerly chosen to be in his house with him, who beareth it before his father as an ensign of honour when he goeth in publick ever after. After this ceremony, the father, or Rosie Crucian, retireth, and after some time commeth forth again to dinner, where he sitteth alone under the slate—none of his descendants sit with him, except he happ to be of the Holy House. He is served only by his own male children upon the knee; the women stand about him, leaning against the wall. The room below the half-pace hath tables on the sides for the ghests, who are served with great and comely order. Towards the end of dinner (which in their greatest feasts never lasteth above an hour and an half) there is an hymne sung, varied according to the invention of him that composeth it (for they have an excellent pœsie); but the subject is alwayes the praise of Adam, Noah, and Abraham, whereof the two former peopled the world, and the last was the father of the faithfull, concluding with a thanksgiving for the nativity of our Saviour Jesus Christ, in whose birth only the births of all are blessed. Dinner being done, the R. Crucian, having withdrawne himself into a place where he maketh some private prayers, commeth forth the third time to give the blessing with all his descendants, who stand about him as at first. He calls them forth by one and by one as he pleaseth, though seldome the order of age be inverted. The person called (the table being before removed) kneeleth down before the chaire, and the father layeth his hand upon his or her head, and giveth the blessing in these words:—"Son (or daughter) of the Holy Island, thy father saith it; the man by whom thou hast breath and life speaketh the words; the blessing of the Everlasting Father, the Prince of Peace, and the Holy Spirit be upon thee, and make the dayes of thy pilgrimage good and many." If there be any of his sons of eminent merit and vertue (so they be not above two), he calleth for them again, and saith, laying his arm over their shoulders, they standing:—"Sons, it is well ye are borne; give God the praise, and persevere to the end!" withall delivering to either a jewel made in the figure of an eare of wheat, which they ever after doe wear in the front of their turban, or hat. This done, they fall to musick and dances, and other recreations. This is the full order of that Feast of the Rosie Cross.

By that time six or seven dayes were spent, and I was fallen into a straight acquaintance with a merchant of that city, whose name was Nicholas Walford, and his man, Sede John Booker. He was a Jew and circumcised, for they have some few stirps of Jews yet among them, whom they leave to their own religion, which they may the better doe, because they are of a farr differing disposition from the Jews in other parts, giving unto our Saviour many high attributes, and loving the nation of Chassalonia extreamly. This man of whom I speak would ever acknowledge that Christ was born of a Virgin, and was more than man; he would tell how God made Him ruler of the Seraphims which guard His throne (read the "Harmony of the World"). They call Him also the milken way Emepht, and the Eliah of the Messiah, and many other high names, which, though they be inferior to His Divine Majesty, are farr from the language of other Jews. For the country of Apamia, the Holy Island, or Chassalonia, for it is all one place, this man would make no end of commending it, being desirous, by tradition amongst the Jews there, to have it believed that the people were of the generations of Abraham by another son, whom they call Nachoran, and that Moses by a secret Cabala (read the "Temple of Wisdome," lib. 4) ordained the Laws of Jerusalem which they now use, and that when Messiah should come and sit in His throne at Hierusalem, the King of Chassalonia should sit at his feet, whereas other kings should keep a great distance. Setting aside the Jewish dreamer, the man was wise and learned, excellently seen in the laws and customs of that nation. Amongst other discourses I told him I was much affected with the relation from some of the company of their Feast of the Fraternity, and because propagation of families proceeded from nuptial copulation, I desired to know what laws they had concerning marriage, and whether they were tyed to one wife. To this he said:—"You have reason to commend that excellent institution of the Feast of the Family. Those families that are partakers of its blessing flourish ever after in an extraordinary manner. You shall understand that there is not under the Heavens so chast a nation as this of Apamia. It is the virgin of the world. I have read in one of your books of an holy hermit that desired to see the spirit of fornication, and there appeared to him a little foule ugly æthiope. But if he had desired to see the spirit of chastitie of the Holy Island, it would have appeared in the likenesse of a faire beautiful cherubin, for there is nothing amongst mortall men more admirable than the chaste mindes of this people. There are no stewes, no dissolute houses, no curtisans. They wonder with detestation at you in Europe which permit such things; they say ye have put marriage out of office, for marriage is a remedy for unlawfull concupiscence, and naturall concupiscence seemeth as a spur to marriage; but when men have at hand a remedy more agreeable to their corrupt will, marriage is almost expulsed. And therefore there are seen with you infinite men that marry not, but choose a libertine and impure single life; and many that do marry, marry late, when the prime and strength of their years is past. When they do marry, what is marriage to them but a very bargain, wherein is sought alliance, or portion, or reputation, with some indifferent desire of issue, and not the faithfull nuptial union of man and wife that was first instituted? Neither is it possible that those who have cast away so basely so much of their strength should greatly esteeme children (being of the same matter) as chaste men doe. So likewise during marriage is the case much amended, as it ought to be, if those things were tolerated only for necessity? The haunting of dissolute places, or resort to curtizans, are no more punished in married men than in batchelors; the depraved custome of change and the delight in meretricious embracements (where sin is turned into art), make marriage a dull thing, and a kinde of imposition, or tax. They hear you defend these things as done to avoid greater evills, as advoutries, deflowering of virgins, unnaturall lust, and the like, but these vices and appetites do still remain and abound, unlawfull lusts being like a furnace; if you stopp the flames altogether, it will quench; but if you give it any vent, it will rage. As for masculine love, they have no touch of it, and yet there are not so faithfull and inviolate friendships in the world as are there. Their usual saying is, that whosever is unchaste cannot reverence himself, and that the reverence of a man's self is, next religion, the chiefest bridle of all vice."

I confessed the righteousnesse of Aquanna was greater than the righteousnesse of Europe, at which he bowed his head, and went on in this manner. "They have also many wise and excellent laws touching marriage. They allow no polygamie. They have ordained that none doe intermarrie or contract until a month be past from their first interview. Marriage without consent of parents they do not make void, but they mulct it in the inheritours, for the children of such marriages are not admitted to inherit above a third their parents' inheritance. I have read, in a book of one of your men, of a fained commonwealth, where the married couple are permitted before the contract to see one another naked. This they dislike, for they think it a scorn to give a refusall after so familiar knowledge; but because of many hidden defects in men and women's bodies, they have neare every towne a couple of pooles (which they call Adam and Eve's pooles), where it is permitted to one of the friends of the man and one of the woman to see them severally bathe naked."

As we were thus in conference, there came one that seemed to be a messenger, in a rich huke, that spake with the Jew, whereupon he turned to me and said, "You will pardon me, for I am commanded away in haste." The next morning he came to me joyfully, and said—"There is word come to the Governour of the city that one of the Fathers of the Temple of the Rosie Crosse, or Holy House, will be here this day seven-night. We have seen none of them this dozen years. His comming is in state, but the cause is secret. I will provide you and your fellows of a good standing to see his entry." I thanked him and said I was most glad of the news. The day being come, he made his entry. He was a man of middle stature and age, comely of person, and had an aspect as if he pittied men. He was cloathed in a robe of fine black cloth, with wide sleeves and a cape. His under garment was of excellent white linnen, down to the foot, with a girdle of the same, and a sindon or tippet of the same about his neck. He had gloves that were curious and set with stones, and shoes of peach-coloured velvet. His neck was bare to the shoulders; his hat was like a helmet, or Spanish *montera*, and his locks, of brown colour, curled below it decently. His beard was cut round and of the same colour with his haire, somewhat lighter. He was carried in a rich chariot, without wheels, litter-wise, with two horses at either end, richly trapped in blew velvet embroydered, and two footmen on each side in the like attire. The chariot was of cedar, gilt and adorned with chrystall, save that the fore-end had pannells of sapphire, set in borders of gold, and the hinder-end the like of emerauds of the Peru colour. There was also a sun of gold radiant upon the top in the midst, and on the top before a small cherub of gold with wings displayed. The chariot was covered with dotts of gold tissued upon blew. He had before him fifty attendants, young men, all in white satten loose coats to the mid legg, stockings of white silk, shoes of blew velvet, and hats of the same, with fine plumes of divers colours set round like hat-bands. Next before the chariot went two men bare-headed, in linnen garments down to the foot, girt, and shoes of blew velvet, who carried the one a crosier, the other a pastorall staff like a sheep-hooke, the crosier being of palme-wood, the pastorall staff of cedar. Horsemen he had none, as it seemed, to avoid all tumult and trouble. Behinde his chariot went all the officers and principals of the companies of the city. He sat alone upon cushions, of a kinde of excellent blew plush, and under his feet curious carpets of silk of divers colours, like the Persian but farr finer. He held up his bare hand, blessing the people in silence. The street was wonderfully well kept; the windows likewise were not crouded, but everyone stood in them as if they had been placed. When the shew was past, the Jew said to me—"I shall not be able to attend you as I would, in regard of some charge the city hath layd upon me for the entertainment of this Rosie Crucian." Three days after he came to me again, and said—"Ye are a happy man; the Father of the Temple of the Rosie Cross taketh notice of your being here, and commands me to tell you that he will admit all your company to his presence, and have private conference with one of you that ye shall choose, and for this hath appointed the day after to-morrow. And because he meaneth to give you his blessing, he hath appointed it in the forenoon." We came at our day, and I was chosen for the private accesse. We found him in a faire chamber, richly hanged, and carpeted underfoot, without any degrees to the state. He was set upon a low throne, richly adorned, and a rich cloth of state over his head, of blew sattin embroydered. He had two pages of honour, on either hand one, finely attired in white. His under garments were like that he wore in the chariot, but, instead of his gown, he had on him a mantle with a cape, of the same fine black, fastned about him. We bowed low at our entrance, and when we were come neare his chair, he stood up, holding forth his hand ungloved, in posture of blessing, and every one of us stooped down and kissed the hem of his tippet. That done, the rest departed, and I remained. Then he warned the pages forth of the roome, caused me to sit down beside him, and spake thus in the Spanish tongue:—

"God bless thee, my son; I will give thee the greatest jewel I have; I will impart unto thee, for the love of God and men, a relation of the true state of the Rosie Crosse. First, I will set forth the end of our foundation; secondly, the preparations and instruments we have for our workes; thirdly, the several functions whereto our fellows are assigned; and fourthly, the ordinances and rights which we observe. The end of our foundation is the knowledge of causes and secret motions of things, and the enlarging of the bounds of Kingdomes to the effecting of all things possible. The preparations and instruments are these. We have large caves of several depths, the deepest sunke 36,000 feet. Some are digged under great hills and mountaines, so that, if you reckon together the depths of the hill and of the cave, some are above seven miles deep. These caves we call the lower region, and we use them for all coagulations, indurations, refrigerations, and conservations of bodies. We use them likewise for the imitation of natural mines, and the production of new artificial mettalls by compositions and materials which we lay there for many years. We use them also sometimes for cureing some diseases, and for prolongation of life in hermits that choose to live there, well accomodated of all things necessary, by whom also we learn many things (read our 'Temple of Wisdome'). We have burialls in several earths, where we put diverse cements, as the Chineses do their borcellane; but we have them in greater variety, and some of them more fine. We have also great variety of composts and soyles for the making of the earth fruitfull. We have towers, the highest about half a mile in height, and some of them set upon high mountaines, so that the vantage of the hill with the tower is, in the highest of them, three miles at least. These places we call the upper region, accounting the aire between the highest places and lowest as a middle region. We use these towers, according to their severall heights and situations, for insolation, refrigeration, conservation, and the view of divers meteors—as winds, rain, snow, haile, and some of the fiery meteors also. Upon them, in some places, are dwellings of hermits, whom we visite sometimes, and instruct what to observe (Read our 'Harmony of the World'). We have great lakes, both salt and fresh, whereof we have use for the fish and fowle. We use them also for burials of some naturall bodies, for we find a difference in things buried in earth, or in aire below the earth, and things buryed in the water. We have also pooles, of which some do straine fresh water out of salt, and others by arts do turne fresh water into salt. We have also some rocks in the midst of the seas, and some bayes upon the shore, for works wherein are required the aire and vapour of the sea. We have likewise violent streams and cataracts which serve us for many motions, and engines for multiplying and enforcing winds to set on going divers other motions.

"We have a number of artificiall wells and fountaines, in imitation of the natural sources; also baths tincted upon vitrioll, sulphur, steell, brasse, lead, nitre, and other minerals. Again, we have little wells for infusion of many things, where the waters take the vertue quicker and better than in vessels or basines; and amongst them we have water which we call water of Paradise, being, by that we do to it, made very soveraign for health and prolongation of life.

"We have also great and spacious houses, where we imitate and demonstrate meteors—as snow, hail, raine, some artificiall raines of bodies and not of water, thunders, lightnings; also generation of bodies in the aire—as frogs, flies, and divers others.

"We have certain chambers, which we call Chambers of Health, where we qualify the aire as we think good and proper for the cure of divers diseases and preservation of health.

"We have also faire and large baths, of severall mixtures, for the cure of diseases and the restoring of man's body from arefaction, and others for the confirming of it in strength of sinews, vitall parts, and the very juyce and substance of the body.

"We have also large and various orchards (see the epistle to the 'Harmony of the World') and gardens (wherein we do not so much respect beauty as variety of ground and soyle, proper for diverse trees and herbs), some very spacious, where trees and berries are set, whereof we make divers kindes of drinks, besides the vineyards. In these we practise likewise all conclusions of grafting and inoculating, as well of wild trees as fruit trees, which produce many effects. We make by art, in the same orchards and gardens, trees or flowers to come earlier or later than their seasons, and to beare more speedily than by their naturall course they do. We make them also by art much greater than their nature, and their fruit greater, sweeter, and of differing taste, smell, colour, and figure from their nature. Many of them we so order as they become of medicinall use.

" We have also means to make divers plants rise by mixtures of earths without seeds, and to make divers plants differing from the vulgar, and to make one tree or plant turn into another.

" We have also parks and enclosures of all sorts of beasts and birds, which we use not only for view or rarenesse, but likewise for dissections and tryalls, that thereby we may take light what may be wrought upon the body of man. Herein we finde many strange effects as the continuing life in them though divers parts, which you account vitall, be perished and taken forth—resuscitation of some that seem dead in appearance—and the like. We try also all poysons and other medecines upon them. By art, likewise, we make them greater or smaller than their kinde is. We make them more fruitfull, and, contrary-wise, more barren than their kinde is. We make them differ in colour, shape, activity. We have commixtures and copulations of divers kindes, which have produced many new kinds, and them not barren as the generall opinion is. We make a number of kindes of serpents, worms, flies, fishes, of putrefaction, whereof some are advanced (in effects) to perfect creatures, and have sexes and propagate. Neither do we this by chance, but know beforehand of what matter and commixture what kinde of creatures will arise. We have also particular pooles where we make trialls upon fishes.

"We have also places for breed and generation of those kinds of worms and flies which are of speciall use, such as are with you your silkworms and bees.

"I will not hold you long with recounting of our brewhouses, bake-houses, and kitchins, where are made divers drinks, breads, and meats, rare and of speciall effects. Wines we have of grapes, and drinks of other juyces of fruits, graines, and roots; also of mixtures with honey, sugar, manna, and fruits dryed and decocted; also of the teares or wounding of trees, and of the pulp of canes. These drinks are of several ages, some to the age or last of forty yeares. We have drinkes also brewed with severall herbs, roots, and spices, yea, with severall fleshes and white meats; some of the drinks are in effect meat and drink both, so that divers, especially in age, do desire to live with them, with little or no meat or bread. Above all we strive to have drinks of extream thin parts, to insinuate into the body without biting sharpnesse, or fretting, insomuch as some of them put upon the back of your hand, will, with a little stay, passe through to the palm and yet taste milde to the mouth. We have waters which we ripen in that fashion as they become nourishing. Breads we have of severall grains, roots, and kernels, some of flesh and fish dried with divers kindes of leavenings and seasonings so that some doe extreamly more appetite, some nourish so as divers doe live of them very long without any other meat. For meats, we have some of them so beaten, made tender, and mortified, yet without corrupting, as a weake heat of the stomach will turn them into good chylus. We have some meats also, bread and drinks, which taken by men, enable them to fast long after, and some others that make the very flesh of men's bodies sensibly more hard and tough, and their strength far more great than otherwise it would be.

"We have dispensatories, or shops of medicines, wherein you may easily thinke if we have such variety of plants and living creatures, more than you have in Europe, the simples, drugs, and ingredients of medecines, must likewise be in so much the greater variety. We have them of divers ages and long fermentations; for these preparations we have not only all manner of exquisite distillations and separations, especially of gentle heats and percolations through divers strainers, but also exact formes of compositions, whereby they incorporate almost as they were naturall simples.

"We have also divers mechanicall arts which you have not, and stuffs made by them, as papers, linnen, silks, tissues, dainty works of feathers of wonderfull lusture, excellent dies, and many others—shops likewise, as well for such as are not brought into vulgar use amongst us as for those that are, for you must know that of the things forecited many of them are grown into use throughout the kingdome, but yet if they did flow from our invention, we have of them also for paterns and principals.

"We have furnaces of great diversities, fierce and quick, strong and constant, soft and milde, blowne quite dry, moist, and the like. Above all we have heats in imitation of the sun's and heavenly bodies' heats, that pass divers inequalities, and, as it were arts, progresses and returns, whereby we produce admirable effects. Besides we have heats of dungs, and of bellies and maws of living creatures, of their bloods and bodies, of hayes and herbs layed up moist, of brine unquenched, and such like—instruments also which generate heat only by motion, places for strong insolations, places under the earth which by nature or art yeeld heat.

"We have also perspective-houses where we make demonstrations of all lights and radiations, and of all colours; out of things uncoloured and transparent we can represent unto you severall colours, not in rain-bows, as it is in gemms and prismes, but of themselves single. We respect also all multiplications of light, which we carry to great distances, and make so sharpe as to discern small points and lines, all colourations of light, all delusions and deceits of the sight in figures, magnitudes, motions, colours, all demonstrations of shadows. We finde also divers means, yet unknown to you, of producing light originally from divers bodies. We procure means of seeing bodies afar off, as in the heaven, and represent things near as farr off, and things afarr off as near. We have also helps for the sight farr above spectacles and glasses, and means to see minute bodies distinctly, as the shapes and colour of small flies and wormes, observation in urine and bloods. We make artificial Rainbowes, halos, and circles about light. We represent also all manner of reflections, refractions, and multiplications of visuall beams of objects.

"We have also pretious stones of all kinds, many of great beauty, and to you unknown, crystals likewise and glasses of divers kinds, amongst them some of mettals vitrificated, and other materials besides those of which you make glasse; also a number of fossiles and imperfect minerals which you have not, likewise loadstones of prodigious vertue, and other rare stones, both naturall and artificiall. We have sound-houses, where we practise and demonstrate all sounds and their generation. We have harmonies (read the 'Harmony of the World') which you have not, of quarter and lesser kindes of sounds—divers instruments of musick to you unknown, some sweeter than any you have, together with bells and rings that are dainty and sweet. (See my book of 'Geomancy and Telesmes.') We represent small sounds as great and deep, great sounds as extenuate and sharpe; we make divers tremblings and warblings of sounds which in their originall are entire. We represent and imitate all articulate sounds and letters (read my 'Cabbala, or Art, by which Moses shewed so many signs in Ægypt'), and the voices and notes of many beasts and birds. We have certain helps which, set to the ear, do further the hearing greatly. We have strange and artificiall ecchos, reflecting the voice many times, and, as it were, to sing it, some that give back the voice louder than it came, some shriller, some deeper, some rendring the voice differing in the letters, or articular sound, from that they receive. We have also means to convey sounds in trunks and pipes, in strange lines and distances.

"We have also perfume houses, wherewith we joyne all practices of taste. We multiply smells which may seem strange. We imitate smells, making them breathe out other mixtures than those that give them. We make divers imitations of taste, so that they will deceive any man's tastes; and in this Temple of the Rosie Crosse we contain also a confiture-house, where we make all sweet-meats, dry and moist, and pleasant wines, milks, broaths, and sallets, in farr greater variety than you have.

"We have also engine-houses, where are prepared engines and instruments for all sorts of motions. There we imitate and practise swifter motions than any you have, and make and multiply them more easily and with small force, by wheels and other means. We make them stronger than yours are, exceeding your cannons and basilisks. We represent also ordinance, instruments of warr, and engines of all kinds, likewise new mixtures and compositions of gunpouder, wild-fire burning in water and unquenchable, also fire-works of all variety, both for pleasure and use. We imitate also flights of birds; we have some degrees of flying in the aire (read the 'Familiar Spirit'). We have ships and boats for going under water, also swimming girdles and supporters. We have curious clocks and other like motions of returne, and some perpetuall motions. We imitate also motions of living creatures, by images of men, beasts, birds, fishes, and serpents. We have also a great number of other various motions, strange for equality, finenesse, and subtility.

"We have also a mathematicall pallace, where are represented all instruments, as well of geometry, as astronomy, geomancy, and telesmes.

"We have also houses of deceits of the senses, where we represent all manner of feats of jugling, false apparitions, impostures, illusions, and their fallacies; and surely you will easily believe that we, that have so many things truly naturall which induce admiration, could in a world of particulars deceive the senses, if we would disguise those things and labour to make them seem more miraculous. But we do hate all impostures and lyes, insomuch as we have severaly forbidden it to all our brethren, under pain of ignominy and fines, that they do not show any naturall worke or thing adorned or swelling, but only pure as it is, and without all affectation or strangenesse.

"These are, my son, the riches of the Rosie Crucians (read our 'Temple of Wisdome'). For the several employments and offices of our fellowes, we have twelve that sayle into forrain countries under the names of other nations, for our own we conceal; but our seal is R. C., and we meet upon a day altogether. These bring us the books, abstracts, and patterns of experiments of all other parts. These we call merchants of light.

"We have three that collect the experiments in all books. These we call depredatours. We have three that collect the experiments of all mechanicall arts, liberall sciences, and practices which are not brought into arts. These we call mystery men. We have three that try new experiments, such as themselves think good. These we call pioners or miners. We have three that draw the experiments of the former foure [divisions] into titles and tables, to give the better light for the drawing of observations and of axioms out of them. These we call compliers. We have three that band themselves, looking into the experiments of their fellowes, and cast about how to draw of them things useful for man's life and knowledge, as well for works as for strange demonstration of causes, means of natural divinations, and the easie and cleare discovery of the vertues and parts of bodies. These we call dowry men or benefactors. Then, after diverse meetings and consults of our whole number, to consider of the former labours and collections, we have three that take care out of them to direct new experiments of a higher light, more penetrating into Nature than the former. These we call lamps. We have three others that doe execute the experiments so directed and report them. These we call inoculators. Lastly, we have three that raise the former discoveries by experiments into greater observations, axiomes, and aphorismes. These we call interpreters of Nature.

"We have also novices and apprentices, that the succession of the former employed men of our fraternity of the Rosie Crosse do not faile; also great numbers of servants and attendants, men and women. We have consultations which of the inventions and experiences shall be published and which not. We take all an oath of secrecy for the concealing of those which we think fit to keep secret, though some of those we doe reveale sometimes to the State. (Read our 'Temple of Wisdom.')

"For our ordinances and rites we have two very long and faire galleries in the Temple of the Rosie Crosse. In one of these we place patterns and samples of all manner of the more rare and excellent inventions; in the other we place the statues of all principal inventours. There we have the statues of the discoverer of the West Indies, also the invention of ships, and the monk that was the inventour of ordinance and gunpowder; the inventours of musick, letters, printing; observations of astronomy, astromancy, and geomancy; the invention of works in mettal, of glasse, of silke of the worme; of wine, corn, and bread; the inventour of sugars, and all these by more certain tradition than you have. Then have we divers inventours of our own. Upon every invention of value we erect a statue to the inventour, and give him a liberal and honourable reward. These statues are some of brasse, some of marble and touchstone, some of cedar and other speciall woods gilt and adorned, some of iron, some of silver, some of gold, telesmatically made.

"We have certain hymnes and services, which we say daily, of laud and thanks to God for His marvellous works; also formes of prayers imploring His ayde and blessing for the illumination of our labours, and the turning of them into good and holy uses.

"Lastly, we have circuits or visits of divers principal cities of the kingdome, where we doe publish such news, profitable inventions, as we think good, and we doe also declare natural divinations of diseases, plagues, swarms of hurtfull creatures, scarcity, tempests, earthquakes, great inundations, comets, temperature of the year, and divers other things, and we give counsel thereupon for the prevention and remedy of them."

When he had said this, he desired me to give him an account of my life, that he might report it to the Brethren of the Rosie Crosse, after which he stood up; I kneeled down, and he laid his right hand upon my head, saying, "God blesse thee, my son, and God blesse these relations which we have made! I give thee leave to publish them for the good of other nations, for we are here in God's bosome, a land unknown."

And so he left me, having assigned a value of about two thousand pounds in gold for a bounty to me and my fellows, for they give great largesses where they come upon all occasions.

CHAPTER XIV.

ROSICRUCIANISM IN FRANCE.

WHEN the documents of the Fraternity were first published, Professor Buhle tells us that France "had greatly the start of Germany and England" in general illumination, that she was consequently protected against the delusion of her neighbours, and that Rosicrucianism "never had even a momentary success" therein. On the other hand, Gabriel Naudé published in 1623 his "Instruction à la France sur la vérité de l'Histoire des Frères de la Roze-Croix," which opens by asserting, without apology of any kind, that the French by their disposition are quick to embrace and to follow every species of novel and ridiculous opinion. They are accused of excessive credulity, and are the laughing-stock of more sober nations. They have credited every absurdity from Postel the resuscitated and *mère Jeanne* to the rejuvenating Fountain of Borico and the immortality and return of Paracelsus. The history of the Brethren R. C. is declared to be the most outrageous of all; their books are useless and completely incomprehensible, even when stripped of their enigmas. None but impostors have claimed to be initiated members, and the false reports spread abroad by the society are prejudicial to all kingdoms, and all forms of government.

This book, though dull and verbose, was undoubtedly instrumental in preventing the spread of the new doctrines.

De Quincey affirms that France was never wanting in the "ignobler elements of credulity," but that she has always lacked its nobler or imaginative part. "On this account the French have always been an irreligious people. And the scheme of Father Rosycross was too much connected with religious feelings, and moved too much under a religious impulse, to recommend itself to the French."

The first appearance of Rosicrucianism in France[1] was in the year 1623, when the following mysterious placard was affixed to the walls of Paris :—"We, the deputies of our chief college of the Brethren of the Rosy Cross, now sojourning, visible and invisible, in this town, do teach, in the name of the Most High, towards whom the hearts of the Sages turn, every science, without either books, symbols, or signs, and we speak the language of the country in which we tarry, that we may extricate our fellow-men from error and destruction."

There are at least four different versions of this manifesto. Gabriel Naudé reads—"By the grace of the Most High . . . we teach, without the assistance of books or signs, how to speak the language of every country where we elect to stay, in order that we may rescue our fellow-men from the error of death." A French brochure, published in 1623, and entitled "Effroyables pactions faites entre le diable et les prétendus invisibles, avec leur damnables instructions, perte déplorable de leurs escoliers, et leur misérable fin," presents still more important variations. "We, the deputies of the College of the Rosie-Cross, advise all those who seek entrance into our society and congregation, to become initiated into the knowledge of the Most High, in whose cause we are at this day assembled, and we will transform them from visible beings into invisible, and from invisible into visible, and they shall be transported into every foreign country to which their desire may lead them. But, to arrive at the knowledge of these marvels, we warn the reader that we can divine his thoughts, that if mere curiosity should prompt the wish to see us, he will never communicate with us, but if an earnest determination to inscribe himself on the register of our confraternity should actuate him, we will make manifest to such an one the truth of our promises, so that we by no means expose the place of our abode, since simple thought, joined to the determined will of the reader, will be sufficient to make us known to him, and reveal him to us."

---

[1] See Additional Notes, No. VI.

To this proclamation, in his "Histoire de la Magie," Eliphas Levi adds: "Public opinion concerned itself about this mysterions manifestation, and if any demanded openly who were the Rose-Cross brethren, an unknown personage frequently took the inquirer apart, and said to him gravely:—

"Predestined to the reformation which must soon be accomplished in the whole universe, the Rosicrucians are the depositaries of supernatural wisdom, and undisturbed possessors of all Nature's gifts, they can dispense them at pleasure.

"In whatsoever place they may be, they know all things which are going on in the rest of the world better than if they were present; they are not subject to hunger or thirst, and have neither age nor disease to fear.

"They can command the most powerful spirits and genii.

"God has covered them with a cloud to defend them from their enemies, and they cannot be beheld except by their own consent, had any one eyes more piercing than are the eagle's.

"Their general assemblies are held in the pyramids of Egypt; but, like the rock whence the spring of Moses issued, these pyramids proceed with them into the desert, and follow them into the 'Land of Promise.'"

No authority is given for this statement, and it is in all probability one of those romantic falsifications with which Eliphas Levi took pleasure in mystifying his readers, and which make him absolutely worthless as a sober historian.

This manifesto, whatever its original form, attracted general and chiefly hostile attention, and it was accounted for in various ways by the pamphleteers of the period. Naudé considers it a hoax. "If we seek for the precise origin of this squall of wind which now whistles over our country, we shall find that the report of this fraternity having been spread abroad some short time since in Germany, certain professors, doctors, and students of this city were moved by curiosity to investigate the matter by means of the new books which were made known to them by publishers after their return from the Frankfort fair; but discovering nothing except chimeras and rodomontade therein, they preferred, while awaiting the farce, to divert themselves by this comedy—

Quam protinus urbi
Pandere, res alta sylva et caligine mersas,

and compromise their reputation by becoming its first denouncers, judging that there were fools enough in Paris to prevent this folly from stagnating. And, in fact, about three months ago one of these individuals, knowing that the King being at Fontainebleau, the realm tranquil, and Mansfield too remote for daily news, there was a scarcity of topics on 'Change, as well as in all circles, concluded to supply you with gossip by placarding the public places with this notice, containing six lines of manuscript."[1]

On the other hand, the anonymous author of an "Examination of the unknown and novel Caballa of the Brethren of the Rose-Cross" accepts the manifesto as authentic, and denounces it with terrible earnestness. "Flagrant blasphemies are to be found in these few lines. In the first place, these sacrilegious wretches pretend to have enrolled themselves under the banner of that cross, which their master, the prince of darkness, abhors beyond anything. In the second place, they assert that they can become invisible at pleasure, a quality incommunicable to any natural body which consists of matter and form, and one which can never be acquired by any legitimate science. In the third place, they boast that they can teach every branch of learning in a moment, without books or signs, which evidently transcends the possibilities of the human intellect, for, though the acquisition of the sciences may be certainly facilitated by means of abridgements and epitomes, it can only be accomplished by degrees and with time. In the fourth place, they claim to be acquainted with all dialects and with every variety of language—a prerogative never conferred except on the apostles, whose lives were very different from theirs. It remains to be concluded that such persons are not commissioned by God to save us from error and destruction, but are raised up by Satan to drag into the abyss those souls which are carried away by an overweening curiosity."

The most copious information with regard to the strange manifesto is to be found in the "Frightful Compacts between the Devil and the so-called Invisibles," a pamphlet full of malicious libels, which, however, are so curious that some of them are worth reproducing as briefly as possible. According to this account, the manuscript placard was posted in several parts of Paris, and awakened the curiosity of the learned and illiterate alike. Every one was astounded at the asserted invisibility of the Brethren, and at their gift of tongues. According to some, they must be the messengers of the Holy Ghost, others said that they were persons of eminent sanctity, the rest, that the whole business was one of illusions and of magic. By many the power of discerning the inmost thoughts was admired beyond the other privileges, but that such a faculty was inherent in Deity only, and they were incredulous in this respect. Then it was urged that the devil had knowledge of things both past and present, but that if he had knowledge of things present, thoughts must be included in this class, and that, therefore, the devil might not only know them, but might impart the same knowledge to his emissaries.

---

[1] "Instruction à la France," c. iii., p. 26.

A certain lawyer of Paris, says this mendacious chronicle, conceived a violent desire to be enrolled in the new order, on account of the obvious advantages of occasional invisibility, and he had no sooner formed the project than one of the Invisibles appeared before him, and informing him that he could read his thoughts, directed his petrified listener to meet him that evening at eight o'clock opposite a certain market, when he should attain his desire. This said, the mysterious being disappeared as miraculously as he had come thither; and the lawyer, convinced by his own senses that there was some truth in the claims of the placard, did not fail to repair to the appointed place, where the same personage met him, bandaged his eyes, whirled him through a maze of alleys, and brought him to the abode of the

Invisibles. There his eyes were uncovered, and he found himself in the presence of five senatorial persons, who gravely informed him that they too were well acquainted with his aspirations, but before they could gratify them he must be prepared to take the oath of fidelity, and to write four words upon a paper, namely, "I renounce my self." The appropriate preliminary to a new faith was to blindfold one's eyes to the teachings of all the old beliefs. The neophyte complied, after which one of them breathed in his ear, and this breathing he believed to be the wind of the Holy Spirit instead of the devil's respiration. They caused him to behold innumerable illusions by the operation of the fiends, instructed him in the magical utterances by which he could become invisible at pleasure, in the imprecations which he must pronounce against the Roman Church, and in the homage which he must pay both morning and evening to their master Satan, in recognition of the marvels he had lavished for the benefit of the men of that time. This finished, they caused the lawyer to strip, the magic ointment was rubbed over his body, and having been enjoined to bathe in the river at daybreak, he sat down with them to a sumptuous repast at his own expense, after which his eyes were again bandaged, and he was led back to the meeting-place of the previous evening. Though partially drunk, he determined to fulfil his duty and plunge at once into the river, wherein he attempted to swim, in order to cleanse himself more thoroughly, but the unfortunate man was drowned, and thus, says the anonymous historian, he was truly changed from a visible into an invisible being, yet not, also, from one invisible into one visible, for to this day hath his body been discovered by none, though sought for with diligent anxiety. "Such are the first fruits of the study of the invisible doctors at the end of last July."

Other stories equally credible are told by the same writer to illustrate the tragical consequences of a voluntary connection with the infamous Invisibles. A soldier was commanded by them, on his initiation, to enrol himself among a band of assassins, when he was speedily assassinated. A magistrate of Picardy, in answer to his unexpressed wish, was miraculously visited by one of the mystic six in his own closet, was initiated into the Order, and in two days committed suicide. An Anglo-Frenchman who had entered upon the same unhappy course, wishing to revisit England, was instantaneously translated to Boulogne: and requesting the demon who had brought him to bear him across the Straits to London, he was seized with fury and cast into the sea between Calais and Dover with a frightful noise. This occurred in the presence of two hundred Dutch ships on a voyage from Amsterdam to India.

According to this singular and scurrilous pamphlet, the Rosicrucians or Invisibles, who are identical in the mind of the writer, but whom he distinguishes from the Spanish illuminati, numbered in all thirty-six, and they were divided into six bands. Their general assembly was held at Lyons on June 23, 1623, at 10 P.M., which was two hours before the Grand Sabbath of the Witches. There, by the power of an anthropophagous necromancer, Astaroth, one of the princes of the infernal hordes, appeared in light and splendour, and was represented by the magician as a messenger of the Most High. All prostrated themselves before the demon, who asked what they desired, and was informed by their spokesman that they were a little flock which he had assembled, in the name of the master of Astaroth, to serve him henceforth on such conditions as were laid down in the paper which he now offered to the emissary of the king. It contained the "Articles of Agreement between the Necromancer Respuch and the Deputies for the establishment of the College of the Rosicrucians." The subscribers certified before the most high to have entered into the following compacts, namely, they promised to receive with submission the orders of the supreme sacrificer, Respuch, renouncing baptism, chrism, and unction received in the name of Christ; detesting and abhorring all forms of prayer, confession, sacraments, and all faith in the resurrection of the body; promising to proclaim the teachings imparted to them by Respuch through all quarters of the globe; and pledging their honour and their life, without any hope of pardon, grace, or absolution, to perform all this; in proof of which they had opened each of them a vein in the left arm, and had signed this parchment each with his own blood. The magician, on his part, promised to the deputies, severally and collectively, that he would transport them at any moment from east to west, or from north to south, and cause them to speak naturally every language in the universe. By this agreement he bound himself to enable them to enter and leave all palaces, houses, chambers, and cabinets, through closed and locked doors, to endue them with the most persuasive eloquence, to enable them to cast horoscopes and to read the most secret thoughts, to make them admired by the learned, sought after by the curious, magnified above the prophets of old, and to give each of them, on his signing the parchment, a golden ring enriched by a precious sapphire, under which there should be a demon who would act as their guide. Astaroth, assuming the likeness of a radiant youth, caressed and embraced his victims, who blindly mistook him for the apparition of a powerful deity, and, being promised his continual providence, they solemnly bound themselves never to derogate from the articles to which they had subscribed, whatever might happen, to turn a deaf ear to the Gospel of Christ, and to publish among all the nations to whom they were transported the truth of the mighty dominion whereof he was the emissary, in order that by their preaching they might dissipate the errors of those men who believed in the immortality of the soul. The articles were then ratified, confirmed, and approved by Astaroth on the part of his master, after which the demon vanished to assist at the Sabbath, which was held, from eleven at night to one in the morning, on the vigil of S. John the Baptist, in the vicinity of the labyrinth among the Pyrenees. The necromancer was left alone with the invisibles, who were to receive the powers promised by being breathed on in the following manner:—All stripped naked and prostrated themselves with their faces flat upon the earth; the magician, with a pot of grease and unguents, rubbed each of them, after the ancient fashion of Thessalian sorcery, on the upper part of the neck, the arm pits, the lower portion of the spine, the parts of generation, and the fundament; then he breathed in the right ear of each deputy, saying: "Depart and rejoice in the result of my promises." He gave the demoniacal ring to all of them, and then a sudden blast of wind transported them, at the command of the magician, an hundred leagues, to the great assembly of the sorcerers. Here, as new comers, they received from Satan the mark of magicians; six of them were sent into Spain, six into Italy, six into France, six into Germany, four to Sweden, two into Switzerland, two into Flanders, two into Lorraine, and the remaining two into Burgoyne. Thus they were commissioned only to go into Catholic countries, and not into the lands of the heretic and the infidel, who without the pale of the Church, saith the zealous chronicler, are already in the claws of hell. The six who were despatched to France reached Paris on July 14th, each lodged separately to avoid suspicion, and met daily where the first wish carried them,—sometimes on Parnassus, on the columns of Montfaucon, in the quarries of Montmatre, &c. Recognising the difficulties of evangelising Paris, they spent much time in deliberation; their hotel expenses increased, and the devil already failed in his promise that their purses should always be well supplied. They sold their horses in order to buy furniture and hire lodgings, where they would have more liberty to go in quest of pupils. After the sale, however, they changed their mind, and took two furnished rooms in the Marais du Temple, which is actually mentioned in the "Apologia" of Robert Fludd, as the abode of a Rosicrucian, and it was at this period that the manuscript placard was affixed by them to the walls of Paris.

The "Examination of the unknown and novel Caballa of the Brethren of the Rose-Cross" agrees with the "Frightful Compacts," in asserting that the chief of this "execrable college" is Satan, that its first rule is the denial of God, blasphemy against the most simple and undivided Trinity, trampling on the mysteries of the redemption, spitting in the face of the mother of God and at all the saints. The second is the abhorrence of the name Christian, renunciation of baptism, the intercession of the Church, and the sacraments. By the third they offer sacrifice to the devil, make compacts with him, commit adultery with him, offer innocent children to him, &c. By the fourth they frequent the Sabbaths, cherish toads, make poisonous powders, dance with fiends, raise tempests, ravage fields, destroy orchards, assassinate and torture their neighbours by the infliction of innumerable diseases.

The spirit which prompted these grotesque calumnies, manufactured from the foulest gutters of black magic, is easily discernible. The writers were Catholics incensed by the Protestantism of the Rosicrucian manifestoes, meeting violence by violence, and doctrines of Papal extermination with charges of blasphemy, atheism, and devil-worship. Gabriel Naudé is the most reasonable of all the Franco-Rosicrucian critics, but he is unendurably stupid, and splutters in a seething sea of classical quotations.

In addition to the privileges and powers which are openly claimed by the Rosicrucians, Naudè enumerates the following, some of which are to be found indirectly in their documents, and others he has extracted by a somewhat perverse interpretation :—

"They affirm that the contemplations of their founder surpass everything which has been ever known, discovered, or understood, since the creation of the world, through human study, divine revelation, or the ministration of angels.

"That they are destined to accomplish the approaching restoration of all things to an improved condition before the end arrives.

"That they possess wisdom and piety in a supreme degree, are undisturbed owners of all that is desirable among the bounties of Nature, and can dispense her gifts at will.

"That in whatsoever place they may be they know all that takes place elsewhere better than if they were present.

"That they are subject neither to hunger, thirst, age, illness, or other natural inconvenience.

"That they learn by revelation of those persons who are worthy of admission into their society.

"That it is possible for them always to live as if they had existed from the beginning of the world, or would remain till the end of the ages.

"That they possess a book in which they can ascertain all things which are to be found in books now existing, or will be found in the books of the future.

"That they can compel the most mighty spirits and demons into their service, and by the power of their incantations can draw pearls and precious stones towards them.

"That God has enveloped them in a cloud to conceal them from their enemies, unless, at least, they have eyes more penetrating than the eagle's.

"That the first eight Brethren of the Rose-Cross had the gift of healing all diseases to such an extent that they were overwhelmed by the concourse of sufferers, and that one of them, who was an adept in Kabbalistic Mysteries, witness his book called H, cured the young Count of Norfolk of the leprosy when he was in England.

"That God has determined to increase the number of their Fraternity.

"That they have discovered a new language to give expression to the nature of all things.

"That by their means the triple crown of Peter will be ground into the dust.

"That they confess freely and publicly, with no fear of repression, that the pope is Anti-Christ.

"That they denounce the blasphemies of East and West, meaning Mahomet and the Pope, and recognise but two sacraments, with the ceremonies of the early Church, renewed by their congregation.

"That they acknowledge the fourth monarchy and the Emperor of the Romans as their Lord, and as the head of all Christendom.

"That they will furnish him with more gold and silver than the Spanish King derives from both the Indies, the more so as their treasures are inexhaustible.

"That their college, which they name the College of the Holy Ghost, can suffer no injury; even should a hundred thousand persons behold and remark it.

"That they possess several mysterious volumes in their library, one of which, that, namely, which they prize next to the Bible, is that which the revered and illuminated father R. C. held in his right hand after death.

"Finally, that they are convinced and certain that the truth of their maxims will abide to the very end of the world."

No voice appears to have been raised in France in defence of the persecuted Order. "It is known upon the contemporary authority of the *Mercure de France*," says a writer in "Chambers' Journal," "that a popular panic"—the natural result of these atrocious calumnies—"was excited by the fear of this mysterious sect, none of whose members had ever been seen. . . . . The most absurd stories about them were daily reported, and found listeners. An innkeeper asserted that a mysterious stranger entered his inn, regaled himself on his best, and suddenly vanished in a cloud when the bill was presented. Another had been served as scurvy a trick by a similar stranger, who lived upon the choicest fare, and drunk the best wines of his house for a week, and paid him with a handful of new gold coins, which turned into slates on the following morning. It was also said that several persons on awakening in the middle of the night found individuals in their bed chambers, who suddenly became invisible, though still palpable, when the alarm was raised. Such was the consternation in Paris, that every man who could not give a satisfactory account of himself was in danger of being pelted to death; and quiet citizens slept with loaded muskets at their bedsides, to take vengeance upon any Rosicrucian who might violate the sanctity of their chambers."

In two years the excitement died away; no further manifestoes were attempted, and the mysterious Order of the Invisibles of the Rose-Cross, if it had in reality ever visited Paris, migrated to more tolerant climes, and its very existence was shortly afterwards forgotten in the interests of the next ephemeral novelty.

CHAPTER XV.

CONNECTION BETWEEN THE ROSICRUCIANS AND FREEMASONS.

PROFESSOR BUHLE affirms as the "main thesis" of his concluding chapter that "Freemasonry is neither more nor less than Rosicrucianism as modified by those who transplanted it into England." His elegant and interesting hypothesis rests on a microscopical foundation of actual fact. A passage in Fludd's rejoinder to the "Exercitatio Epistolæ" of Gassendi states that the *Fatres R. C.* are thenceforth to be called *sapientes* or *sophos.* The German critic's discriminating commentary on this statement is that the old name was abolished, but as yet a new one had not been conferred, and that the immediate hint for the name Masons was derived from the Rosicrucian legend concerning the "House of the Holy Ghost," an allegorical building which typified the secret purpose of the Society. Having fathered Freemasonry on the renowned Kentish Rosicrucian, Professor Buhle enters on a Quixotic quest through the folios of his victim in search of corroborating passages, and discovers in the "Summum Bonum," which Fludd disowned, as we have seen, that Jesus was the *lapis angularis* of the human temple in which men are stones, and that the author calls upon his students to be transformed from dead into living philosophical stones.[1] "Transmutemini, transmutemini, de lapidibus mortuis in lapides vivos philosophicos." On this foundation rests his whole hypothesis concerning the transfiguration of the Rosicrucian Fraternity and its reappearance as the Masonic Brotherhood. It is needless to say that it is slender and unsatisfactory in the extreme.

---

[1] This passage happens to occur in the Epistle from the Rosicrucian Society to a German neophyte, which was printed in the "Summum Bonum," but for which neither Fludd nor the unknown Joachim Fritz are responsible.

I do not propose to discuss the origin of Freemasonry. That vexatious question has been perpetually debated with singularly unprofitable results. All I am concerned with proving is that there is no traceable connection between Masonry and Rosicrucianism. The former is defined by its initiates to be "a science of morality, veiled in allegory, and illustrated by symbols," and again as "a system of doctrines taught, in a manner peculiar to itself, by allegories and symbols. . . . Its ceremonies are external additions, which affect not its substance." The two doctrines of the unity of God and the immortality of the soul constitute "the philosophy of Freemasonry." It has never been at any period of its history an association for scientific researches and the experimental investigation of Nature, which was a primary object with the Rosicrucian Brotherhood. It has not only never laid claim to the possession of any transcendental secrets of alchemy and magic, or to any skill in medicine, but has never manifested any interest in these or kindred subjects. Originally an association for the diffusion of natural morality, it is now simply a benefit society. The improvement of mankind and the encouragement of philanthropy were and are its ostensible objects, and these also were the dream of the Rosicrucian, but, on the other hand, it has never aimed at a reformation in the arts and sciences, for it was never at any period a learned society, and a large proportion of its members have been chosen from illiterate classes. It is free alike from the enthusiasm and the errors of the elder Order, for though at one time it appears to have excluded Catholics from its ranks, as at this day the Catholic Church excommunicates and denounces its members, it has been singularly devoid of prejudices and singularly unaffected by the crazes of the time. It has not committed itself to second Advent theories; it does not call the Pope Antichrist; it does not expect a universal cataclysm. It preaches a natural morality, and has so little interest in mysticism that it daily misinterprets and practically despises its own mystical symbols.

Those who believe in the hypothesis of Professor Buhle cannot shew that Fludd was either a Rosicrucian or a Freemason. There is some reason to believe that the former Brotherhood did split up subsequently into different sections, but there is no tittle of evidence to prove that they developed into Freemasons. Mackey says that they protracted their existence till the middle of the eighteenth century, and then ceased to meet on account of the death of one of their chiefs named Burn, but he does not state his authority. He also tells us that out of the Rosicrucian Fraternity there was established in 1777 that association called "The Brothers of the Golden Cross," whose alchemical processes are described by Sigmund Richter. "This Society was very numerous in Germany, and even extended into other countries, especially into Sweden. A second schism from the Rosicrucians was the society of 'The Initiated Brothers of Asia,' which was organised in 1780, and whose pursuits, like those of the parent institution, were connected with alchemy and the natural sciences. In 1785, it attracted the attention of the police, and, two years later, received a fatal blow, in the revelation of all its secrets by one, Rolling, a treacherous member of the association."

These statements must be taken at their value, but even doubtful facts are of equal weight with hypotheses founded on assumptions of the most gratuitous kind, and supported by tortured quotations. It is, however, on the universal concensus of competent Masonic opinion that I should found the rejection of the Buhlean view. Mackey, in the "Synoptical Index" to his "Symbolism of Freemasonry," says that the Rosicrucian Society resembled the Masonic in its organization and in some of the subjects of its investigation, "but it was in no other way connected with Free Masonry." In the "Lexicon" he again tells us that "the Rosicrucians had no connection whatever with the Masonic fraternity," and that it is only malignant revilers, like Baruel in his "Memoirs of Jacobinism," who attempt to identify the two institutions. Other authorities are not less pronounced in their opinions.

It is to the institution of the Rose-Cross degree in Freemasonry that the confusion of opinion on this point is to be mainly traced. When ill-informed persons happen to hear that there are "Sovereign Princes of Rose-Croix," "Princes of Rose-Croix de Heroden," &c., among the Masonic Brethren, they naturally identify these splendid inanities of occult nomenclature with the mysterious and awe-inspiring Rosicrucians. The origin of the Rose-Cross degree is involved in the most profound mystery. Its foundation has been attributed to Johann Valentin Andreas, but this is an ignorant confusion, arising from the alleged connection of the theologian of Wirtemberg with the society of Christian Rosencreutz. There is no trace of its existence before the middle of the eighteenth century, though the

"Dictionnaire Maçonnique"[1] declares that it was created in Palestine by Godfrey de Bouillon in the year 1100, and that the Rose was emblematic of secrecy and the Cross of immortality. It professes to deal with the spiritual side of alchemy, and to seek that same mysterious Stone which was the object of Basil Valentin, Paracelsus, Khunrath, and the true *turba philosophorum* of psycho-chemical transmutations. But the shallow pretence has deceived no one, for the sublime tradition of the veritable *magnum opus* exclusively points to transcendent spiritual secrets, and not to the eternal commonplace of moral and masonic platitudinarians—that is to say, the illiterate initiations of Masonry, ignorantly adopting a garbled alchemical terminology, have fallen into the gross and porcine error of interpreting alchemical symbolism morally instead of pneumatically. Sovereign chapters and sovereign princes of Rose-Croix, Knight Princes of the Eagle and the Pelican, and Prince Perfect Masters, should continue to dine sumptuously; no one will dispute their proficiency as initiates of the gastronomical mystery, but, in the name of the Grand Architect, let them leave the morally unsearchable mystery of the philosophick gold to the true Sons of the Doctrine.

The Rose-Cross degree is represented by Carlile as the *ne plus ultra* of Masonry. It has three points, of which the two first are called Sovereign Chapters, and the third the Mystic Supper, which is held four times a year. The presiding officer is dignified with the sublime title of "Ever Most Perfect Sovereign;" the two Wardens are "Most Excellent and Perfect Brothers." There is also a Master of the Ceremonies, and the brethren are "Most Respectful Knights." The annual festival of the order is celebrated on Shrove Tuesday. The jewel is "a golden compass, extended on an arc to the sixteenth part of a circle, or twenty-two and a-half degrees," according to Mackey. Carlile describes it as a triangle formed by a compass and a quarter of a circle. "Between the legs of the compass is a cross resting on the arc of the circle; its centre is occupied by a full-blown rose, whose stem twines around the lower limb of the cross; at the foot of this cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young, which are in a nest surrounding it; while on the other side of the jewel is the figure of an eagle, with wings displayed. On the arc of the circle the P∴ W∴ of the degree is engraved in the cipher of the Order."[1] A triple crown surmounts the head of the Order. This symbolism is undoubtedly borrowed from the Rosicrucians, which is the whole extent of the connection supposed to subsist between the two Orders. The Rose-Cross degree in Freemasonry is admitted to be "a modern invention." The ritual of the receptions in the three points of this degree will be found in Carlile's "Ritual of Freemasonry," and in the first volume of Heckethorn's "Secret Societies of all Ages and Countries."

---

[1] "Dictionnaire Maçonnique, ou Recueil d'Esquisses de toutes les parties de l'edifice connu sous le nom de Maçonnerie." A Paris: 5825, 8vo.

[1] Mackey's "Lexicon of Freemasonry," p. 269.

CHAPTER XVI.

MODERN ROSICRUCIAN SOCIETIES.

It is an opinion entertained by the elect in modern theosophical circles, that the true Rosicrucian Brotherhood migrated into India, and this notion is said to be countenanced by a Latin pamphlet of Henricus Neuhusius, published in 1618, under the title "Pia et utilissima Admonitio de Fratribus Rosæ Crucis," and which was afterwards translated into French. They have developed into Thibetan Brothers, have exchanged Protestant Christianity for esoteric Buddhism, and are no longer interested in the number of the beast. Their violent antipathy to the pope still remains: they have not yet torn him in pieces with nails, but probably expect to accomplish this long-cherished project about the period of the next general cataclysm.

This is an interesting theory which might be debated with profit. I have not personally discovered much trace of the Rosicrucians in India, but the absence of historical documents on this point affords a fine field for the imagination, which writers like Mr Hargrave Jennings should not allow to lie fallow. In my prosaic capacity as a historian, I have not been able to follow in the footsteps of the Fraternity further than the Island of Mauritius. Thanks to the late Mr Frederick Hockley, whose valuable library of books and manuscripts, treating of all branches of occultism, has been recently dispersed, I have discovered that a certain

Comte de Chazal accomplished the *magnum opus* in that place at the close of the last century, and that he initiated another artist into the mysteries of the Rosicrucian Fraternity. The Comte de Chazal was possessed of vision at a distance, and witnessed the horrors of the French Revolution from a vast distance, with amazing perspicuity, by means of the mind's eye. The following curious document will be read with no ordinary interest :—

Copy of the Admission of Dr Bacstrom into the Society of the Rosa Croix by Le Comte de Chazal at the Island of Mauritius, with the Seal of the Society.

ISLE OF MAURITIUS, DISTRICT OF PAMPELAVUSO,
12*th Sept.* 1794.

In the name of יְהֹרָח אלהֹזִכ the True and only God Manifested in Trinity.

I, Sigismund Bacstrom, do hereby promise, in the most sincere and solemn manner, faithfully to observe the following articles, during the whole course of my natural life, to the best of my knowledge and ability; which articles I hereby confirm by oath and by my proper signature hereunto annexed.

One of the worthy members of the august, most ancient, and most learned Society, the Investigators of Divine, Spiritual, and Natural Truth (which society more than two centuries and a half ago (*i.e.*, in 1490) did separate themselves from the Free-Masons, but were again united in one spirit among themselves under the denomination of *Fratres Rosæ Crucis,* Brethren of the Rosy Cross, *i.e.* the Brethren who believe in the Grand Atonement made by Jesus Christ on the Rosy Cross, stained and marked with His blood, for the redemption of Spiritual Natures), having thought me worthy to be admitted into their august society, in quality of a Member Apprentice and Brother, and to partake of their sublime knowledge, I do hereby engage in the most solemn manner—

1. That I will always, to the utmost of my power, conduct myself as becomes a worthy member, with sobriety and piety, and to endeavour to prove myself grateful to the Society for so distinguished a favour as I now receive, during the whole course of my natural life.

2. That derision, insult, and persecution of this august society may be guarded against, I will never openly publish that I am a member, nor reveal the name or person of such members as I know at present or may know hereafter.

3. I solemnly promise that I will never during my whole life publicly reveal the secret knowledge I receive at present, or may receive at a future period from the Society, or from one of its members, nor even privately, but will keep our Secrets sacred.

4. I do hereby promise that I will instruct for the benefit of good men, before I depart this life, one person, or two persons at most, in our secret knowledge, and initiate and receive such person (or persons) as a member or apprentice into our Society, in the same manner as I have been initiated and received; but such person only as I believe to be truly worthy and of an upright, well-meaning mind, blameless conduct, sober life, and desirous of knowledge. And as there is no distinction of sexes in the Spiritual World, neither among the Blessed Angels, nor among the rational immortal Spirits of the human race; and as we have had a Semiramis, Queen of Egypt; a Myriam, the

prophetess; a Peronella, the wife of Flammel; and, lastly, a Leona Constantia, Abbess of Clermont, who was actually received as a practical member and master into our Society in the year 1736; which women are believed to have been all possessors of the Great Work, consequently *Sorores Roseæ Crucis,* and members of our Society by possession, as the possession of this our Art is the key to the most hidden knowledge; and, moreover, as redemption was manifested to mankind by means of a woman (the Blessed Virgin), and as Salvation, which is of infinitely more value than our whole Art, is granted to the female sex as well as to the male, our Society does not exclude a worthy woman from being initiated, God himself not having excluded women from partaking of every felicity in the next life. We will not hesitate to receive a worthy woman into our Society as a member apprentice (and even as a practical member, or master, if she does possess our work practically, and has herself accomplished it), provided she is found, like Peronella, Flammel's wife, to be sober, pious, discreet, prudent, and reserved, of an upright and blameless conduct, and desirous of knowledge.

5. I do hereby declare that I intend, with the permission of God, to commence our great work with mine own hands as soon as circumstances, health, opportunity, and time will permit; 1st, that I may do good therewith as a faithful steward; 2nd, that I may merit the continued confidence which the Society has placed in me in quality of a member apprentice.

6. I do further most solemnly promise that (should I accomplish the Great Work) I will not abuse the great power entrusted to me by appearing great and exalted, or seeking to appear in a public character in the world by

hunting after vain titles of nobility and vain glory, which are all fleeting and vain, but will endeavour to live a sober and orderly life, as becomes every Christian, though not possessed of so great a temporal blessing; I will devote a considerable part of my abundance and superfluity (multipliable infinitely to work of private charity), to aged and deeply-afflicted people, to poor children, and, above all, to such as love God and act uprightly, and I will avoid encouraging laziness and the profession of public beggars.

7. I will communicate every new or useful discovery relating to our work to the nearest member of our Society, and hide nothing from him, seeing he cannot, as a worthy member, possibly abuse it, or prejudice me thereby; on the other hand, I will hide these secret discoveries from the world.

8. I do, moreover, solemnly promise (should I become a master and possessor) that I will not, on the one hand, assist, aid, or support with gold or with silver any government, King, or Sovereign, whatever, except by paying taxes, nor, on the other hand, any populace, or particular set of men, to enable them to revolt against the government; I will leave public affairs and arrangements to the government of God, who will bring about the events foretold in the revelation of St John, which are fast accomplishing; I will not interfere with affairs of government.

9. I will neither build churches, chapels, nor hospitals, and such public charities, as there is already a sufficient number of such public buildings and institutions, if they were only properly applied and regulated. I will not give any salary to a priest or churchman as such, to make him more proud and insolent than he is already. If I relieve a distressed worthy clergyman, I will consider him in the light

of a private distressed individual only. I will give no charity with the view of making my name known to the world, but will give my alms privately and secretly.

10. I hereby promise that I will never be ungrateful to the worthy friend and brother who initiated and received me, but will respect and oblige him as far as lies in my power, in the same manner as he has been obliged to promise to his friend who received him.

11. Should I travel either by sea or by land, and meet with any person who may call himself a Brother of the Rosy Cross, I will examine him whether he can give me a proper explanation of The Universal Fire of Nature, and of our magnet for attracting and magnifying the same under the form of a salt, whether he is well acquainted with our work, and whether he knows the universal dissolvent and its use. If I find him able to give satisfactory answers, I will acknowledge him as a member and brother of our Society. Should I find him superior in knowledge and experience to myself, I will honour and respect him as a master above me.

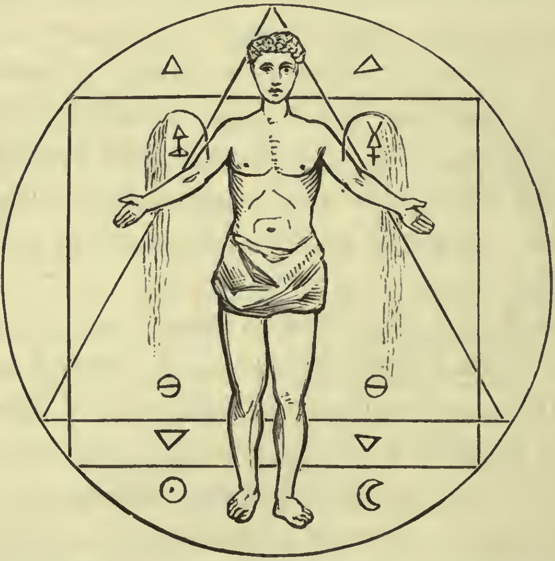
12. If it should please God to permit me to accomplish our Great Work with my own hands, I will give praise and thanks to God in humble prayer, and devote my time to the doing and promoting all the good that lies in my power, and to the pursuit of true and useful knowledge.

13. I do hereby solemnly promise that I will not encourage wickedness and debauchery, thereby offending God by administering the medicine for the human body, or the *aurum potabile*, to a patient, or patients, infected with the venereal disease.

14. I do promise that I will never give the Fermented Metallic Medecine for transmutation to any person living,

no, not a single grain, unless the person is an initiated and received member and Brother of the Rosy Cross.

> To keep faithfully the above articles as I now receive them from a worthy member of our Society, as he received them himself, I willingly agree, and sign this with my name, and affix my seal to the same. So help me God. Amen. S. BACSTROM, L.S.
>
> I have initiated and received Mr Sigismund Bacstrom, Doctor of Physic, as a practical member and brother above an apprentice in consequence of his solid learning, which I certify by my name and seal.—Mauritius, 12 Sept. 1794. DU CHAZEL, F.R.C.



The Philosophic Seal of the Society of the Rosicrucians.

Among Mr Hockley's manuscripts there is also the "Diary of a Rosicrucian Philosopher" during the first period of the work. It describes the preparation of the first matter, and breaks off abruptly after a few leaves. Whether this unnamed philosopher was a true Rosicrucian, and whether the Comte de Chazal could lay claim to that distinction, are problems which cannot be solved. Individual pretenders and fraudulent associations have occasionally appeared ever since the publication of the "Fama" and "Confessio Fraternitatis."

It is certain that a pseudo-society existed in England before the year 1836, for in that year we find Godfrey Higgins saying that he had joined neither the Templars nor the Rosicrucians. "I have abstained from becoming a member of them, that I might not have my tongue tied or my pen restrained by the engagements I must have made on entering the chapter or encampment. But I have reason to believe that they have now become, in a very particular manner, what is called exclusively Christian Orders, and on this account are thought, by many persons, to be only a bastard kind of masons. They are real masons, and they ought to be of that . . . universal Christianity or Creestianity, which included Jews, Buddhists, Brahmins, Mohamedans." He identifies the Templars and Rosicrucians with Manichæan Buddhists, and asserts the Rosicrucians of Germany to be ignorant of their origin, "but, by tradition, they suppose themselves descendants of the ancient Egyptians, Chaldeans, Magi, and Gymnosophists; and this is probably true."

The present Rosicrucian Society of England, on its remodelling some thirty years ago, cut off by mutual consent its connection with the few ancient members then existing, who were probably representatives of the "Rosicrucians" referred to by Higgins, and established itself as a public body, in so far as the fact of its existence was not itself a secret. A previous initiation into Masonry is an indispensable qualification of candidates, as will be seen in the Ordinances of the Society. The reason for this regulation is that certain masonic secrets are revealed to the accepted, and it would otherwise be unfair to Masonry. Thus, on his admission as a novice, the postulant is required to repeat the Masonic arcana.

I am enabled to present to my readers, from sources hitherto unpublished, the

Rules and Ordinances of the Rosicrucian Society of England.

The Society of Brethren of the Rosy Cross is totally independent, being established on its own basis, and as a body is no otherwise connected with the Masonic Order than by having its members selected from that fraternity.

I. That the meetings of the Society shall be held in London, at such house as the majority of members shall select, on the second Thursday in January, April, July, and October in each year. The brethren shall dine together once a year, at such time and place as the majority may select. The first meeting in the year shall be considered as the obligatory meeting, and any member unable to attend on that occasion, or at the banquet meeting, shall be required to send a written excuse to the Secretary-General. Each brother present at the banquet shall pay his quota towards the expenses thereof.

II. The Officers of the Society shall consist of the Three Magi, a Master-general for the first and second orders, a Deputy Master-general, a Treasurer-general, a Secretary-general, and seven Ancients, who shall form the Representative Council of the Brotherhood. The Assistant Officers shall be a Precentor, a Conductor of Novices, an Organist, a Torch Bearer, a Herald, a Guardian of the Temple, and a Medallist.

III. The Master-general and the Officers shall be elected annually at the obligatory meeting, and shall be inducted into their several offices on the same evening. The Master-general shall then appoint the Assistant Officers for the year.

IV. No brother shall be eligible for election to the office of Master-general or Deputy Master-general unless he shall have served one year as an Ancient, and have attained the third Order; and no brother shall be eligible for the offices of Treasurer-general, Secretary-general, or Ancient unless he be a member of the second Order.

V. The Society shall, in conformity with ancient usage, be composed of nine classes or grades; and the number of brethren in each class shall, in conformity with ancient usage, be restricted as follows:—

1st,	or grade of	Zelator	33
2nd,	,,	Theoricus	27
3rd,	,,	Practicus	21
4th,	,,	Philosophus	18
		Total	99

The above shall form the First Order.

5th,	or grade of	Adeptus Junior	15
6th,	,,	Adeptus Major	12
7th,	,,	Adeptus Exemptus	9
		Total	36

These brethren shall compose the Second Order.

8th,	or grade of	Magister Templi	6
9th,	,,	Magus	3
		Total	9

These shall be considered as the Third (or highest) Order, and shall be entitled to seats in the Council of the Society.

The senior member of the ninth grade shall be designated "Supreme Magus," and the other two members Senior and Junior Substitutes respectively. The grand total of members shall thus be limited to 144, or the square of 12. The numbers of registered Novices or Aspirants shall not be restricted, but members only shall be permitted to be present at the *ceremonial* meetings of the Society.

VI. The distinction of Honorary Member may be conferred upon eminent brethren, provided that their election to such membership shall be unanimous, and that their number be strictly limited to 16, or the square of 4. An Honorary President, who must be a nobleman, and three Vice-Presidents, shall be elected from the honorary members. A Grand Patron may also be elected in like manner.

VII. No aspirant shall be admitted into the Society unless he be a Master Mason, and of good moral character, truthful, faithful, and intelligent. He must be a man of good abilities, so as to be capable of understanding the revelations of philosophy and science; possessing a mind free from prejudice and anxious for instruction. He must be a believer in the fundamental principles of the Christian doctrine, a true philanthropist, and a loyal subject, names of aspirants may be submitted by any member at the meetings of the Society, and if approved after the usual scrutiny, they shall be placed on the roll of Novices, and balloted for as vacancies occur in the list of members.

VIII. Every Novice on admission to the grade of Zelator shall adopt a Latin motto, to be appended to his signature in all communications relating to the Society. This motto cannot under any pretence be afterwards changed, and no two brethren shall be at liberty to adopt the same motto.

IX. The fee for admission to each Order shall be ten shillings, and the annual subscription from every member to defray the contingent expenses of the society shall be five shillings. The registry fee for a novice or aspirant shall be seven shillings and sixpence.

X. As vacancies occur in each grade, by death, resignation, or otherwise, the members of such grade shall elect brethren from the next grade to supply the vacancies thus created.

XI. The Master-general shall have the superintendence and regulation of the ordinary affairs of the Society; subject, however, to the veto of the Magi in matters relating to the ritual. He shall be assisted in the discharge of his duties by the Council, and shall be empowered to arrange for the due performance of each ceremony, by appointing well-qualified brethren to assist as Celebrant, Suffragan, Cantor and Guards, in the various grades of the first and second Orders. The M. G. shall preside at the general meetings of the brotherhood, and shall at all times be received with the honours due to his important office.

XII. The Deputy Master-general shall, as the representative of the chief, preside at all meetings in his absence, and in the absence of any Past Master-general, and on such occasions shall be vested with equal authority for the time being; subject, however, to appeal being made from his decisions to the Master-general and his Council.

XIII. The Treasurer-general shall receive from the Secretary-general all moneys belonging to the Society, and shall keep an account of his receipts and disbursements, which shall be audited before the obligatory meeting in January, by the Ancients, under the supervision of the Master-general. No expenses shall be incurred without the knowledge of the chief or his deputy. The proceedings of the Society shall be printed quarterly, under the title of THE ROSICRUCIAN, and a copy shall be sent to every subscribing and honorary member by the Secretary-general. The record shall be conducted under the supervision of the Supreme Magus.

XIV.—The Secretary-general shall convene all meetings of the Council and general body; record the proceedings in the minute book, register the names, residences, and mottoes of all members, with dates of admission to each grade; collect all fees and subscriptions when due, and forthwith pay them over to the Treasurer.

XV. The Council of Ancients shall attend the meetings of the Society, and in the absence of the M. G., P. M. G., and D. M. G., the Senior Ancient present shall preside. They shall generally assist the Chief in the discharge of his duties, more especially with reference to the ceremonials of the several Orders.

XVI. The Precentor and Organist shall have the direction of all musical arrangements at the meetings of the Society.

XVII. The Conductor of Novices shall examine all aspirants, and report to the Council as to their qualifications for admission to the grade of Zelator; he shall also perform all the duties appertaining to his office in the G**** M***** C*****.

XVIII. The Torch Bearer shall discharge the peculiar duties allotted to him, more especially those which relate to the ceremonies in the first grade.

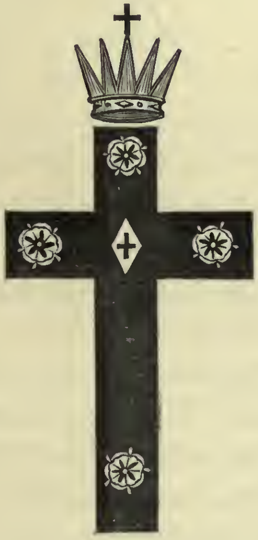
XIX. The Herald and Guardian shall defend the entrance of the Temple, and permit no one to enter without first acquainting the Conductor.

XX. The Jewels for the Magi, Officers, and Brethren, are to be worn at all ceremonial meetings.

JEWELS OF THE ROSIE CROSS.

Jewel of the Supreme Magus.

An ebony Cross, with golden roses at its extremities and the jewel of the Rosie Cross in the centre. It is surmounted by a crown of gold for the Supreme Magus alone, as represented in the engraving below, and the jewel is to be worn round the neck, suspended by a crimson velvet ribbon.

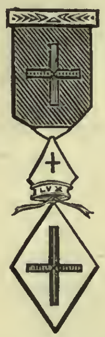


Jewel of the two Junior Magi.

As above, but without the crown, and worn in the same manner.

Jewel of the Grand Officers.

A lozenge-shaped plate of gold enamelled white, with the Rosie Cross in the centre, surmounted by a golden mitre, on the rim of which is enamelled in rose-coloured characters LUX, and in its centre a small cross of the same colour. This jewel is worn suspended from the button-hole by a green ribbon an inch in width, and with a cross also embroidered on it in rose-coloured silk, as shown in the engraving below, which is as nearly as possible one-third of the actual size of the jewel.



Jewel of the Fraternity.

The lozenge-shaped jewel of the Rosie Cross, as above, without the mitre, suspended by a green ribbon an inch in width, and without the embroidered cross.

This information is transcribed from a secret record of the association, entitled "The Rosicrucian," which was first published in 1868, appearing as an infinitesimal quarterly of twelve small pages, and subsequently continued as a monthly magazine, which subsisted till the year 1879, when it accomplished another transformation, whose history I have failed to trace. There is much curious material contained in the two series. An early number announces the objects of the society which it represents. It is "calculated to meet the requirements of those worthy Masons who wish to study the science and antiquities of the Craft, and trace it, through its successive developments, to the present time; also to cull information from all the records extant, of those mysterious societies which had their existence in the dark ages of the world when might meant right, when every man's hand was against his brother, and when such combinations were necessary to protect the weak against the strong."

These objects appear to have been fulfilled in a very desultory manner, so far, at least, as the organ of the association is concerned. Reports of Masonic meetings, long serial stories of an occult character, and somewhat feeble poetry by supreme magi and worthy fratres, permanently occupied a large proportion of an exceedingly limited space for a period of ten years.

In 1871 the society informed its members that it was entirely non-masonic in character, with the sole exception that every aspirant was required to belong to the masonic Brotherhood. The assigned reason is the numerous points of resemblance between the secrets of Rosicrucians and Freemasons. The object of the association was then stated to be purely literary and antiquarian, and the promulgation of a new masonic rite was by no means intended. "The society is at present composed of 144 Fratres, and is ruled over by three brethren, who have attained to the ninth degree, or Supreme Magus. Seventy-two of these compose the London College, and thirty-six is the statutory number of each of the two subordinate colleges" at Bristol and Manchester. Every College, excepting the Metropolitan, was restricted in 1877 to thirty-six subscribing members, exclusive of those of the ninth grade; the following numbers being permitted in each grade:—

1. Magister Templi . or VIII°.
2. Adeptus Exemptus . or VII°.
3. Adeptus Major . . or VI°.
4. Adeptus Minor . . or V°.
5. Philosophus . . or IV°.

6. Practicus . . or III°.
7. Thearicus . . or II°.
8. Zelator . . . or I°.

The numbers were doubled in the Metropolitan College, but these arrangements were practically abrogated by the admission of supernumerary members until the occurrence of "substantive vacancies." A Yorkshire College was consecrated in 1877; a college in Edinburgh to represent the East of Scotland had been established some time previously.

The prime mover in this Association was Robert Wentworth Little, who died in the year 1878, at the age of thirty-eight; he was the Supreme Magus, and the actual revival of the Rosicrucian Order in England was owing to his instrumentality. The Honorary Presidentship has been conferred upon various noblemen, the late Lord Lytton was elected Grand Patron, and among the most important members must be reckoned the late Frederick Hockley, Kenneth Mackenzie, and Hargrave Jennings.

The most notable circumstance connected with this society is the complete ignorance which seems to have prevailed amongst its members generally concerning everything connected with Rosicrucianism. This is conspicuous in the magazine which they published. Frater William Carpenter complains that he has not obtained much light from the work of Frater Jennings, and that he himself is "an untaught speculator." Frater William Hughan is acknowledged as an adept, but he does not seem to have been aware that the "Fama" and "Confessio Fraternitatis" originally appeared in Germany. Frater Carpenter inclines to the opinion that the question had better be left to itself, as "an inquiry into the matter is destined to get every one who attempts it into an entanglement. He humbly confesses that it is too wonderful for him, too high, and that he cannot attain it. At the same time he hazards a new definition of the much-abused term Rosicrucian, which he believes to have been assumed by the Brotherhood not because they sought light by the assistance of *ros*, dew, but in *rus*, solitude, which is conclusive as to the philological abilities of this "untaught speculator." By the year 1872, the members seems to have discovered that their organ and indeed their society had scarcely borne out its original intention, for "the general body of members have done little to promote the elucidation of Rosicrucian lore;" but, in spite of resolutions to the contrary, matters continued in much the same condition, though glowing expectations were entertained on the initiation of one Frater Kenneth Mackenzie VI°., a burning and a shining light of occultism, somewhat concealed beneath the bushel of secresy. I gather from various casual statements that the balance of opinion in the camp of the "Rosicrucian Brotherhood in Anglia" is to the following effect—That Andreas was in some way connected with the authorship of the "Fama" and "Confessio Fraternitatis," that the fraternity of Christian Rosencreutz as described therein and in the "Chymical Marriage" had no tangible existence, but that they gave rise to the philosophic sect of Rosicrucianism, which name became, in the words of Thomas Vaughan, a generic term, embracing every species of mystical pretension.

This harmless association deserves a mild sympathy at the hands of the students of occultism.

> "It has not done much harm, nor yet much good;
> It might have done much better if it would."

[1] "Hours with the Mystics," ii., 104.

Its character can hardly have deceived the most credulous of its postulants. Some of its members wrap themselves in darkness and mystery, proclaiming themselves Rosicrucians with intent to deceive. These persons find a few—very few—feeble—in truth very feeble—believers and admirers. Others assert that the Society is a mask to something else—the last resource of cornered credulity and exposed imposture. There are similar associations in other parts of Europe and also in America, *e.g.*, the Societas Rosicruciana of Boston. In concluding this notice of modern Rosicrucian associations, I beg leave to warn my readers that all persons, whether within or without the magic circles of public libraries, who proclaim themselves to be Rosicrucians are simply members of pseudo-fraternities, and that there is that difference between their assertion and the facts of the case "in which the essence of a lie consists."

Though the true Rosicrucians, supposing such a society to have had at any period a tangible and corporate existence, disappeared very suddenly from the historical plane, the glamour of the mystery which surrounded them proved a prolific *prima materia* for the alchemical transfigurations of romance and poetry, and insured them a place in legend. Two curious traditions are noticed by Hargrave Jennings, but his mental tortuosity has, in both cases, induced him to pervert the story which he recounts by the introduction of worthless and untruthful details manufactured by his own imagination, and prudently ascribed to other, of course unnamed, sources of information. One of these is the alleged discovery of the tomb of Rosicrucius. Mr Jennings cites Plot's "History of Staffordshire" as his authority for this legend; I have carefully looked through the large folio volume of this "painstaking antiquary," but have failed to verify the reference; the *Spectator* for May 15, 1712, cites the story in the words of the original narrator, and this version I present, for comparison, to the students of the "distinguished esoteric *littérateur's*" pseudo-history. Mr Hargrave Jennings says that it is "poor and ineffective," an opinion not uncommon to other interpreters of history who manipulate their materials in the interests of their private opinions.

"A certain person having occasion to dig somewhat deep in the ground, where this philosopher lay interred, met with a small door, having a wall on each side of it. His curiosity, and the hopes of finding some hidden treasure, soon prompted him to force open the door. He was immediately surprised by a sudden blaze of light, and discovered a very fair vault. At the upper end of it was a statue of a man in armour, sitting by a table, and leaning on his left arm. He held a truncheon in his right hand, and had a lamp burning before him. The man had no sooner set one foot within the vault, than the statue, erecting itself from its leaning posture, stood bolt upright; and, upon the fellow's advancing another step, lifted up the truncheon in its right hand. The man still ventured a third step, when the statue, with a furious blow, broke the lamp into a thousand pieces, and left his guest in a sudden darkness.

"Upon the report of this adventure, the country people soon came with lights to the sepulchre, and discovered that the statue, which was made of brass, was nothing more than a piece of clock-work; that the floor of the vault was all loose, and underlaid with several springs, which, upon any man's entering, naturally produced that which had happened.

"Rosicrucius, say his disciples, made use of this method to show the world that he had re-invented the ever-burning lamps of the ancients, though he was resolved no one should reap any advantage from the discovery."

The second story has suffered still further outrage. Mr Hargrave Jennings asserts that it is related upon "excellent authority." This authority is a work by Dr John Campbel, entitled "Hermippus Redivivus; or, the Sage's Triumph over Old Age and the Grave," and the reference therein is "Les Memoires Historiques" for the year 1687, tome i. p. 365, which no one has been able to identify, and which, according to William Godwin,[1] had perhaps no other existence than in the fertile brain of the compiler.

"There happened in the year 1687, an odd accident at Venice, that made a very great stir then, and which I think deserves to be rescued from oblivion. The great freedom and ease with which all persons, who make a good appearance, live in that city, is known sufficiently to all who are acquainted with it; such, therefore, will not be surprised that a stranger who went by the name of Signor Gualdi, and who made a considerable figure there, was admitted into the best company, though nobody knew who or what he was. He remained at Venice some months, and three things were remarked in his conduct. The first was, that he had a small collection of fine pictures, which he readily showed to anybody that desired it; the next, that he was perfectly versed in all arts and sciences, and spoke on every subject with such readiness and sagacity, as astonished all who heard him; and it was in the third place observed, that he never wrote or received any letter; never desired any credit, or made use of bills of exchange, but paid for every thing in ready-money, and lived decently, though not in splendour.

[1] Preface to "The Travels of St Leon."

"This gentleman met one day at the coffee-house with a Venetian nobleman, who was an extraordinary good judge of pictures: he had heard of Signor Gualdi's collection, and in a very polite manner desired to see them, to which the other very readily consented. After the Venetian had viewed Signor Gualdi's collection, and expressed his satisfaction, by telling him that he had never seen a finer, considering the number of pieces of which it consisted, he cast his eyes by chance over the chamber-door, where hung a picture of this stranger. The Venetian looked upon it, and then upon him. 'This picture was drawn for you, sir,' says he to Signor Gualdi; to which the other made no answer but by a low bow. 'You look,' continued the Venetian, 'like a man of fifty, and yet I know this picture to be of the hand of Titian, who has been dead one hundred and thirty years, how is this possible?' 'It is not easy,' said Signor Gualdi gravely, 'to know all things that are possible, but there is certainly no crime in my being like a picture drawn by Titian.' The Venetian easily perceived, by his manner of speaking, that he had given the stranger offence, and therefore took his leave.

"He could not forbear speaking of this in the evening to some of his friends, who resolved to satisfy themselves by looking upon the picture the next day. In order to have an opportunity of doing so, they went to the coffee-house about the time that Signor Gualdi was wont to come thither; and not meeting him, one of them, who had often conversed with him, went to his lodgings to enquire after him, where he heard that he had set out an hour before for Vienna. This affair made a great noise, and found a place in all the newspapers of that time."

The mysterious Signor Gualdi was "suspected to be a

Rosicrucian." The acknowledged fictions of a later period occasionally introduce the Society to the novel-reading public. Among these may be mentioned the incoherent and worthless romance, entitled "St Irvyne; or, The Rosicrucian," which was written by Shelley at the age of seventeen; Lord Lytton's "Zanoni;" "The Rosicrucian's Story," by Paschal R. Randolph, an American half-breed of no inconsiderable talent, who translated the "Divine Pomiander," formed an ephemeral Rosicrucian publishing company, and crowning a chequered existence with a sudden suicide, is still much respected among certain spiritual circles, occasionally "communicating" with quite the average veracity of other "controls" performed by the "choir invisible." The official organ of the English *Societas Rosicruciana* has also provided its select and esoteric circle of "antiquarian" illuminati with "Leaves from the Diary of a Rosicrucian," a romance of considerable ability by Kenneth Mackenzie, F.R.C., IX°.

CONCLUSION.

"THERE is a point," quoth a grandiloquent pseudo-Rosicrucian in an impressive and tragedy voice, "there is a point," he repeated in the conventional whisper of the unexplainable mystic, "beyond which we inevitably must keep silence. We are driven to take refuge in portentous darkness and in irretrievable mystery." The godless and incorrigible scepticism of a coarse, unsubdued intelligence, surrendered to a reprobate sense, and basely and wilfully grovelling in the blind alleys of natural causes, begs leave to believe that this is because extremes meet, that the heights of the inexpressible are closely approximate to the abysmal depths of bathos. But the unsubdued intelligence is known to have covered the shame of its naked ignorance with the "filthy rags" of *a posteriori* methods. Anathema maranatha. Let it have no part in the life to come! Nevertheless, I have found it superfluous to "keep guard over" the secrets of the Rosicrucians, or to veil their mysteries in inviolable silence, and this is for a simple reason, namely, that they have never revealed any. If the manifestoes I have published emanated in reality from a secret society, it has stood guard over its own treasures, and as neither Mr Hargrave Jennings nor myself can "boast of having ever—really and in fact—seen or known any supposed (or suspected) member in the flesh," we have nothing to reveal or to withhold. "The recondite systems connected with the illustrious Rosicrucians" are, of course, enveloped in darkness, and, in common with other students of esoteric lore, I am inclined to consider that this darkness does cover a real and, possibly, a recoverable knowledge. But it is not of our making and in our age, which has nothing to fear from the rack or the faggot, and but little from the milder agonies of eternal Coventry, it is no longer worth preserving. *Nihil est opertum quod non revelabitur, et occultum quod non scietur.* The time has come when that which was muttered in darkness may be declared plainly in the full face of day, and when that which was whispered in the ear can be proclaimed on the house-top. The tremendous secrets of spiritual alchemy are about to surrender at discretion to the searching investigations of the sympathetic and impartial student at work in the cause of truth. On the faith of a follower of Honnes, I can promise that nothing shall be held back from those true Sons of the Doctrine, the sincere seekers after light who are prepared to approach the supreme arcana of the psychic world with a clean heart and an earnest aim. True Rosicrucians and true alchemical adepts, if there be any in existence at this day, will not resent a new procedure when circumstances have been radically changed. The pontiffs of darkness and mystery will probably discover that it is too late to make use of that policy of assassination which is supposed to have been applied in the case of the Abbé de Villars. I appeal, therefore, to those students of occultism who are men of method as well as of imagination, of reason as well as of intuition, to assist me in clearing away the dust and rubbish which have accumulated during centuries of oblivion, misrepresentation, and calumny in the silent sanctuaries of the transcendental sciences, that the traditionary secrets of Nature unencumbered by evasive veils, which preserved them perhaps in the past from the violence of tyrants and intellectual task-masters in the high places of religion and science, but which are rent on every side, and "execrable from the moment that they are useless," may shine forth in the darkness of doubt and uncertainty, to illuminate the strait and narrow avenues which communicate between the seen and the unseen.

While this work was passing through the press, Mr Hargrave Jennings has issued the third edition of "The Rosicrucians, their Rites and Mysteries." It is spread over the space of two large volumes of an imposing and handsome appearance. It embodies some new but wholly irrelevant materials, and does not contain one syllable of additional information on its ostensible subject. The additional illustrations are quite beside the question, having no reference, however esoteric and remote, to the Rosicrucian mystery. This edition, in fact, justifies still further the severe criticism which I have been forced to make on the purposeless and rambling speculations of its eccentric author.

ADDITIONAL NOTES.

NUMBER I. (p. 17).

ACCORDING to the "Kabbala Denudata" of the Baron Knorr de Rosenroth, the Rose signifies the Shecinah. The reason is given in the Zohar, sect. Æmor., "*Quod sicut Rosa crescit ad aquas, et emittit odorem bonum, sic Malchuth hoc gaudet nomine, cum influxum assugit a Binah, quæ bonum elevat odorem.*"

The definition of John Heydon concerning the letters R. C. comes too late to be of much value on historical grounds. "But some may ask what I mean by R. C. The ceremony is an Ebony Cross, flourisht and decked with Roses of Gold. The Cross typifies Christ's sufferings upon the Cross for our sins; the Roses of Gold shew the glory and beauty of his resurrection from death to life. This is carried to Mesque, Cascle, Apamia, Chaulatean, Virissa Caumich, Mount Calvery, Haran, and Mount Sinai, where they meet when they please and make resolution of all their actions, then disperse themselves abroad, taking their pleasure alwayes in one of these places, where they resolve also all questions of whatsoever hath been done, is done, or shall be done in the world, from the beginning to the end thereof. And these are the men called Rosicrucians."

NUMBER II. (p. 18).

It is the sign of Mercury, but its position in the twelfth clavis of Basil Valentine indicates a further and more arcane importance. "The vivific gold, the vivific sulphur, or the true fire of the philosophers, is to be sought in the *house of Mercury*," says Eliphas Lévi ("Mysteries of Magic," p. 202). The "sulphur, mercury, and salt of the philosophers," says the same adept, "condensed and volatilized by turns, compose the azoth of the philosophers." The alchemical "balm of sulphur," according to the Baron Tschoudy's "Catechism for the Grade of Adept, or Sublime and Unknown apprentice Philosopher" (see "L'Etoile Flamboyante"), is identical with the "radical moisture," which is also the mercury of the philosophers, the base of every species in the three kingdoms of Nature, but more particularly the seed and base of metals when it is prepared philosophically by the extraction of what is superfluous and the addition of what is wanting for the performance of the Hermetic opus. On this point, see Pernetz, "Dictionnaire Mytho-Hermétique."

NUMBER III. (p. 57).

This is a common and significant superstition. Perhaps it originated in the Phœnix legend; it is dear to mystical writers, at any rate, and has prompted some curious and abstruse reasoning. The bee is especially a subject of folklore, and is a symbol of the ungenerating and sexless spirit of man, which yet presents itself to the mind under a male aspect.

NUMBER IV. (p. 169).

The symbolical representation of the tetrad under the figure of a four-square garden, enclosure, house, or city is very common among mystical writers. A familiar instance is found in the Apocalypse, where the New Jerusalem is represented as a perfect square descending out of heaven. Compare the "Roman de la Rose"—

> "Haut fut li mur *et tous quarrés*
> Si en fu bien clos et barrés,
> En leu de haies, uns vergiers,
> Où onc n'avoit entré bergiers."

This passage is rendered by Chaucer in the following manner :—

> "Square was the wall, and high somedele
> Enclosed, and ybarred wele,
> In stead of hedge, was that gardin,
> Come never shepherde therein."

NUMBER V. (p. 223).

The appendix to a series of epistles, entitled "Selenia Augustalia," and written by Johann Valentin Andreas, contains an account, thus arranged, of the offspring of this marriage :—

JOH. VALENTINI ANDREÆ.

Propago.

Johann Valentin Andreæ, *natus* 1586, 17 *Aug.*, et Agnes Elisabeth Grüningeren, *n.* 1592, 29 Mart. ; nuptias habent 1614, 2 Augusti.

Unde liberi.

I. Maria, nat. 1616, 26 Mart; nubit Petro Waltero, 1636, 20 Jun., Unde.

1. Maria Elisabeth, nat. 1637, 21 Nov.; obiit 1637, 30 Novemb.
2. Maria Barbara, nat. 1638, 28 Nov.
3. Anna Maria, nat. 1640, 1 April; obiit 1640, 23 Junii.
4. Augustus, nat. 1643, 3 Octob.; obiit 1646, 25 Mart.
5. Maria Margareth, nat. 1647, 19 Jul.

II. Concordia, nat. 1617, 29 Junii; obiit. 1617, 27 Julii.

III. Agnes Elisabeth, nat. 1618, 10 Sept.; obiit. 1618, 10 Sept.

IV. Agnes Elisabeth, nat. 1620, 4 Decemb.; nubit Johanni Rühlino, 1630, 7 Octob.

Unde.

1. Maria Elisabeth, nat. 1640, 25 Maii; obiit 1640, 9 Junii.
2. Johann Valentin, nat. 1641, 4 Aug.
3. Anna Maria, nat. 1642, 16 Julii.
4. Johann Ludovicus, nat. 1643, 25 Aug.; obiit 1643, 29 Octob.
5. Margaretha, nat. 1644, 29 Septemb.; obiit 1650, 15 Junii.
6. Rudolph Augustus, nat. 1645, 8 Octob.
7. Anna Catharina, nat. 1647, 12 April; obiit 1647, 20 Junii.
8. Joh. Ludovicus, nat. 1648, 18 Maii; obiit 1649, 11 Mart.
9. Johann Georgius, nat. 1649, 25 Maii; obiit 1649, 17 Julii.
10. Joh. Eberhardt, nat. 1650, 23 Junii.
11. Anna Margareth, nat. 1651, 5 Aug.

12. Maria Barbara, nat. 1652, 11 Aug.

V. Gottlieb, nat. 1622, 19 Sept.; ducit Barbaram Sanbertinam, 1643, 19 Junii. Unde.
  1. Christina Patientia, nat. 1644, 24 Decem.; obiit 1645, 3 Jan.
  2. Joh. Valentin, nat. 1646, 17 Mart.
  3. Gottliebin, nat. 1647, 3 Nov.
  4. Augustus Gottlieb, natus 1649, 16 Jan.
  5. Jacob Erasmus, nat. 1650, 3 August; obiit 1651, 27 Mart.
  6. Maria Barb. Elisab., nat. 1652, 13 Apr.

VI. Ehrenreich, nat. 1624, 10 Julii; obiit 1634, 21 Septemb.

VII. Wahrermund, nat. 1627, 27 Nov.; obiit 1629, 6 Febr.

VIII. Johan Valentin, nat. 1631, 9 Aug.; obiit 1632, 5 Sept.

IX. Patientia, nat. 1632, 25 Octob.; obiit 1632; 6 Decemb.

NUMBER VI. (p. 388).

In the first volume of his "Philosophical Dictionary" Voltaire, however, recounts what he considered to be the best exploit ever performed in alchemy, and which was that of a Rosicrucian, who, as early as the year 1620, paid a visit to Henri I., duc de Bouillon, of the house of Turenne, and the sovereign prince of Sédan, with the object of informing him that his power and dominion were in no way proportioned to his valour, and that he, the stranger in question, was fired with the disinterested design of making him as wealthy as an Emperor. "I can remain no longer than two days on your estate," said the impostor; "I must then proceed to Venice and be present at the grand assembly of my brethren. In the first place, you must keep my secret inviolable; in the second, send to the first apothecary in the town and purchase a quantity of litharge; cast but one grain of this red powder therein, and in less than a quarter of an hour it will be transformed into gold."

The prince performed the operation, and repeated it three times in the presence of the virtuoso. This personage had previously purchased all the litharge which was to be found at the apothecaries in Sédan, and had resold it to them, tinctured with several ounces of gold. The adept on departing presented all his powder of projection to the duc de Bouillon, who did not doubt for a moment that, having manufactured three ounces of gold with three grains, he would make one hundred thousand ounces with a proportionate quantity of this priceless and mysterious powder. The philosopher was in haste to quit the town; he declared that he had given all his powder to the prince, and that he needed some coin of the realm to repair to Venice for the inauguration of the assembly of Hermetics. A man of moderate tastes, he asked simply for twenty thousand crowns, but was forced by his princely disciple to accept twice that sum; but when the unfortunate duke had exhausted all the litharge in Sédan he could no longer manufacture gold, nor could he anywhere discover his philosopher.

APPENDIX OF ADDITIONAL DOCUMENTS.

By an error of transcription the preface to the "Fama Fraternitatis" was omitted from the text of the present revised version. It is addressed to "the wise and understanding reader."

Wisdome (sayeth Solomon) is a treasure unto men that never faileth, for she is the breth of the power of God and an inherence flowing from the glory of the Almighty; she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness. She teacheth civility with righteousness and strength, she knoweth things of old, and conjectureth aright what is to come; she knoweth the subtleties of speaches and can expound darke sentences; she foreseeth signes and wonders, with the advent of seasons and times. With this treasure was our first father Adam before his fall fully indued; hence it doth appear that after God had brought before him all the creatures of the field and the fowls under the heavens, he gave to everyone of them theyr proper name, accordinge to their Nature.

Although now, through the sorrowfull fall into sinn, this excellent jewell wisdome hath bene lost, and mere darkness and ignorance is come into the world, yet, notwithstanding, the Lord God hath sometimes hetherto bestowed and made manifest the same to some of his friends; the wise Kinge Solomon doth testifie of himself that he upon his earnest prayer and desire obtained such wisdome of God that thereby he knew how the world was made, understood the operation of the elements, the beginninge, endinge, and middest of the times, the alterations, the dayes of the turning of the sunne, the change of seasons, the circuits of yeres and the positions of stars, the natures of livinge creatures and the furies of wild beasts, the violence of winds, the reasonings of men, the diversities of plants, the vertues of roots, and all such things as are either secret or manifest, them he knewe.

Now, I doe not think that there can be found anyone whoe would not wish and desire with all his heart to be partaker of this noble treasure, but seinge the same felicity canne happen to none except God Himself give wisdome and send His Holy Spirit from above, we have sett forth in print this little treaty, to wit, the *Famam* and *Confessionem* of the Laudable Fraternity of the Rosy Cross, to be read by every one, because in them is clearly shewn and discovered what concerning it the world hath hereafter to expect. Although now these things may seem somewhat strange, and many might esteme it to be a philosophical showe and no true historie which is published and spoken of the Fraternity of the Rosy Cross, it shall therefore sufficiently appear by our Confession that there is more *in recessu* then may be imagined, and it shall also be easily understood and observed by everyone, (yf he be not altogether void of understandinge) what now adayes is meant thereby.

Those who are true disciples of wisdome and true followers of the spirituall arte will consider better of these things, and have them in greater estimation, as also judge farr otherwise of them, as hath been done of some principall persons but espetially of Adam Haselmeyer, *Notarius Publicus* to the Archduke Maximilian, whoe likewise hath made an extract *ex scriptis Theologicis Theophrasti*, and written a treatise under the title Jesuits, wherein he willeth that every Christian should be a true Jesuite, that is, should walke, live, and be in Jesus. He was but ill rewarded of the Jesuites, because in his answer written upon the *Famam* he did name those of the Fraternity of the Rosy Cross, "the highly illuminated men and undeceiving Jesuites," for they, not able to brook this, layde hands on him and put him into the gallies, for which they likewise are to expect theyr reward.

Blessed Aurora will now begin to appeare, whoe (after the passing away of the darke night of Saturne) with her brightness altogether extinguished the shinninge of the moon, or the small sparkles of the heavenly wisdome which yet remaines with men, and is a fore runner of pleasant Phœbus, whoe, with her cleare and fiery glisteninge beames, brings forth that blessed day, long wished for of many true-hearted, by which daylight then shall truely be knowne and seene, all heavenly treasures of godly wisdome, as also the secrets of all hidden and invisible things in the world, according to the doctrine of our forefathers and auncient wise men.

This will be the right Kingly Rubie, most excellent shining Carbuncle, of the which it is sayd that he doth shine and give light in darkenes, and is a perfect medecine of all imperfect metaline bodyes, to change them into the best gould and to cure all diseases of men, easing them of theyr paynes and miseries.

Be therefore gentle reader admonished, that with me you doe earnestly pray to God, that it may please Him to open the harts and eares of all ill-hearing people, and to grant unto them His blessing, that they may be able to know Him in His omnipotency, with admiring contemplation of Nature, to His honor and praise, and to the love, helpe, comfort, and strengthening of our neighbours, and to the restoring of health of all the diseased. Amen.

A Rosicrucian Allegory.[1]

There is a mountain situated in the midst of the *earth* or *centre* of the *world*, which is both *small* and *great*. It is soft also above measure, hard and strong. It is *far off and near at hand;* but, by the Providence of God, it is invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain, by the envy of the devil, is compassed about with very cruel beasts and ravenous birds, which make the way thither both difficult and dangerous; and, therefore, hitherto, because the time is not yet come, the way thither could not be sought after by all, but only by the worthy man's self-labour and investigation.

To this *mountain* you shall go in a *certain night*, when it comes most long and dark, and see that you *prepare* yourself by *prayer*. *Insist* upon the *way* that leads to the *mountain*, but ask not of any man where it lies; only follow your *guide*, who will *offer* himself to you, and will meet you in the way.

This guide will bring you to the mountain at *midnight*, when all things are silent and dark. It is necessary that you arm yourself with a resolute, heroic courage, lest you fear those things that will happen, and fall back. You need no sword or other bodily weapon, only call upon your God, *sincerely and heartily seeking Him.*

---

[1] See the preface to Heydon's "Holy Guide"; also "A Suggestive Inquiry concerning the Rosicrucian Mystery."

When you have discovered the mountain, the first miracle that will appear is this—a most vehement and very great wind will *shake* the whole *mountain* and shatter the *rocks* to pieces. You will be encountered by lions, dragons, and other terrible wild beasts; but fear not any of these things. Be resolute and take heed that you return not, for your guide who brought you thither will not suffer any evil to befall you. As for the *treasure,* it is not yet discovered, but it is very near. After this wind will come an earthquake, which will overthrow those things which the wind had left. Be sure you fall not off. The *earthquake* being passed, there shall follow a *fire* that will consume the earthly rubbish and discover the treasure, but as yet you cannot see it. After all these things, and near daybreak, there shall be a great *calm,* and you shall see the *day-star* arise, and the darkness will disappear. You will *conceive* a great treasure; the chiefest thing and the most perfect is a certain exalted tincture, with which the world, if it served God and were worthy of such gifts, might be tinged and turned into most pure gold.

THE ROSIE CRUCIAN PRAYER TO GOD.

Jesus Mihi Omnia.

Oh Thou everywhere and good of all, whatsoever I do remember, I beseech Thee, that I am but dust, but as a vapour sprung from earth, which even Thy smallest breath can scatter. Thou hast given me a soul and laws to govern it; let that fraternal rule which Thou didst first appoint to sway man order me; make me careful to point at Thy glory in all my wayes, and where I cannot rightly know Thee, that not only my understanding but my ignorance may honour Thee. Thou art all that can be perfect; Thy revelation hath made me happy. Be not angry, O Divine One, O God the most high Creator! If it please Thee, suffer these revealed secrets, Thy gifts alone, not for my praise but to Thy glory, to manifest themselves. I beseech Thee, most gracious God, they may not fall into the hands of ignorant envious persons that cloud these truths to Thy disgrace, saying they are not lawful to be published because what God reveals is to be kept secret. But Rosie Crucian philosophers lay up this secret into the bosome of God which I have presumed to manifest clearly and plainly. I beseech the Trinity it may be printed as I have written it that the truth may no more be darkened with ambiguous language.[1] Good God, besides Thee nothing is! O stream Thyself into my soul, and flow it with Thy grace, illumination and revelation! Make me to depend on Thee. Thou delightest that man should account Thee as his King, and not hide what honey of knowledge he hath revealed. I cast myself as an honourer of Thee at Thy feet, and because I cannot be defended by Thee unless I believe after Thy laws, keep me, O my soul's Soveraign, in the obedience of Thy will, and that I wound not my conscience with vice and hiding Thy gifts and graces bestowed upon me, for this, I know, will destroy me within, and make Thy illuminating Spirit leave me. I am afraid I have already infinitely swerved from the revelations of that Divine Guide which Thou hast commanded to direct me to the truth, and for this I am a sad prostrate and penitent at the foot of Thy throne. I appeal only to the abundance of Thy remissions, O God, my God. I know it is a mysterie beyond the vast soul's apprehension, and therefore deep enough for man to rest in safety in! O Thou Being of all beings, cause me to work myself to Thee, and into the receiving arms of Thy paternal mercies throw myself. For outward things I thank Thee, and such as I have I give unto others, in the name of the Trinity, freely and faithfully, without hiding anything of what was revealed to me and experienced to be no diabolical delusion or dream, but the *Adjectamenta* of Thy richer graces—the mines and deprivation are both in Thy hands. In what Thou hast given me I am content. Good God, ray Thyself into my soul! Give me but a heart to please Thee, I beg no more then Thou hast given, and that to continue me uncontemnedly and unpittiedly honest. Save me from the devil, lusts, and men, and from those fond dotages of mortality which would weigh down my soul to lowness and debauchment. Let it be my glory (planting myself in a noble height above them) to contemn them. Take me from myself and fill me but with Thee. Sum up Thy blessings in these two, that I may be rightly good and wise, and these, for Thy eternal truth's sake, grant and make grateful.

---

[1] The speaker is John Heydon, in "The Holy Guide."

THE END.

TURNBULL AND SPEARS, PRINTERS, EDINBURGH.

Paid 1.—
November 188

Practical Angel Magic of Dr John Dee's Enochian Tables

Tabularum Bonorum Angelorum Invocationes

Stephen Skinner & David Rankine

Practical Angel Magic of John Dee's Enochian Tables

from four previously unpublished manuscripts on Angel Magic
being a complete transcription of Tabula Bonorum Angelorum Invocationes
in manuscripts BL Sloane 307 and 3821 and Bodleian Rawlinson D 1067 and D 1363

as used by Wynn Westcott, Alan Bennett, Reverend Ayton, Frederick Leigh Gardner, and
other senior members of the Hermetic Order of the Golden Dawn

Stephen Skinner & David Rankine

GOLDEN HOARD PRESS
2004

Published by Golden Hoard Press
BM Avalonia
London WC1N 3XX, UK.
www.GoldenHoard.net

First Edition

© 2004 Stephen Skinner & David Rankine

All rights reserved. No part of this publication may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, or used in another book, without written permission from the authors.

British Library Cataloguing in Publication data

Dee, John, 1527-1608
The practical angel magic of John Dee's Enochian tables: from three previously unpublished manuscripts on angel magic, being a complete transcription of Tabula Bonorum Angelorum Invocationes in manuscripts BL Sloane 307 and Sloane 3821 and Bodleian Rawlinson D1067. – (Sourceworks of Ceremonial magic ; v. 1)
1. Enochian magic 2. Angels
I. Title II. Skinner, Stephen III. Rankine, David
133

ISBN 0954763904

Cover Design by Valentina Kim

Printed in Singapore

"*Whilst heaven endureth, and earth lasteth, never shall be razed out the memory of these Actions*"

- the Angel Raphael speaking to John Dee
28 March 1583

Dedicated to the memory of Alan Bennett
who carried the flame of the Tradition

Contents

Introduction 11

Traditional Approaches to Western Magic 12
Definition of Magic 16
Dualist View of Magic 19
Aristocratic Connections 21

Part 1 - A Short History of Angel Magic in England

Sources of Angel Magic in the Grimoires 23
John Dee, Elizabethan Magus 30
Aristocratic Magic after the Sixteenth Century 43
Resurgence of Magic - The Impact of the Golden Dawn 48

Part 2 - The Manuscripts

The Manuscripts 53
Notes on Style used in the Manuscript Transcription 55

Part 3 - The Practice of the Tables

Tabula Bonorum Angelorum Invocationes 57
Clavicula Tabularum Enochi 58
A Brief Introduction to the use of the Tables 61
The Hierarchy of Angels 65
East Quadrangle 67
The Table of Union 78
Evil Angels in the Table of Union 80
Method to Invoke the Angels to Visible Appearance 86
Of the Evil Malicious Spirits 90
The General Use and Signification of the Tables 92
The Book and the Procedure 97

The Practice of the Tables

The Practice of the East Table 101
The Practice of the West Table 112
The Practice of the North Table 122
The Practice of the South Table 132

The Title of the Following Prayer [before Invocation] 142

The Invocations of the Kings, Seniors, Angels and Spirits

Invocation of the East 147
Invocation of the West 165
Invocation of the North 182
Invocation of the South 199

The Keys to the Portals

Janua Orientalis Reserata, or the Key...of the East 216
Janua Occidentalis Reserata, or the Key...of the West 227
Janua Septentrialis Reserata, or the Key...of the North 238
Janua Meridienalis Reserata, or the Key...of the South 249

Ashmole's Prayers

Humble Supplication to Almighty God 260
Enoch Prayer 263

Appendices

1 – Angel Function Table 267
2 - Golden Dawn *Book H*: Clavicula Tabularum Enochi 269
3 – Angel Magic from Alan Bennett's magical diary 271
4 - Table of the Kings, Seniors and Angels 278

Bibliography 283

List of Tables & Illustrations:

Map of the City of London in 1593. 32
A sample page of Sloane MS 307 showing the red ruling. 52
The final form of the Enochian Tables from Sloane MS 307. 58
A note in the back of the Golden Dawn Flying Roll *Book H.* 268
Cover Page of F.L. Gardner's copy of *Book H.* 270

Acknowledgements

We wish to thank the staff of the British Library and Bodleian Library for their assistance in preparing this volume. Folios from Sloane MS 307 have been reproduced with permission from the Trustees of the British Library, for which we are duly grateful.

> "...the nature of angels and spirits...is neither inscrutable nor interdicted. ...it is no more unlawful to inquire the nature of evil spirits, than to inquire the force of poisons in nature, or the nature of sin & vice in morality." *The Advancement of Learning*, 2nd Book, VI, 2, Bacon 1605.

Introduction

The four manuscripts transcribed in this book are highly significant manuscripts in the history of magic. In researching them we have come to a number of conclusions about:

a) The precise methods used in angel magic both by Dr John Dee and other practitioners both before and after him.

b) The origin of these methods, which shows little or no practical line of demarcation between evocation and invocation.

c) The line of transmission from magician to magician of these techniques which appears to partly re-write the history of Western Magic, specifically with reference to the transmission of the final angelic invocations of Dee.

d) In tracing this line of scholar magicians we have discovered that in every age some of the most prominent players were major members of the establishment, politicians, lords, legislators, and even royalty.

e) A small part of just one of these manuscripts (Sloane MS 307) was used as *Book H*, the key to the Enochian system, by founding and higher-grade members of the Golden Dawn. Even this small extract was later suppressed. The Golden Dawn only used part of Dee's magical techniques. Here for the first time is printed the whole key to the Enochian system as originally discovered by the senior initiates and founders of the Golden Dawn.

Traditional Approaches to Western Magic

First we need to look at how the history of magic has been viewed in Western Europe over the last thousand years. It has almost always been explained or examined in one of five basic ways:

1. By assembling a collection of biographies of magicians or isolated historical events like Faust's pacts, Cellini's evocations or Mesmer's parlour tricks.

2. By associating magic with Neoplatonism or the Hermetic texts that circulated in Europe during the Renaissance. This academic approach looks at magic as if it was a cultural trend, a poor relation of science, or the discredited remains of pagan practice and philosophy.

3. By associating magic with movements like Rosicrucianism, the Illuminati or Freemasonry, and from that association implying a continuous history of hidden brotherhoods up to and beyond the Hermetic Order of the Golden Dawn. This was a popular Victorian view.

4. By looking at magic from the perspective of its persecutors, as exemplified in the witch trials. This approach also includes the Faustian view that magic consists of selling one's soul to the devil, a view popularised and promoted by the church, and a theme that was later taken up in literature.

5. By examining the craft of village cunning men and wise women, and the development of local witchcraft and leechcraft. From the mid 20th century this strand blends into modern witchcraft, which draws its substance from a number of other sources as well.

None of these approaches (with the exception of modern witchcraft) says much about the actual magical practices used by magicians, what happened to their workbooks, what practical results they obtained, and how they handed this knowledge on. Let us examine each in turn:

1. The first approach consists of simply supplying a series of biographies of well-known real and fictional magicians such as Faust, Abramelin, Dee, Barrett, Crowley or even Casanova. This gives the impression that romantic individuals cropped up every so often, and that there was no continuous history of the subject, in

the same way as there is for example a continuous history of art, architecture or literature. All too often we see gaps of decades, even centuries, between each episode. Most Victorian histories, including that of Eliphas Levi, fall into this category.

2. The second approach, and one often taken by scholarly writers like Frances Yates, is that magic is part of the gradual evolution of human knowledge. These writers explain magic as if it was part of a late flowering of Neoplatonism, or the result of the injection of Christianised Kabbalah into the mainstream of European thought by the likes of Pico, Reuchlin and Bruno, rather than something which had been established just as strongly long before these cultural influences reached Renaissance Europe.

The usual thesis is that magic fell out of use, or certainly out of respect, from the coming of the Age of Enlightenment in the early 17th century onwards, and from thence forward science became the main pursuit of the intelligencia. This view is contradicted by the facts, not only by Newton's well-known interest in alchemy and angelic theology, but by records of the consistent and carefully documented practice of magic right up to the current time.

3. The third, and one of the more appealing views of magic, was that it was the rationale of a number of well known societies and fraternities who passed on its practice from one century to another. This transmission of magical theory and practice however has not been via secret societies, except in a few scattered instances. On the whole, Rosicrucians, Freemasons and Illuminati were not magical groups, nor were their members magicians, except in a private capacity.

The vast literature concerning secret societies like the Illuminati, Masons or Rosicrucians, clearly shows that they were in most cases more concerned with fraternal networking and political causes than with magic. If the history of Masonry, for example, is examined closely it will be seen that the system of elevation by degrees, passwords and secret handshakes made more social, political and commercial sense than magical sense. French Masonry was heavily intertwined with politics, and the Rosicrucian movement hoped to create a climate for the formation of a political utopia among the intelligentsia of Europe, particularly in the Germanic states.

The only exception to this was the Hermetic Order of the Golden Dawn founded in the late 19th century, where the practice of magic took precedence over the other two objectives. Although these

Masonic activists of late nineteenth century England did find Masonry a useful way of preserving secrecy about their magical activities.

If we eliminate the modern (late 20th century) Rosicrucians' rosy view of history, which justified the inclusion of anyone they fancied, like Bacon, Newton or Shakespeare, as a member of their Fraternity, merely upon the basis of supposed sympathetic interests, then we are left with the letters and correspondence circulating at the time of the founding of the movement soon after 1612. From these you can clearly see that the Rosicrucians were much more concerned with a new political order, plus a bit of alchemy and the new Paracelsian medicine, than they ever were with the invocation of spirits or angels.

Aaron Leitch convincingly says of the Rosicrucians:
"It is most likely that the Brotherhood did not exist in any tangible sense. The Rosicrucians claimed to meet only at an "Invisible College" - and there are many subtle hints to suggest that this was meant as an allegory. The Rosicrucian manifestos were addressed to all free thinkers and spiritual seekers in the world; especially those who yearned for the dawning of a new age, the advancement of learning, and freedom from the oppressive Roman Church. The Invisible College was the common ground within the hearts of all who sought such goals. There is no known historical philosopher or Hermetic mystic, who we would call 'Rosicrucian' today, who ever claimed membership to such an Order."

It is safe to say that the handing down of magical technique has not occurred via the Rosicrucians, except in the sense that the movement united men of a like mind, some of whom were also interested in magic.

4. Of all the approaches, the fourth is perhaps the most misleading as it draws its information from those who were most interested in persecuting magic. We look below in more detail at the attitude of the Church to magic. The idea that the practitioner of magic would sell his soul for knowledge or power has been around since the Middle Ages, but especially flourished under French and Italian Catholicism when grimoires like the *Grimoirium Verum* and the grimoire of so-called *Pope Honorius* made their appearance. These rely for their rationale upon the catholic view of damnation, rather than mainstream techniques of magic. The aim of most serious magicians was knowledge and not the endangerment of their soul. 'Pope Honorius' incidentally has no connection with

Honorius filius Euclid who authored the *Sworn Book*.

5. The fifth approach looks at magic primarily from the local village wise woman and cunning man perspective, where a few (sometimes elderly and eccentric) occupants eked out a living constructing and deflecting charms, or providing herbal medicines. Some of the excellent writers who best exemplify this approach are Norman Cohn and Keith Thomas in *Religion and the Decline of Magic*. Thomas explains[1] that "popular magic and intellectual magic were essentially two different activities, overlapping at certain points, but to a large extent carried on in virtual independence of each other. Most of the magical techniques of the village wizard had been inherited from the Middle Ages, and had direct links with Anglo-Saxon and classical practice".

Such techniques were certainly passed on often by inheritance, but did not tend to enter the studies of the learned or more highly placed members of society, where the 'style' of magic was completely different. Thomas continues, "It was relatively uncommon for such persons to possess books, or for their activities to rest upon a body of self-conscious theory".

Modern witchcraft dating from the 1950s, as sponsored by such luminaries as Cecil Williamson, Gerald Gardner, Alex Sanders and Jim Baker is too recent and too eclectically constructed to throw light on the early development of magic, and so is excluded from this discussion. Of course the modern witchcraft movement draws on many of the above strands for its substance and has mixed many of these together.

Almost all of these studies look at magic from the outside. None of these approaches does justice to the evolution of magical technique in Western Europe as a separate and valid field of study that was practiced alongside astronomy, chemistry, physics or geography by some of the best minds of each age. The nature of angels (which seems irrelevant in our currently irreligious age) was just as important a study as the geometry of lenses or the mathematics of astronomy.

We feel that magic is worthy of such study, and we can demonstrate that in every age some of the best minds including clergy, scientists, lawyers, senior politicians, statesmen, and even royalty, right up to the present day, have been deeply involved in its study.

---

[1] *Religion and the Decline of Magic* page 271.

Definition of Magic

Magic is concerned with practical techniques for communicating with angels, demons (or daemons), spirits, and elementals, and questioning them or compelling them to assist the practitioner in very specific ways. We would like to group all of these entities (as they often were grouped in the 15th and 16th century) under the category of 'spiritual creatures', meaning entities not inhabiting the physical plane.

This is a much more useful distinction than that forced upon them by the doctrines of Christianity, where there is concern to separate the angels who 'fell' from those who didn't. In any case Christianity has always been confused about the theological status of elementals and other non-human spirits. The King James version of the Bible translated the words for all of these various creatures, which were quite distinct in the Latin and Hebrew texts of the scriptures, simply as 'devils', a slackness of the translators that has caused much confusion, bigotry and misery over the centuries.

Modern pagan movements have attempted to broaden the definition of magic. For example the gods and goddesses of various pantheons have been included in the list of spiritual creatures available for invocation. However, in the context of ceremonial magic, these entities were not often invoked *per se* by European magicians before the end of the 19th century. Since the Renaissance, the gods of the Greek and Roman pantheons were seen as part of the general literary and artistic heritage and education of post-Mediaeval Europe. To quote Daniel Driscoll, "in accepting astrology, Mediaeval Europe accepted the major gods of the [Greek/Roman] pagan pantheon; the pagan gods simply became...in philosophical terminology 'secondary causes'." Magicians like Ficino or Campanella invoked the planetary forces, rather than the ancient gods or goddesses associated with the planets.

Gods of pantheons outside of Greece or Rome hardly figured in the Renaissance intellectual landscape, or were conveniently re-classified as demons. Such a fate befell Ashtoreth (the Phoenician goddess of love and increase) and Baal (her Phoenician consort) both of whom turn up later as demons in grimoires such as the *Goetia*.

Other views have obscured the world view of early practitioners of magic. In the second half of the 20th century it was popular to subscribe to a psychological interpretation of magic, to the effect that entities such as demons are just 'dissociated complexes' or some other part of the vocabulary of theoretical psychology. Strangely this idea was probably initiated by Aleister Crowley's ultra rationalist introduction to his edition of the *Goetia* in 1912, long before Carl Jung's theories became popular. It is quite possible that this rationale was written by Crowley with his tongue firmly in his cheek, but more likely he was overcompensating to prevent the *Goetia* being rejected out of hand by his primarily Victorian readers. Crowley's later writings show that he thought of such entities as having considerably more independence of existence than he ascribed to them in this particular introduction. But this pernicious view, embellished by Jung's theories, still colours some modern thinking about magic.

To understand the thinking of magicians of earlier periods, you should not allow your views to be clouded by this particular theory that has been popular for so short a period. By making magic appear solely subjective, a lot of the 'sting' was taken out of the subject, and it has consequently been embraced by New Age thinkers. However, we do not subscribe to the idea of magic as either a form of access to the sub-conscious mind or as a form of therapy, and this idea certainly did not colour the theory or practice of pre-20th century magicians at all. In fact all of the theories of modern psychology are much more shallowly rooted than the age old theoretical framework of traditional magic.

In defining magic in terms of 'spiritual creatures' it may be objected that nobody believes any more in the objective existence of angels or demons on the grounds that if they are invisible, they must not exist, and are therefore not worthy of study. There are however many subjects that rely completely on belief in the invisible. Modern belief in such invisibles as radio waves, quasars or protons is endemic, and prefaced *only* on a theoretical framework, rather than on direct experience. All these things are known only through their effects, and none known by direct experience. The theory behind magic also relies upon the observation of effects. Magic has however also had, over the centuries, many instances of direct experience. The whole point of magic was not just to produce an effect, but often to move the invisible cause into the realm of the visible effect. It is therefore not logical to dismiss one set of beliefs (magic) but not the other (physics) on the grounds of invisibility, especially as both have measurable effects.

Lastly, some might instead argue that practitioners of magic are simply deluded by a sophisticated form of wish fulfilment. If magicians were simply gullible fools gratifying their own fancies, then you would expect to see a succession of successfully self-serving visions and comfortable answers. This is not the case: many answers received from 'spiritual creatures' are not as comfortable as expected, and often mischievous and uncooperative 'deceiving spirits' arrived rather than the expected angels. This suggests the action of an external agency rather than the results of self-delusion.

Dualist View of Magic

Dualism is the perception that the world divides neatly into black and white, good and evil. This has lead to concern about the difference between what has been called 'black magic' and 'white magic'. The difference has often simplistically been put down to good or bad intentions. In almost all cases the basic techniques of evocation or invocation are the same, and the operator's intention has little or no effect beyond defining the objectives of the ritual. In practice the type of entity called through by such techniques could be angel, demon or spirit, regardless of the intention or piety of the practitioners. So if the techniques and the results were the same, then for the practicing magician there was no question of a distinction. It is only a later interpretation imposed from outside which insisted upon a supposed difference characterised as black or white magic.

Dualism was the legacy of the increasingly repressive grip of Christianity. Adam McLean, in his excellent introduction to *A Treatise on Angel Magic* highlights the effect of introducing dualism into magic:

"Before this period [the Renaissance] magicians could work naturally to invoke spirits without any great inner qualms. They saw that such spirits were, after all, part of God's creation and worthy of the occultist's attention... [but] from that time on...the magician's healthy relationship to the realm of spirits, his personal exploration through ritual of the spiritual world, becomes diseased by a concern about 'evil'."

This is no more apparent than in John Dee's Spiritual Diaries (*Libri Mysteriorum*), where despite his undoubtedly pious intention to conjure angels, he often finished up talking with 'divells', 'deceivers' or other stray spirits. This caused him, and Kelly, a lot of heart searching, but they persisted. Dee's desire to talk with angels was driven by his belief that the angels alone would be able to give accurate answers to his probing questions, 'because they were closer to God'. His concern was one of degree of wisdom, knowledge and accuracy, rather than theology.

The fine theological distinctions between angels, demons and spirits were in practice of little use, and sometimes the baser spirits still appeared, treating Dee's painstaking pious prayer-filled preparations with the same reverence as the protagonist in the old joke: 'what happens when you show a cross to a Jewish vampire?'

The roots of this problem lie partly in the distinction between 'devil' and 'demon'. This distinction is *very* clear in the Greek (*Septuagint*) and Latin (*Vulgate*) versions of the Bible, but has been totally destroyed in the Protestant versions of the Bible, especially the King James version. The crux of the issue is the meanings of the two Greek words *daimon* and *diabolos*. These two terms are totally distinct and never confused in the Greek originals of the New Testament or the Greek translation of the Hebrew and Aramaic of the Old Testament.

Diabolos always translates the Hebrew words TzR or STN, Satan the name for the tempter or god's spiritual 'adversary'. But *daimon* translates a number of Hebrew words that apply variously to Pagan deities, apparitions, spirits, and even satyrs. The root of *daimon* is *daio* which means 'to distribute fortune', and it should never have been confused with the word for the ultimate spiritual adversary.

Diabolos occurs in the Bible just thirty-five times, while *daimon* in various forms occurs more than seventy times. English translations have confused these two terms totally, translating *both* as 'devil'. *Diabolos* is definitely a different word. This has lead to the confusion that has lumped all sorts of 'spiritual creatures' with the Devil himself, a categorisation that they do not deserve any more than angels do.

In fact Calmet, and a number of other theologians, were of the opinion that demons are identical with apostate angels. As such we are simply left with a range of 'spiritual creatures' of varying degrees of veracity and knowledge, including angels, spirits and demons, which are quite separate from the Devil himself. This confusion did not arise till the King James version of the Bible appeared in English. In a pre King James world, this is how John Dee and other scholar magicians perceived them.

It bears repeating that under the same king, some of the most ferocious English witch persecutions ever seen were launched.

Aristocratic Connections

The aristocracy has been an enduring thread throughout the history of ceremonial magic in England, from the 12th century to the present day. One of the amazing things about this type of magic is that, at every period it has attracted the very highest echelons of society, from English kings and queens, like Henry IV and Elizabeth I, who definitely owned and read grimoires, through titled Barons and Lords, including several Chancellors of the Exchequer and at least one Master of the Rolls, all of whom indulged in the practice of angel invocation, and who owned extensive libraries of rare manuscripts on these subjects. Queen Elizabeth even discussed, with John Dee, the detailed contents of a grimoire that she had inherited from Henry IV.

There was also a flourishing parallel tradition of local village wise women and men who practised 'wort cunning' and drew up charms, but the practice of angelic and demonic invocation was to a very large extent confined to the hands of the upper and professional classes. These techniques of invocatory angel magic have been passed on, not from local village witch to witch, not through secret fraternities, not as part of neo-Platonic or alchemic studies, but from one scholar magician to another, and quite often in a limited geographic area.

One of the strangest coincidences that we discovered whilst researching these manuscripts was the number of angel magicians who had connections with Worcester in Worcestershire. Almost all the main practitioners of angel magic in the 16th and 17th century (except the Napiers) came from nearby.

Just to instance a few:

John Dee had one of his rectory 'livings' located at Upton upon Severn, in Worcester, upon which he depended financially. This living was taken from him when he left England for the Continent, having absentmindedly forgotten to have the Queen's seal affixed to it.

Edward Kelly was born in Worcester, and went to Worcester College at Oxford.

Thomas Coke, who was the alchemy assistant to the 'Wizard Earl' Henry Percy Northumberland, and worked for a period for John Dee, also came from Worcester.

Elias Ashmole (who collected and preserved Dee's manuscripts and practiced angel magic himself) accepted the position of Commissioner for Excise at Worcester on 8th December 1645, after turning down a number of other more suitable positions in other areas. He was introduced to this position by John Heydon, himself interested in angel magic, who also had Worcester connections, and who wrote *Theomagia*, one of the now neglected books on magic.

Baron Somers and Sir Joseph Jekyll, angel magicians who we will meet in more detail later in this book, both came from and had their family seats and lands in the Worcester area.

A number of other participants in angel magic were also connected with this region. This connection even survives into the 20th century with Gerald Yorke, who had his family seat at Forthampton just south of Worcester. He was very knowledgeable about angel magic, and was the person responsible for collecting and preserving many of Aleister Crowley's papers, including those on Enochian magic. Interestingly he was also for a period the Dalai Lama's representative in the UK.

In the early 1970s, Gerald Yorke kindly granted access to all of these papers to one of the present authors. Another recipient of Gerald's generosity was Robert Turner, who in turn dedicated his edition of Dee's angel magic grimoire *De Heptarchia Mystica* to Gerald. So the Worcester angel magic tradition lives on.

Part 1 - A Short History of Angel Magic in England

Sources of Angel Magic in the Grimoires

The idea of invoking angels goes back a very long way to pre-Christian times. Even Jesus was thought by many people to have used the magic of angels to perform his miracles. One early Christian father, Gregory Thaumaturges wrote that it was commonly believed that "Jesus was a Magian;[2] He effected all these things [his miracles] by secret arts. From the shrines of the Egyptians He stole the names of angels of might." Gregory goes on to refute this view. The reason why he was thought to have stolen the names of angels, is in order to use these angels in his magic. As always, possession of the true name of a spiritual creature gave the magician power over that creature.

Angel magic survived the Middle Ages in grimoires in both Latin and Hebrew. Surprisingly, by the 12th century, the practical techniques of angel magic are almost all rooted in early grimoires, which until recently have usually been associated by scholars and modern practitioners exclusively with demonic magic.

The four hundred years from the 13th to 17th century is a period where the grimoire or handbook of practical ceremonial magic dominates magical procedure. Perhaps the most important grimoires of this period were, from our point of view, the *Sworn Book of Honorius [Liber Sacer sive Juratus]*, and the *Lemegeton* [which includes within it the *Goetia*, the *Art Theurgia Goetia* and the *Almadel*]. The oldest of these grimoires is probably the *Sworn Book*.

The Sacred or Sworn Book of Honorius

One of the earliest and most influential grimoires was *Liber Sacer sive Juratus*, which literally means *The Sacred or Sworn Book* of Honorius . The book was considered sacred by its author and many of its owners because it contained techniques for calling the angels, and for achieving the Beatific vision. The author is not the Pope Honorius of later Faustian grimoires but an altogether more interesting figure called 'Honorius filius Euclid of Thebes'.

---

[2] A magician.

The most familiar Euclid is Euclid of Megara[3] who devised the basic theorems of geometry that all schoolchildren used to be obliged to learn. Honorius, the author of the *Sworn Book* is referred to as the son of Euclid of Thebes (probably the Thebes[4] in Greece not that of Egypt). This is not the same Euclid, but a more shadowy figure who may well have originally written in Greek.

The book opens with the mention of a convocation or meeting at which 811[5] Masters of magic assemble to decide how to resist a papal plan to persecute magicians. This meeting, which caused the *Sworn Book* to be written, drew its adepts from as far afield as Athens, Tholetus (Toledo) and Naples, the later city being where the convocation was held.

The *Sworn Book* was written by Honorius at the request of this group of 811 Master Magicians, to preserve their secrets, and allegedly with the help of the angel Hocroell[6]. Even at this point we see magicians soliciting the help of angels in *intellectual* endeavour, a theme that will continue to repeat itself over the next 800 years. The date of composition of this grimoire is definitely before 1249[7], and the most likely date being during the papacy of Gregory IX (1227-41) a pope who attempted to suppress magic and persecute magicians, as he saw them as a threat to the authority of the church. They were a threat because they purported to converse directly with angels!

Three centuries later John Dee owned a copy of the *Sworn Book*, and undoubtedly drew upon it for the design of his key sigil, the Sigillum Aemeth. Perhaps it was also the source of the idea that prayers made to the angels could result in communication from such beings with superior knowledge and intelligence.

It is also very suggestive that John Dee gave his first public lectures on Euclid of Megara, and in fact contributed a Mathematical Preface to the first edition of Euclid which he helped translate (with Henry Billingsley) and publish in English in 1570. Euclid resurfaces much later in 1651, when significantly a certain Captain Thomas Rudd (1583-1665) published just the first six books of the geometry of Euclid of Megara together with the same Preface by John Dee.

---

[3] We will refer to the geometer as Euclid of Megara, as that is how he was known in Dee's time, although subsequent scholarship has discovered that the geometer and the philosopher of Megara were not the same person.

[4] Modern day Thivaii Interestingly Thebes is only about 40 km from Megara, in Greece.

[5] The number 811 has a symbolic meaning being the Greek numeration of IAO, a Gnostic god name associated with Abraxas [I=10, A=1, O=800]. Although IAO was in use in a number of works on magic, it tends to suggest a Greek rather than a Hebrew origin for this grimoire. Some manuscripts state the number was 89 magicians.

[6] Possibly an angel of the zodiacal sign of Leo.

[7] William of Auvergne, Archbishop of Paris, made two references to the *Sworn Book* in his book *De Legibus*. Therefore it has to have existed before his death in 1249.

Both Rudd and Dee (who owned a copy) would have been familiar with the *Sworn Book* of Honorius son of Euclid of Thebes. Is it possible that their interest aroused in Euclid of Megara may have initially been caused by a confusion of this Euclid with the Euclid of Thebes?

In Dee's efforts to get intellectual satisfaction from the angels, piety and cleanliness were paramount considerations. This grimoire stresses the purity of its intent, and not just in order to preserve its owners from possible ecclesiastical prosecution. In the opening paragraphs it says "it is not possible that a wicked and unclean man could work truly in this art; for men are not bound unto spirits, but spirits are constrained against their will to answer clean men and fulfil their requests." This is a very important point. And later it explains that "we call this book the *Sacred* or *Sworn Book* for in it is contained 100 sacred names of God and thus [it is] sacred, for it is made of holy things...it was consecrated by God."

For Dee, the *Sworn Book* was very important. It was not just concerned with the invocation of angels, but was the origin of the Sigillum Aemeth (or Sigil of Truth) that is the key diagram engraved on the wax tablets used on his Table of Practice, and on the wax tablets used as supports under its legs[8] This Sigil, which has a complex geometry, and should be coloured according to very specific rules, may even pre-date the *Sworn Book*. It also appeared in one of Kircher's books. The *Sworn Book* is therefore a prime example of a grimoire which provided some of the basic rationale, equipment, diagrams and techniques of angel magic.

The *Sworn Book* was very influential amongst a wider circle of Elizabethan intellectuals, and it is interesting to note that Ben Jonson (1573-1637), the playwright contemporary of Shakespeare, was also the owner of one of the main surviving manuscript copies of *The Sworn Book*.[9] It is well known that Jonson was interested in and well informed about alchemy, which can be seen from the detail in his play *The Alchemist*. However it is not so well known that he was also interested in and practiced the angel magic contained in the *Sworn Book*.

---

[8] These tablets are still preserved in the British Museum, and can be seen today.

[9] British Library manuscript Sloane MS 313.

Giordano Bruno, who visited Dee, and probably read his copy of the *Sworn Book* when he was in England in the early 1580s, actually incorporated into his book on the Kabbalah, a character called 'Onorio' from Thebes: probably a sly reference to Honorius of Thebes.

Heptameron or Magical Elements

This book by Peter de Abano (1250-1317), may have been written around 1300, towards the end of his life. It contains the Latin versions of conjurations to be found in the *Goetia*, and therefore is probably one of the sources of that important grimoire. The *Heptameron* was first printed in English in 1655 [10], but was undoubtedly know to Dee perhaps in the Latin version of 1496. Like the *Goetia*, but unlike some of the other grimoires, it emphasises the importance of an inscribed circle on the floor, "for they are certain fortresses to defend the operators safe from the evil Spirits".

One of the interesting contributions that this grimoire makes to the contents of the present book is its list of angelic powers and objectives. These are very similar to those listed in the present work, and the source of some very interesting transcriptional mistakes in the manuscripts of the present work.

Armadel, Arbatel, Almadel

Note that the *Armadel*, the *Arbatel*, and the *Almadel* are three distinct and different grimoires despite the similarity of name. We will deal with them in order.

Armadel[11] might be the name of the author but it is more likely to be a common noun. This grimoire has been very influential in the history of angelic invocation. It opens with the seals of 7 angels: Michael, Anael, Raphael, Gabriel, Cassiel, Sachiel, and Samael, the first four [12] of which also appear on the opening page of Dee's manuscript of his very first *Liber Mysteriorum*[13]. Dee thought that the relatively unknown angel Annael (Dee spelt it with a double 'n') was the angel presiding over the whole world (at least during Dee's lifetime) and therefore the ruler of Michael, Gabriel, Raphael and Uriel, the angels of the four quarters, and the angels with whom Dee was most keen to communicate.

---

[10] The *Heptameron* was contained in the 1655 English edition of the *Fourth Book of Occult Philosophy* which was reprinted by Askin Publishers in 1978.

[11] A translation of a 17th century French manuscript of this grimoire by S L MacGregor Mathers was edited by Francis King and published by RKP in 1980. That edition seems however to be a bit scrambled in terms of the order of its chapters.

[12] Together with Uriel.

[13] This begins in December 1581.

The *Arbatel* dates from 1575 and is also entitled *De Magia Veterum*. John Dee is known to have owned a copy of the Arbatel, to which he makes several references in his *Libri Mysteriorum*, especially to the spirit Och [one of the so called Olympic spirits who also occurs in other grimoires]. The *Arbatel of Magick* was included in Agrippa's *Fourth Book of Occult Philosophy*[14]

However the most interesting of these three grimoires from the point of view of angel magic is the *Ars Almadel*. This first appears in a 15th century manuscript in Florence[15]. 'Almadel' might be a word of Arabic derivation, with *Al-* being the definite article 'the', plus *madel* or *mandel*. Words from the major invocation[16] of the *Almadel* also appear in Dee's Enochian calls, suggesting that either Dee or Kelly may have used and adapted material from the *Almadel*. The *Almadel* invocation: "I [am] the servant of the highest the same your god Adonai Helomi & Pine" parallels Dee's Enochian "Lap zirdo Noco MAD Hoath Iaida" which translates "for I am the servant of the same your God the true worshipper of the Highest".[17]

In addition, Dee and other practitioners of angel magic have utilised magical equipment that was made of wax. The magic of the *Almadel* is worked using a fascinating piece of magical apparatus called an 'almadel' or possibly a 'mandel'. This is a square tablet of white wax, with holy names and characters written upon it with a consecrated pen. Its surface is inscribed with a large hexagram, which covers most of the top of the tablet, with a triangle in the centre. Four holes are drilled through the tablet, one in each corner. More wax from the same source is then used to fashion four candles; each with a small protrusion of wax (like a 'foot'), half way up the length of the candle.

The four candles are placed in candlesticks, and positioned in a square pattern with the 'feet' all facing inward. The almadel itself is then placed between the candles, so that it rests on the four 'feet' and is thus elevated above the surface of the table of practice. A small golden or silver talisman is then placed in the centre of the almadel. An earthenware censor is placed on the table directly underneath the almadel.

---

[14] This volume contained just two essays by Agrippa plus two of the grimoires mentioned above, another geomancy, and a commentary on spirits, a total of six separate books. A complete modern typeset edition of the *Fourth Book of Occult Philosophy* is due to be published in 2005 by Nicolas Hays.

[15] Florence II-iii-24.

[16] From Sloane MS 2731. See Peterson *Goetia* footnote page 153.

[17] From Sloane MS 3191 *48 Claves Angelicae* first Call.

No less than four almadels must be made, each with its own four candles and an earthen censor. Each is ascribed to a different 'Altitude' or 'Chora', and there is a different colour for each of the four Altitudes. The same golden seal can be used in the operation of each of the Altitudes.

The colour of the almadel belonging to each Chora[16] differs:

first Chora = lily white.
second Chora = red rose.
third Chora = green mixed with a white silver colour.
fourth Chora = black mixed with a little green.

Once you have chosen which angels (and thus which Altitude) you wish to work with, you set up the almadel, light the candles, and burn mastic in the censor. The smoke will rise against the bottom of the wax tablet, and is forced to pass through the four holes. So you have candles surrounded by channelled smoke as your arena for the manifestation of the angel. It is within this smoke, and upon the almadel and its golden talisman, that the angel in question should manifest.

The equipment described by the angels for use in Dee's Enochian system of magic include an engraved wax tablet used as a support for the scrying stone in which the angel manifests (as well as four smaller tablets as support or insulation for the legs of the Table of Practice). It would seem that Dee's angel scrying equipment was therefore very much part of the *Almadel* grimoire tradition.

Art Theurgia Goetia

This book is the second part of the *Lemegeton*. This grimoire draws some of its angel seals from the first Book of Trithemius'

---

[16] Although this word is usual translated as Altitude it is probably from the Biblical Greek word, *chora* that means 'an empty expanse, a room or a space or territory (including its inhabitants)'. It is interesting to speculate that 'altitude' might correspond to 'aethyr' as well as to 'chora'.

Steganographia, which was written around 1500 although not published till 1606. The *Theurgia Goetia* is a very interesting name for a grimoire, as it incorporates in one title the evocation of spirits (*Goetia*) and the invocation of angels or other divine beings (*Theurgia*), helping to confirm our observation that the techniques of both these procedures are almost identical. Most importantly, the *Theurgia Goetia* gives the key method for calling and *manifesting* spiritual creatures, with details of the sort of deserted location required by the practitioner, and the use of the crystal stone.

Art Pauline

This forms Part III of the *Lemegeton* or *Lesser Key of Solomon*. The key angel magic idea derived from this grimoire was the idea of a wax 'Table of Practice' which no doubt helped in the concept or the creation of Dee's Holy Table.

Trithemius [1462-1516]

Trithemius was a very important influence on John Dee and many other magicians of his period. He was the mentor of Henry Cornelius Agrippa who wrote the *Three Books of Occult Philosophy*, a book that was probably the most influential and comprehensive book on magic ever written. He not only wrote a short but important text on the invocation of angels into a crystal, but also the *Steganographia*, or the art of concealed writing, which doubles as an intriguing text on angel magic. Dee was so concerned to secure a manuscript copy of this, that he paid a very high price for one.

Simon Forman (1552-1611)

The life of Simon Forman in some ways chronologically paralleled that of John Dee, but at a much less respectable level. Forman was primarily an astrologer and physician, however he too became involved in angel magic in 1589. He got so proficient at it that in Easter 1590, he even wrote his own guide to angel conjuration, with formulas for deriving angelic names, and prayers used to call them.

Enough has been said to demonstrate the continuity of tradition between the magic of the grimoires and the angel magic of John Dee. Let us now look at Dee's application of these different magical strands.

John Dee, Elizabethan Magus

John Dee [1527 - 1609] is the name that first comes to mind when the subject of angel magic comes up, but in fact he was only one of a long chain of relatively well-known English scholars, lawyers, lords and literary men whose taste for angel magic caused them to keep their own diaries of 'Actions with Spirits'. Dee's story is too well known to bear repeating here, but a few events need to be drawn out to show how he fits into the line of transmission.

Dee's character is summed up by the motto on his Coat of Arms, which appears at the end of his *Letters Apologeticall* that was published in 1599. The motto was *veritas praevalebit*, or 'truth prevails'. This sums up Dee's attitude to all his work. He was not concerned with appearances he believed fervently in the truth.

When popular opinion whispered about his being a sorcerer, Dee actually requested King James I to try him for sorcery, so that the truth would come out. Considering that James I was very adverse to any hint of witchcraft, Dee must have been either very certain that the truth would prevail. Or maybe it just betrayed a naïve trust in the perspicacity of the English legal system.

According to his own note (in Sloane MS 3188) he began his interest in angel magic and scrying in 1569 when he was 42 His first experiments consisted in invoking the archangels Raphael and Michael. From that date till his death in 1608 he pursued knowledge through communication with angels and spirits, as well as through the more conventional means of book collecting, experimentation and discussion with his peers. His own output of words was considerable. As we explain in the Bibliography, he was capable of keeping as many as three parallel diaries going at the same time, plus the writing of numerous books and correspondence. We however are interested in the survival and subsequent transmission of just one of his most secret books.

Tale of a Chest: the survival of four key books

Some years after Dee's death in 1608 a sale was held of his remaining books and furniture. At this sale was John Woodall (1570-1643) a 'Paracelsian surgeon' who later recognised and helped abate the causes of scurvy. One of the most influential medical books of the time was *The Surgeon's Mate*, written by John Woodall and first published in 1617. This was the first textbook in any language for the guidance of ship surgeons on long voyages.

Unique when it was published, *The Surgeon's Mate* is neither a comprehensive surgical nor a complete medical treatise, but a textbook to guide novice physicians and inexperienced surgeons who might be expected to treat medical and surgical emergencies peculiar to ships far from land for prolonged periods of time and under tropical conditions. Although Woodall's text was written chiefly for young sea surgeons, it was addressed to a much wider readership because of its treatises on gunshot wounds, gangrene and the plague. The book gained immediate success and was reprinted in 1639, 1653 and 1655. Because it was so universally used by ship surgeons sailing around the world, most of the copies were worn out or lost at sea in the course of time and only eleven copies are now known to exist of the many that were printed.

Woodall's other appointments included election as surgeon to St. Bartholomew's Hospital in 1616, and the promotion in the Barber-Surgeons Company to Examiner in 1626, Warden in 1627 and Master in 1633. At St. Bartholomew's he was a colleague of Sir William Harvey, the discoverer of the circulation of blood.

The year 1626 was noteworthy both for reform and Woodall's pocket. First, the Privy Council decided to pay the Barber-Surgeons Company fixed allowances to furnish medical chests for both the army and navy; and second, the Company requested Woodall to supervise their provision, in addition to his long-standing commitment to supply the East India sea chests.

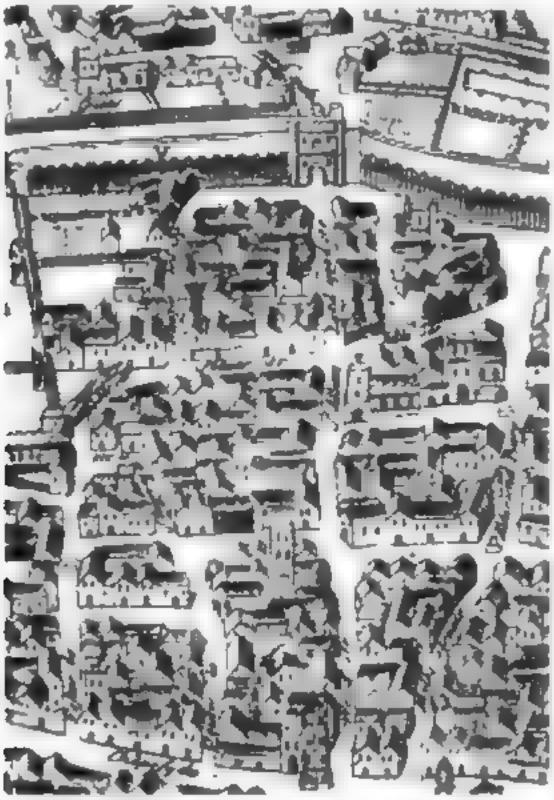
Despite his dismissal as Surgeon General to the East India Company in 1635 for economic reasons, he retained a monopoly on supplying the Company's medical chests until 1643, the year of his death at about the age of 73, presumably in London[19].

Woodall was obviously a man obsessed by chests, particularly travelling ones, so it is not surprising that at the sale of Dee's goods he bought a particularly fine cedar wood chest 'about a yard & half long' (1.37 metres) with a 'lock & hinges, being of extraordinary neate worke'. Now this chest had a substantial secret draw which neither Woodall nor the next 3 owners were aware of, which is very strange considering Woodall's professional familiarity with chests.

When John Woodall died in 1643, the chest passed to his son Thomas Woodall, Sargeant Surgeon to King Charles II. Ironically John Woodall was also an intimate friend of Elias Ashmole, and so it is almost as if the contents of the chest were destined to eventually reach Ashmole's hands, but failed to do so at this point in time. Instead Thomas Woodall sold the chest, along with other household goods, to a 'joyner' (a carpenter who specialised in furniture) whose shop was on a corner of Adle Street[20] in the city of London.

---

[19] See 'John Woodall. Paracelsian Surgeon', in: *Ambix* 10 (1962), 108-118.



Map of London in 1593 at the peak of John Dee's career. Adle Street is visible at the top right

Robert Jones was a confectioner, who lived at the sign of the Plow (a public house) in Lombard Street, near to the present Bank of England. One day in the same year that Thomas Woodall died, he was taken shopping by his wife Susannah Jones, in search of 'household stuff'. They visited Adle Street and bought the chest from the joiner's shop.

---

[20] Adle Street used to be a westerly continuation of Silver Street, now disappeared. It is now called 'Addle' street and is not far from the Thames.

Twenty years after they bought the chest (in 1662) Susannah and her husband were moving it from its usual place when they thought they heard 'some loose thing rattle in it' at the bottom right hand end. Mr Jones therefore "thrust a piece of iron into a small crevice at the bottom of the chest, and thereupon appeared a private drawer, which being drawn out, therein were found divers Books in manuscript, and papers, together with a little box, and therein a Chaplet of olive beades, and a cross of the same wood, hanging at the end of them"[21].

They had found Dee's secret drawer and in it Dee's most precious manuscript books, papers and his olive wood rosary, 54 years after Dee's death. However they did not consider the books to be of any value, as they could not understand then. In due course their maid used up about half of the papers to light fires[22], and for other household uses. When the Joneses finally noticed this they decided to keep the rest of the books and papers rather more safely. It is intriguing to think, that despite the quantity of Dee's manuscripts which have survived the intervening 400 years, that a goodly proportion were destroyed by this unfortunate serving maid [from our calculations, perhaps as many as seven of the 28 manuscript books written by Dee were so destroyed].

Two years later Robert Jones died. A year later in 1666 the Great Fire of London burned out the area where they lived. The chest was too heavy to move, and so it was also destroyed by the fire, but Mrs Jones had the good sense to carry the books out of her house with the rest of her household goods, to the nearby open fields of Moorfields[23] about a mile away. After that she took much greater care of the books.

A few years later, Mrs Jones re-married, this time to a Mr Thomas Wale, one of the Warders in the Tower of London. She took the remaining books and papers with her. Mr Wale was however more curious about the papers and books than her first husband, and so sent them to his good friend the antiquary Elias Ashmole (1617 - 1692). Ashmole was an important scholar and collector of the period. It was later Ashmole's collection of artefacts that was to form the basis of Oxford's Ashmolean Museum, whilst his books helped augment the Bodleian Library in the same city.

---

[21] Ashmole's note written at the front of Sloane MS 3188.

[22] To light 'pyres', not to make pies as rendered by one commentator.

[23] Not 'Moon fields' as one commentator would have it.

In fact it was Ashmole's servant Samuel Storey who collected the parcel of Dee's manuscripts from the Wale's house on 20th August 1672 and delivered it to Ashmole who was then staying with Dr William Lilly at Hersham [near Esher] in Surrey.

Lilly was a close friend of Ashmole's, a well known astrologer, and also a practitioner of angel magic.

You can imagine Ashmole's reaction when he discovered that this collection of manuscripts contained four of Dee's key angel magic books in manuscript. He subsequently painstakingly copied these out by hand.[24]

Dee's Key Manuscripts

The manuscript books in the chest were:

1. *Libri Mysteriorum I - V*
2. *The 48 Claves Angelicae*
3. *Liber Scientiae, Auxilii & Victoriae Terrestris*
4. *De Heptarchia Mystica (Collectaneorum Liber Primus)*, and
5. *A Book of Invocations or Calls*

The first manuscript was Dee's Spiritual Diaries for 1581 to 1583, a day-to-day record of his scrying with Edward Kelly[25]. The other four were the fruits of that scrying.

Ashmole later bound the last 4 books up in one volume (Sloane MS 3191), which were therefore separated from the day by day scrying of the Spiritual Diaries, as he could see that they were the end result of Dee's system, rather than the painstaking scrying that produced it.

On the 5th September the same year (1672) when Ashmole had returned to London, Thomas Wale called upon him, at his office in the Excise Office in Broad Street (just a short walk from where his wife had originally found the chest). They made a deal and Ashmole exchanged a new copy of his *Institution, Lawes & Ceremonies of the most Noble Order of the Garter* for Dee's five manuscript books. Ashmole undoubtedly got the better part of the bargain, and, probably feeling a little guilty, also offered Thomas Wales' son a job as one of his Deputies at the Excise Office (the predecessor of the modern government department of Customs & Excise) for the then good salary of £80 per year.

---

[24] These copies by Ashmole are now Sloane MS 3678 in the British Library.

[25] Now published as *John Dee's Five Books of Mystery*, edited by Joseph Peterson, Weiser, 2003

Of the 4 manuscripts that Ashmole bound together, three are now well known (see the Bibliography for details of their modern editions), but the last book has remained obscure.

A Book of Invocations or Calls

The last of the books found in the chest is the one of importance to us. This last manuscript was described by Ashmole (in Sloane MS 3188) as "a booke of invocations or Calls, beginning with the squares fill[e]d with letters, about the black cross". It does not have a title, but is sometimes referred to as the *Booke of Invocations or Calls*, or by the title of the table found at the beginning, *Clavicula Tabularum Enochi*, or as *Tabula Bonorum Angelorum Invocationes*. It is also sometimes referred to and as *The Book of Supplications or Invocations*. All these are different names for the same manuscript.

It was written in Latin and had just over 9000 words, and as we shall see below, is in fact the immediate predecessor of the manuscript that is here transcribed, which is more than ten times longer. The Latin manuscript is now bound up in the British Library as part of Sloane MS 3191 and begins at folio 58r with the opening lines:

"Fundamentalis ad DEVM Supplicatio, et Obtestatio pro Angelorum Bonorum, benigno, habendo Ministerio"

This is however only the title of the first prayer. This manuscript consists of:

a. A circular diagram of the 49 Angelorum Bonorum or Good Angels.

b. Two Angelic Tables containing 624+20 letters, from which were drawn a number of angelic names and names of god. The first table in the manuscript is marked as incorrect, and the second table noted as corrected Die Luna |Monday| 20 Aprilis, 1587 by the angel Raphael. These tables are the key to the whole manuscript[26].

---

[26] This corrected Table appears again in only one of the manuscripts of our present book, which is Sloane 307. In this form it represents the most correct version of this table, from Dee's point of view, and is in many ways different to the uncorrected version copied by Mathers and presented in the published Golden Dawn papers, and many later books on Enochian Magic based on these.

c. An opening 'Fundamental Prayer to God and entreaty for the benign ministry of the Good Angels. This, like the following invocations, *specifically includes Dee's name* as the supplicant[27]:

"I, John Dee, your unworthy servant...most humbly and faithfully ask you to favour and assist me..."

This inclusion makes it certain that these were the invocations that Dee prepared or received and which he used for his own personal invocations.

d. A list of the names of the 24 Seniors[28] assembled from the central 20 letters of the preceding Angelic Table. These 24 Seniors are grouped according to the 4 compass directions, East, South, West and North, 6 per direction[29]. The manuscript includes four Addresses or prayers to the Six Seniors of each of the four compass directions

e. Next there are lists of 128 lesser Good Angels (together with an equivalent number of corresponding Malevolent angels to balance them). It is instructive that although later writers have characterised Dee as high minded and only interested in angels of light, in fact when you get to the heart of his system you see that he is equally prepared to deal with both Good and Malevolent spiritual creatures, without being unduly worried by the dualism introduced by the Church's thinking on the subject.

For Dee it was a question of getting accurate information, and in doing so he saw that the universe was balanced, not lob-sided. Each group of 16 angels (plus 16 malevolent angels) was qualified to perform certain specific tasks, or give specific information.

This list of angelic competencies is important for several reasons. First it led to some scribal errors, which have enabled us to identify the relationship of the three manuscripts used in the transcription of the present book. Secondly it is interesting to see the list of magical objectives in which John Dee was interested, and for which these angels were supposedly skilled[30]. In brief these were:

---

[27] This feature does not occur elsewhere amongst Dee's papers. Therefore these invocations were obviously of the utmost personal importance to him.

[28] 'Seniors' is a term mentioned by Dee as being specifically derived from *Revelations*, the Apocalypse of St John. In fact it appears as the 24 'elders' in chapter 4, verse 4 of the King James Version (which was only published after Dee's scrying sessions). Dee seems as interested in *Revelations* with its frequent mention of angels, as Aleister Crowley was in it, with its mention of the Beast 666.

[29] An interesting, but probably coincidental, similarity is that the main ring of the Chinese feng shui compass is also divided in the same way into 24 equal sectors.

[30] See also Appendix 1.

i) Medicine and the cure of sickness (or in the case of the 16 malevolent spirits, the bringing of sickness).

ii) The discovery, collecting, use and intrinsic powers of metals, also the combining of stones and their powers (in short alchemy in the widest sense).

iii) Skill in Transformations.

iv) Comprehending the species and uses of the living creatures in each of the four Elements.

v) Skill in dealing with mixed natures and other natural secrets (Natural Magic).

vi) Changing of place.

vii) Mechanical Arts

viii) Understanding the secrets of all men, including their inclinations, actions, circumstances, and good or evil deeds.

This list is strangely limited, and indicative of Dee's desire to use the angels to further his scientific knowledge. The last objective could however have been of use in Dee's brief as an 'intelligencer' or spy.

The Present Manuscript

It is clear that the present manuscript is a working expansion of the *Book of Invocations or Calls*, the last of the four manuscript books found in Dee's secret chest. It is for this reason that we have gone into so much detail concerning its provenance.

Someone had access to this manuscript either before it was 'lost' to the world in the chest in 1608, or after it was recovered in 1662. They translated its contents out of Latin and then expanded the invocations more than tenfold. They also included considerably more explicit detail as to how the angelic names were derived from the Table, and how they were to be used. Also, very importantly, whilst Dee included both the correct and an uncorrected Table of the Good Angels at the front of the Latin manuscript, the present English text discards the incorrect material and just provides the corrected Table of Practice This Table thus supersedes all other versions of these Tables, and particularly those used by the Golden Dawn. The Golden Dawn version, via Regardie has been subsequently repeated by many modern authors. The cells in the Tables in those books sometimes include both correct and incorrect letters within the same square. It is clear that Dee did not do this.

Dating and Du Bartas

In the first page of the prologue to the present manuscript, mention is made of a writer called Du Bartas and his works, and elaboration is called for to provide further context for the manuscripts. Guillaume De Salluste, Seigneur Du Bartas, lived from 1544-1592. In 1578 at the age of 34 he published his seminal work *La Semaine; ou, Creation du Monde* a hugely successful epic rhyming poetic work describing creation and the early Biblical tales of *Genesis* over a period of seven days, but mirroring the Creation from a Protestant viewpoint.

La Semaine was translated into Latin and many modern European tongues and widely distributed, being a 'blockbuster' bestseller of its time. This was probably the best-known literary treatment of the Fall story before Milton s, which eclipsed it. The Fall story of course helped to introduce the problems of duality into the practice of magic. *La Semaine's* seminal influence on his classic work the *Inferno* was acknowledged by Dante Allegheri.

During the period 1579-92 Guillaume De Salluste worked for the French diplomatic service, being stationed between the courts of Queen Elizabeth I of England, King James of Scotland, and the King of Denmark, a position that was doubtless helped by the widespread influence of *La Semaine.* De Salluste also published a translation into French of Ovid's *Metamorphoses* in 1586, which has magical overtones, and a work entitled *Urania or the Heavenly Muse* in 1589.

It is very easy to speculate that this influential figure would have been interested in, and quite possibly involved with magicians of the time, as he certainly moved in the same circles as John Dee. Because our present text specifically mentions Du Bartas, it provides us with a tentative dating. As 1605 was the first publication date in English of *La Semaine*, this is probably the earliest date the present manuscript could have been written[31]. At that date, Du Bartas would have been a controversial reference, and therefore most likely to have been included if the manuscript was written just after 1605.

The Contents of the Manuscript

It seems from examination of changes and corrections in both manuscripts, that Sloane MS 307 is the earlier manuscript, and that Sloane MS 3821 is a copy made for Elias Ashmole. Sloane MS 307 is the only manuscript which contains the key table at the beginning, and therefore it is likely to have been the original copy. The handwriting of a few pages of prayers at the end of Sloane MS 3821 is certainly Ashmole's. Ashmole had painstakingly copied many of Dee's works himself.

---

[31] Of course it is possible that the present author might have seen an earlier French edition.

In the front of Sloane MS 3821 is a contents list written in another 17th century hand. This clearly shows that *The Practice of the Tables* is just the first part of this manuscript, and the rest, though apparently related, is not part of it. In fact the later section clearly relates to another set of magical operations which we plan to cover in a future volume in this Sourceworks of Ceremonial Magic series.

It is worthwhile transcribing the items in this contents list. Numbering has been added to provide clarity:

1 The Practise of the Tables – fo[lio]. 1.

2 Operations of the East Angle of the Air by Invocation made to the Royal Spirit Oriens – fo[lio]. 217[32].

3 Celestial Confirmations of Terrestrial Observations by certain select powerfull Contractures[?] drawn from the Seven Sarzod[?] Intelligences – fo[lio]. 245.

4 Humble Supplication to Almighty God[33] - fo[lio]. 281.

5 Enoch's Prayer[34] - fo[lio]. 286.

6 Michael Nostradamus's Epistle to his Son in his *Book of Prophecies* from Salon [dated] Mar 1 1555 and to Henry the 2[n]d King of France June 27. 1558[35] – fo[lio]. 297.

7 A Select Treatise as it was first discovered to the Egyptian Magi...from ancient to modern Ages – fo[lio].323.

---

[32] This consists of operations for each of the four Angles of the Table (under the jurisdiction of Oriens, Paymon, Egin and Amaymon) and operations for the 7 days of the week running from Saturn to Venus in the traditional weekly order. This has a different folio sequence, and has not been included in the present work, but will form part of a future volume.

[33] This prayer is in Ashmole's handwriting.

[34] This prayer is in Ashmole's handwriting.

[35] Not too much importance should be attached to the inclusion of these two transcriptions of Nostradamus' letters (which were available in print anyway) as it was common practice amongst collectors' bookbinders to sometimes bind completely unrelated material in the same volume.

The original folio numbers listed in this contents list have since been superseded by a Library renumbering. The renumbering however obscures the separateness of these items, which is clear here.

We know that Sloane MS 307 is the earlier manuscript, and that Sloane MS 3821 is a copy made by Elias Ashmole. The text of both is parallel till folio 158 of Sloane MS 3821. Therefore the material after this folio number was added later.

At this point Sloane MS 307 ends, but Sloane MS 3821 continues with further Operations for each of the four Angles of the Table (under the jurisdiction of Oriens, Paymon, Egin and Amaymon) and operations for the 7 days of the week running from Saturn to Venus in the traditional weekly order, which is not at all like the structure of the first part. Also as we have seen, although the modern folio sequence continues uninterrupted, an earlier folio numbering sequence begins at folio 1 with the Operations of the East Angle, confirmation of the separate nature of this item.

After this are bound in two prayers transcribed by Ashmole. These are addressed respectively to Almighty God and the prophet Enoch, and as they were obviously used by Ashmole in his own angel magic, so they have been here transcribed.

The Author of the Manuscript

The question then is who created Sloane MS 307, which is in effect an extensive expansion of the original Dee manuscript found in Dee's chest. Tentatively we would like to suggest that one strong candidate is Thomas Rudd.

In 1570, just one year after Dee took up invoking the angels, a certain 'T.R.' who may have been 'Thomas Rudd' was involved in the transcription and publishing of Johann Weyer's *Pseudomonarchia Daemonum*[36]. This book, a seminal magical text of the period, has the same roots as the *Goetia*, as it replicates fairly closely the list of the 72 spirits of the *Goetia*. It is also a source of some of the techniques of angel magic.

There were at least another two Thomas Rudds during this period, and because of the similarity between their interests it is likely they were father and son. At least one, and possibly both, knew Dee.

The first Thomas Rudd, who was a doctor, lived from 1583 to 1656. On 19th October 1605, just three years before Dee's death, Thomas

---

[36] Johann Weyer (1515-1588) was a pupil of Henry Cornelius Agrippa.

Rudd wrote a letter to Dee about alchemical vitriol. It is conceivable that Dee also shared his work on angel magic as well as alchemy with the young Rudd. If so, then this Rudd may have made a copy of the *Book of Invocations or Calls* before Dee's death. Certainly Dr Thomas Rudd was heavily involved in angel magic. This suggests a creation date for Sloane MS 307 between 1605 and 1608.

In 1651, Thomas Rudd published an edition of Dee's *Mathematical Preface* to Euclid. It is tempting to think this is the son of the Thomas Rudd who knew Dee. This Thomas Rudd styles himself as 'Captain'. This would tie in with a considerable knowledge of navigation, which was another of Dee's well known areas of considerable expertise and interest. It can hardly be a coincidence that not only is the mathematical preface to this work written by Dee, but the book published by Rudd is an edition of Euclid.

Yet another book on geometry (this time the geometry of gunnery) was published by Captain Thomas Rudd in 1668. It is very likely that Captain Thomas Rudd was the son of Dr Thomas Rudd, and that both of them had a serious interest in the practice of angel magic.

Because of his association with Rudd, it is worth mentioning Peter Smart. Smart, who flourished around 1699-1714, was the copyist who transcribed some of Thomas Rudd's manuscripts[37] at the end of the 17th century, and who also claimed to have transcribed one of Dee's manuscripts.[38]

A second candidate for the authorship of Sloane MS 307 is Richard Napier, rector of Great Linford (a relative of John Napier, the inventor of logarithms) who was also definitely a practitioner of angel magic and who met Dee through their joint interest in mathematics. He dined with Dee on at least one occasion[39]. Napier was a pupil and colleague in astrology and magic of Simon Forman. As a result of this dinner with Napier, Dee and Forman also met and dined some 24 days later.

Dee's patron Queen Elizabeth I had died just the year before and Dee was feeling his mortality, and probably looking for someone to whom he could pass his work and precious manuscripts and books.

---

[37] Harley MSS 6481-6486.

[38] More likely to have been a manuscript *owned* by Dee, rather than written by him. This was later published under the very misleading title *The Rosicrucian Secrets of Dr John Dee*.

[39] 2nd July 1604.

So Napier might have had access to his precious *Book of Invocations or Calls* during this period.

This helps with the dating of Sloane MS 307 which was therefore probably expanded from Dee's manuscript either:

a) Between 1605 and before Dee's death in 1608, by someone like Rudd or Napier whom Dee saw as a potential collaborator, or

b) After the discovery of Dee's chest in 1662 but before Ashmole's death in 1692, by someone who had never met Dee.

Because of the topicality of the Du Bartas reference, the first of these two possibilities is definitely the most likely.

Aristocratic Angel Magic after the Sixteenth Century

After Dee's death in December 1608,[40] a number of his books and manuscripts were scattered (except the four key manuscripts hidden away in the chest). By 1626, Dee's library was pillaged, but the remainder was still unsold due to ongoing litigation. Some of Dee's books and manuscripts were finally acquired by Sir Robert Cotton, who, after his death in 1631, left them to his son Sir Thomas Cotton.[41] Amongst these was the manuscript of the later *Libri Mysteriorum* that was published by Casaubon as *A True & Faithful Relation...*[42].

Around this time, copies of grimoires such as the *Lemegeton*, the *Armadel* and the *Ars Notoria*[43] that had been known to Dee in manuscript form began circulating and even appearing in print, attesting to an increasing interest in angelic and demonic evocation. Robert Turner, who lived 1620 - 1665(?), and who should not be confused with the late 20th century Robert Turner who had the same interests, began translating and publishing a number of these grimoires. Several of them were published in 1655 as part of the *Fourth Book of Occult Philosophy*[44] which was attributed to Agrippa.

Elias Ashmole (1617-1692)

Ashmole is the man more than any other, who we can thank for the preservation of Dee's work, and who in his own right attempted a series of experiments in angel magic based on Dee's techniques. In 1646 Ashmole met the astrologer William Lilly (1602-1681) and they became firm friends, staying for long periods at each other's houses. They soon began to share their interests in both astrology and magic and were later to experiment together with some of the techniques of angel magic. Ashmole was eager to learn all he could about these techniques. Lilly knew, and may have introduced Ashmole, early in their relationship, to someone called William

---

[40] Edward Fenton suggests that Dee died instead on 26 February 1609 on the basis of John Pontoys' diary entry which shows a death's head and 'Jno Dee [shown as a triangle], hor[a] 3.a.m.' Pontoys was the beneficiary of Dee's library, and this entry is just as likely to have been the record of a post mortem appearance of Dee to Pontoys in a dream, especially considering the carelessness with which Pontoys appears to have treated Dee's library.

[41] Some 69 years later these were in turn left to the British Museum.

[42] First republished by Askin Publishers in 1973.

[43] Published 1657.

[44] Published in 1655 and reprinted in 1978 by Askin Publishers.

Hodges who regularly called the angels Raphael, Gabriel and Uriel[45].

Ashmole also received a number of Simon Forman's papers, after his death (probably including his detailed manuscript on angel magic) from the son of Sir Richard Napier, who inherited them from Richard Napier, the rector of Great Linford, who in turn was Forman's pupil and colleague.

Ever interested in practical results, on 27th September 1652 Ashmole writes "I came to Mr. Jo. Tompson, who dwelt near Dove Bridge; he used to call [i.e. summon spirits or angels], and had [angelic] responses in a soft voice".

In 1659 Meric Casaubon published *A True and Faithful Relation...* which consisted of Dee's later *Libri Mysteriorum*. Although he had been interested in angel magic for over 20 years it was strangely not till around 1670 that Ashmole borrowed some of Dee's original manuscripts from Sir Thomas Cotton.

The year after Meric Casaubon died in 1671 was the turning point for Ashmole. On 1st August 1672 his servant brought the 4 manuscripts hidden since 1608 in Dee's secret chest to Ashmole, as we have related above. He was staying with Lilly at the time. You can imagine how they eagerly devoured these manuscripts together. A few months after on 26th October 1672, Ashmole began to painstakingly transcribe Dee's early Spiritual Diaries, or *Libri Mysteriorum*. Simultaneously Ashmole began his own Actions with Spirits that he persisted with till at least 1676. The record of these experiments still exists and contains details of a number of interesting, and often very physical, poltergeist and other magical phenomena.

On 13th August 1674 Ashmole records triumphantly that he has completed his transcription of Dee's early *Libri Mysteriorum*. In the same year the British Museum, which was to be the final resting place of these manuscripts, was founded. The BM, as it has been affectionately called by generations of scholars had its origins in the collections of the Royal Society. It is amusing to note that this organisation, which is credited with the founding of experimental and scientific method in England, has also become the eventual custodian of the most important manuscripts and traditions of angel magic in England.

---

[45] see Lilly's *History*, 1774, pp. 49-50.

Baron Somers of Evesham (1651-1716)

John Somers (or Sommers) was Lord Chancellor of England. It is no surprise to discover that he was born near Worcester. He was the eldest son of John Somers, an attorney in a large practice in that town, who had formerly fought on the site of the Parliament. After being at school at Worcester he was entered as a 'gentleman commoner' at Trinity College, Oxford, and afterwards studied law under Sir Francis Winnington, and joined the Middle Temple. He was the author of a major reference book of the time, the *History of the Succession of the Crown of England, collected out of Records, &c.* His interest in the descent of the monarchy reflected Dee's interest in proving that Elizabeth I was heir to the titles of various lands other than England.

In May 1689 Somers was made Solicitor-General, and became King William III's most confidential adviser. He was soon after appointed Attorney-General, and in that capacity strongly opposed the bill for the regulation of trials in cases of high treason. On the 23rd of March 1693, Somers was appointed Lord-Keeper, with the then very significant pension of £2000 a year,[46] and at the same time was made a Privy Councillor. He had previously been knighted. Somers then became the most prominent member of the Junto, the small council that comprised the chief members of the Whig party. When William III left in 1695 to take command of the army in the Netherlands, Somers was made one of the seven lords-justices to whom the administration of the whole kingdom was entrusted during his absence.

In April 1697 Somers was made Lord Chancellor, and was created a peer with the title of Baron Somers of Evesham (a town very near Worcester). His connection with, and financing of, the notorious pirate Captain William Kidd adds an interesting dimension to his character, but caused a parliamentary vote of censure. The vote went in his favour. On the subject of the Irish forfeitures another parliamentary attack was made on him, with a motion being brought forward to request the king to remove Somers from his counsels and presence for ever; but this was also rejected by a large majority. However in consequence of the incessant agitation William finally requested Somers to resign; this he refused to do, but gave up his seals of office to William's messenger. In 1701 he was impeached by the Commons on account of the part he had taken in the negotiations relating to the Partition Treaty in 1698, but the impeachment was voted upon, and later dismissed.

---

[46] Eighty pounds a year was considered a good income.

On the death of the king, Somers retired almost entirely into private life. From then on he devoted himself to his other passion, angel magic. In fact it is recorded in the catalogue entry for Sloane MS 3821, that he was one of the owners of the manuscript here transcribed. He took a totally scientific interest in many things including angel magic.

His scientific approach is confirmed by the fact that he was president of the Royal Society from 1699 to 1704. He was made president of the council of the Royal Society in 1708 upon the return of the Whigs to power, and retained the office until their downfall in 1710. He died on the 26th of April 1716. Somers was never married, but left two sisters, of whom the eldest, Mary, married Charles Cocks, whose grandson, became the second Lord Somers.

Sir Joseph Jekyll [1663 – 1738], Master of the Rolls

Somers' second sister married Sir Joseph Jekyll, who in turn inherited many of Somer's magical books and manuscripts, including Sloane MS 3821. He also lived in Worcestershire, and took up Somers' interest in angel magic. Jekyll was also an eminent lawyer, like Somers, and appointed Master of the Rolls. He owned a number of manuscripts by Dee and many others about angel magic, many of which he had inherited from Somers. On his death his huge library was sold by auction on 21 January 1740. You can appreciate its size from the fact that the auction lasted for sixteen days. One of the keenest bidders at this auction was Sir Hans Sloane.

Sir Hans Sloane [1660-1753]

The present manuscript Sloane MS 3821, plus almost all the other key angel magic manuscripts were bought by Sir Hans Sloane at Sir Joseph Jekyll's sale. Sloane was an ardent collector, but also fascinated by magic and scrying. He also knew Somers well, and shared his interest in angel magic, as is proved by the correspondence between them[47]. Sloane has always been looked upon as merely a collector, but in fact he was passionately interested in the magical techniques preserved in the manuscripts he collected.

---

[47] Sloane MS 4042 f.159 and Sloane MS 4061 ff. 27-33 consist of letters from John Sommers to Sir Hans Sloane dated 1710.

Goodwin Wharton [1653-1704]

One of the most important Whigs of the time was Goodwin Wharton who definitely knew Somers (and also probably knew Jekyll), and who rose, after many false starts, to eventually become Lord Admiral.

Wharton was described by Keith Thomas[46] as "continuously engaged in a treasure quest for which he enlisted sprits, fairies and the latest resources of contemporary technology". He is even credited with inventing diving gear to try and raise sunken treasure.

His kinsman, Richard Wharton, was not known to share Goodwin's talent for speaking to angels and disembodied spirits, but got involved with his many commercial and speculative ventures, especially searching for sunken treasure, and showed that he was equally zealous in looking for treasure and profit.

In 1683 a friend of Goodwin Wharton shared with him "a method, which he had found among his father's papers for conversing with good angels." Wharton does not say who this was in his Diaries, but it is an intriguing possibility, and some evidence, that it might have been William Lilly's son, thus connecting Wharton's first efforts at angel magic with our present manuscript. After this initial encounter, Wharton became more serious about angel magic, and learned his angel magic from a contact of Mary Paris, his long term companion, seer and bedfellow. His association with Mary Paris was a saga that in some respected reflected Dee's relationship with Kelly. Communication with other spiritual creatures, including the Queen of the fairies, was part of Wharton's passionate interests encouraged by Mary Paris. However such interests did not prevent him, and may even have helped, his final promotion to Lord Admiral of England.

Foundation of the British Museum

Sir Hans Sloane's angel magic manuscripts arrived in the British Museum in 1753, upon Sloane's death, forming the Sloane collection in what is now the British Library. At this point the passing on of these angel magic manuscripts from one scholar magician to another ceases. But a wider range of readers and scholar magicians now had access to these key manuscripts.

---

[46] Keith Thomas in *Religion and the Decline of Magic*, p. 281.

Resurgence of Magic: The Impact of the Golden Dawn

Magical practice resurfaced at the end of the Nineteenth century in the form of an organisation known as the Hermetic Order of the Golden Dawn, whose members numbered amongst them many well know names such W B Yeats, the poet, Florence Farr the actress, and Annie Horniman the tea heiress. To understand where the Golden Dawn sprung from we have to pick up the angel magic thread again.

Frederick Hockley (1808 – 1885)

In the nineteenth century, one of the most influential angel scryers was Frederick Hockley. He was part of the direct line of transmission of angel invocatory techniques, and owned and used Thomas Rudd's 18 Angelic Calls. His scrying generated 30 volumes of conversations with angelic beings. Hockley in turn influenced the late 19th century founders of the Golden Dawn. He was friends with both Kenneth Mackenzie and the Reverend W. A. Ayton, a colleague of Wynn Westcott within the SRIA (Societas Rosicruciana in Anglia).

Hockley is credited, in the History Lecture written by Westcott for members of the Hermetic Order of Golden Dawn, along with Mackenzie and Eliphas Levi, with being one of the adepts who influenced the founding of the Golden Dawn.

It is Hockley who effectively passed the traditions of angel magic to the founders of the Golden Dawn. From Hockley, who was working with both Dr Rudd's angel magic and the *Key of Solomon*, the material was bequeathed to Kenneth Mackenzie, a freemason and member of the SRIA. Mackenzie was also a close friend of the famed French occultist Eliphas Levi (Louis Alphonse Constant) and the Reverend Ayton. Ayton also worked with Mackenzie in the Society of Eight, an occult order founded by Mackenzie in 1883. Another member of the Society of Eight was Frederick Holland, who was also a member of SRIA, and interestingly gave Mathers his first instruction in the Kabbalah.

Reverend William Alexander Ayton (1816-1909)

Ayton was one of the early members of the Golden Dawn. He was 72 when he joined, and brought a wealth of knowledge and experience with him to the Order. Mathers introduced Ayton to W B Yeats, the poet, with the words "He unites us to the great adepts of the past", referring to his friendships with both Kenneth Mackenzie and Eliphas Levi.

Ayton was a strict vegetarian, being a member of the Vegetarian Society, which also required abstinence from alcohol and tobacco of its members. It was Ayton who actually married Mathers to Mina Bergson. Ayton had known Wynn Westcott for some years when he joined the Golden Dawn, and remained in touch with him after leaving in 1903. He was also one of the chiefs of the Stella Matutina from 1903 until his death in 1909.

Wynn Westcott (1848-1925)

Wynn Westcott was one of the three founders of the Golden Dawn. Many people have credited S.L. MacGregor Mathers with being the main creator of the rituals of the Golden Dawn, but in fact Westcott was probably just as active, certainly on a day to day basis.

The creation of the Golden Dawn has been well documented elsewhere[49] and does not need to be outlined here. Westcott was already well-established as an occultist by this time, having become a member of SRIA in 1880, and knowing such figures as Ayton and Kenneth Mackenzie from this period. In 1892 Westcott became the Supreme Magus of the SRIA, and this position brought him into contact with other major occult figures such as Theodor Reuss, head of the OTO, who sought to start a German branch of SRIA.

By profession Westcott was the coroner for Hoxton, and this eventually forced him to leave the Golden Dawn in 1900 due to the unsuitability of his membership of the Order in the eyes of the authorities, when knowledge of it became public. However Westcott remained involved in the Stella Matutina, and in touch with many of the members. It is clear that Westcott was very popular amongst the members of the Golden Dawn, and his role in the organisation has often been downplayed, with Mathers being given more prominence, possibly because of his better known published works, not to mention his colourful life style. There can be no doubt that Westcott was supremely important in the Golden Dawn, and its downfall may be seen as being as much due to his departure as to Mathers' erratic behaviour.

Sloane MS 307 was discovered in the British Museum by one of the above, and when its importance was recognised, a partial copy of it was used by Alan Bennett, Wynn Westcott, Frederick Leigh Gardner, Ayton, and other higher grade members of the Hermetic Order of the Golden Dawn. However to simply say this, ignores the major line of descent of information through the prominent magicians of the nineteenth century which we have already detailed, who may well have also been aware of the manuscript.

---

[49] See for example, *Magicians of the Golden Dawn* by Ellic Howe, and *The Golden Dawn, Twilight of the Magicians*, by R.A. Gilbert.

Only a small part of Sloane MS 307 was transcribed as *Book H*, and the G.D. members who used this transcript did not seem to be aware at all of the rest of it. Nor were they aware of Sloane MS 3821, or indeed the sections of the text which we found in the 18th century Rawlinson MS D.1067 and Rawlinson MS D.1363 in the Bodleian Library.

We have included *all* of Alan Bennett's copy of Book H in the Appendix 3, in order to show how small a portion of the relevant material was actually used by the Golden Dawn.

Bennett also worked with Gardner, Florence Farr and Charles Rosher, in the inner working group of the Golden Dawn called the "Sphere". This group focused on areas like skrying the Enochian alphabet in the astral, which suggests that this group may have also been using *Book H*. If this were the case, then the latter two members would also have had access to copies of *Book H*. Whilst it is probable that other members of the Order had copies of *Book H*, we have only mentioned the individuals who we know definitely had access to it. The fact that it was considered an inner circle paper, and that its source was a closely guarded secret comes from the scrap of Golden Dawn cipher on Bennett's copy. The cipher simply said 'Sloane MS 307' with the numbers additionally protected from the eyes of the curious by being encoded in Hebrew.

Anyway *Book H* was lost to sight, or maybe suppressed, before the publication of the Golden Dawn papers by Israel Regardie in the 1940s. This suggests that this material may not have been passed on to members of the Stella Matutina. Subsequent work on the Golden Dawn has always used Regardie's text, and no attempt was made to restore this early Enochian paper.

Frederick Leigh Gardner (1857-1930)

Gardner did not join the Golden Dawn until March 1894, though he had been corresponding with Ayton for years prior to this, and was aware through this correspondence of the existence of the Order. He was also a member of the SRIA and the Theosophical Society.

By profession Gardner was a stockbroker, running his own small stockbroking firm.

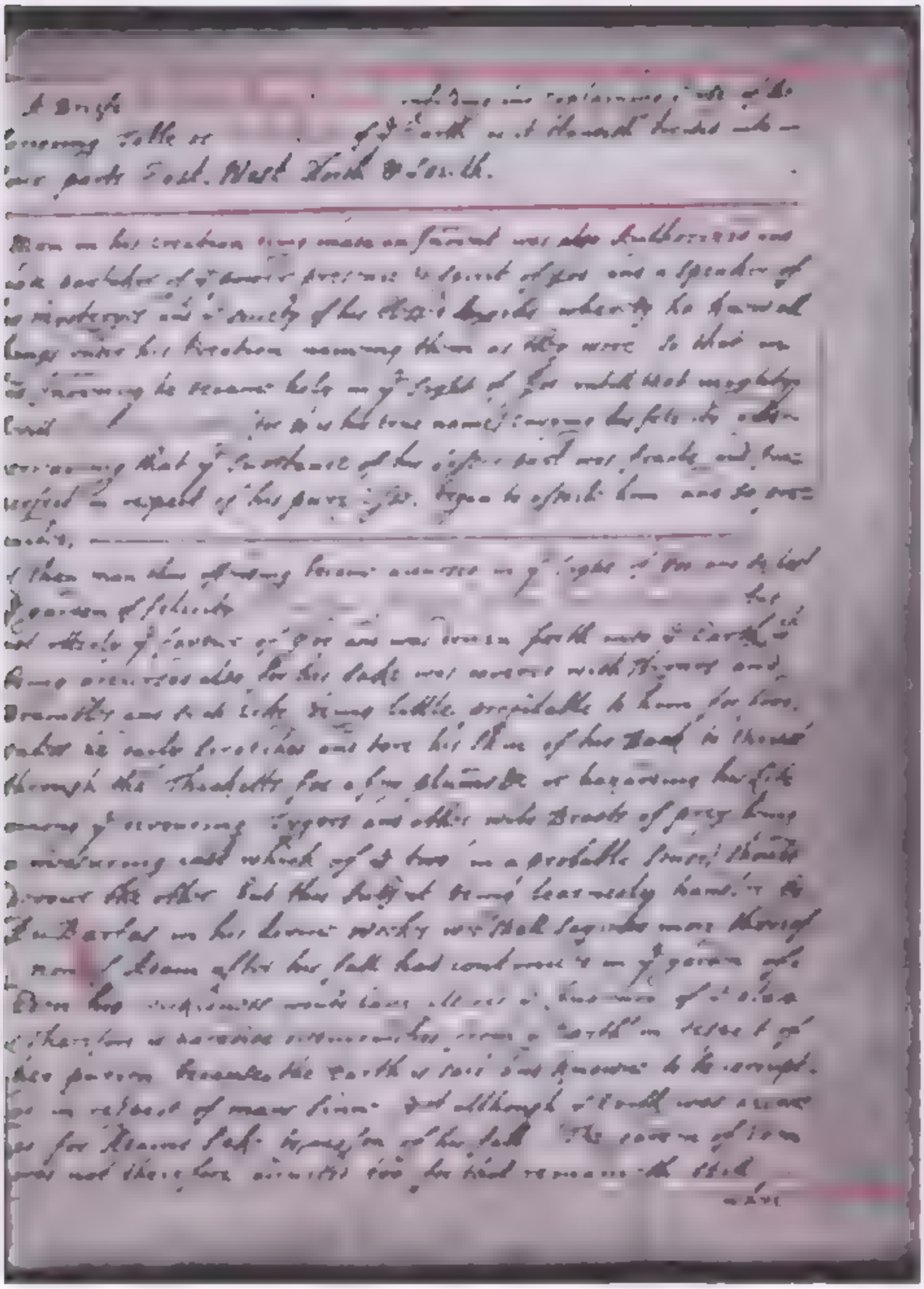
Gardner rose quickly through the grades to the Second Order, but he left in September 1897 after quarrelling with various members of the group. By all accounts he was a very blunt individual. Apart from his friendship with Alan Bennett and membership of the Sphere group, his other main contributions to occultism are probably the detailed correspondence he kept, and the money he loaned Mathers to help ensure the publication of *The Sacred Magic of Abra-Melin the Mage*.

Alan Bennett (1872-1923)

Alan Bennett was an analytical chemist who suffered from chronic ill health. He was renowned through the Golden Dawn for his magical ability, and was one of the most respected (and possibly feared) members of the order. Bennett was one of the founder members of the "Sphere" group within the Golden Dawn, skrying the astral with other members like Florence Farr and Charles Rosher to learn more about the astral side of subjects like the Enochian alphabet. According to Aleister Crowley, Bennett was a "genius, a flawless genius."

In 1899 Bennett left England due to his health problems, travelling to the Buddhist monasteries of Ceylon. In 1908 he returned to England, and is credited with being the first Buddhist missionary to bring Buddhism to English shores.

The involvement of his most famous magical pupil, Aleister Crowley, with the Golden Dawn's version of Dee's angel magic is too well known to need any amplification here.



A sample folio from Sloane MS 307 showing the red ruling.

Part 2 - The Manuscripts

The two manuscripts transcribed in Part 3 of this book are Sloane MS 307 and Sloane MS 3821, both from the British Library. These were then checked against manuscripts in the Bodelian Library.

None of the manuscripts has a title page[50], although Elias Ashmole refers to one of the manuscripts as *A Book of Supplications and Invocations.'*[51]

Sloane MS 307 opens with the key Table (see page 58) before starting straight in on the text. Sloane MS 3821 opens at the same point, without the Table entitled *'Clavicula Tabularum Enochi'*. The title of the Table has sometimes been used as a title for the whole manuscript.

The text contains the actual invocations of the Kings, Seniors, Angels (including evil angels) and Spirits of the Table shown at the beginning of Sloane MS 307. None of this material has ever been published in full before. Sloane MS 307 probably was written between 1605 and 1608, whilst Sloane MS 3821 is a copy made from it in the second half of that century. Both are obviously a translation and a tenfold expansion of the Latin of the Dee manuscript which is the last item in Sloane MS 3191.

These manuscripts were both written with considerable care, indicating their value to the scribe. One of the most important features of these very beautifully written manuscripts is that they supply the correct invocations to use in conjunction with the Enochian Tablets, something that has hitherto been missing from the material published on John Dee's magic, the Golden Dawn, or Enochian Magic.

Joseph Peterson's recent excellent publication of John Dee's pre-Casaubon Spiritual Diaries, the early *Libri Mysteriorum*, gives the background, in the form of the diaries, to the original scrying that produced the Enochian system. This present manuscript is the working parts of the Enochian system, as used by angel magicians continuously without a break from the 17th to 20th centuries. The system did not suddenly get rediscovered by Mathers after lying fallow for three hundred years, but had been used consistently!

---

[50] Sloane MS 307 has a misleading half-title page written in a latter hand that erroneously entitles it *Clavicula Salomonis*, which is one of the reasons it has not been noticed before.

[51] In Ashmole MS 1790 fol. 52r

Clay Holden suggests that:

> "Sloane 3821 is partly in the hand of Elias Ashmole. I do not know who did Sloane 307 As has been pointed out more than once, neither Dee's MSS. nor Sloane MS. 307 give elemental attributions to the Tablet of the Earth (at least not directly), nor do they use the truncated pyramids found in *Book H* and the G.'.D.'. system."

During our research we also discovered material in the Bodleian Library which is clearly derived from Sloane MS 3821. This material is found within two manuscripts, being Rawlinson D.1067 and Rawlinson D.1363. Rawlinson D.1363 contains a variant of one of the prayers and this has been included to demonstrate textual differences. Rawlinson MS D.1067 contains a unique prayer and a set of invocations which are derivative of the two sets of invocations contained within the Sloane manuscripts, merged together to give "hybrid" invocations. We have included the prayer but not the invocations as they are clearly later and merely repeat the form already given at great length.

We have used Sloane MS 307 as our primary text, and footnoted any variant wording found in the others. However it is obvious that this manuscript has been written as a fair copy of the original draft.

The scribe who wrote Sloane MS 307 obviously got tired of the repetition of some of the formulae, and instead of inserting the correct functions, began to write the special knowledge and abilities of *every* angel as only one of two possibilities:

> "the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together" or

> "the true knowledge of physick[52] in all its parts, and the curing of all diseases whatsoever: that are incident to Humane bodyes".

Unfortunately these were just two of the eight possible functions of the angels. A later hand has gone through, underlining these incorrectly repeated phrases, and inserting in the margin the true functions of the angels concerned. Ashmole even inserted a table in his own hand to keep track of this.[53] We have indicated this change where it appears, which is more than 35 times.

---

[52] Medicine.

[53] See Appendix 1.

Notes on Style used in the Manuscript Transcription

Abbreviations

Some abbreviations have been expanded for convenience of reading. Where the abbreviation "E. W. N. & S." appears in the text it has been expanded to "East, West, North & South".

The abbreviation "C.S. or G.R." has been expanded to "Crystal Stone or Glass Receptacle". This expression is a common expression in many of the manuscripts of angel magic and can be seen fully expanded in for example the *Art Theurgia Goetia*[54] where is says "you may call these spirits into a Crystal stone or Glass Receptacle, [this] being an Ancient & usual way of Receiveing & binding of spirits, This Crystal Stone must be four Inches Diameter set on a Table of Art". Likewise "C.G." has been expanded to "Crystal Glass". This clearly also shows the influence of Goetic magic on Dee's Enochian system.

The term "Essce" has been expanded to its full form of "Essence". However "&", which is used frequently through the manuscript has been maintained, as has "&c" for "etcetera".

Style

Capitalisation and punctuation have been reproduced faithfully from the manuscripts, even where they seem curious. Paragraph structure has also been kept to the original form, resulting in some very long paragraphs that we decided to preserve to maintain the flavour of the original.

In general the spelling of the manuscript has been rationalised to modern English, without interfering with the meaning. For example words like "soe" and "doe" have been transcribed as "so" and "do", "cœlestial" as "celestial", and "Angell" as "Angel".

The grammar of the manuscript is reproduced faithfully, and no attempt has been made to render it into a modern English form, the text being sufficiently clear in its original form as not to warrant such alteration.

---

[54] *See The Lesser Key of Solomon*, edited by Joseph H. Peterson, p. 65.

The colouring of the original is likewise reproduced faithfully. All words printed in red ink are likewise written in red ink in the original manuscripts.

Footnotes

Where footnotes occur, the following is the standard we have adopted:

- 'Insert' or 'omit' indicates additional text or the removal of text.
- Struck-through text indicates that this occurs in addition to the text.
- A single word or phrase indicates a replacement for the word or phrase marked by the footnote.

Manuscript variants

The following abbreviation codes are used in the footnotes to distinguish between the different source manuscripts:

S1: for Sloane MS 307 (the primary text).

S2: for Sloane MS 3821.

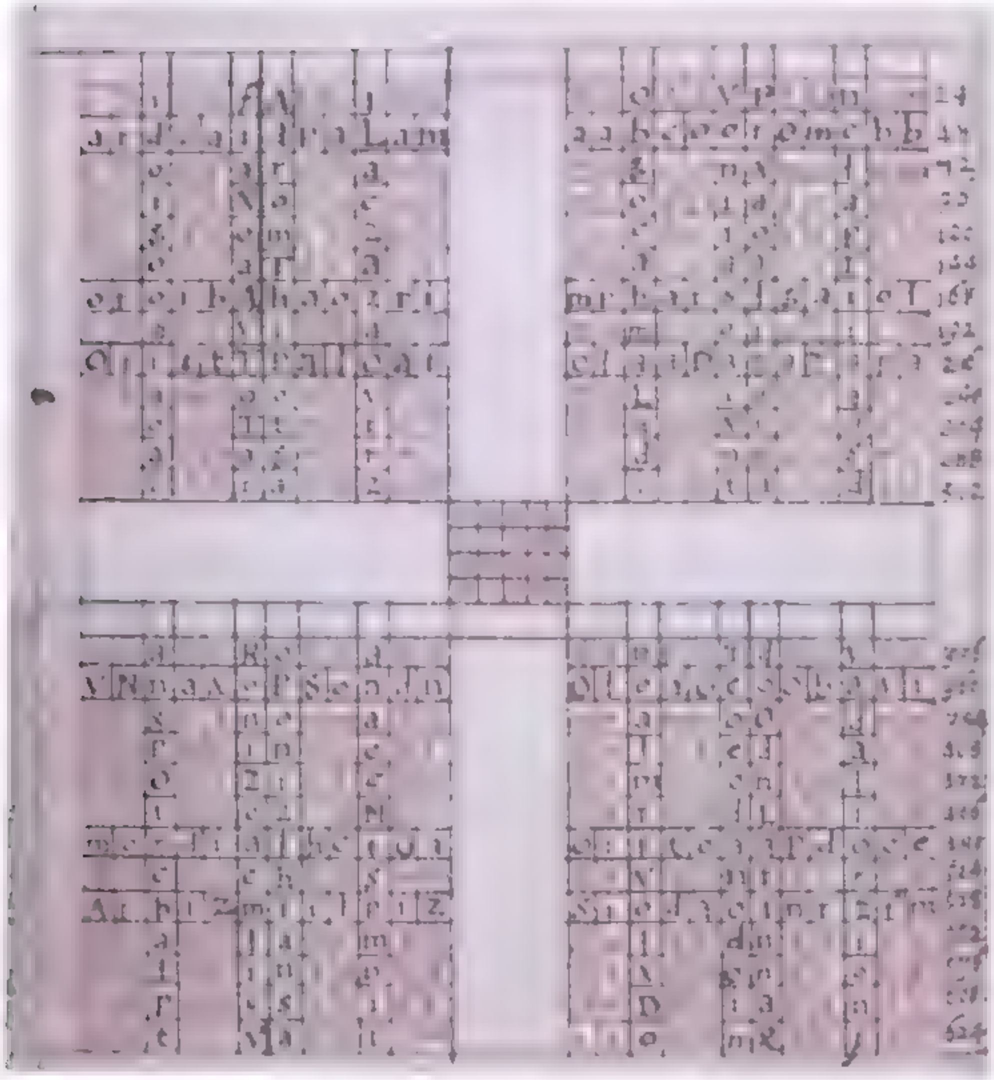
R1: for Rawlinson MS D.1067.

R2: for Rawlinson MS D.1363.

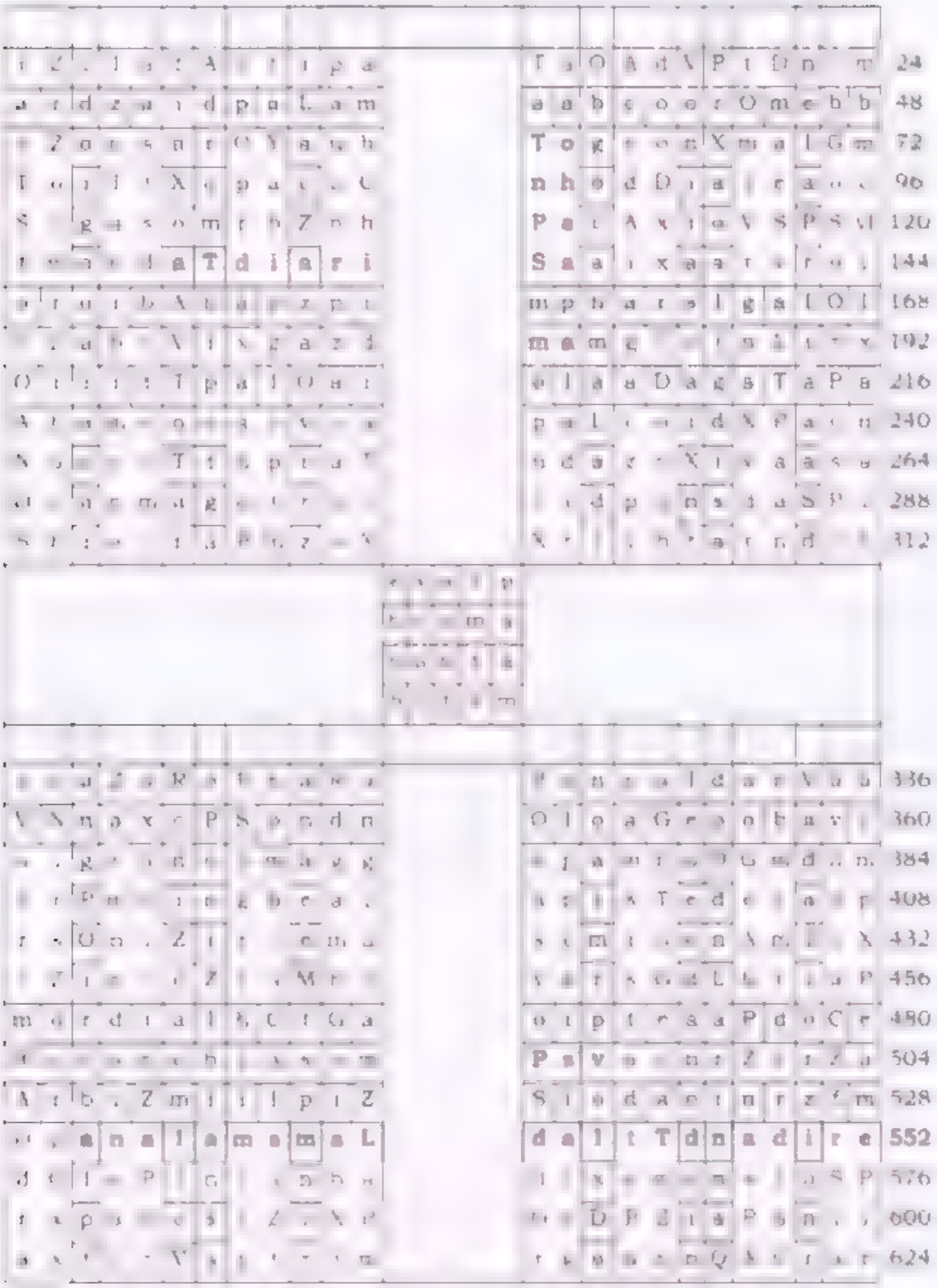
G: for the F L Gardner copy of *Book H.*
(which is a derivative rather than a source manuscript).

Part 3 – Tabula Bonorum Angelorum Invocationes

Clavicula Tabularum Enochi



Clavicula Tabularum Enochi transcription[55]



---

[55] Literally the 'Key of the Tables of Enoch.' It has not always been possible to determine if the scribe intended capitals for letters like Z, X, O and P. Note the double letters at positions 120 and 481, and the interesting form at 312.

[A Brief Introduction to the Use of the Tables[56]]

A Brief Introduction unfolding and explaining the use of the foregoing Table or Tables of the Earth[57], as it standeth divided into four parts, East, West, North, &[58] South.

Man in his Creation being made an Innocent was also Authorized and made partaker of the power presence & Spirit of God, and a speaker of his mysteries and the society of his[59] Blessed Angels, whereby he knew all things under his Creation, naming them as they were so that in his Innocency he became holy in the sight of God, until that mighty Devil Choronzon[60] (for so is his true name) envying his felicity and perceiving that the substance of his lesser part was frail and imperfect in respect of his pure essence, began to assail him and so prevailed.

Then man, thus offending became accursed in the Sight of God, and so lost the garden of felicity [61] [the true judgement of his understanding] but not utterly the favour of God and was driven forth into the Earth, which being accursed also for his sake was covered with Briars and Brambles and such like[62], being little profitable to[63] him for food, unless he daily scratched and tore his[64] skin of his Back to thrust through the Thickets for a few plums, &c or hazarding his life among the devouring Tigers, and other wild Beasts of prey, being a measuring cast which of the two (in a probable[65] sense) should devour the other. But this subject being learnedly handled by Du Bartas[66] in his divine works we shall say no more thereof.

---

[56] Headings in [square brackets] have been inserted to clarify the structure. They are not in the original manuscript.

[57] It is interesting that although these Tables are usually referred to as Angelic Tables, here they are clearly referred to as Tables of Earth.

[58] Throughout the Gardner manuscript "&" is replaced by "and".

[59] G: "the".

[60] Choronzon appears in the guise of the original tempter in the Garden of Eden, guarding the Tree of Knowledge.

[61] The Garden of Eden.

[62] S2: Inserts "things".

[63] G: "unto".

[64] G: "the".

[65] G: Gives the word "profitable" here, but it has clearly been mis-transcribed.

[66] For information on Du Bartas see Part 1.

Now if Adam after his fall had continued in the garden of Eden his wickedness would have altered the Innocency of the place. Therefore is paradise distinguished from the Earth in respect of her[67] purity, because the Earth is said and known to be corrupted in respect of man's Sins, yet although the Earth was accursed for Adam's Sake by reason of his fall, The garden of Eden was not therefore accursed too, for that remaineth still where it was first erected & ordained by the [68] mighty Creator in the vale of Jehosaphat[69] wherein liveth Ely, Enoch[70], and John, who shall never die &c.

Adam for his Transgression being cast out of paradise, and driven a great distance from there into that depraved world, being there as dumb & not able to speak (for during the time of his being in Paradise) he spake the[71] Angelical and Celestial Language of which he also lost the benefit and was deprived of[72] in his fall, and was never since heard of or known to[73] any, but some such particular persons, whom God hath been pleased to permit the same to be revealed [74], by the converse society, and oft times familiar community between them and the Celestial Angels.

He began of necessity to speak the language which we call Hebrew (yet not the same Hebrew which is amongst us now). In which Language he declared and delivered to[75] his posterity the nearest Knowledge he had of God, his creatures, and other his manifold and bountiful mercies and Justice. And from his own self divided his speech into 3 parts viz. Twelve, Three, and Seven[76], the number whereof remaineth but the true forms & pronunciations are wanting, and therefore is not of that force and goodness that is was originally in its own dignity, much less to be compared with that Angelical & Celestial Language which Adam verily Spake during his Innocency, and wherein (by divine permission) great secrets and mysteries have been revealed to several holy, pious reserved, and studious men of old, but we in this latter Age being (in a manner) ever deprived of so great and inestimable a Benefit and Blessing as to converse with Celestial Angels, as not being worthy so to do, are left also as depraved in our Judgements and reasons &c. Thus when Adam offended he received punishment therefore that he was turned out into the Earth, for if he had been turned out to[77] a blessed place, then it could not be said that he was turned out, for he that is turned out goeth to[78] dishonour (for God Knowing he would offend knew also how to dishonour him). So from Innocency, through his fall, he was turned out to corruption into a prison prepared for him before: Adam being thus cast out and the Earth cursed for his Transgression, thereby bringing all misery and wretchedness into the World, which also befell all posterity and shall even so continue to[79] the end of time, for then did God suffer and permit the Spirit of malice to enter into, and have power in the world, and ever since is perfect love taken away from amongst men, who are always at variance, striving to weed & destroy one another, and so it must be, and will be to the End. And in the same instant that Adam was expelled and the Earth accursed for his sake, yet the infinite mercies of God were such, that he also put a restraint to the wicked spirits, that by their envy and malice they should not quite extinguish & destroy the admirable works of his Creation, neither by their subtle Temptations and Illusions, for lo[80], Then said the Lord of Hosts let the world have his[81] time; and let there be keepers, watchmen[82], and princes placed over her, for years months and days &c.

---

[67] Note Eden is described as female.

[68] G: "that".

[69] Between Jerusalem and the mount of Olives is the vale of Jehosaphat, under the walls of the city

[70] Enoch is particularly significant, given that Enoch was supposed to be able to converse with angels.

[71] G: Omits "the".

[72] G: Omits "of".

[73] G: "unto".

[74] G: Inserts "unto".

[75] G: "unto".

[76] An obvious reference to the 12 Single, 3 Mother and 7 Double letters of the Hebrew Alphabet.

From hence it plainly appeareth that the world was not committed to their charge with their creation but afterwards in diverse times and offices both to God and man.

Now we are to understand that there are 4 Angels as overseers thereof, whom the Eternal God in his providence hath placed against the usurping Blasphemy, misuse, & stealth of the wicked and great Enemy or[83] Tempter of man, the Devil, to the end, he being put out into the Earth, and permitted to Tempt and ensnare[84] the sons of man to all manner of wickedness and disobedience to Almighty God their Creator & Protector (yet this way as a Restriction), that his envious will might be bridled, The determinations of God fulfilled, and his creatures kept and preserved within the compass and measure of order, what the evil spirit doeth, the good Angels permit and what they wink at, the evil spirit wasteth, and mostly when they[85] think themselves assured then they feel the Bit[86], Thus doth[87] God and the good Angels put a snaffle[88] to the wicked. Each one of these 4 Angels is a mighty prince, a mighty Angel of the Lord, and are by him according to his divine order and decree as chief watchmen and overseers set over several & respective parts of the world, viz. East, West, North & South as (under the Almighty) their governor, protector & defender. And the Seals & Authority of whom are confirmed in the beginning of the world. And to every of[89] them belong 4 characters, being tokens of the presence of the Son of God, by whom all things were made in[90] creation, and are the natural marks of Holiness, and unto which belong 4 Angels severally, and before each one of those great Angelical Princes, is[91] borne 3 Banners wherein is[92] displayed 3 great names of God, comprehending 3, 4 & five[93], which in all are Twelve[94], and those Twelve[95] great names of God govern all creatures upon Earth both visible and invisible[96].

---

[77] S2, G: "into".
[78] G: "unto".
[79] G: "till".
[80] G: Omits these two words.
[81] S2: "its".
[82] The term "watchmen" clearly links to the watchtowers, and their occurrence in Enochian magic.

---

[83] G: "and".
[84] S2: "Ensnare".
[85] G: Inserts "(the Evil Ones)".
[86] "Bit" here refers to a horse-bit.
[87] G: "do".
[88] A snaffle is a type of horse-bit, so its use here is clearly in the context of control as when a horse is bridled.
[89] G: Omits "every of".
[90] G: Inserts "the".
[91] G: Corrects the grammer, replacing "is" with "are".
[92] Ibid.
[93] G: "5".
[94] Ibid.
[95] Ibid.
[96] A circular diagram showing these 12 banners appears in Sloane 3191 which was Dee's original of the current manuscript. The banners run from the East clockwise: Oro, Ibah, Aozpi, Mor, Dial, Hctga, Olp, Teaa, Pdoce, Mph, Arsl, Gaiol around a square marked 'Terra' emphasising again that these are Tables of Earth.

[The Hierarchy of Angels]

Each one of these 4 Great Angelical Princes hath 5 providential[97] Angels or guardian[98] princes attending him, under whom are Six[99] Angels called Seniors which St John remembereth[100] (who as their offices are &c)[101] judge the government of their mighty Angelical King, and fulfil the will of God as it is written &c.

Under which Seniors are 4 presidential good Angels, who are dispositors of the commands of those that are the Superior governors of the four principal Angles or Quarters, East, West, North and South, over the which they are severally and respectively constituted and set over[102] &c.

Under whom again are many and numberless of Aerial ministering Subservient Spirits of several offices both good and bad. All which shall be further explained in the opening & exemplifying[103] the following[104] Tables &c which is as followeth.

Here we have 4 Tables or Quadrangles, which are but one General Table, only divided into 4 Parts, East, West, North, & South. In the centre between these 4 Quadrangles is another little Table joined cornerly to them all, and[105] serveth to unite the[106] several parts of them together, according as they are to be diversely referred as shall be seen hereafter &c.[107]

Each Single Quadrangular Table containeth 12 Squares athwart and 13 downwards[108]. The Two middle lines downwards that are of black letters enclosed also within black Ruled lines, and the middle line going athwart that again composed also of black letters enclosed between two black Ruled lines and standing crosswise in the middle of the two perpendicular or upright lines make up the name of the mighty Angelical King, and the[109] 3 names of God displayed in the Regal Banners[110] borne before him, being the Arms of the Ensign[111], and the names of Six[112] Angelical Seniors, governing in that Angle or Quarter of the compass which they are set over.

---

[97] S2: "Presidential".

[98] S2, G: Omits the "t" given in the original text, making the word "guardian".

[99] G: Gives the number "6" rather than writing it out in full.

[100] This is a reference to the book of *Revelations* chapter 4 verse 4 in The Bible.

[101] S2: "to".

[102] G: Records "attributed and set &c".

[103] G: Inserts "of".

[104] G: Adds "of" and omits "following". The Table appears at the beginning of the manuscript.

[105] G: Inserts "which".

[106] S2: Omits "the".

[107] The Table of Union.

[108] In short, there are four Elemental Tables, each of 12 by 13 squares. Each of these Tables is attributed to one of the four compass directions. Clockwise from the top left: East, South, West, North ???

In every Lesser Angle of every Quadrangular Table standeth also black letters enclosed within black Ruled lines crosswise in form of a crucifix thus ┼[113] out of which are collected the Names of God that call forth, and constraineth[114] those Angels & Spirits both good & bad, that are to be gathered out of that particular lesser Angle, belonging & serving to that Quarterly Angle or Table.

---

[109] G: Omits "the".
[110] S2: "Banner".
[111] In this context "Ensign" refers to an individual flag holder, not a design.
[112] G: "6".
[113] G: A drawing of a 5x6 square cross is given here in the text.
[114] G: "constrain".

[East Quadrangle]

The particular exemplification of all is as followeth viz As in the East Quadrangle or Quarterly Table,[115] which is the first Quadrangle, on the top towards the left hand,[116] The two middle upward or perpendicular black lines, the first of them from the top downward to the bottom hath these thirteen letters viz f, i, a, X, o, a, A, u[117], t[118], o, t[119], a, r. The second which is the next upright or perpendicular black[120] line to it from the top down to the bottom hath these thirteen letters, a[121], d, r, o, m, t[122], H[123], i, p[124], o, t, g, a. The middle black line standing crosswise athwart these two upright or perpendicular black lines hath these Twelve letters, o, r, o, i, b, A, H, a, o, z, p, i – being all added together, and set crosswise in order as they stand in the Quadrangular Table. Stand thus, as in the annexed form is represented and so make the similitude of a cross.

					f	A					
					i	d					
					a	r					
					X	o					
					o	m					
					a	t					
o	r	o	i	b	A	H	a	o	z	p	i
					u	i					
					T	P					
					o	o					
					T	t					
					a	g					
					r	a					

In the centre of this cross like example is contained the name of the

---

[60] G: Opens brackets here.

[61] G: Closes brackets here.

[117] G: Records this letter as "V".

[118] Note the table drawn in the text has a capital T but a small t is given in the text here. S2, G: records it as "T".

[119] Ibid.

[120] G: Omits this word.

[121] Note the table drawn in the text has a capital A but a small a is given in the text here. Again S2, G: records the capital "A".

[122] G: Records this letter as "T".

[123] G: Records this letter as "h".

[124] Again, small p in text, capital P in table.

great and mighty Angelical King set as a governor, overseer, or watchman over the East angle and is thus collected.

There is (B) the fifth letter in the middle black line athwart and (a)[125] the sixth letter in the perpendicular line accounting from the top downwards and (T) the sixth letter in the second perpendicular from the top downwards and (a)[126] the fifth letter from the Right hand to the left in the said middle over thwart[127] line and (i)[128] the sixth letter ascending from the lowermost part of
the second perpendicular line upwards and (v)[129] the sixth A T
letter ascending from the lowermost part of the first B A
upright line standing thus, unto which six letters bring V I
added together put the letter (a)[130] or (h)[131] which two letters are
concentrated with the aforesaid six letters, either of them serveth,
and these seven or eight letters make up the name BATAIVA or BATAIVH,
or BATAIVAH, which letters set A T
together as they stand in the Table, B A H A
& they stand heteromaces[132] or centrally therein thus. V I
And this is the true name of the mighty Angelical King, watchman[133] and overseer of the East Angle or Quarter of the world, &c, moreover divide the middle cross line into 3 parts from the left hand to[134] the Right, and divide it into 3, 4 or[135] five[136] letters and they will make up these 3[137] words Oro Ibah Aozpi, which are the 3 great names of God borne in the 3 Banners or the Arms of the Ensigns belonging to the great and mighty Angel BATAIVA, King and governor of the East Angle.

The names of the six Angelical Seniors ruling in the East Angle under this great prince BATAIVA[138] which[139] are thus collected. The sixth letter of the middle transverse or cross line going athwart the two upright black lines is (A) and the letters from the right hand to the left following it as it were backwards are (b.i.o.r.o.) which maketh the name[140] Abioro, and it is the name of the first Angelical Senior made up of six letters, and if the letter (H) which followeth the letter (A) and is the seventh letter of the said transverse line, be added to[141] And set before the other six letters it maketh the name Habioro, and is the name of the said first Angelical Senior comprehended of seven letters.

---

[125] S2, G: Records capital "A".
[126] Ibid.
[127] G: "athwart".
[128] G: Records as capital "I".
[129] Ibid.
[130] Ibid.
[131] Ibid.
[132] S2. Crossed out by Ashmole, and replaced by 'Hebecomaces'.
[133] S2: "watchtower".
[134] G: "unto".
[135] G: "and".
[136] G: Records the digit "5".
[137] G: "three".
[138] G: Spells this with the additional H, i.e. "BATAIVAH".
[139] G: Omits this word.

Then take the aforesaid letter (A) again, (being the sixth letter in the middle transverse black line as aforesaid) and ascend upward from thence to the top or uppermost letter of the first upright black line and they are (A.a.o.X.a.i.f.) making the word Aaoxaif[142] which is the name of the second Angelical Senior.

Then again take the letter (H), which is the seventh letter, in the said middle transverse black[143] line, from the left to the Right and ascend from thence to the uppermost letter in the second perpendicular line and the letters are (H.t.m.o.r.d.a.) [144] which maketh the word Hetemorda, [145] and is the name of the Third Angelical Senior.

Then again take the letter (H) the seventh in the middle transverse line from the left to the Right, and the letters following it forwards and they are (H.a.o.z.p.i.) which maketh the word Haozpi, and is the name of the fourth Angelical Senior composed of the[146] six letters, and if the letter (A) that standeth just next before the letter (h)[147] be added thereto, and set before the other six letters then it maketh the name Ahaozpi, which is the name of the 4th[148] Angelical Senior composed of seven letters.

---

[140] S2: Inserts "of".
[141] S2. "too".
[142] S2: ", if".
[143] Ibid.
[144] G: "(H.T.M.o.r.d.A.)".
[145] G: "Hetomorda".
[146] S2, G: Omits this word.
[147] G: Capitalises, "H".
[148] G: "fourth".

Again take the said letter (H) the seventh letter of the middle transverse line, and descend from thence downwards to the bottom or last letter in the second perpendicular line and the letters are (H.i.p.o.t.g.a.) making the word Hipotga, which is the name of the fifth Angelical Senior.

And then again take the letter (A) being the sixth letter in the middle transverse line from the Left to the Right and from thence also descend downwards to the lowermost letter in the first upright line which are these (A.u T.o.T.a r) which maketh the word Autotar, & this[149] is the name of the sixth & last Angelical Seniors ruling in the East Angle.

The name of this great Angelical and mighty Angel or King of the East BATAIVA, upon whom all the Angels and Spirits of the four[150] Lesser Angles in the Quadrangle of the East, attend and give obedience, calleth out the fore recited six Seniors whose offices are to give Scientiam Rerum Humanarum et Judicium[151], according to the nature of their parts, as in the East after one manner, In the West after another, and so of the rest according to their several gubernations[152].

Now for the sixteen Servient Angels next in order under the six Angelical Seniors in this Eastern Quadrangle their names are to be collected and composed out of each Lesser Angle attendant on the greater Angle thus. In the uppermost Lesser Angle on the left hand of this Quadrangular Table, there is a small crosslike form of black letters, whose perpendicular or upright line reacheth from the top of the said Lesser Angle to the middle black transverse line that goeth athwart that Quadrangle and containeth six letters from the top downwards which are (i.d.o.i.g.o.) making the name Idoigo, the which is one name of God, which is used to call forth the subservient good Angels, who are attendant next in order under those sixteen Angels next succeeding the Six Seniors according to their graduation.

---

[149] S2, G: Omits this word.
[150] G: "4".
[151] A knowledge of sciences, facts and laws. ??
[152] Governors.

The transverse line going athwart that upright line in this Lesser Angle, being the uppermost line but one, is of five letters, & these are[153] (A.r.d.z.a.)[154] making the name Ardza, which is another name of God; now as the Benevolent Angels serving in this said Lesser Angle, under the aforesaid sixteen[155] are ruled by and called forth by this name Idoigo, so by the name Ardza they do what they are commanded, all which shall be further explained in exemplification hereafter following in their proper places.

		i		
a	r	d	z	a
		o		
		i		
		g		
		o		

[156]This annexed Example is the form of the black letters as they stand crosswise in the uppermost lesser Angle of the Quadrangle over this lesser[157] transverse[158] are 4 red letters which are (r.z.l.a.)[159] setting a side or leaving out the black letter (i) standing in the middle between them, and it maketh the name Vrzla,[160] and this is the substance of the[161] first of those sixteen Angels before spoken of, bearing rule next under the six seniors in the East[162] Quadrangle. Then take away the first of these Red letters which is (r) and make it the last and it maketh the name Zlar or Zodelar, (for z extended is to be pronounced zod) which maketh the name of the second of the aforesaid Sixteen[163] Angels. Again make the first letter of the second name which is[164] (z) the last

---

[153] G: Replaces "& these are" with "and they are these".

[154] G: Gives a small "a" for "ardza".

[155] S2: "and".

[156] G: Gives the top line as well thus:

r	Z	i	l	a
a	R	d	z	a
		o		
		i		
		g		
		o		

[157] G: Omits this word.

[158] G: Includes the phrase "upper black line".

[159] G: Gives a capital "Z".

[160] S2, G: Gives this name as "Urzla". In this period 'U' and 'V' were interchangeable letters.

[161] G: Inserts "name of the".

[162] G: "Eastern".

[163] S2: "~~Angles Angels~~".

[164] G: Replaces "which is" with "the".

of the third name and the letters will be Larz and it maketh[165] up the name Larzod which is the name of the third of the sixteen Angels aforesaid. Then again by making the first of those 4[166] letters of this last name, the last letter thereof, then will these letters be (a.r.z.l.) which makes the name Arzel, and is the fourth of the aforesaid sixteen Angels, and the[167] last are the four Superior Angels bearing rule under the Six Seniors in this first lesser Angle serving to the[168] greater[169] Eastern Quadrangle, and as to the names[170] of these 4 Angels, and governing in this Lesser Angle serving to the greater Quadrangle or East Quarter of the Table, and thus collected and gathered together, so are the names of the other Twelve Angels set as governors and Superiors over the 3 other Lesser Angles subservient to this Quadrangle.

As for example the second lesser succeeding Angle of this eastern Quadrangle[171] is that on the Right hand above next to this here above explained and hath in its upright or perpendicular black line these six letters (j.l.a.c.z.a.)[172] making the name Jlacza,[173] which is also a great name of God, The transverse black[174] line whereof hath these letters (p.a.l.a.m.) which being set together as they are in[175] the

---

[165] S2: "makes".
[166] G: "four".
[167] G: "these".
[168] S2: "lesser".
[169] S2: "Eastern".
[170] S2: "of".
[171] G: "Quarter".
[172] G: Replaces the "j" with an "I".
[173] And hence G: gives "Ilacza" instead of "Jlacza".
[174] G: Omits this word.
[175] G: Gives the table with the top line included, thus:

U	T	i	p	a
P	A	L	a	m
		a		
		c		
		z		
		a		

		j		
P	a	L	a	m
		a		
		c		
		z		
		a		

Quadrangular Table, stand as in this annexed[176] exemplification is hereunto affixed[177].

The four Red letters over the black transverse line of this second lesser Angle of this Eastern Quadrangle are (V.t.p.a.) [178] making the name Vtepa, [179] which is the name of the fifth of the aforesaid sixteen Angels, and the first of the four Superior Angels set over the second Lesser Angle, and governing therein next under the six Seniors.

Then as before in the example of the first lesser Angle, take away the first letter of these four, and make it the last of the name then it will be Tepau, [180] which is the name of the sixth of the Sixteen Angels aforesaid, and the second of the great benevolent Angels governing in this second lesser Angle.

Again take away the first letter of the second name, and make it the last, then it will be Paut, which is the name of the seventh forementioned Angels and of the third[181] benevolent great Angels set over this second Lesser Angle.

Likewise take away the first letter of this last name, and make it the last then it will make the name Autep, which is the name of the Eight [182] of the four Recited Sixteen Angels, and of the 4th [183] governing Angel set over this second lesser Angle.

The other eight Angels names are to be collected after the same manner out of the other two[184] lesser Angles serving in the Eastern Quadrangle. That on the left hand underneath being the third Lesser Angle successively next following to the second, being that lesser Angle on the right hand above as is aforesaid, and that on the Right hand underneath is the fourth and last of the lesser Angles serving to[185] this Quarterly great Angle.

---

[176] G: Replaces "this annexed" with "the".
[177] G: Replaces "is hereunto affixed" with "above".
[178] G: Gives "U" rather than "V".
[179] Hence G: gives "Utepa" rather than "Vtepa".
[180] G: Gives this word as "Tpau".
[181] G: Inserts "of the".
[182] G: Adds an "h" to make the word "Eighth".
[183] G: "fourth".
[184] S2: "lesser".
[185] G: "unto".

Every of the aforesaid four Angels[186], whose names[187] are thus gathered out of every lesser Angle of the greater Quadrangle wherein they are contained are great and Benevolent Angels, and bear Rule and govern[188] over those several Angles[189] successively, under whom also are several Benevolent Angels, but far more Inferior in power, yet of the same nature, as their Superiors are, under whom again are many Angels and spirits of various and different nature[190], both good and bad, whose offices[191] are also manifold & various[192] gradually in their orders according as divine Authority hath directed[193] and appointed, both as to good and bad effects & purposes as for examples; those Benevolent Angels whose offices are of physick, as they by their temperance and benevolence cure diseases, and by their splendidness[194] and celestial irradiation[195] preserve the Elemental Vigour, and Radical humidity of things to the[196] prolongation of Life & health, according to the nature of their parts, &c. So the malevolent and Evil Spirits, whose names are collected out of the same lesser Angles[197] from whence the good Angels names are gathered of the aforesaid offices[198], are opposite in nature to them, as to their malignity and envy to[199] the prosperity of things, for instead of curing diseases they bring them in[200], and when permitted by the Superior powers do thereby mortify and destroy things, and by their more gross, Evil, Terrestrial and poisonous rays (being comparatively the same as their Aerial vapours of the Earth) weaken[201], In fact mortify and destroy the elemental vigour & radical moisture of things, so that if their envious will[202] were not bridled and restrained[203], nothing in this

---

[186] S2: "Angles", probably a copyist's error, substantiated by the following "~~whose names are thus gathered~~".
[187] S1: Repeats the phrase "whose names are thus gathered" in the text here.
[188] G: "governance".
[189] S2: "~~Severally~~".
[190] S2: "natures".
[191] S2: "~~also~~".
[192] G: Inserts "and".
[193] S2: "decreed".
[194] G: "splendour".
[195] S2: "irradiations".
[196] S2: "~~prolongation~~".
[197] S2: "angle".
[198] The Evil Spirits are derived from exactly the same place as the Good Spirits or angels. Dee is not as sanctimonious as he has been portrayed and knew full well that spiritual creatures of whatever hue were to be dealt with in the same way.
[199] G: "of".
[200] G: Replaces "bring them in" with "cause them".
[201] G: "would".
[202] G: Replaces "envious will" with "envy".
[203] G: Transposes this to "restrained and bridled".

World could be preserved, but of this matter, more shall be said &[204] explained in its proper place.

As for (example) the names of several Benevolent Angels Subservient to those Superior Angels set over & governing in each Lesser Angle in this Eastern Quadrangle they are to be collected out of each Lesser Angle as follows[205].

c	z	n	s
T	o	T	t
S	i	a	s
F	m	n	d

In the first Lesser Angle of this East Quadrangle, and under that black transverse line, are 4 lines of Red letters, and leaving out the black Letters in the middle upright line going between them, do stand[206] in the lesser Angle of the Quadrangle as in the[207] annexed example is represented the first lines whereof hath those 4 letters c.z.n.s. making the name cezodenes which is the name of one Inferior benevolent Angel serving in this first lesser Angle of the East Quadrangle.

Then next under that, the line hath these 4 letters T.o.t.t. making the name Totet, which is the[208] name of another subservient great Angel[209] serving in this said Lesser Angle.

The third line hath those four[210] letters s.i.a.s. making the name sias, which is the name of another good Angel subservient to this said Lesser Angle.

The fourth and last line of this Lesser hath these 4 letters F.m.n.d. making the name Efemende, which is the name of another benevolent Angel subservient to this aforesaid lesser Angle in the East Quadrangle.

The subservient good Angels[211] thereof are to be gathered out[212] in the same manner as the former is[213] exemplified, as thus, under the black transverse line of this 2nd[214] Lesser Angle, are also 4 lines of red letters, and leaving out these[215] black letters that stand between them in the middle upright line, do[216] stand in this second Lesser Angle as in the exemplification hereunto annexed is set forth.[217]

---

[204] G: Omits "said and".
[205] S2: "followeth".
[206] G: Replaces "do stand" with "stands".
[207] G. Omits "the".
[208] S2. "a".
[209] S2: "great".
[210] G: "4".
[211] G: Inserts "of the 2nd Lesser Angle" here.
[212] G: Replaces "gathered out" with "selected".

o	Y	u	b
P	a	o	c
r	b	n	h
d	i	r	i

[218]The first line of which four red letters are these o.Y.u.b. making the name oYube, which is the name of one Inferior benevolent Angel, serving to this second[219] lesser Angle.

The next or second line hath these four letters P.a.o.c. which is another name of a subservient good Angel making the name Paoc.

The third line hath these four letters (r.b.n.h.)[220] making the name Vrbeneh,[221] which is the name of another Benevolent Angel serving to this Lesser Angle.

The fourth line hath these four letters (d.i.r.i.) making the name Diri, which is another name of a Benevolent Angel serving to[222] this second Lesser Angle.

The two other lesser Angles below those two here explained have also the like subservient good Angels attending them as these, whose names are also to be collected there out after the same manner as the former is, for their natures & offices and the[223] calling them forth to visible apparition and verbal community shall be showed hereafter, and likewise of the malignant, Evil, envious

---

[213] G: Replaces "the former is" with "before".
[214] G: "second".
[215] S2, G: "the".
[216] G: Omits "do".
[217] G: Replaces "in the exemplification hereunto annexed is set forth" with "is set forth in the annexed form".
[218] G: Gives the table thus, with the "v" in the third row replaced by an "n".

o	Y	u	b
p	A	o	c
n	B	n	h
d	I	r	l

[219] G: Omits "second".
[220] Because of the transcription error, G: gives "n.b.n.h" instead of "v.b.n.h.".
[221] Again, the error is continued with G: giving "Nebeneh".
[222] G: Omits "to".
[223] G: "for".

spirits whose names are also to be collected out of each particular, Inferior or Lesser Angle, as they are severally and respectively subject & serving to the greater Quadrangle, how to gather their names, and what their several offices are, &c, & the calling them forth &c, together with matters of concernment and some select consequences; and also what use is to be made of all, In like manner shall be set forth and explained hereafter, in their proper places, as shall follow in method.

[Table of Union]

First as to the little[224] Table, standing in the centre between the four greater Quadrangles & the use thereof, it is called the Table of Union, and showeth[225] to join such particular letters as are therein, to several particular names and letters in each of the Lesser Angles contained in every[226] of the greater[227] Angles of the Table in general for the collecting and making up of other peculiar[228] names for such proper, select, material & intricate purposes[229], as they are to be attributed and Referred to exemplification, whereof followeth.

The first line containeth these letters e.x.a.r.p. serveth[230] to bind the four lesser Angles of the East Quadrangle together.

The second line that[231] hath these letters h.c.o.m.a. serveth to bind the 4[232] lesser Angles of the second West Quadrangle together.

The third line hath these letters n.a.n.t.a. which serveth[233] to bind the four lesser Angles of the third or North Quadrangle together.

The fourth and last line have these letters b.i.t.o.m. serveth[234] also to bind the four lesser Angles of the fourth or South Quadrangle together, and note, the same that stretcheth from the left to the Right, must also stretch from the Right to the left[235]: observe also that the letters joining those names which may be put before the names of the four Angels set[236] over and governing in each one of every particular lesser Angle of these[237] four greater Quadrangles, as well from the Right as[238] the left, is the name of God whereby those Angels are called and do appear: as for example, The first letter of the first line of this little[239] Table of Union is (e). The name of the first Angel set[240] over the first lesser Angle of the East Quadrangle is Vrzla, take away the letter (v) being the first letter of[241] the name and put instead thereof, the said letter (e) and then the name[242] will be Erzla, which is the name of God which governeth and calleth forth the Angel Vrzla, and also the other three Angels that are set over the first lesser Angle of the East Quadrangle[243].

---

[224] G: "small".
[225] S2, G: Inserts "how" here.
[226] G: "each".
[227] S2: "ater".
[228] G: Replaces "peculiar" with "particular" and omits "names".
[229] G: Gives singular "purpose".
[230] G: Replaces "serveth" with "and serve".
[231] S2: Omits "that".
[232] G: "four".
[233] G: "serve".
[234] G: Replaces "serveth" with "and serve".
[235] I.e. these names can be read forward or backwards.
[236] G: "sitting".
[237] S2, G: "the".
[238] S2: "to".

The name of the first Angel set[244] over the second lesser Angle is Vtepa,[245] Then by adding the aforesaid letter (e) thereto before it, the name will be Eutepa, which is the name of God governing those four Angels set[246] over the second lesser Angle of the East Quadrangle by which they are called forth and do appear.

The name of the first Angel set[247] over the third lesser Angle is cenbar, before which the aforesaid letter (e) being added maketh it Ecenbar which is the name of God governing those four Angels whereby they are called forth and do appear.

Then again the name of the first Angel set[248] over the fourth lesser Angle of this East Quadrangle is Xegezod, then by adding the said letter (e) thereunto[249] before it maketh it Exegezod, which is the name of God that governeth, & whereby these four Angels are called forth and do appear, and thus are gathered the four great names of God, governing those sixteen Angels bearing rule under the six Angelical Seniors in this Eastern Quadrangle, and whereby they are called forth and do appear as aforesaid.

---

[239] G: "small".
[240] G: "sitting".
[241] G: Inserts "pronouncing".
[242] S2: "is".
[243] An important formula for generating names of God.
[244] G: "sitting".
[245] G: Gives the name as "Utepa".
[246] G: "sitting".
[247] Ibid.
[248] Ibid.
[249] G: "thereto".

[Evil Angels in the Table of Union]

There are four letters left of the first line of this said Table of Union which are X.a.r.p. Every name sounding of 3[250] letters beginning out of the first line, and out of those four letters is[251] the name of a Devil or Evil Angel, as well from the right and from the left, Excepting the line containing the name of every[252] the four Angels set over, and governing in every lesser Angle in each one of the four greater Quadrangles[253] which are the sixteen[254] great benevolent Angels, mentioned next in power, under the six Seniors in each Quadrangle[255] severally and respectively, being the uppermost lines over every transverse black line of the lesser Angles. They are not to be made use of herein, for that[256] they have no participation with the Evil Spirits at all in the last[257], &c.

As for example thus. The four lines (that are under the transverse black line of the first Lesser Angle in the East Quadrangle)[258] the names of the good subservient Angels[259] are only to be[260] made use of herein.

The first letters are c.z. then take the letter (X) in the Table of Union, and add it before them, it will make up the name Xcez, which is one name of an evil Spirit. The two next letters against (c.z.) on the Right hand, the other side of the upright black line going between is[261] (n.s.) making the word[262] nes. or Enes, then by adding the said letter X thereto before it, it maketh[263] Xenes which is another name of an evil Spirit, and if the name Xcez be made backwards from the Right to the left then it will be zedocXe, which is another name of an Evil Spirit, so likewise if the name Xenes, be made backwards as aforesaid then it will be Exes which is the name also of a Devil.

---

[250] G: "three".
[251] G: "from".
[252] G: Inserts "one of".
[253] G: Inserts "(" here.
[254] G: "16".
[255] G: Inserts ")".
[256] G: Replaces "for that" with "because".
[257] G: Omits "at all in the last".
[258] G: Inserts "are".
[259] G: Inserts "and".
[260] S2: "made".
[261] G: "are".
[262] G: "name".
[263] S2: Inserts "it"; G: Omits the words "X thereto before it, it maketh".

The next two letters below c.z. is[264] T.o. and the next letter to the letter (X) in the Table of Union is (a) which being added to the two said letters T.o. from the left to the Right maketh the word ATo, but being added thereto from the Right to the left then it will be Aot, which are the names also of an Evil (Spirit) or Angels of an Infernal as well as of an Aerial nature: The two next letters against T.o. and the Right hand side of the upright black line &c[265] are T.t., the letter being added thereto, before from the left to the Right, maketh the name Atet, and being added thereto from the Right to the left as it happeneth maketh also the same name, The two first letters in the third line under the black transverse line of this first lesser Angle of the East Quadrangle is S.i. the third letter of the first line in the Table of Union (setting aside the letter (e) being the first letter of the line which belongeth only to the sixteen Angels, set as governors over these four Lesser Angles or rather of every the four lines of red letters over every of[266] the[267] four black transverse lines in each Lesser Angle of this East Quadrangle) and it is (r) but adding it to[268] the two letters (s.i.) before, from the left to the Right maketh the name Resi, but added thereto from the Right to the left, maketh the name Ries, which are the names likewise of two Evil Spirits.

The two letters against (s.i.) on the other side the black upright line are a.s., the letter (r) added thereto from the Right to the left maketh the name Resa, but being added thereto from the left to the Right, maketh the name Ras.[269] The first two letters in the last of the four lines under the over thwart, or[270] transverse lines aforesaid of this first Angle of the East Quadrangle are f.m. The last letter in this first line of the Table of Union is P which being added to the aforesaid two letters (f.m.) from the left to the Right maketh the name Pefem. but if it be added thereto from the Right to the left, then it maketh the name Pemef, which are also the names of 2 Evil Angels or Devils.

The other two letters against them on the other side of the black upright line are (n.d.) to which add the letter (P) before from the left to the Right, and it maketh the name Pend.[271] but if the said letter (P) be added thereto from the Right to the left, then it will make the name Peden, which are likewise the names of two Devils: And thus are gathered (the names)[272] of certain Evil Spirits, which are likewise (the names) collected after the same manner out of all the other Angels[273] respectively in the table saving[274] only to observe that the first line in the Table of Union belongeth to the first or East Quadrangle, The second line thereof to the second or west Quadrangle, The third line thereof belongeth to the third or North Quadrangle, and the fourth line serveth to the fourth or South Quadrangle, and the first letters of every line belong properly to the Red line set[275] over every[276] of the lesser transverse or cross black lines in every lesser Angle, and as there are four Quadrangular Tables in the general Table, so the first letter of every line of the Table of Union belongeth to the first line of every Lesser Angle of that Quadrangle unto which the line is referred, as is aforesaid in the explanation of the four Angels set[277] over the first lesser Angle of the East Quadrangle, The other four letters in each line of the Table of Union serveth to collect, join together and make up several names both of good and bad Angels out of the four Subservient lines, which are the red lines under the transverse black line of every Lesser Angle as hath been showed[278] in the foregoing Example; we will give you one Exemplification more, by which it will be sufficient to understand the whole Table, and that is thus[279]; As to the third or North Quadrangle the name of the first Angel set over and governing in the first Angle thereof is Boza, then taking the first letter of the third line in the Table of Union which is (n) and placing it before the name of the said Angel, then[280] it maketh the word Enboza, which is the great name of God, that governeth, and by which those four great and Benevolent Angels are to be called forth to visible appearance.

---

[264] G: "are".
[265] G: Omits "&c".
[266] S2: Omits "of".
[267] G: Omits the words "of the".
[268] G: Transposes "it to" making "to it".
[269] S2: "~~but being added thereto from the left to the right maketh the name~~".
[270] G: Omits the words "overthwart, or".
[271] G: Gives the name as "Pende".

The name of the first Angel set[281] over the second lesser Angle serving to the third or north Quadrangle is Phra or Phara, then by adding the letter (n) thereto, before the said name then it will be Enphra, or Enphara, which is the great name of God that governeth those four Angels set[282] over the second lesser Angle, serving to the third or north Quadrangle, & by which they are called forth and do appear; The name of the first Angel set[283] over the third lesser Angle serving to[284] this north Quadrangle is Æoan, then add the said letter (n) before it, and make it Næoan, which is the great name of God that governeth those four Angels set[285] over that lesser Angle, and whereby they are called forth and do appear.

---

[272] S1: Repeats the phrase "(the names" here in the text.
[273] G: Changes "Angels" to "Angles", suggesting a mistake on the part of the original G.D. copyist.
[274] G: "having".
[275] G: "sitting".
[276] G: "each".
[277] G: "sitting".
[278] G: "shown".
[279] G: "as follows".
[280] G: Omits "then".
[281] G: "sitting".

Then again the name of the first Angel set[286] over the fourth lesser Angle serving to[287] this north Quadrangle is Iaom,[288] then by adding the letter (n) before it, it[289] maketh the word Niaom,[290] which is the great name of God that governeth the four Angels set[291] over this fourth lesser Angle of the third or north Quadrangle and by which they are also called forth & do appear, & so it is of the rest.

The first letter[292] of the[293] line of the Table of Union added before the name of the first Angel set[294] over every[295] four lesser Angles serving to[296] the greater Quadrangle, wherein they are, maketh the name of God that governeth over every[297] of those said four Angels, set[298] over every said lesser Angle, unto which[299] Quadrangle, first, second, third, or fourth. Each[300] line of the Table of Union is properly formed[301], as aforesaid. The other four letters of each line of the Table of Union, serveth[302] to the four red lines of four letters affixed[303] under the black cross or transverse lines of every Lesser Angle, and maketh up the names of several Evil Angels of a Terrestrial and[304] Infernal nature, that are composed and made up of 3 letters, by adding thereto, the first, second, third or fourth letter of the line of the Table of Union, being those four letters following the first. Every line of the Table containing five letters linear along, and four downwards, every first letter belonging properly to the line placed over, every black Transverse or Cross line in every lesser Angle, in each greater Quadrangle and the other four letters, to the four Red lines placed under the said transverse black line[305] successively as they are referred to be joined[306] one to another as[307] thus. The fourth line of the Table of Union belongeth to the fourth or South quadrangle.

---

[282] Ibid.
[283] Ibid.
[284] G: Omits "to".
[285] G: "sitting".
[286] Ibid.
[287] G: Omits "to".
[288] G: Gives this name as "Taom" demonstrating another copying error.
[289] S2: Omits "it".
[290] See previous note, the name is given incorrectly as "Entaom", perpetuating the same mistake.
[291] G: "sitting".
[292] S2: Also "letter".
[293] G: Inserts "vertical".
[294] G: "sitting".
[295] G: "each".
[296] G: Omits this word.
[297] G: Replaces "over every" with "each".
[298] G: "sitting".
[299] G: Inserts "said".
[300] S2: Also "each".
[301] S2: "referred".
[302] G: "serve".

The first letter thereof appertaineth to the first line thereof being (b) that is of the first lesser Angle; And likewise the first line of the second, and so the first line of the third and so to[308] the first line of the fourth lesser Angles, serving to this fourth or South Quadrangle, being those lines set[309] over the transverse black line[310] of each Lesser Angle. The four letters following which are I.T.O.M. belong to the four Red lines under the transverse black lines[311] thereof, the first of which four letters of union, (and the second from the first) is (i) and belongeth to the first red line under the transverse black line of this first Lesser Angle of the[312] fourth or South Quadrangle. The second letter (but the third from the first) is (T) the which appertaineth to the second line. The third letter (and fourth from the first) is (o), and this appertaineth to the third line. The fourth & last letter (but the fifth from the first) is (m) and appertaineth to the fourth and last red line, subservient in this lesser Angle (being the 1st of the four) serving to the fourth & South Quadrangle: The use thereof is[313] partly explained before.

Having briefly explained how to collect the name of the great and mighty Angelical King of the East Quadrangle, and of the three[314] great names of God borne in 3[315] Banners before him, and of the six Seniors, and of the sixteen Angels next under them, set[316] over every lesser Angle serving[317] to this greater East Quadrangle, and of some good Angels subservient to them, under whom again[318] are many benevolent Angels of inferior Orders. The collecting of whose names are omitted, being too tedious to exemplify, since this which hath been already said before, is sufficient, and also how to collect the names of several evil spirits of terrestrial & Infernal[319] natures, now shall be showed the method, how to invocate & call them forth to visible appearance.

---

[303] S2, G: "apiece".
[304] G: "or".
[305] G: Replaces "black line" with "lines".
[306] S2, G: Replaces "referred to be joined" with "to be referred and joined".
[307] S2, G: Omits "as".
[308] G. Omits "so to".
[309] G: "placed".
[310] G: "lines".
[311] G: "line".
[312] S2: "fourth".
[313] G: Replaces "is" with "has been already".

---

[314] G: Inserts "or".
[315] G: "three".
[316] G: "placed".
[317] G: "subservient".
[318] G: Omits this word.
[319] S2: "infernal".

[Method to Invoke the Angels to Visible Appearance]

The three great names of God Oro. Ibah. Aozpi, governeth the King of the East Angle whose name is BATAIVA, and this name BATAIVA governeth the six seniors, and by which they are called forth and do appear. The name of God Erzla, governeth the four Angels set[320] over the first lesser Angle of this East Quadrangle.

The name of God Eutepa, governeth the four Angels set[321] over the second lesser Angle of this East Quadrangle.

The name of God Ecenbar governeth the four Angels set[322] over the third Lesser Angle of this East Quadrangle.

The name of God Exgezod governeth the four Angels set[323] over the fourth Lesser Angle of this East Quadrangle.

Then there is the middle black upright or perpendicular line, in this first lesser Angle serving[324] to the great Quadrangle of the East, the which hath these six letters from the top downward, to the black line that goeth cross[325] the Quadrangle i.d.o.i.g.o making the name[326] Idoigo, The transverse or cross black line, whereof hath those letters, a.r.d.z.a. making the name Ardeza,[327] The four subservient Angels that are under the transverse black line of this said first lesser Angle are ruled by the name Idoigo, and thereby are called forth and do appear, and by the name Ardza, they do what they are commanded: The like method is to be observed of the other 3[328] Lesser Angles of this East Quadrangle.

Then for the second or West Quadrangle of the Table, the three great names of God displayed in Banners, and borne before the great Angel and mighty King of this second or West Quadrangle is to be collected out of the middle transverse black line, that goeth crosswise athwart the Quadrangle, and to be composed of three, four and five letters after the same manner as is before taught in the first or East Quadrangle, and so likewise of the other two succeeding north and south Quadrangles.

---

[320] G: "placed".
[321] Ibid.
[322] Ibid.
[323] Ibid.
[324] G: "subservient".
[325] G: Changes this to "across".
[326] G: Inserts "of".
[327] G: Gives the name as "Ardza".
[328] S2, G: "three".

The three great and powerful names of God governing the mighty & Angelical monarchy of the second or west Quadrangle whose name is RAAGIOS or RAAGIOSEL, are Empeh. Arsel. Gaiol. and the Royal high name RAAGIOSEL, governeth the six seniors, and by which they are called forth, & do appear.

The name of God HeTaad, governeth the four Angels set[329] over the[330] first Lesser Angle of the second or West Quadrangle.

The name of God HeTedim governeth the four Angels set[331] over the second Lesser Angle of this second or West quadrangle.

The name of God HeMagel, governeth the four Angels set[332] over the third or[333] Lesser Angle of this second or west Quadrangle.

The name of God Henlarex, governeth the four Angels set[334] over the fourth and last lesser Angle of the second and West Quadrangle of the Table, &[335] by which names they are called forth & do appear.

Then there is the name of God Obegoca, which are the six letters in the upright black line of the first Lesser Angle in this second and West Quadrangle, which name Ruleth and calleth forth, the four subservient Angels under the black Transverse line, by the power whereof they do appear.

Then in the transverse line there is the word Aabeco[336] by the efficacy whereof the said 4[337] subservient Angels do what they are commanded.

---

[329] G: "placed".
[330] S2: "first".
[331] Ibid.
[332] Ibid.
[333] G: Omits this word.
[334] G: "placed".
[335] S2: "and".
[336] S2: "Aabego".
[337] G: "four".

The name of God Nelapar, which are the six letters of the upright black line, Ruleth the four Angels subservient in this second lesser Angle and by the power whereof they are called forth and do appear.

And by the name of God Omebeb the five letters in the transverse line they do what they are commanded.

Then there is the name of God Maladi, in the upright line of the third Lesser Angle, by which the four subservient Angels herein are called forth and do appear.

Then there is the name of God Olaad in the transverse black line, whereby they do what they are commanded.

The name of God Jaasde,[338] which are the six letters in the upright line of the fourth lesser Angle of this second and West Quadrangle, calleth[339] forth the four subservient Angels in this Angle to visible apparition.

And the name of God ATAPA which are the five letters of the black transverse line, powerfully urgeth (and as it were) enforceth or constraineth them to do what[340] they are commanded.

After the same manner and method are the other names of God, peculiarly and particularly to be collected out of the subsequent north and south Quadrangles, by the virtue, power, and efficacy, and at the nominating and pronouncing whereof, all the ministering Angels of Light Celestially dignified both servient and subservient, even from the superior to the Inferior orders, under the great King or Supreme head, and governor[341] of every Respectively general or Quarterly greater Angle according to their degrees and offices, are called forth and moved to visible appearance and so accordingly to do what they are commanded as aforesaid. As for the Evil Spirits more of them hereafter.

---

[338] S2: "Iaaasdi".
[339] G: Shortens "calleth" to "call".
[340] G:" as".
[341] S2: Has "governeth or".

It is said before that the subservient Angels whose names are collected out of the four Red lines under the black transverse line, in every Lesser Angle of the Table are next in order (as servients) under the other Angels, whose names are collected out of the Red line above the black Transverse line in every lesser Angle of the Table, under which said servients, are many benevolent subservients inferior to them, and under whom again are many legions of assisting Angels more inferior to them in power and Authority; And likewise many legions of spirits more Inferior again to them[342] of several natures and offices both good and bad, as originally decreed by providence, who settled[343] all things both Celestial, Aerial, & Terrestrial, gradation to serve and execute his commands, according to their orders, offices, natures, government and degrees[344], wherein they are placed.

And hence it is affirmed, that Aerial & Elementary Spirits are of different and several natures, according as they[345] were constituted and appointed in their several and respective offices, places and orders, by the first and Supreme decree of the Highest, in the observing and fulfilling his decrees and commands according to his justice and mercy, and so often times are the executioners[346] of wrath and vengeance, yet nevertheless whom God is graciously[347] pleased to wink at, and pass by our wickedness and so[348] to show mercy, then they often times admonish, forewarn, and watch over us, and defend us from many dangers & perils and are benevolent and helpful unto us in any[349] respects, according to their offices, and are[350] as our necessity requireth.

---

[342] S2: "as".
[343] G: "setteth".
[344] G: Gives "decrees", but this is probably a copying error.
[345] S2: "are".
[346] G: "execution".
[347] G: Omits this word.
[348] G: Omits this word.
[349] G: "many".
[350] S2: "are".

[Of the Evil Malicious Spirits]

As to the evil malicious spirits before mentioned whose names are collected of the 3[351] letters, by joining thereunto, one letter of the Table of Union, as hath been before explained; They are thus to be called forth. Their names are collected out of those four Red lines under the black transverse line in every Lesser Angle of the Table, and by joining of one letter of the Table of Union[352], to two of those letters, in any line of those aforesaid lines of the Lesser Angle, either from the left to the Right, or from the Right to the left, they both serve, to one and the same purpose, being taken out and placed in such manner and order accordingly, as they are particularly referred to their proper places respectively, do make the name of a Devil, as hath been treated of, and showed by an Example elsewhere before &c.

The calling them forth is one[353] this wise, as for example In the first Lesser Angle of the East Quadrangle, the upright black line thereof from the top downwards, hath the name of God Idoigo, which God[354] calleth forth the subservient Angels of that Angle, in the black transverse line thereof is the name of God Ardza, by which they do what they are commanded: so by the name of God Idoigo, backwards and[355] the malignant spirits whose names are made of 3[356] letters out of[357] this 1st[358]Lesser Angle of the East Quadrangle to be called forth: And by the name of God Ardza backwards they do also what they are commanded, so that the names Ogiodi, causeth them to appear by the[359] order of Idoigo, And by the name Azdra backwards commandeth them by the like order &c.

In the second lesser Angle of this said East Quadrangle is in the middle upright line thereof the name of God Ilacza, which pronounced backwards is Azcali, which name calleth forth the malignant Spirits whose names are collected of 3[360] letters out of it, and by the name Palam,[361] which is the name Malap[362] backwards they do what they are commanded.

---

[351] S2, G: Omits "the" and gives "three" spelled in full.
[352] G. Omits the section from "as hath been before explained . Table of Union".
[353] G: "after".
[354] G: "name"
[355] G: "are".
[356] G: "three".
[357] S2: ~~"the first"~~.
[358] G: Omits this word.
[359] G: Omits this word.
[360] G: "three".
[361] G: Transposes this and the next name, giving this as "Malap".
[362] G: Transposes this and the previous name, giving this as "Palam".

The middle upright black line of the third Lesser Angle hath this name of God Aiaoai, which pronounced backwards is Iaoaia, and this calleth forth the Evil Spirits whose names are collected of the[363] 3[364] letters of this Angle, the transverse line whereof hath the name of God Oiit, which being pronounced backwards maketh the name Tiio, whereby they are constrained to obedience &c.

The upright black line of the fourth Lesser Angle of the[365] said Quadrangle hath this name of God Aovrrz, which backwards is Zrrvoa, and calleth forth those Evil Spirits, whose names are made of 3[366] letters thereout.

The transverse black line hereof[367], hath this name of God Aloai, which backward is Jaola, which constraineth them to do whatsoever they are commanded, &c.

The like Rule and method is to be observed in the other three Quadrangles of the general Table, Their offices shall be spoken of, by and by, so that for the calling forth of any Angel or Spirit[368] either good or bad, and for their yielding obedience to do what they are commanded, the repetition of those names of God, respectively unto which they are diversely and severally referred and by which they are governed is sufficient.

The names of God that call forth the subservient Angels of each Lesser Angle of the greater Quadrangle[369] call forth the Evil spirits whose names are made of 3[370] letters if[371] it be[372] pronounced backwards, for unto them so he is a God, &c.

---

[363] S2: Omits "the".
[364] G: "three".
[365] S2: "this".
[366] Ibid.
[367] G: "thereof".
[368] G: "spirits".
[369] S2: "Quadrangles".
[370] S2, G: "three".
[371] G: "of".
[372] G: "being".

[The General Use and Signification of the Tables]

Now as to the general use and signification of the Tables and the offices of the Angels &c & other Remarkable observations &c, these Tables (or Table) contain all human knowledge; they stretch to the Knowledge of Solomon, for out of it springeth physick, the knowledge, [373]finding and [374] use of metals, the virtues of them, the [375] congelations and virtues of stones (they are all of one matter),[376] the knowledge of all Elemental creatures amongst us, how many kinds there are, & for what use they are created[377].

Air
Those that live in the Water by themselves
Earth

The property of the fire, which is the secret Life of all things, but those more particularly.

The knitting together of natures, The moving from place to place as And also as well[378] the destruction of nature and of things that may perish as of the conjoining and knitting them together &c.

into this					
country or that		First		East	
country at[379]	lieth in the	Second	Lesser	West	Great
pleasure. The	four Angels	Third	Angle	North	Quadrang
Knowledge of	set[380] over	Fourth	of the	South	

all mechanical crafts whatsoever. The secrets of men knowing &c.

Likewise the offices of the subservient Angels in every of the Lesser Angles are as followeth.

---

[373] S2: Inserts "&".
[374] S2: "the".
[375] G: Omits "the".
[376] S2: The following section down to the words "4 Elements, Air, Water, Earth & Fire" is presented very differently and with some noticeable changes differently in this MSS, and is presented in Appendix 1 for convenience as **note 1**.
[377] The following pages effectively list the uses to which the spiritual creatures invoked can be put, and the categories of knowledge they give.
[378] G: Omits "as well".
[379] S2: Inserts "will &".
[380] G: "placed".

The knowledge of physick in all its parts, and the[381] curing of all diseases &c. The knowledge, finding and use of metals, the congelation of stones and the virtue of all stones.

Transformation,		First		East	
transplantation;	lieth in the	Second	Lesser	West	Greater
The knowledge	4 Angels	Third	Angle	North	Quadrangle
of all elemental	Serving to the	Fourth	of the	South	

creatures amongst us; how many kinds & their use in the creation as they are severally placed, in the 4 Elements, Air, Water, Earth & Fire.

By these Tables may be known the secret Treasures of the waters and the unknown caves of the Earth &c[382]. As for example, the subservient Angels in the second lesser Angle of every greater Quadrangle, and also all the ministering servient Angels under them give the knowledge, finding and[383] use of metals &c.

The Benevolent Angels of that order, will offer the passages of the Earth, unto the entrance of the senses[384] of man (chiefly of seeing[385]) so that the Earth lying opened unto their Eyes, by the benevolent assistance of the Angels of Light, they may plainly see and discover what Treasures are in the Earth, both as to the natural mines of the Earth, and all manner of Treasure Trove[386], and the Angels aforesaid[387] are ministers for this purpose.

Treasure Trove or such Treasures of the Earth that is Coin[388] and that hath been heretofore in man's possession is in the power of the Evil Spirits, whose names are made of three letters; And they can give the same to man &c.

---

[381] G: Omits "the".

[382] Using spirits and angels to find buried treasure was a common pre-occupation in the 16th and 17th century. A distinction was drawn between finding naturally occurring mineral wealth (through angels), and buried coinage or treasure trove (the latter often involving evil spirits).

[383] S2: Replaces "and" with "out the".

[384] G: "sons". Possibly a copyist's error

[385] G: "serving" Again possibly a copyist's error.

[386] S2: "treasures troves".

[387] S2: "and".

[388] G: Replaces "that is Coin" with "as is lying therein".

But as for the natural mines of the earth, they have nothing to do therewith, nor have any power over it at all, those treasures belong properly to the benevolent Subservient Angels, who are found in every second Lesser Angle of each Quadrangle, who (as I said before) can lay the caves of the Earth open to the Eyes of man &c, where he may see the Treasures of the Earth[389] as they are therein contained, in and according to their several and respective natures, and properties which being known to him, then hath he the benevolent assistance, both of the good and[390] bad Angels, to serve his necessities therewith, according to the nature[391] of their part[392] and offices, as to which they are concerned and[393] properly referred and have power over &c.

The natures and offices of the evil Spirits aforesaid are quite contrary to those of the good Angels, as thus, the good Angels belonging to physick, they[394] cure diseases, preserve the Elemental vigour, and humid Radicals[395] of things natural: on the contrary the Evil spirits maliciously bring in diseases, and seek to destroy the Elemental vigour, and strength of natural things &c. The practice of all shall be showed hereafter particularly in a Treatise by it self.

Having briefly showed by an example of the first and East Quadrangle of the Table, how to collect the names[396] of the great Angel thereof, or the mighty Angelical monarch, bearing Rule and governing the east part or point of the compass Angle or Quarter, both Celestially and Terrestrially, and of the six seniors and of many other, of[397] governing and subservient Angels, and their natures and offices, both good and bad together with the use of all &c.

The Right understanding whereof is a sufficient precedent[398] for unfolding the other three greater Angles or Quarters of the Table.

---

[389] S2: "~~open to the Eyes of man~~".
[390] S2: Inserts "the".
[391] G: Gives the plural form, "natures".
[392] S2: "parts".
[393] G: Inserts "are".
[394] G: "that".
[395] G: Gives "Radicate" here, which is clearly a copying error.
[396] S2: "name".
[397] S2: Inserts "the".
[398] G: Gives "evident" here, which seems likely to be another copying error.

The use of which severally are the same as in this, for the names of their princes, and the great names of God by which they are governed, and unto which they are subject and obedient, which are the Arms of the Ensigns or Banners borne before them.

The names of the Seniors and the Angels governing and set[399] over every Lesser Angle of each greater Quadrangle, and the names of God, governing, calling forth and commanding, and of the subservient benevolent Angels officiating again under them; and the names of God commanding, calling forth, and constraining them, and of many legions of others both good and bad, are to be gathered and collected thereout, after the self same method, as is showed in the Explaining[400] the East Quadrangle, and the offices also of all the Angels comprehended in the greater East Angle. Even from the superior monarch, to the most inferior subservient are the same as in this greater East Angle, so in the other 3 [401] greater Angles Respectively. Viz, The offices and natures of the King and the Six Seniors are one and the same alike, in all the four Quadrangles of the Table, so also are the offices, and the natures of all the Angels both governing and subservient in all the lesser Angles, serving to each [402] Quadrangle. As the first lesser Angle of this East Quadrangle is of physick, and compriseth the whole body thereof in all its parts so doth the first lesser Angle in the second [403] Quadrangle the like. And the first lesser Angle of the third Quadrangle; And the first lesser angle of[404] the fourth Quadrangle the same likewise. So the Angels of the second lesser Angle of the East Quadrangle are of the same nature and offices, as are the other three lesser Angles serving to the three greater Quadrangles: and also the third and fourth lesser Angles of the west, north, and south Quadrangles are of the same nature and office[405], as the third and fourth Lesser Angles of the East Quadrangle, and every way hath the same signification, only they differ in this particular, that some are East, some west, some north, and some south. A due consideration therefore ought to be had and carefully taken in calling them, always observing to invocate from such a point of the compass or Choir of heaven where their power and abode is &c[406].

---

[399] G: "placed".
[400] G: Replaces "Explaining" with "Explanation of".
[401] G: "three".
[402] S2: "the East".
[403] G: Inserts" "(West)" here.
[404] G: "in".
[405] G: Transposes from "nature and office" to "offices and nature".

And all other such concerns herein as is Requisite thereto, ought likewise to be directed to this, or that, or such and such a Quarter or Angle, East, West, North or South unto which they properly appertain and are properly referred &c. And with all is to be understood, that the other Letters of the Table thus to be collected (as aforesaid) should some hard to be pronounced for want of vowels to sound and make out each syllable, as to the pronouncing of a name proper, yet observing to pronounce every letter distinctly as if it had a vowel going before[407] or following it, then it sounds well enough. And the reason of this strange kind of difference in our common Orthography[408] is, that there is not a letter nor part of a letter, but is numbered and hath the same signification &c as for the practice it is[409] thus.

---

[406] An important point: invocation should be towards the correct direction, so that you do not inadvertently turn your back on the angel or spirit you are invoking. In the *Lemegeton* even more precise directions were given for the direction of invocation of each spirit.

[407] S2: "as".

[408] Way of writing and spelling.

[409] S2: Replaces "it is" with "of it".

[The Book and the Procedure]

Let the philosopher prepare a Book of very fine paper or parchment, and write very fairly therein, as shall be here directed &c and also a handsome convenient chamber or place for practice.

Which Book must consist first of the Invocations of the names of God, and secondly of the Angels by the names of God &c. As for example, In the black transverse line that goeth athwart the East Quadrangle, there are these three great names of God thus, Oro. Ibah. Aozpi, so likewise in the second or West Quadrangle thus Empeh. Arsel. Gaiol. In the third or north Quadrangle they are Emor. Dial. Hectega, and so in the 4th[410] or south Quadrangle Oip. Teaa. Pedoce. Four days after the Book is written the Magick Philosopher must only[411] call upon the names of God or rather on the God of Hosts, from the four Angles or Quarter[412] points of the compass, East, West, North, & South.

And fourteen days after he shall invocate the Angels by petition. And by the names of God to which they are obedient from the Angles[413] or mansions where they reside and dwell East, West, North, & South, as they are to be found in the Table &c.

The fifteenth day he shall cloth himself in a vesture made of white linen, and so have the Apparition, use and practice of the spiritual creatures, which when he hath attained to (as no doubt but he may) he may be so expert in the practical part hereof, that he need not make use of the linen vesture after[414], nor the book, nor to be confined to any such observations[415] and curiosities of places, or otherwise as was formerly commanded as to the entrance into the knowledge and practice of this Art in attaining to the society, converse, and use of the Spiritual creatures for if the philosopher can in his fifteen days Retirement & Reservation, but retain and remember the names of the Angels and the names of God, by which they are called forth, appear, and do what they are commanded, he may call upon them, converse with them, and make use of them (according to their natures and offices) without[416] either vestment or

---

[410] S2, G: "fourth".

[411] S2: 'Only' is crossed out.

[412] G: "Quaternary".

[413] S2: "in".

[414] G: Omits "after".

[415] G: "observances".

[416] S2: "Either".

Book or choice place, but whatsoever[417] or howsoever he will, or wheresoever he shall happen to be &c[418].

For the calls, Invocations, Invitations or petitions to be used herein, and that are to be curiously written in a select book to be made and provided for that purpose, according as is before expressed, is to be, but a short and brief speech *in verbis conceptis* as the mind shall prompt or dictate[419], observing the Angle or point of the Compass, wherever he shall be in respect of the poles, &c. And one thing a little extraordinary take notice of by the way, and that is thus, understand that the natures and offices of the subservient Angels of every second Lesser Angle of each greater Quadrangle of the Table, is the finding knowledge and use of[420] metals, to gather them together &c. This is meant as to the natural mines of the Earth, for they give no money coined[421] (which is such, as hath been in use amongst men, and by them despitefully hidden from posterity, and commonly termed Treasure Trove, or hidden Treasure &c) and also as[422] is said elsewhere before, will lay the passages of the Earth, and the secret caves of the hills open visibly to the sight of our Eyes, that we may see and know what is enclosed and contained in the bowels thereof, and to Instruct us in the use of metals in all their parts, and to serve our necessities with such of them as they have power over and can command, which are such as have not been (accomplished) amongst[423] men, nor corrupted by them &c.

On the contrary the Evil Angels which names consist of three letters, and that are collected out of the said Angels[424], have no[425] power over the natural mines of the Earth, nor have nothing[426] at all to do therewith, but they do[427] keep from the discovery and use of man all such Treasures of gold and silver &c As hath been formerly in use amongst them, and (as is said) most despitefully hidden and absconded from them, in the bowels of the Earth, and is called

---

[417] S2: "wheresoever".

[418] The objective of many systems of magic is to be able to command spiritual creatures in an ordinary setting, without the usual paraphernalia or preparation, however one that only a really skilled magician should aspire to.

[419] S2: "Direct ~~Dictate~~".

[420] G: Inserts "the".

[421] G: Changes this to "neither coined money" from "no money coined".

[422] G: Omits "as".

[423] G: "among".

[424] S2: Sidenotes "Angles".

[425] G: "neither".

[426] G: "anything".

[427] G: Omits "do".

Treasure Trove or hidden Treasures[428], and those sort of Treasures the good Angels have nothing to do withal, more than to lay them open to our sight, nor have no[429] power to serve our necessities otherwise than to discover them to us as aforesaid; but this kind of Treasure Trove are[430] wholly kept and possessed by the malignant Angels or Spirits aforesaid, who have sole power over them, and may be commanded, or constrained to serve our necessities with them.

The calling them forth, as well as the calling forth the good Angels and the moving them to visible appearance and to constrain them to do what they are commanded, is also showed before &c[431].

Understand also that when all this shall lay[432] open visibly to the sight of the philosopher, and that he perceiveth and well knoweth that it is kept by a malignant spirit, and that it may probably according to common apprehension prove hard or difficult to obtain, and the philosopher should be at a near place, or at a stand, how to encounter with[433], and discharge the Keeper thereof from it, so that he may peaceably and without molestation or interruption take away the same and enjoy it without any dread or fear of harm to him or any of his companions (if he hath any) or offence to God, or injurious[434] to the soul's health or in any way's prejudicial or contrary to Religion, the Christian faith, or a good conscience &c.

Let him consider his glorification and power in his Creation, and his souls dignification as man, and how near he is the great omnipotent Archetype, as he is the very Image and Idea thereof, and as he is monarch of the World, and commandeth all such malignant Spirits, to submission, subjection and obedience, and he shall absolutely & positively conclude that they are but inferior servants and vile slaves, and unto whom he shall say, Arise begone, Thou art of[435] hindrance, [436] destruction and of the places of darkness, these are provided for the use of man; Thou art vanquished, thy time is shortened, and fully now expired, therefore I say depart to thy order Jeovah, Jeovaschah, and lo I seal[437] you to the end; Thus shall he use[438] the malignant spirits and Keepers of Treasure Trove, and not otherwise, and they will, nay must obey and immediately depart and thus briefly is laid open and explained the use and meaning of the Table containing the four Quadrangles East, West, North & South which is sufficient &c[439].

---

[428] G: "Treasure".
[429] G: Omits "no".
[430] G: "is".
[431] G: Changes this phrase from "is also showed before &c" to "has also been shown before".
[432] S2: "laid"; G: "lie".
[433] G. Omits "with".
[434] G: "injury".
[435] G: "a".
[436] S2: "&".

---

[437] G: Gives "fear" instead of "seal", but this is an unfortunate copyist's mistake, considering the context of the phrase.

[438] S2: "of".

[439] G: Omits "&c" and replaces it with "for this one purpose." Here ends the text of Document H of the Hermetic Order of the Golden Dawn.

The Practice of the East Table

The names of the four Kings governing the four Watch Towers set over the four Terrestrial Angles are
Bataiva King of the East. Raagios King of the West. Jezodhehca King of the North. Edelperna, King of the South.

The Regal Invocation

O Thou great, mighty, and powerful Angel of the Immortal God Bataiva, who art by the primitive[440] design[441] of the Highest ordained, constituted and appointed, and set over the Terrestrial Angle of the East, as the only King, governor, overseer, principal Watchman, protector and Keeper thereof, from the malice, misuse, illusion, Temptation, wicked Encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the princes and spirits of darkness and art a snaffle to them to Restrain their wickedness, by the bit of God's boundless power and justice.

To the intent that (they being put out into the earth) their envious will might be bridled, the determinations of the heavenly God fulfilled, and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you mighty and Royal Angel Bataiva, most humbly and earnestly entreating you, In, and through these great names of the Infinite[442] and Incomprehensible God of Hosts Oro, Ibah, Aozpi, and by the virtue, power and efficacy thereof to assist and help me in these my present operations and affairs, and by the powerful permission and Authority to send and cause to come and appear unto me ______.

Residing under your Government in the Angle of the East whom I shall call forth by name, to instruct, direct & help me in all such matters or things, According to their offices, as I shall request and desire of them, both now and at all times also[443], whensoever necessity shall require their favourable aid and assistance and such their good counsel and advertisements as shall be requisite and necessary for me, and herein I most ardently and incessantly Implore and Beseech you O Bataiva, humbly desiring your friendship, and to do for me as for the servant of the most high God of Hosts Oro, Ibah, Aozpi, the Almighty creator of Heaven and Earth, and disposer of all things both Celestial, Aerial, Terrestrial and Infernal.

---

[440] S2: "primitive".
[441] S2: "decree".
[442] S2: "Immense".
[443] S2: "Else".

Names of the Six Seniors and to call them forth
Habioro[1], Aaoxaif[2], Hetermorda[3], Ahaozpi[4], Hipotga[5], Autotar[6].

O You glorious and Beneficent[444] Angels Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar who are the six Angelical Seniors serving before Bataiva the great honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the East, I most earnestly entreat, humbly request and powerfully adjure and call ye forth to visible apparition, In and through this mighty & Efficacious name of your King and Sovereign Lord of the East Angle of the world Bataiva, and by the Ineffable power and virtue thereof, preordinally decreed by the Highest to be most firmly and solidly effectual for the calling you forth; now therefore O you Benevolent Angels Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar, I adjure and call you forth, in this true and most especial name of your King Bataiva, and by the Excellency thereof, urgently and potently entreating you to gird up and gather your selves together and by divine permission, move, descend, and appear visible and friendly unto me, in this Crystal Stone or Glass Receptacle[445] and In and through the same to transmit your Splendid Rays to my sight, and your Benevolent voices unto[446] my Ears; that I may plainly see and audibly hear you speak unto me, and to assist, direct, Instruct, Illuminate, and show forth what I shall humbly desire and request of you; O you servants of mercy Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar, come away and appear visibly unto me (as aforesaid) to the honour and glory of the Omnipotent Creator and the praise of his great and holy name. For unto this remembrance is given power, and my strength waxeth strong in my comforter; Move therefore and show your selves, open to the mysteries of your creation: Be friendly unto me for I am a servant of the same your God, the true worshipper of the Highest.[447]

---

[444] S2: "Benevolent".

[445] In all the manuscripts this is abbreviated to "C.S. or G.R.", and is clearly a term derived from *The Art Theurgia Goetia*. See *The Lesser Key of Solomon*, edited by Joseph H. Peterson, p65 – "you may call these spirits into a Crystal Stone or Glass Receptacle, [this] being an Ancient & usual way or Receiving & binding of spirits, This Crystal Stone must be four Inches Diameter set on a Table of Art". This is a clear demonstration of the influence of Solomonic magic on Dee's Enochian system. Dee's stone was set on a 'Holy Table'.

[446] S2: "to".

Names of the four Angels set over the first (Table) Lesser Angle of the East and to call them forth.
Vrzla[1], Zlar[2], Larzod[3], Arzel[4], divine name governing Erzla.

O You glorious and benevolent Angels Vrzla, Zlar, Larzod, Arzel, who are the four Angels set over the first lesser Angle of the greater Terrestrial Angle of the East, I invocate, adjure and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of the most high God Erzla, and by Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely necessary, preordained (and appointed) and decreed[448] to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you benign Angels Vrzla, Zlar, Larzod, Arzel in this potent name of your God Erzla, to move, descend, appear and visibly show your selves to me, in this Crystal Stone or Glass Receptacle here before me, and in, and through the same to transmit your Rays to my sight, and your voices to my Ears, that I may audibly hear you speak unto me, and plainly see you[449] and conclude me as a Receiver of your mysteries, wherefore I do urgently request and adjure you, O you luminous and amicable Angels Vrzla, Zlar, Larzod, Arzel, in this most excellent name of your God Erzla, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me as aforesaid; O you Servants of mercy, move, Descend, personally show forth, and apply your selves friendly unto me as unto the partaker of his secret wisdom in your Creation, for why our Lord & master is all one.

---

[447] Compare this with Dee's Invocation 'Sex Seniorvm Orientalium Invitatio' in Sloane 3191, from which it is derived.

[448] S2: "directed".

[449] The intention is very plainly to have sight of the angels or spiritual creature in the crystal or glass receptacle.

Names of the 4 Angels serving to the first Lesser Angle of the East Table and to call them forth.

Cezodenes, Totet, Sias, Efermende, Divine names governing, calling forth Idoigo, & constraining Ardza.

O You Benevolent Angels of Light Cezodenes, Totet, Sias, Efermende[450], who are the four servient Angels serving in the first Lesser Angle of the greater Terrestrial Angle of the East; I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, signal, and divine name of God Idoigo, and by the Efficacy, virtue, and power thereof most firmly and solidly effectual, for the calling you forth, commanding you to transmit your Rays visibly to my sight,[451] your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear out here before me that I may plainly see you and audibly hear you speak unto me; Move therefore O you Benign Servient Angels of Light Cezodenes, Totet, Sias, Efermende, and in the potent name of God Idoigo, and by the Imperial dignity thereof, Descend and by divine permission, visibly show yourselves as pleasant deliverers, that you may praise him amongst the sons of men. O you servants of mercy Cezodenes, Totet, Sias, Efermende, come away and in this Ineffable and most excellent name of your God Idoigo, visibly and personally appear to the admiration of the Earth, and to my comfort, come away open the mysteries of your creation be friendly unto me, for I am a servant of the same your God the true worshipper of the Highest[452].

When the servient Angels of this order appeareth and are known, then receive them as followeth.

---

[450] This is an example where the author of this manuscript has applied the rules and filled out and improved upon Dee's original which lists the four angels unpronounceably as 'CZNS sive CZONS, TOTT sive TOITT, SIAS sive SIGAS, FMND sive FMOND'. 'Sive' simply indicates alternatives, as if Dee was not sure of the orthography even when he reached the final fair copy of the invocations.

[451] S2: Inserts "&".

[452] The last 26 words are recognisably derived from the first Call of Dee's earlier system of Enochian Calls as recorded in 'The 48 Angelic Keys' or *48 Claves Angelicae*, bound in Sloane 3191. There they are translated into Enochian as 'Odo cicle Qaa Zorge, Lap zirdo Noco MAD Hoath Iaida'

Welcome be the Light of the Highest whose name be glorified for his mercies endureth for ever; And O you servants of mercy and benign Angels of Light Cezodenes, Totet, Sias, Efermende, you are to me sincerely welcome. And I do in this Inestimable and divine name of your Eternal God Ardza, and by the absolute virtue, Efficacy, and force thereof, most firmly solidly, and also effectually binding, constraining you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your benevolent Aid & assistance in these my Temporal and Terrestrial undertakings and affairs, constraining you in this Imperial name of your Omnipotent God Ardza, and the dignity thereof, to be friendly unto me, and to do for me, as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the second Lesser Angle of the East Table, and to call them forth.
Vtepa^1, Tepau^2, Paute^3, Autep^4, divine name governing is Eutepa.

O You glorious and benevolent Angels Vtepa, Tepau, Paute, Autep, who art the four Angels set over the second Lesser Angle of the greater Terrestrial Angle of the East, I invocate, adjure, & call you forth to visible apparition, In and through this great, signal and divine name of your[453] most high God Eutepa, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Vtepa, Tepau, Paute, Autep, in this potent name of your God Eutepa, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in, and through the same to transmit your Rays to my sight and your voices to my ears; that I may plainly see you and audibly hear you speak unto me, and conclude and receive[454] of your mysteries, wherefore I do earnestly request and adjure you, O you Luminous and amicable Angels Vtepa, Tepau, Paute, Autep, in this most excellent name of your God Eutepa, and I (as a servant of the Highest) do thereby efficaciously move you in power & presence to appear now presently visible unto me as aforesaid; O you servants of mercy, move, descend, personally show forth and appear[455] your selves friendly unto me, as unto the partaker of his Great Wisdom in your Creation for why our Lord & master is all one.

---

[453] S2: "the".
[454] S2: Replaces "and receive" with "as receivers".

Names of the four Angels serving in the second Lesser Angle of the East Angle and to call them forth OYube[1], Paoc[2], Vrbeneh[3], Diri[4], divine names governing, calling forth Haeza, & constraining Palam.[456]

O You Benevolent Angels of Light OYube, Paoc, Vrbeneh, Diri, who are the four servient Angels serving in the second Lesser Angle of the greater Terrestrial Angle of the East, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition [457] , In and through this great, prevalent, signal and divine name of your God Haeza, and by the efficacy, power and virtue thereof: most firmly and solidly, effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my ears, In and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout, here before me, That I may plainly see you and Audibly hear you speak unto me: move therefore O you Benign Servient Angels of Light OYube, Paoc, Vrbeneh, Diri, and in the potent name of your God Haeza And by the imperial dignity thereof, Descend & visibly show your selves as pleasant deliverers that you may praise him amongst the sons of men. O you servants of mercy OYube, Paoc, Vrbeneh, Diri, Come away and in this Ineffable and most excellent name of your God Haeza, visibly and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your Creation, be friendly unto me, for I am a servant of the same your God the true worshipper of the Highest.

When there is apparition then receive it, and constrain as followeth saying

Welcome to[458] the Light of the Highest, whose holy name be glorified for his mercies endure for ever, And O you Benign Angels of Light OYube, Paoc, Vrbeneh, Diri, you are to me sincerely welcome, and I do in and through this Inestimable and divine name of your Eternal God Palam, and by the absolute virtue, efficacy and force thereof, most firmly solidly and effectually binding constraining you to speak Audibly unto[459] me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your Benevolent instructions, aid, and assistance, in[460] these my Temporal and Terrestrial undertakings and affairs urgently constraining you in this Imperial name of your omnipotent God Palam, and the dignity thereof to be friendly unto me, and to do for me as for the servant of the Highest who in your office is apparently manifest and efficient.

---

[455] S2: "apply".
[456] S2: "~~Haeza, Palam~~".
[457] S2: "app earance arition".
[458] S2: "be".

Names of the four Angels set over the Third Lesser Angle of the East Table and to call them forth Cenbar[1], Enbarc[2], Barcen[3], Vrcenbre, - divine name governing is Ecenbar.

O You glorious and Benevolent Angels Cenbar, Enbarc, Barcen, Vrcenbre, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of the East, I invocate adjure, and call you forth to visible apparition, in and through this great signal prevalent and divine name of your most high God Ecenbar, and in the Ineffable and Efficacious virtue and power thereof, who by[461] you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat, and powerfully adjure you, O you Benign Angels Cenbar, Enbarc, Barcen, Vrcenbre, in this potent name of your God Ecenbar, to move, descend, appear and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight and your voices unto my Ears, that I may plainly see you and audibly hear you speak unto me, and conclude as a receiver of your mysteries, wherefore I do most urgently request and (desire) or adjure you, O you Luminous and amicable Angels Cenbar, Enbarc, Barcen, Vrcenbre, in this most excellent name of your God Ecenbar, and I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me as aforesaid; O you servants of mercy, Descend, (appear) and by divine permission, personally show forth and apply your selves friendly unto me as unto the partaker of his secret wisdom in your Creation, for why Our Lord and master is all one.

---

[459] S2: "to".

[460] S2: "thy".

[461] S2: "whereof".

Names of the four Angels serving in the Third Lesser Angle of the East Table and to call them forth, Abemo, Naco, Ocenem, Shael, divine names governing, calling forth Aiaoai, & constraining Oiiit.

O You Benevolent Angels of Light Abemo, Naco, Ocenem, Shael, who are the four servient Angels serving in the Third Lesser Angle of the greater Terrestrial Angle of the East; I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition In and through this great, prevalent, signal and divine name of your God Aiaoai, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly unto my sight, and your voices to my ears, in and through Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and audibly hear you speak unto me move therefore O you Benign Servient Angels Abemo, Naco, Ocenem, Shael, in the potent name of your God Aiaoai, and by the Imperial Dignity thereof, descend and by divine permission visibly show your selves as pleasant deliverers, that you may praise him among[462] the sons of men; O you servants of mercy Abemo, Naco, Ocenem, Shael, come away open the mysteries of your Creation, be friendly unto me, and in this Ineffable and most excellent name of your God Aiaoai, visibly and personally appear to the admiration of the earth and to my comfort, for I am a servant of the same your God: The true worshipper of the Highest.

When there is apparition[463] then receive it, & constrain as followeth saying

Welcome to the Light of the Highest whose name be glorified for his mercy endureth for ever; And O you Benign Angels of Light Abemo, Naco, Ocenem, Shael, you are to me sincerely welcome, and I do in and through this Inestimable and divine name of your Eternal God Oiiit, and by the absolute virtue, efficacy and force thereof, most firmly solidly and effectually binding and constraining you to speak

---

[462] S2: "amongst".
[463] S2: "~~is there~~".

Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Assistance, aid, and Instructions, in these my Temporal and Terrestrial undertakings and affairs, urgently [404] constraining you in this Imperial name of your omnipotent God Oiit and the dignity thereof to be friendly unto me and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the fourth Lesser Angle of the East Table & to call them forth Exgezod, Gezodex, Zodexge, Dexgezod – divine name governing Eexgezod.

O You glorious and Benevolent Angels Exgezod, Gezodex, Zodexge, Dexgezod, who are the four Angels set over the fourth Lesser Angle of the greater Terrestrial Angle of the East, I invocate adjure, and call you forth to visible apparition, In and through this great signal prevalent and divine name of your most high God Eexgezod, and by the Ineffable and efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual, now therefore I do most earnestly entreat, and powerfully adjure you O you Benign Angels Exgezod, Gezodex, Zodexge, Dexgezod, in this potent name of your God Eexgezod, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight and your voices unto my ears, that I may plainly see you, and Audibly hear you speak unto me, and conclude me as a receiver of your mysteries; wherefore I do urgently request & adjure you, O you Luminous and Amicable Angels Exgezod, Gezodex, Zodexge, Dexgezod, in this most excellent name of your God Eexgezod, and I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me, as aforesaid: O you servants of mercy, move, Descend, and by divine permission personally show forth and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your creation: for why, Our Lord and master is all one.

---

[404] S2: "constraining".

Names of the four Angels serving in the fourth Lesser Angle of the East Table and to call them forth Acca[1], Enpeat[2], Otoi[3], Pemox[4], divine names governing, calling forth Aovararzod, and constraining Moar.

O You Benevolent Angels of Light Acca, Enpeat, Otoi, Pemox, who are the four servient Angels serving in the fourth Lesser Angle of the greater Terrestrial Angle of the East, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, In and through this great prevalent, signal and divine name of your God Aovararzod, and by the Efficacy power and virtue thereof, most firmly & solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, That I may plainly see you and audibly hear you speak unto me move therefore; O you Benign Servient Angels of Light Acca, Enpeat, Otoi, Pemox, and in the potent name of your God Aovararzod, and by the Imperial dignity thereof, Descend and visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Acca, Enpeat, Otoi, Pemox, and in this Ineffable and most excellent name of your God Aovararzod, visibly & personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your creation be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth saying

Welcome to the Light of the Highest, whose holy name be glorified for his mercies endure for ever; And O you Benign Angels of Light Acca, Enpeat, Otoi, Pemox, you are to me sincerely welcome, and I do in and through this inestimable name of your Eternal God Moar, and by the absolute virtue and power, Efficacy and force thereof, most firmly solidly and effectually binding constrain you to speak audibly unto me and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions Aid and Assistance in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you in this Imperial name of your Omnipotent

God Moar and the dignity thereof to be friendly unto me and by divine permission to do for me as for the servant of the Highest wherein your office is apparently manifest and efficient.

The Practice of the West Table[465]

The Regal Invocation

O Thou great, powerful, and mighty Angel of the Immortal God Raagios, who art ordained, constituted, and appointed, & set over the Terrestrial Angle of the West, by and according to the original and divine decree of the (Highest) omnipotent God of Hosts Empeh, Arsel, Gaiol, and under whom art the only King, governor, overseer, principal Watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation wicked encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and spirits of darkness and art a snaffle to them to restrain their wickedness by the bit of God's boundless power and justice; To the intent that (they being put out into the earth) their envious will might be bridled, the determinations of the heavenly God fulfilled, and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you mighty and Royal Angel Raagios, most humbly & earnestly entreating you, in and through these great names of the Infinite and Incomprehensible God of Hosts Empeh, Arsel, Gaiol, and by the virtue, power and efficacy thereof, to assist and help me in these my present operations and affairs, and by your[466] powerful permission and Authority to send and cause to come and appear unto me (N).

Residing under[467] your Government in the Angle of the West, whom I shall call forth by name, to Instruct, direct, and serve me in all such matters and things according to their offices, as I shall request and desire of them, both now and at all times also, whensoever necessity shall require their favourable Aid and Assistance, and such their good counsel and advertisements, as shall be requisite and fit for me, And herein I most ardently and Incessantly implore and beseech you; O Raagios, humbly desiring your friendship, and to do for me as for the servant of the most High, and Heavenly God of Hosts Empeh, Arsel, Gaiol, the Almighty creator and disposer of all things both Celestial, Aerial, Terrestrial and Infernal.

---

[465] S2: Has "Tab: 2" underneath the heading.

[466] S2: "the".

[467] S2: "the".

Names of the six Angelical Seniors and to call them forth Lefarahpem[1], Saiinou[2], Laoaxarp[3], Selgaiol[4], Ligdisa[5], Soaixente[6].

O You glorious and Beneficent Angels Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, who are the six Angelical Seniors serving before Raagios, the great honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the West, I most earnestly entreat, humbly request, and powerfully adjure and call you forth to visible apparition, in and through this mighty and Efficacious name of your King and Sovereign Lord of the West Angle of the Earth Raagios, and by the Ineffable virtue and power thereof, preordinally decreed by the Highest to be most firmly and solidly effectual for the calling you forth, now therefore O you Benevolent Angels Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, I adjure and call you forth, in this true and most especial name of your King Raagios, and by the excellency thereof, urgently and potently entreating you to gird up and gather your selves together and by divine permission, move, Descend, and appear visibly and friendly unto me in this Crystal Stone or Glass Receptacle and in and through the same to transmit your Rays to my sight, and your Benevolent voices to my Ears, that I may plainly see you, and Audibly hear you speak unto me, and to assist, direct, Instruct, Illuminate, and show forth, what I shall humbly desire and request of you; O you servants of mercy Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, come away and appear visibly unto me (as aforesaid) to the honour and glory of the omnipotent Creator, and the praise of his great and holy name, for unto this Remembrance is given power, and my strength waxeth strong in my comforter; Move therefore and show your selves, open the mysteries of your Creation, Be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

Names of the four Angels set over the first Lesser Angle of the West Table and to call them forth. Taad[1], Aadet[2], Adeta[3], Detaa[4], divine name governing Hetaad.

O You glorious and Benevolent Angels Taad, Aadet, Adeta, Detaa, who are the four Angels set over the first Lesser Angle of the greater Terrestrial Angle of the West, I invocate, adjure and call you forth to visible apparition, in and through this great, signal prevalent[468] and divine name of your most high God Hetaad, and by your Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat, and powerfully adjure you, O you Benign Angels Taad, Aadet, Adeta, Detaa, in this potent name of your God Hetaad, to move, Descend, appear, and visibly show your selves to me, in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and audibly hear you speak unto me and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you: O you Luminous and amicable Angels Taad, Aadet, Adeta, Detaa, in this most Excellent name of your God Hetaad, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me as aforesaid; O you Servants of mercy, move, Descend, personally show forth, and apply your selves friendly unto me as unto the partaker of his secret wisdom in your creation, for why; our Lord & master is all one.

Names of the four Angels serving to the first Lesser Angle of the west Table and to call them forth[469] Paax^3, Toco^1, Enheded^2, Saix^4, [470] divine names governing, calling forth Obegoca, & constraining Aabeco.

O You Benevolent Angels of Light Toco, Enheded, Paax, Saix, who are the four Servient Angels, serving in the first Lesser Angle of the greater Terrestrial Angle of the West; I invocate, adjure, command, and powerfully call you forth, from your orders and mansion to visible apparition, In and through this great, prevalent, signal, and divine name of God Obegoca, and by the efficacy, virtue, and power thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight, and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and audibly hear you speak unto me; move therefore O you Benign Servient Angels of Light Toco, Enheded, Paax, Saix, and in the potent name of your God Obegoca, and by the Imperial dignity thereof, Descend, and by divine permission, show yourselves as pleasant deliverers that you may praise him amongst the sons of men; O you servants of mercy Toco, Enheded, Paax, Saix, come away, and in this Ineffable and most excellent name of your God Obegoca, visibly and personally appear to the admiration of the Earth and to my comfort, come away, open the mysteries of your creation, be friendly unto me, for I am a servant of the same your God, the true worshipper of the Highest.

---

[468] S2: "~~name being the~~".
[469] S2: "~~Paax, calling forth Obegoca~~".
[470] S2: "~~Divine name governing & constraining Aabeco~~".

When the servient Angels of this order appeareth and is known, then receive them as followeth.

Welcome be the Light of the Highest whose name be glorified for his mercies endureth for ever. And O you servants of mercy and benign Angels of Light Toco, Enheded, Paax, Saix, you are to me sincerely welcome, and I do in this inestimable and Divine name of your Eternal God Aabeco, and by the absolute virtue and power, Efficacy & force thereof, most firmly solidly, and also effectually binding, constrain[471] you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your Benevolent Aid and Assistance in these my Temporal and Terrestrial undertakings and affairs, constraining you in this [472] Imperial name of your Omnipotent God Aabeco, and the dignity thereof, to be friendly unto me, and to do for me as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the Second Lesser Angle of the West Table, and to call them forth Tedim, Dimet, Imted, Emtedi, divine name governing Hetedim.

O You glorious and Benevolent Angels Tedim, Dimet, Imted, Emtedi, who art the four Angels set over the second Lesser Angle of the greater Terrestrial Angle of the West, I invocate, adjure, and call you forth to visible apparition, in and through, this great, Signal, prevalent and divine name of your most high God Hetedim, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Tedim, Dimet, Imted, Emtedi, in this potent name of your God Hetedim, to move, descend, appear, and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears that I may plainly see you and Audibly hear you speak unto me, and conclude me a receiver of your mysteries, wherefore I do earnestly request and adjure you, O you Luminous and Amicable Angels Tedim, Dimet, Imted, Emtedi, in this most excellent name of your God Hetedim, And I (as a servant of the Highest) do thereby Efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O you Servants of mercy, move, descend, personally show forth and apply your selves friendly unto me as unto the partaker of his[473] Secret Wisdom in your Creation, for why, our Lord and master is all one.

---

[471] S2: "constraining".

[472] S2: "the".

Names of the four Angels serving in the second Lesser Angle of the West Table & to call them forth Magem[1], Leoc[2], Vsyl[3], Vrvoi[4], divine names governing, calling forth Nelapar, & constraining Omebeb.

O You Benevolent Angels of Light Magem, Leoc, Vsyl, Vrvoi, who are the four servient Angels serving in the second Lesser Angle of the greater Terrestrial Angle of the West, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, signal & divine name of your God Nelapar, and by your[474] efficacy, power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my Ears in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speak unto me; move therefore O you Benign Servient Angels of Light Magem, Leoc, Vsyl, Vrvoi, and in the name of your God Nelapar, And by the imperial Dignity thereof, Descend, and visibly show your selves as pleasant deliverers that you may praise[475] among the sons of men; O you servants of mercy Magem, Leoc, Vsyl, Vrvoi, come away and in this Ineffable and most excellent name of your God Nelapar, visibly and personally appear to the admiration of the Earth and to my comfort; come away open the mysteries of your Creation, be friendly unto me, for I am a servant of the same your God the true worshipper of the Highest.

---

[473] S2: "this".
[474] S2: "the".
[475] S2: "be praised".

When the Servient Angels of this order appeareth and are known then receive them as followeth saying

Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever: And O you Benign Angels of Light Magem, Leoc, Vsyl, Vrvoi, you are to me sincerely welcome, and I do in and through this inestimable and divine name of your Eternal God Omebeb, and by the absolute virtue, Efficacy and force most firmly, solidly and effectually binding, constrain you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aid, and Assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your omnipotent God Omebeb, and the dignity thereof to be friendly unto me and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the Third Lesser Angle of the West Table and to call them forth Magel[1], Agelem[2], Gelema[3], Lemage[4]. - divine name governing is Hemagel.

O You glorious and Benevolent Angels Magel, Agelem, Gelema, Lemage, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of West Table, I invocate adjure and call you forth to visible apparition, In and through this great, signal, prevalent and divine name of your most high God Hemagel, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained & decreed to be most solidly effectual: Now therefore I do most earnestly entreat, & powerfully adjure you; O you Benign Angels Magel, Agelem, Gelema, Lemage, in this potent name of your God Hemagel, to move, Descend, appear, and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my Sight and your Voices unto[476] my ears, that I may plainly see you, and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries, wherefore I do most[477] urgently request & adjure you, O you Luminous and Amicable Angels Magel, Agelem, Gelema, Lemage, in this most excellent name of your God Hemagel. And I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O you servants of mercy, move, Descend, personally show forth and apply your selves friendly unto me, as unto the Secret wisdom in your Creation, for why Our Lord & master is all one.

Names of the four Angels serving in the Third Lesser Angle of the West Table and to call them forth, Paco[1], Endezen[2],[478] Fipo[3], Exarih[4], divine names governing, calling forth Maladi, and constraining Olaad.

O You glorious and Benevolent Angels Paco, Endezen, Fipo, Exarih, who are the four Servient Angels serving in the Third Lesser Angle of the greater Terrestrial Angle of the West; I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, signal and divine name of your God Maladi, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to Transmit your Rays visibly unto my sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, & Audibly hear you speak unto me: Move therefore O you Benign servient Angels of Light Paco, Endezen, Fipo, Exarih, in the potent name of your God Maladi, and by the Imperial Dignity thereof, Descend, and by the divine permission of the Highest visibly show your selves as pleasant deliverers, that you may praise him amongst the Sons of men. O you Servants of mercy Paco, Endezen, Fipo, Exarih, come away, open the mysteries of your creation, be friendly unto me, and in this Ineffable and most Excellent name of your God Maladi, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true Worshipper of the Highest.

---

[476] S2: "to".

[477] S2: Omits "most".

[478] S2: "~~calling forth Maladi constraining Olaad~~".

When there is apparition, then receive it &[479] constrain as followeth saying

Welcome to the Light of thy countenance, whose holy name is[480] glorified for his mercies endure for ever, And O you Benign Angels of Light Paco, Endezen, Fipo, Exarih, you are to me sincerely welcome, and I do in and through the Inestimable and divine name of your Eternal God Olaad, and by the absolute virtue, Efficacy and force thereof, mostly firmly solidly and effectually binding, constrain[481] you to speak Audibly unto me, and to fulfil my earnest petitions and Requests for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aid, and Assistance in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you in this Imperial name of your Omnipotent God Olaad, and the dignity therein to be friendly unto me, and by divine permission of the Highest to do for me as for his servant, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the fourth Lesser Angle of the West Table & to call them forth Enlarex[1], Larexen[2], Rexenel[3], Xenelar[4], divine name governing is Henlarex.

O You glorious and Benevolent Angels Enlarex, Larexen, Rexenel, Xenelar, who are the four Angels set over the fourth Lesser Angle of the greater Terrestrial Angle of the West, I invocate adjure, and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Henlarex, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained & decreed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Enlarex, Larexen, Rexenel, Xenelar, in this potent name of your God Henlarex, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you, O you Luminous & amicable Angels Enlarex, Larexen, Rexenel, Xenelar, in this most excellent name of your God Henlarex, And I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me, as aforesaid: O you servants of mercy, move, Descend, and by divine permission personally show forth and apply your selves friendly unto me, as unto the partaker of his Secret wisdom in your Creation; as[482] for why, Our Lord and Master is all one.

---

[479] S2: "confine".

[480] S2: "be".

[481] S2: "and constraining".

Names of the four Angels serving in[483] the fourth Lesser Angle of the West Table Expeceh[1], Vasa[2], Dapi[3], Reniel[4], divine names governing, calling forth Jaaasde, and constraining Atapa.

O You Benevolent Angels of Light Expeceh, Vasa, Dapi, Reniel, who are the four servient Angels serving in the fourth Lesser Angle of the greater Terrestrial Angle of the West, I invocate, adjure, command, & powerfully call you forth, from your orders and mansion to visible apparition, in and through this great prevalent, signal and divine name of your God Jaaasde, and by the efficacy virtue and power thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my Sight and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and Audibly hear you speak unto me: move therefore, O you Benign Servient Angels of Light Expeceh, Vasa, Dapi, Reniel, and in the potent name of your God Jaaasde, and by the Imperial Dignity thereof, descend and by divine permission visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Expeceh, Vasa, Dapi, Reniel, come away and in this Ineffable and most excellent name of your God Jaaasde, visibly and personally appear to the admiration of the Earth and to my comfort; Come away open the mysteries of your Creation, be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

When the Servient Angels of this order appeareth and are known then receive them as followeth saying

---

[482] S2: Omits "as".
[483] S2: "to".

Welcome to[484] the Light of the Highest, whose holy name be glorified for his mercies endure for ever; And O you Benign Angels of Light Expeceh, Vasa, Dapi, Reniel, you are to me sincerely welcome, and I do in and through this inestimable & divine name of your Eternal God Atapa, and by the absolute virtue efficacy and force, most firmly, solidly and effectually binding, constrain[485] you to speak Audibly unto me and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions Aid and Assistance in these my Temporal and Terrestrial undertakings & affairs, urgently constraining you in this Imperial name of your Omnipotent God Atapa and the dignity thereof, to be friendly unto me and (by the[486] Divine permission of the Highest) to do for me as for the servant of the most high God wherein your office is apparently manifest and Efficient.

---

[484] S2: "be".
[485] S2: "& constraining".
[486] S2: Omits "the".

The Practice of the North Table

The Regal Invocation

O Thou great powerful, and mighty Angel of the Immortal God Jezodhehca, who art ordained constituted & appointed, and set over the Terrestrial Angle of the North, by and according to the original and divine decree of the Omnipotent God of Hosts Emor, Dial, Hectega, and under whom art the only King, governor, overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, wicked encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and Spirits of darkness and art a snaffle to them to restrain their wickedness by the bit of God's boundless power and justice; To the intent that (they being put out into the Earth) their envious will might be bridled, the determinations of the heavenly God fulfilled and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you (Servient) mighty and Royal Angel[487] Jezodhehca, most humbly and earnestly entreating you, in and through these great names of the Infinite[488] and Incomprehensible God of Hosts Emor, Dial, Hectega, and by the virtue, power, and efficacy thereof, to assist and help in these my present operations and affairs, and by the powerful permission and Authority to send and cause to come and appear unto me [Name].

Residing under your government in the Angle of the North, whom I shall call forth by name to Instruct, direct, and serve me in all such matters and things according to their offices, as I shall request and desire of them both now and at all times also, Whensoever necessity shall require their favourable Aid and Assistance, and such their good counsel and advertisements, as shall be requisite and fit for me, And herein I most ardently and Incessantly implore and beseech you O Jezodhehca, humbly desiring your friendship, and to do for me as for the servant of the most high and heavenly God of Hosts Emor, Dial, Hectega, the Almighty creator and Disposer of all

---

[487] S2: Replaces "and Royal Angel" with "Angel Royally called".
[488] S2: "Immense".

Names of the six Angelical Seniors and to call them forth
Laidrom[1], Aczinor[2], (or Aczodinor), Elzinopo[3], Alhectega[4], Elhiansa[5], Acemliceve[6].

O You glorious and Beneficent Angels Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, who are the six Angelical Seniors serving before Jezodhehca, the great, honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the North, I most earnestly request, humbly entreat and powerfully adjure and call you forth to visible apparition, in and through this mighty and efficacious name of your King and Sovereign Lord of the North Angle of the Earth Jezodhehca, and by the Ineffable virtue and power thereof, preordinally decreed by the Highest to be most firmly and solidly effectual[489], for the calling you forth; Now therefore O you Benevolent Angels Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, I adjure and call you forth in this true and most especial name of your King Jezodhehca, and by the excellency thereof, urgently and potently entreating you, to gird up and gather your selves together and by divine permission, move, Descend, and appear visibly and friendly unto me in this Crystal Stone or Glass Receptacle and in and through the same, to transmit your Rays to my Sight, and your Benevolent voices to my ears, that I may plainly see you, and Audibly hear you speak unto me, and to assist, direct, Instruct, Illuminate and show forth what I shall humbly request and desire of you: O you servants of mercy Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, come away and appear visibly unto me as aforesaid to the honour and glory of the omnipotent Creator and the praise of his great and holy name: for unto this Remembrance is given power, and my strength waxeth strong in my comforter, Move therefore and show your selves, open the mysteries of your Creation, Be friendly unto me for I am a servant of the same your God, the true worshipper of the Highest.

Names of the four Angels set over the first Lesser Angle of the North Table and to call them forth Boza, Ozab, Zabo, Aboz,
The divine name governing is Enboza.

O You glorious and Benevolent Angels Boza, Ozab, Zabo, Aboz, who are the four Angels set over the first Lesser Angle of the greater Terrestrial Angle of the North: I invocate, adjure, and call you forth to visible apparition, in and through this great, signal, prevalent and divine name of your most high God Enboza, and by the Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat, and powerfully adjure you, O you Benign Angels Boza, Ozab, Zabo, Aboz, in this potent name of your God Enboza, to move, Descend, appear and visibly show your selves to me in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a receiver of your mysteries wherefore I do urgently request and adjure you: O you Luminous and Amicable Angels Boza, Ozab, Zabo, Aboz, in this most Excellent name of your God Enboza, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me as aforesaid: O you servants of mercy, move, Descend, personally show forth, and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your creation, For why, Our Lord and master is all one.

---

[489] S2: "effectually".

Names of the four Angels serving to the first Lesser Angle of the north Table and to call them forth Aira[1], Ormen[2], Reseni[3], Jzodenar[4], divine names governing, calling forth Angepoi, [490] & constraining Vnenax.

O You Benevolent Angels of Light Aira, Ormen, Reseni, Jzodenar, who are the four Servient Angels, serving in the first Lesser Angle of the greater Terrestrial Angle of the north, I invocate, adjure command, and powerfully call you forth, from your mansions and orders to visible apparition, In and through this great, prevalent Signal and divine name of your God Angepoi, and by the Efficacy, virtue, and power thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays to my sight, and your voices to my ears in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speak unto me, move therefore O you Benign Servient Angels of Light Aira, Ormen, Reseni, Jzodenar, And in the potent name of your God Angepoi, and by the Imperial Dignity thereof, Descend and visibly show yourselves as pleasant deliverers that you may praise him amongst the sons of men; O you servants of mercy Aira, Ormen, Reseni, Jzodenar, come away and in this Ineffable and most excellent name of your God Angepoi,[491] and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your creation, be friendly unto me, for I am a servant of the same your God; The true worshipper of the Highest.

---

[490] S2: "~~Angepoi Unenax, constr~~".

When there is apparition, then say as followeth.

Welcome be the Light of the Highest whose name be glorified for his mercies endureth for ever, And O you servants of mercy and benign Angels of Light Aira, Ormen, Reseni, Jzodenar, you are to me sincerely welcome, and I do in and through this Inestimable and divine name of your Eternal God Vnenax, and by the absolute virtue, Efficacy & force, most firmly, solidly & effectually binding, constrain[492] you to speak audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth desiring your benevolent Aid and assistance in these my Temporal and Terrestrial undertakings and affairs, constraining you in this Imperial name of your Omnipotent God Vnenax, and the dignity thereof, to be friendly unto me, and to do for me, as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the Second Lesser Angle, and to call them forth Phra[1] (or Phara), Harap[2], Rapeh[3], Aphar[4], divine name governing[493] Enphra.

O You glorious and benevolent Angels Phra, Harap, Rapeh, Aphar, who art the four Servient Angels set over the second Lesser Angle of the greater Terrestrial Angle of the north; I invocate, adjure, and call you forth to visible apparition, in and through, this great, Signal, prevalent and divine name of the most high God Enphra, and by the ineffable and efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you benign Angels Phra, Harap, Rapeh, Aphar, in this potent name of your God Enphra, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears that I may plainly see you and Audibly hear you speak unto me, and conclude me as a receiver of your mysteries, wherefore I do earnestly request and adjure you, O you Luminous and Amicable Angels Phra, Harap, Rapeh, Aphar, [in this most excellent name of your God Enphra,][494] and I (as a servant of the Highest) do thereby Efficaciously move you in power and presence to appear now presently visible unto me [as aforesaid: O you servants of mercy, move, Descend, personally show forth and apply your selves friendly unto me,][495] as unto the partakers of his Secret Wisdom in your Creation; For why our Lord and master is all one.

---

[491] S2: Inserts "visibly".

[492] S2: "& constraining".

[493] S2: Inserts "is".

Names of the four Angels serving to the Second Lesser Angle of the north Angle and to call them forth Omgege[1], Gebal[2], Relemu[3], Jahel[4], divine names governing, calling forth Anacem, & constraining Sonden.

O Ye Benevolent Angels of Light Omgege, Gebal, Relemu, Jahel, who are the four Servient Angels serving in the second Lesser Angle of the greater Terrestrial Angle of the north, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, Signal and divine name of your God Anacem, and by the efficacy virtue and power thereof most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight, and your voices to my Ears in and through this Crystal Stone or Glass Receptacle or otherwise to appear out of the same here before me, that I may plainly see you &[496] audibly hear you speak unto me. Move therefore, O you Benign Servient Angels of Light Omgege, Gebal, Relemu, Jahel, and in the potent name of your God Anacem and by the Imperial dignity thereof, descend and visibly show your selves, as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Omgege[1],

---

[494] This phrase is omitted here, but is consistently present elsewhere in Sloane 301, so this may be a copyist's error.

[495] As for the previous note, also absent in Sloane 301 but consistently present elsewhere in the manuscript.

[496] S2: "Audibly".

Gebal², Relemu³, Jahel⁴, and in this potent name of your God Anacem and by the Imperial dignity thereof, descend and visibly show your selves, as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Omgege¹, Gebal², Relemu³, Jahel⁴, come away and in this ineffable and most excellent name of your God Anacem, visibly and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your Creation, be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

When there is apparition, then receive it, and constrain as followeth saying

Welcome to[497] the Light of the Highest, whose holy name be glorified for his mercies endure for ever; And O you Benign Angels of Light Omgege, Gebal, Relemu, Jahel, you are to me sincerely welcome, and I do in and through this inestimable and divine name of your Eternal God Sonden, and by the absolute virtue Efficacy and force thereof, most firmly solidly and effectually binding, constrain[498] you to speak Audibly unto me, and to fulfil my earnest petitions and requests for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Sonden, and the dignity thereof to be friendly unto me, and by divine permission to do for me, as for the servant of the Highest wherein your office is apparently manifest & efficient.

Names of the four Angels set over the Third Lesser Angle of the East Table and to call them forth Æoan¹, Oanæ², Anæo³, Næoa⁴, divine name governing is[499] NÆOAN.

O Ye glorious and benevolent Angels, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of the north, I invocate, adjure and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Næoan, and by the ineffable and efficacious virtue and power thereof, whereby you are governed and called forth; it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you; O you Benign Angels of Light Æoan, Oanæ, Anæo, Næoa, in this potent name of your God Næoan, to move, descend, appear, and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my Sight and your voices unto[500] my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a receiver of your mysteries, wherefore I do urgently request and adjure you; O you Luminous and Amicable Angels Æoan, Oanæ, Anæo, Næoa, in this most excellent name of your God Næoan, and I (as a servant of the Highest) do there by efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O you servants of mercy move, descend, and by divine permission; personally show forth, and apply your selves friendly unto me as unto the partaker of his Secret wisdom in your Creation, for why; Our Lord & master is all one.

---

[497] S2: "be".

[498] S2: "& constraining".

[499] S2: Omits "is".

Names of the four Angels serving in the Third Lesser Angle of the north Table and to call them forth, Opena[1], Dopa[2], Rexao[3], Axir[4], divine names governing, calling forth Cebalpet, & constraining Arbizod.[501]

O Ye Benevolent Angels of Light Opena, Dopa, Rexao, Axir, who are the four Servient Angels, serving in the Third Lesser Angle of the greater Terrestrial Angle of the North, I invocate, adjure, command and powerfully call you forth, from your orders and mansion to visible apparition, in and through this great, prevalent, signal and divine name of your God Cebalpet, and by the Efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to Transmit your Rays visibly unto my sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and Audibly hear you speak unto me; move therefore O you Benign Angels of Light Opena, Dopa, Rexao, Axir, in the potent name of your God Cebalpet, and by the Imperial dignity thereof, descend, and by the divine permission of the Highest visibly show your selves as pleasant deliverers that you may praise him amongst the Sons of men; O you servants of mercy Opena, Dopa, Rexao, Axir, come away, open the mysteries of your Creation, be friendly unto me, and in this Ineffable[502] and most Excellent name of your God Cebalpet, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true Worshipper of the Highest.

---

[500] S2: "to".

[501] S2: "~~Cebalpet & Arbizod~~".

When there is apparition, then receive it, & constrain as followeth saying

Welcome be the Light of the Highest, whose holy name is[503] glorified for his mercies endure for ever, And O you Benign Angels of Light Opena, Dopa, Rexao, Axir, you are to me sincerely welcome, and I do in and through the Inestimable and divine name of your Eternal God Arbizod, and by the absolute virtue, Efficacy and force thereof, mostly firmly solidly and effectually binding, constrain you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance in these my Temporal & Terrestrial undertakings and affairs, urgently constraining you in this Imperial name of your Omnipotent God Arbizod, and the dignity thereof, to be friendly unto me, and by divine permission to do for me as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the Fourth Lesser Angle of the north Table and to call them forth Iaom[1], Aomi[2], Omia[3], Miao[4] divine name governing is Niaom.

O Ye glorious and Benevolent Angels Iaom, Aomi, Omia, Miao, who are the four Angels set over the Fourth Lesser Angle of the greater Terrestrial Angle of the north, I invocate adjure and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Niaom, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed, to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you; O you Benign Angels Iaom, Aomi, Omia, Miao, in this potent name of your God Niaom, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight and your voices unto my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a receiver of your mysteries, wherefore I do urgently request and adjure you; O you Luminous and amicable Angels Iaom, Aomi, Omia, Miao, in this most excellent name of your God Niaom, and I (as a servant of the Highest) do thereby efficaciously move you, in power and presence to appear now presently visible unto me as aforesaid, O you Servants of mercy, move, descend, and by divine permission personally show forth, and apply your selves friendly unto me as unto the partaker of his Secret wisdom in your Creation For why, Our Lord and master is all one.

---

[502] S2: "Inestimable".
[503] S2: "be".

Names of the four Angels serving in the Fourth Lesser Angle of the north Table Mesael[1], Jaba[2], Jezexpe[3], Estim[4], divine names governing, calling forth Espemenir, and constraining Hpizol.

O You[504] Benevolent Angels of Light Mesael, Jaba, Jezexpe, Estim, who are the four Servient Angels serving in the {fourth}[505] Lesser Angle of the greater Terrestrial[506] Angle of the North, I invocate, adjure, command you, and powerfully call forth from your orders and mansion to visible apparition, in and through this great, prevalent, Signal and divine name of your God Espemenir, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding to transmit your rays visibly unto my sight, and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me that I may plainly see you, and Audibly hear you speak unto me; move therefore; O you benign Servient Angels of Light Mesael, Jaba, Jezexpe, Estim, and in the potent name of your God Espemenir, and by the Imperial dignity thereof, descend and by the divine permission of the Highest, visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Mesael, Jaba, Jezexpe, Estim, come away open the mysteries of your Creation, be friendly unto me and in this ineffable and most excellent name of your God Espemenir, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true worshipper of the Highest.

---

[504] S2: "Yee".
[505] S1: Has a copying error, giving "Third" here instead of fourth. One suspects the copyist was tired and errors crept in.
[506] S2: "Noll".

When there is apparition, then receive it, & constrain as followeth, Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever. And O you Benign Angels of Light Mesael, Jaba, Jezexpe, Estim, you are to me sincerely welcome, and I do in and through this inestimable and divine name of your Eternal God Hpizod, and by the absolute virtue, power and efficacy thereof, most firmly and solidly & effectually binding constrain[507] you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Hpizod, and the dignity thereof, to be friendly unto me, and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and Efficient.

---

[507] S2: "solidly binding & effectually constraining".

The Practice of the South Table

O Thou great powerful, and mighty Angel of the Immortal God Edelperna, who art ordained constituted[508] and appointed and set over the Terrestrial Angle of the South: by and according to the original and divine decree of the omnipotent God of Hosts Oip, Teaa, Pedoce, and under whom art the only King, governor, overseer, principal Watchman, protector & Keeper thereof, from the malice, misuse, Illusion Temptation, wicked encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and spirits of darkness, and art a snaffle to them to restrain their wickedness, by the bit of god's boundless power and justice; To the intent that (they being put out into the Earth) their envious will might be bridled, the determinations of the heavenly God fulfilled and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you mighty and Royal Angel Edelperna, most humbly and earnestly entreating you, in and through these great names of the Immense and Incomprehensible God of Hosts Oip, Teaa, Pedoce, and by the virtue power and efficacy thereof, to assist and help me, in these my present operations and affairs, and by the powerful permission and Authority to send and cause to come, and appear unto me, [Name] residing under your Government in the Angle of the South, whom I shall call[509] forth by name, to instruct, direct and serve me in all such matters and things according to their offices, as I shall request and desire of them, both now and at all times also, whensoever necessity shall require their favourable aid, and assistance and such their good counsel and advertisements as shall be requisite and fit for me, and herein I most ardently and incessantly Implore and beseech you O Edelperna, humbly desiring your friendship and to do for me as for the servant of the most high and heavenly God of Hosts Oip, Teaa, Pedoce, the Almighty Creator and disposer of all things both Celestial, Aerial, Terrestrial & Infernal.

Names of the six Angelical Seniors and to call them forth Aaetpio[1],

---

[508] S1, S2: Has "(constituted)" inserted here after "constituted".

[509] S2: Inserts "by name" here so it occurs before and after "forth".

Adoeoet[2], Alendood[3], Aapedoce[4], Arinnaquu[5], Anodoin[6].

O Ye glorious and beneficent[510] Angels Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, who are the six Angelical Seniors serving before Edelperna, the great honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the South, I most earnestly entreat, humbly request and powerfully adjure and call you forth to visible apparition, In and through this mighty and Efficacious name of your King Edelperna, Sovereign Lord of the South Angle of the world, and by the Ineffable virtue and power thereof preordinally decreed by the Highest to be most firmly and solidly Effectual for the calling you forth now therefore O you Benevolent Angels Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, I adjure and call you forth in this true and most especial name of your King Edelperna, and by the excellency thereof, urgently and potently entreating you to gird up and gather your selves together and by divine permission, move, descend, and appear visibly and friendly unto me in this Crystal Stone or Glass Receptacle and in and through the same to transmit your splendid Rays to my Sight and your Benevolent voices to my Ears, that I may plainly see you and Audibly hear you speak unto me and to assist, direct, instruct, illuminate and show forth what I shall humbly desire & request of you, O you servants of mercy Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, come away & appear visibly unto me (as aforesaid) to the honour and glory of the Omnipotent Creator, and the praise of his great and holy name, for unto this Remembrance is given power, and my strength waxeth strong in my comforter; move therefore and show your selves, open[511] the mysteries of your Creation; Be friendly unto me, for I am a servant of the same your God The true worshipper of the Highest.

Names of the four Angels set over the first Lesser Angle of the South Table, and to call them forth Dopa[1], Opad[2], Pado[3], Adop[4], divine name governing is[512] Bedopa.

O Ye glorious and benevolent Angels Dopa, Opad, Pado, Adop, who are the four Angels set over the first Lesser Angle of the greater Terrestrial Angle of the South, I invocate, adjure, and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Bedopa, and by the Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Dopa, Opad, Pado, Adop, in this potent name of your God Bedopa, to move, descend, appear and visibly show your selves to me, in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a Receiver of your mysteries, wherefore I do urgently request and adjure you; O you Luminous and Amicable Angels Dopa, Opad, Pado, Adop, in this Excellent name of your God Bedopa, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me (as aforesaid) O you Servants of mercy, move, descend, personally show forth and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your Creation, For why Our Lord and master is all one.

---

[510] S2: "Benevolent".
[511] S2: "to".
[512] S2: Omits "is".

Names of the four Angels serving to the first Lesser Angle of the South Table and to call them forth Opemen[1], Apeste[2], Scio[3], Vasge[4], divine names governing, calling forth Noalmar, & constraining Oloag.

O Ye Benevolent Angels of Light Opemen, Apeste, Scio, Vasge, who are the four Servient Angels serving in the first Lesser Angle of the South; I invocate, adjure, command, and powerfully call you forth, from your orders and mansion to visible apparition, in and through this great, prevalent, signal and divine name of God Noalmar, and by the Efficacy virtue and power thereof most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and audibly hear you speak unto me; Move therefore O you Benign Servient Angels of Light Opemen, Apeste, Scio, Vasge, and in the potent name of your God Noalmar, and by the Imperial dignity thereof, descend & visibly show your selves as pleasant deliverers, that you may praise him amongst the sons of men; O you servants of mercy Opemen, Apeste, Scio, Vasge, come away, and in this Ineffable and most excellent name of your God Noalmar, visibly and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your Creation, be friendly unto me, for I am a servant of the same your God; The true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth [513]saying

Welcome be the Light of the Highest whose holy name be glorified for his mercies endure for ever, And O you servants of mercy Opemen, Apeste, Scio, Vasge, (and benign Angels of Light) you are to me sincerely welcome, and I do in this inestimable and divine name of your Eternal God Oloag, and by the absolute virtue, efficacy and force thereof, most firmly solidly, and also effectually binding, constrain[514] you to speak audibly unto me, and to fulfil my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your benevolent aid & assistance in these my Temporal & Terrestrial undertakings and affairs, constraining you in this Imperial name of your Omnipotent God Oloag, and the dignity thereof, to be friendly unto me, & to do for me, as for the servant of the Highest, wherein your office is apparently manifest & efficient.

Names of the four Angels set over the Second Lesser Angle of the South Table, and to call them forth Anaa[1], Naaa[2], Aaan[3], Aana[4], divine name governing is Banaa.

O Ye glorious and benevolent Angels Anaa, Naaa, Aaan, Aana, who are the four Angels set over the Second Lesser Angle of the greater Terrestrial Angle of the South, I invocate, adjure, and call you forth to visible apparition, in and through this great, signal, prevalent and divine name of the most high God Banaa, and by the ineffable[515] and efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Anaa, Naaa, Aaan, Aana, in this potent name of your God Banaa, to move, descend, appear, and visibly show your selves to me[516], in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight, and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you, O ye Luminous and amicable Angels Anaa, Naaa, Aaan, Aana, in this most excellent name of your God Banaa, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently unto to me as aforesaid, O you Servants of mercy, move, descend, personally show forth, and apply your selves friendly unto me, as unto the partaker[517] of his secret wisdom in your creation; For why, Our Lord and master is all one.

---

[513] S2: "saying".
[514] S2: "and Constraining".
[515] S2: "Inestimable".

Names of the four Angels set over the Second Lesser Angle of the South Angle, and to call them forth Gemenem[1], Ecope[2], Amox[3], Berape[4], divine names governing, calling forth Vadali, and constraining[518] Obavi.

O Ye Benevolent Angels[519] Gemenem, Ecope, Amox, Berape, who art the four Servient Angels serving[520] the second Lesser Angle of the greater Terrestrial Angle of the south; I invocate, adjure, command, and powerfully call you forth, from your orders and mansion, to visible apparition, in and through this great prevalent, signal and divine name of your God Vadali, and by the Efficacy, power and virtue thereof, most firmly & solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my Sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speak unto me, move therefore O you Benign Servient Angels of Light Gemenem, Ecope, Amox, Berape, and in the potent name of your God Vadali, and by the Imperial dignity thereof, descend and visibly show your selves as pleasant deliverers, that you may praise him among the sons of men. O ye servants of mercy Gemenem, Ecope, Amox,

---

[516] S2: Omits "to me".
[517] S2: "partaker".
[518] S2: "~~divine names governing~~".
[519] S2: Inserts "of Light".
[520] S2: Inserts "in".

Berape, come away, and in this ineffable and most excellent name of your God Vadali, visibly and personally appear to the admiration of the Earth and to my comfort; come away open the mysteries of your creation, be friendly unto me for I am a servant of the same your God, The true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth saying.

Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever, and O ye Benign Angels of Light Gemenem, Ecope, Amox, Berape, you are to me sincerely welcome, and I do, in and through this inestimable and divine name of your Eternal God Obavi, and by the absolute virtue, efficacy and force thereof, most firmly, solidly and effectually binding, constrain[521] you to speak audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid & assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Obavi, and the dignity thereof to be friendly unto me, and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest & efficient.

Names of the four Angels set over the Third Lesser Angle of the South Angle, and to call them forth Pesac[1], Sacepe[2], Acepes[3], Cepesa[4], divine name governing Bepesac.

O Ye glorious and benevolent Angels, Pesac, Sacepe, Acepes, Cepesa, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of the South, I invocate adjure and call you forth, to visible apparition, in and through this great signal, prevalent and divine name of your most high God Bepesac, and by the ineffable, and efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and appointed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels of Light Pesac, Sacepe, Acepes, Cepesa, in this potent name of your God Bepesac, to move, descend, appear, and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my Sight, and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries, wherefore I do urgently request, and adjure you, O you Luminous and amicable Angels Pesac, Sacepe, Acepes, Cepesa, in this most excellent name of your God Bepesac, and I (as a servant of the Highest) do there by efficaciously move you in power and presence to appear now presently visible unto me as aforesaid; O you servants of mercy move, descend, and (by divine permission) personally show forth and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your Creation; For why; Our Lord and master is all one.

---

[521] S2: "& constraining".

Names of the four Angels serving in the 3rd[522] Lesser Angle of the South Table and to call them[523] Datete[1], Diom[2], Oopezod[3], Vrgan[4], divine names governing, calling forth Volexdo, and constraining Sioda.

O Ye Benevolent Angels of Light Datete, Diom, Oopezod, Vrgan, who are the four servient Angels serving in the Third Lesser Angle of the greater Terrestrial Angle of the South, I invocate, adjure command and powerfully call you forth, from your orders and mansion to visible apparition, in and through, this great prevalent, signal and divine name of your God Volexdo, and by the Efficacy, power and virtue thereof, most firmly and solidly Effectual, for the calling you forth, commanding you to transmit your Rays visibly unto my sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout, here before me, that I may plainly see you and audibly hear you speak unto me, move therefore O you[524] Benign Angels of Light Datete, Diom, Oopezod, Vrgan, in the potent name of your God Volexdo, and by the Imperial dignity thereof, descend, and by the divine permission of the Highest, visibly show your selves, as pleasant deliverers, that you may praise him among the sons of men, O you servants of mercy Datete, Diom, Oopezod, Vrgan, come away open the mysteries of your Creation, be friendly unto me, and in this ineffable and most Excellent name of your God Volexdo, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true worshipper of the Highest.

---

[522] S2: "third".
[523] S2: Inserts "forth".
[524] S2: "ye"

When the apparition appears, say as followeth

Welcome be the Light of the Highest whose holy name be glorified for his mercies endure for ever, And O you[525] Benign Angels of Light Datete, Diom, Oopezod, Vrgan, you are to me sincerely welcome, and I do in and through the Inestimable and divine name of your Eternal God Sioda, and by the absolute virtue, efficacy and force thereof, mostly firmly and solidly & effectually binding, constrain[526] you to speak audibly unto me and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Sioda, and the dignity thereof, to be friendly unto me and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the fourth Lesser Angle of the South Table and to call them forth Ziza[1], Jzaz[2], Zazi[3], Aziz[4], divine name governing is BEZIZA.

O Ye glorious and benevolent Angels Ziza, Jzazod, Zazi, Azizod, who are the four Angels set over the Fourth Lesser Angle of the greater Terrestrial Angle of the South, I invocate adjure, and call you forth to visible apparition, in and through this great Signal, prevalent and divine name of your most high God Beziza, and by the Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and appointed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you[527] Benign Angels Ziza, Jzazod, Zazi, Azizod, in this potent name of your God Beziza, to move, descend, appear and visibly show your selves in this Crystal

---

[525] S2: "ye".

[526] S2: "and Constraining".

[527] S2: "ye".

Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight, and your voices to my ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you, O you Luminous & amicable Angels Ziza, Jzazod, Zazi, Azizod, in this potent name of your God Beziza, and I (as a servant of the Highest) do thereby Efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O ye Servants of mercy, move descend, appear and by divine permission personally show forth and apply your selves friendly unto me as unto the partaker of his Secret wisdom in your Creation, for why; Our Lord & master is all one.

Names of the four Angels serving in the Fourth Lesser Angle of the South Table and to call them forth Adre[1], Sispe[2], Pali[3], Acar[4], divine names governing[528], calling forth Arzodionar, & constraining Narzefem.

O Ye Benevolent Angels of Light Adre, Sispe, Pali, Acar, who are the four Servient Angels serving in the Fourth Lesser Angle of the greater Terrestrial Angle of the South, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition in and through this great prevalent, signal and divine name of your God Arzodionar, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly unto my Sight, and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and audibly hear you speak unto me; move therefore O you Benign Servient Angels of Light Adre, Sispe, Pali, Acar, in the potent name of your God Arzodionar, and by the Imperial dignity thereof, descend and by the divine permission of the Highest, visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Adre, Sispe, Pali, Acar, come away open the mysteries of your Creation be friendly unto me, and in this ineffable and most excellent name of your God Arzodionar, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true worshipper of the Highest.

---

[528] S2: "~~calling forth constraining~~".

When there is apparition, then receive it, & constrain as followeth.

Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever, And O you Benign Angels of Light Adre, Sispe, Pali, Acar, you are to me sincerely welcome, and I do in & through this Inestimable and divine name of your Eternal God Narzefem, and by the absolute virtue efficacy and force thereof, most firmly solidly and effectually binding constrain[529] you to speak audibly unto me and to fulfil my earnest petitions and requests for which I am now at this time very much necessitated to call you forth, requesting your Benevolent instructions, [530] aid, and assistance, in these my Temporal and Terrestrial undertakings & affairs, urgently constraining you in this Imperial name of your Omnipotent God Narzefem and the dignity thereof, to be friendly unto me, and by divine permission to do for me as for the servant of the Highest, wherein your [office is][531] apparently manifest and Efficient.

---

[529] S2: "and constraining".

[530] S2: "~~your Benevolent Instructions~~".

[531] S2 gives these words, which are omitted in S1, yet by the context and form of the manuscript should clearly be present.

The Title of the Following Prayer [before Invocation][532]

An Humble supplication to Almighty God by these his great, powerful, and sacred names, governing every particular and each Several[533] Respective Terrestrial Angle East, West, North, South. This prayer being properly Referred to the East Angle, and by changing the other names Governing the other 3 Angles in like manner and form, The same prayer serveth accordingly, (being so distinguished) for the whole &c. The which is to be said before Invocation is made for the moving and calling forth the spiritual powers of those natures orders and offices, as in the foregoing Introduction hereunto, is[534] specified and showed forth.

The 3 sacred names of God[535] over the East[536] Oro, Ibah, Aozpi,
Those 3 over the West[537] Empeh, Arsel, Gaiol,
Those 3 names over the North[538] Emor, Dial, Hectega,
Those 3 names over the South[539] Oip, Teaa, Pedoce,

O Thou Omnipotent, Incomprehensible, Immortal, and Eternal God of Hosts Oro, Ibah, Aozpi, who amongst the most great and wonderful works of thy creation, hast[540] in thy boundless & Infinite wisdom distributed the earth into four angles or Quarters, East, West, North & South And hast by thy Divine Institution[541] placed a most[542] mighty Regal Angel over each particular Terrestrial Angle, as King, governor, and principal Watchman there over, to protect and defend thy servants from the usurping Blasphemy, misuse, malice, and Temptation of the wicked and great Enemy of thy glory and the welfare of mankind, the Devil and Spirits of darkness, and who again in thy Omniscience hast constituted under each particular mighty king six great Benevolent Angels called Seniors or senators to judge the government of each Terrestrial Angle and the King thereof, who are mentioned by thy servant St John, in his Sacred Treatise of his Revelations And under whom again In thine Infinite wisdom hast placed sixteen Benevolent Angels to be dispositers of the Will of their superiors, and under whom again thou hast appointed many others, ever[543] numberless[544] spiritual creatures, according to thy primitive decrees, do make[545] to govern over, and to[546] teach, Instruct, direct and show forth unto the sons of men, all Arts, Sciences, mysteries, mechanical crafts and all things whatsoever that are[547] upon the Earth, and all the secret enclosures therein, who are all Aerial Spirits by thee set over this[548] Terrestrial Fabric whereon we live, and not by these restricted[549] but dignified, whom thou hast in thine Infinite gracious and paternal mercy preordained to give obedience to the will of man, when he sayeth[550] them all[551] words[552], names, orders, offices and mansions are to be found in four certain Tables, notes or mystical figures; The which were Received to the knowledge of thy servants and restored to them, and brought to Light out of darkness and oblivion by the ministry of thy[553] celestial Angel AUE and by him declared to be the knowledge of thy servant ENOCH[554], unto whom it was delivered by the Revelation of thy holy Angel[555]: now therefore O[556] most gracious and merciful Lord god of Hosts Oro Ibah Aozpi, the only creator of Heaven and Earth, who by thy word alone hast[557] most wonderfully and admirably made all creatures out of nothing and placed all things comprehended in the marvellous work of thy creation according to thine[558] unspeakable wisdom in their several and Respective orders and offices to glorify and[559] extol thy holy name & fulfil thy divine[560] will. O Thou who art the true fountain of Light and wisdom, I thy humble servant here reverently and obediently prostrate in thy holy sight[561] in all contrition of heart and meekness of spirit do humbly beg such thus of thine[562] Infinite goodness and clemency to have mercy and compassion upon me, and to dignify me with the power of thy holy spirit[563], to forgive me my sins and to pardon all my Iniquities,[564] graciously to grant that all those Benevolent Angels or dignified Spiritual creatures whom thou hast set over the four Angles of the Earth[565] East, West, North, South, and[566] preordained to govern over all Arts, mysteries and sciences, mechanical crafts and all creatures there upon, and all things whatsoever that are contained therein, may show forth the same, and the true service and Right understanding[567] both of the natures and secret properties thereof unto me thy humble servant whensoever I shall call them forth and Invocate them thereunto whose names and orders are contained and to be found in the foresaid Tables or mystical Figures which were Revealed and Rendered[568] out of oblivion and lately restored again to Light unto thy servants by the ministry of thy celestial Angel AVE, and by him certainly verified to be the same which[569] was delivered to thy servant ENOCH, Immediately from thy self by the Revelation of thy holy Angel[570], by whom thou didst[571] converse with, and appeared unto him and opened his Eyes that he might see and judge the Earth, which thou permittest not unto his parents by reason of their fall wherein the holy Trinity determined, saying Let us show unto ENOCH, the[572] use of the Earth and for[573] Enoch, was become wise and full of the spirit of wisdom, And he humbly prayed unto thee saying, O Lord let there be Remembrance of this thy mercy and let those that love Thee enjoy this Benefit as for[574] me; O let not thy mercies be forgotten, and behold thou were graciously pleased. Now therefore O most Bountiful and heavenly god of wisdom and[575] mercy Oro Ibah Aozpi, as the true knowledge of the Earth and the creatures thereof and the secret properties thereof[576] all things therein, even to the unknown depth[577] of the Sea, and the most private Infernal and obscure caves of the Earth, was by the foresaid[578] Tables, notes or mystical figures and the use of their[579] presence, thy gift delivered to thy servant Enoch, both Immediate from thy Self, and also by the ministry of thy[580] sacred Celestial Angel[581]. And at his humble request to thee, the uses[582] and Benefit thereof permitted to continue amongst the sons of men succeeding him on Earth in after Ages, that should[583] love, fear and obey thee, which they enjoyed till they rebelled against thee And became proud, wicked, Ingrateful [584], Ambitious and presumptuous, wherefore they[585] were as Justly by thee deprived again of that Inestimable Jewel and divine gift, The knowledge[586] whereof and benefits then wearing away and ceasing to be any more amongst men, and so remaining wholly unknown to them till lately (by thy gracious permission) it was again Revived and mercifully restored to Light by the ministry of thy holy[587] Angel AVE, unto thy servants. Now I beseech thee O Thou Almighty Father of mercy Oro Ibah Aozpi, let not thy promises made unto, nor the memory of thy servant Enoch, nor the use and benefit of[588] the knowledge thou gavest unto him be again washed away becoming[589] void and extinguished, but graciously be pleased to grant unto me thy humble servant the true knowledge and use of the Earth & the secret property[590] thereof and enclosures therein, by the ministry,

---

[532] R2: This prayer is also found in Rawlinson D1363, ff38-40, although it is not with any other material from these MSS, but rather prior to material on the Demon Princes and Olympic Spirits which will be covered in Volume 2 of this series.
[533] R2: "severally".
[534] R2: "are".
[535] S2: Omits the word "God".
[536] R2: "The three great, mighty & sacred names of God, Governing the Terrestrial Angle of the East".
[537] R2: "The three great, mighty & sacred names of God, governing the Terrestrial Angle of the West".
[538] R2: "The three great, mighty & sacred names of God, Governing the Terrestrial Angle of the North".
[539] R2: "The three great, mighty & sacred names of God Governing the Terrestrial Angle of the South".
[540] R2: "hath".
[541] R2: "Instruction".
[542] R2: Omits "most".

---

[543] S2: "Even".
[544] S2. Inserts "of".
[545] S2, R2: Replaces "do make" with "determinate".
[546] R2: Omits "to".
[547] S2: Inserts "all".
[548] R2: "thy".
[549] S2, R2: Replaces "these restricted" with "thee rejected".
[550] S2, R2: "seeth".
[551] S2, R2: Inserts "whose".
[552] S2: Omits "words".
[553] R2: "the".
[554] R2: Gives the name Enoch in grey ink throughout the prayer.
[555] R2: "Angels".
[556] R2: Inserts "thou".
[557] R2: "hath".

---

[558] S2: "thy".
[559] R2: Omits "and".
[560] S2: "~~and holy~~".
[561] S2, R2: "fear".
[562] S2, R2: Replaces "beg such thus of thine" with "beseech thee of".
[563] R2: Moves the phrase "and to dignify me with the power of thy holy spirit" to behind "all my iniquities".
[564] S2: Inserts "and".
[565] R2: Inserts "(viz)".
[566] R2: Omits "and".
[567] S2: "true uses & right understanding"; R2: "true uses & right understandings".
[568] R2: "sent".
[569] R2: "that".
[570] R2: "Angels".
[571] R2: "did".
[572] S2: "use".
[573] R2: "lo".

---

[574] R2: Replaces "as for" with "after".
[575] R2: Omits "wisdom and".
[576] S2, R2: "of".
[577] R2: "depths".
[578] R2: "aforesaid".
[579] S2: "presence".
[580] R2: "the".
[581] S2, R2. "Angels".
[582] S2, R2: "use".
[583] R2: "shall".
[584] R2: "ungrateful".
[585] S2: "are".
[586] R2: Transposes "and benefit"" before "whereof".
[587] R2: Omits "holy".
[588] S1: Repeats the word "of" here.
[589] R2: "become".
[590] S2, R2: "properties".

Assistance, Instruction[591] of those spiritual creatures governing over, and Subservient in the[592] Tables, notes, or mystical figures[593], whom I shall by name call[594] even from the Superior to the Inferior orders and degrees; And[595] humbly beg of thee, O Heavenly God of all consolation & compassion Oro Ibah Aozpi, to dignify me with thy Celestial dignity, open my eyes and give me sight, open my ears and give me hearing, open my understanding and give me knowledge, show me the Light of (thy) countenance and endow me with thy holy spirit, that by the virtue[596], power of my Invocations being composed according to the Instructions of the Angel AUE, I[597] may effectually call forth all those Terrestrial dignified spiritual powers of Light, both of the Superior and Inferior orders and degrees, governing and subservient in the Terrestrial Angle of the East, and all creatures, Arts, Sciences,[598] mysteries thereof and the secret properties and enclosures[599]. And (by)[600] the utterance and repetition of thy infallible and secret names here specified[601] unto which they are severally and Respectively obedient and whereby[602] (according to thy primitive decree[603]) they are powerfully governed they may forthwith Immediately move, Descend and appear visibly unto me, at all times and in all places whensoever and wheresoever I shall call them forth according as necessity shall require their favourable and familiar society, community and Assistance, That it may be[604] one witness of thy promise for ENOCHs sake unto thy humble and obedient servant.[605]

---

[591] S2: "instructions"; R2: "& instructions".
[592] S2: "four".
[593] R2: Replaces "Tables, notes, or mystical figures" with "four Angles thereof, whose names are comprised, in the said four Tables, notes, or mystical figures".
[594] R2: Inserts "forth".
[595] S2, R2. Inserts "I".
[596] S2, R2: Inserts "&".
[597] R2: Omits "I".
[598] S2: Inserts "and".
[599] R2 Inserts "therein".
[600] S2, R2: "at".
[601] S2, R2: Replaces this with "sacred names therein specified".
[602] R2: "thereby".
[603] R2: "Decrees".
[604] S2: "ene".
[605] R2: Inserts "Amen".

[Invocation of the Kings, Seniors, Angels and Spirits of the East]

Invocation by way of humble supplication & petition to the King and all the dignified Angels or Angelical powers of Light whose names, natures, mansions, orders and offices with other mysteries there unto properly appertaining are comprehended and to be found in and collected out of the foregoing Terrestrial Table or Tables according as in the Isagogical[606] preface or Introduction to the use thereof is before mentioned.

Humble supplication and petition made to the great King BATAIVA principal governor and Celestial Angelical watchman set over the Watch Tower or Terrestrial Table of the East, by the three mighty names of God ORO, IBAH, AOZPI.

O THOU Royal[607], great, mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts BATAIVA who in the beginning of time by the divine decree and appointment of the Highest in the unity of the Blessed Trinity were set over the Terrestrial Angle of the East, as the only King, governor, overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assault, Surprisal, Theft or other wicked Encroachments, usurping[608] Blasphemy of the great Enemy of God's glory and the welfare of mankind the Devil and spirits of darkness: And as a snaffle to restrain their wickedness by the Bit of God's boundless power and Justice, to the intent that (they being put on into the Earth) their Envious will may be bridled the determinations of the most high God fulfilled, and his creatures Kept within the compass and measure of order, We humbly Invocate, Entreat and Beseech you: O you Royal Angel BATAIUA, in by and through these potent, mighty, and great names of your God ORO, IBAH, AOZPI to preserve, defend, keep, and protect us, from the wicked Illusions, envious[609] Temptations, violent Assaults, or any other destructive surprisals of all evil spirits, or Inferior powers of darkness, whatsoever, And that we may not be thereby dismayed, vanquished or overcome, and that by the virtue, power, and efficacy of those Tables, Seals or character of your Creation[610], and by these Banners, Ensigns or Trophies of Honour and glory, borne or standing before you,[611] both divine, Celestial, Angelical, natural and Royal Tokens and Testimonies of Monarchy, majesty and Imperial Authority given and confirmed unto you in the beginning of the world and by the Influence, Efficacy, force, and virtue thereof, we most earnestly entreat and humbly beseech you, to be gracious & friendly to[612] us herein; And furthermore likewise to help, Aid, and assist us, in all these, and such our Temporal and Terrestrial operations[613], affairs and concerns, as wherein you may or can by the Supreme powers of that your Kingly office, under Authority given you of the Highest, for the protection, preservation, care, conduct, effort[614], support, Benefit, Assistance, and use of mankind living on Earth; And amongst the rest, we also again humbly entreat and earnestly beseech you that all those six great Angels called Angelical Seniors, and all other governing or Superior Angelical and Elemental powers of Light Celestially dignified, and also that all other dignified servient and subservient Spirits or Benevolent Aerial powers who are by nature and office, friendly and good, and ordained (by divine appointment in the Unity of the Blessed Trinity) for the use, Benefit and service of Mankind of all degrees and offices from the Superior to the Inferior, in the orders and mansion serving the most high God under your Imperial and Sovereign power, Authority, command, subjection, service, and obedience, properly referred or appropriated to the East Angle of the Air, Respecting also the like point of the Compass, Quarter, Angle, or division of the Earth, may by the force and power of our Invocations be moved, to descend and appear visibly unto us, in this Crystal Glass[615] or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our Invocations or calls on that Account by us made unto them, move, Descend, appear, visibly to the sight of our Eyes, and to speak Audibly unto us, as that we may plainly and perfectly both see and hear them and friendly to converse with us fulfilling our desires and requests in all things, according to their several and Respective offices and to serve us therein, and also do for us as for the servants of the most high God, whensoever and wheresoever and whereunto we shall at any time and place move them both in power and presence whose works herein shall be a song of Honour to the glory & praise of the most high God both in your & their Creation Amen.

---

[606] An old term meaning Introductory.

[607] S2: "Regal".

[608] S2: "user".

[609] S2: "Temptations".

---

[610] S2: Replaces "Tables, Seals or character of your Creation" with "those three said mighty names of God ORO, IBAH, AOZPI, O you great, potent and Royal Angel BATAIVA, and by the true Seal and Character of your Creation".
[611] S2: Inserts "as".
[612] S2: "unto".
[613] S2: Inserts "and".
[614] S2: "comfort".
[615] The abbreviation C.G or Crystal Glass used henceforth in the text is probably a contraction of "C.S. or G.R.". However to distinguish clearly we have replaced it with the term "Crystal Glass".

Invocation by way of humble supplication & petition made to the six Angels or Angelical Seniors Habioro[1], Aaoxaif[2], Hetemorda[3], Ahaozpi[4], Hipotga[5], & Autotar[6], by the great and mighty name of their Imperial King BATAIUA.

O You great Angels or Angelical Seniors Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, & Autotar, serving the (mighty &) most high God Oro, Ibah, Aozpi, before the mighty Angelical monarch King BATAIVA, In the Angle, Region, or Division of the East, who are dignified with celestial power and Authority therein, and by office Judging the government of the Angelical King, thereby fulfilling the divine will & pleasure of the Highest, in all things appointed and committed to your charge, and placed in superior orders under the said Angelical King, and governing over all others both Superior, servient and subservient Angels or Angelical powers, Celestially dignified, and also all others [616] Elemental spirits whatsoever that in any wise hath power, mansion Residence, orders, office, place or being, in the East part, Region or Angle of the Air, with like Respect also from thence to be had to the East point of the compass, Angle, part or division of the Earth. We the servants of the most high God and reverently here present[617] in his holy fear, do humbly beseech and earnestly entreat you all: O ye Angelical Seniors Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, In by and through this Imperial mighty and powerful name BATAIUA, That all or some one, or any of you, Jointly and severally, Every and each one, in general and particular, for and by itself Respectively, would be favourable and friendly unto us, as that whensoever or wheresoever, we shall Invocate, move, or call you forth unto visible appearance and our Assistance, you then would be thereby moved, to descend and appear visibly unto us in this Crystal Stone or Glass Receptacle set here before us for that purpose, or otherwise personally to appear out of it, visibly here before us, and so as that we may plainly see you and Audibly here you speak unto us, and by such[618] your friendly and verbal converse with us, to illuminate, Instruct, direct, help, aid, and assist us in all things whatsoever we shall humbly desire beseech and request of you, wherein by nature & office given you of the Highest you may or can; Hear us therefore, O ye Blessed Angels or Angelical seniors Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, And in the mighty name BATAIUA, and by the virtue, power, Influence, Efficacy and force thereof, we earnestly entreat and humbly beseech you to grant these our Supplications & petitions that all or any of you, which we shall at any time hereafter, Invocate, move or call[619] forth to visible appearance, would then be favourably and friendly placed in Celestial charity and Benevolence, forthwith and Immediately at such our Invocations and earnest requests accordingly of us made. Be thereby moved, and also to move, descend, visibly appear and speak Audibly unto us, either in this Crystal Glass[620] or otherwise out of the same as it shall please God, and you his Angelical ministers or Celestial messengers of divine grace, and Light, and shall be most beneficial and best befitting and convenient for us therein, and to administer unto us the bountiful gifts of all Earthly benefits and also endow us, with the gift of true Science and Sapience, and such like other gifts of human Accomplishments and enjoyments as may or shall be fit for us, and so beneficial unto us, that we may thereby live happy with comfort during our continuance in this our mortal being, all which we humbly beseech and earnestly entreat of all and every one of you Sacred Angels or Angelical Seniors in the name of your God and King, wherein these your friendly and Benevolent works (thus graciously communicated and given to us) shall be a song of Honour and the praise of your God in your Creation Amen

---

[616] S2: "other".

[617] S2: "present here".

Invocation by way of humble supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the first Lesser Angle or division of the great Quadrangle or Table of the East Vrzela, Zlar, Larz, & Arzel, by the great and powerful name of God Erzela.

O You great and glorious Angels or Angelical powers of Light Vrzela, Zlar, Larz, Arzel, governing & set over the first Lesser Angle, division, or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point of the compass appropriated to the Earth, serving your most high God Erzela, in orders and office accordingly as you (by Celestial dignification) are in place and power more Aerially Superior, unto which[621] is also given of the Highest by nature and office the true knowledge of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together and to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto: we the servants of the Highest (and[622] the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you, O you Angels or Angelical powers of Light, or Celestially dignified spirits of the Air, governing in orders degree, mansion (as aforesaid) Vrzela, Zlar, Larz, & Arzel, Jointly and severally, Every and each one, for and by it self Respectively, in by & through this mighty and powerful name of your God Erzela, that you (at these our humble requests and Addresses) would be so favourable and friendly unto us, as that whensoever or wheresoever we shall invocate, move, or call you forth to visible appearance, and our Assistance, you would be thereby moved, to descend, & appear (out of the same) visibly here before us in this Crystal Stone or Glass Receptacle and so as that we may plainly see you and Audibly hear you speak unto us, and by Such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true sapience which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed, given, or administered unto us; Hear us therefore O you[623] sacred Angelical powers of Light, or Celestially dignified spirits of the Air, by degree and orders superior and governing (as aforesaid) Vrzela, Zlar, Larz, Arzel, We do yet further in this great name of your God Erzela, and by the force, power and efficacy thereof, Earnestly Entreat and humbly beseech you, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would readily and forthwith move, Descend, and visibly appear unto us, whensoever we shall Invocate, call forth, or move you thereunto in this Crystal Glass standing here before us or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions and operations, speaking Audibly unto us, and also thereby directing and instructing us in the true knowledge of that your Angelical sapience and science, given you of the Highest; And wherein also who hath accordingly by orders & office ordained and appointed you and this your Angelical Benevolence in Celestial grace & charity thus given & granted unto us, and also in the accomplishments & fulfilling of all these our humble desires and requests and whatsoever also shall be requisite and fit for us to know shall be a song of Honour and the praise of your God in your Creation Amen.

---

[618] S2: "your".

[619] S2: "you".

[620] S2: "Crystal Stone or glass Receptacle".

---

[621] S2: "whom".
[622] S2: "of".
[623] S2: "ye".

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the first Lesser Angle or division of the great Quadrangle or Table of the East Cezodenes[1], Totet[2], Sias[3], Efemende[4], who are moved and called forth, by the great and powerful name of God Idoigo, and constrained to do what they are commanded, according to their office by the great name of God Ardeza.

O You Angelical powers of Light or dignified spirits of the Air Cezodenes, Totet, Sias, Efemende, serving in orders under Superior powers your most high & omnipotent God Idoigo, Respecting the like part or point of the compass appropriated to the Earth in the first Lesser Angle or division of the great Quadrangle or East part of the Air, accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office the true knowledge of physick in all its parts and the curing of all diseases whatsoever are incident to human bodies, and to Reveal, show forth and giving the same unto mankind living on Earth, whensoever you shall be moved and called forth, and by the great name of your God Ardeza commanded thereunto: we the servants of the Highest and the same your God and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O you Benevolent Angels,[624] dignified powers of the Air serving in orders, degree & mansion as aforesaid Cezodenes, Totet, Sias, Efemende, Jointly and severally, every and each one, for and by it self respectively in by and through this mighty and powerful name of your God Idoigo, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, that whensoever & wheresoever we shall Invocate, move, or call you forth unto visible appearance and our Assistance you then would readily & Immediately forthwith at our Invocations, move, descend, appear, and show your selves corporally visible unto us in this Crystal

---

[624] S2: "or".

Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse & show forth and given to us. And furthermore also that in by and through this great and powerful name of your God Ardeza and the force and virtue thereof; we do likewise, earnestly entreat, and Invocate you, to do accomplish and fulfil whatsoever (accordingly and[625] is by nature and office given you of the Highest) we shall request and command you: Hear us therefore O you Benevolent Servient Angels or dignified Spiritual powers of the Air serving in orders, office, degree and mansion and by nature as aforesaid Cezodenes, Totet, Sias, Efemende, you do yet further in this great name of your God Idoigo, and by the virtue and efficacy thereof, Earnestly Invocate and entreat you to yield up, and give unto us your assuredly firm, free, full and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate, move, or call forth to visible appearance would certainly without any tarrying or delay, Immediately move, descend, and visibly appear unto[626] us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you directing and Instructing us in the true knowledge and judgement of that your spiritual sapience and science given to you of the Highest. And in this undoubted true and great name of your God Ardeza, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you not only to reveal, declare, show forth, and make known unto us the true and apprehensive knowledge[627] of all such occult & mystical Arcanaes in physick and of whatsoever else relates thereunto, as are unknown of mankind but also do whatsoever we shall further command, request or desire to be done for us relating to the said sciences, & our benefits therein, as you by office are of the Highest accordingly preordained & appointed All which your obedience readily & willingly fulfilling and exemplifying[628] unto us, as here we have in the powerful and true names of your God Earnestly entreated and besought you, shall be a song of Honour, & the praise of your God in your Creation Amen

---

[625] S2: "as".

[626] S2: "to".

[627] S2. "~~which apprehensive~~".

[628] S2. "accomplishing".

Invocation by way of humble supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders, and set over the Second Lesser Angle or division[629] of the great Quadrangle or Table of the East, Vtepa[1], Tepau[2], Paute[3], Autep[4], by the great and powerful name of God EUTEPA.

O Ye great and glorious Angels or Angelical powers of Light Vtepa, Tepau, Paute, Autep, governing or set over the Second Lesser Angle, division or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point of the Compass appropriated to the Earth, serving[630] your most high God Eutepa, in orders and offices accordingly as you (by celestial dignification) are in place and power more Aerially superior, and to whom is also given of the Highest by nature and office (* moving from place to place) the true Knowledge of the Knitting together of natures and also as well the destruction of nature, and of things that may perish as of conjoining and knitting them together, and to reveal, show forth & communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be (called,) Invocated or moved thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O you Angels or Angelical powers of Light or Celestially dignified spirits of the Air, governing in orders, degree, mansion as aforesaid Vtepa, Tepau, Paute, Autep, Jointly and severally, every and each, of for and by it self Respectively, in by and through this mighty and powerful name of your God Eutepa, that you (by these humble requests and Addresses) would be favourably friendly unto us, as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance and[631] Assistance, you would be thereby moved to descend & appear visibly unto us in this Crystal Stone or Glass Receptacle which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us: Hear us therefore O ye Sacred Angelical powers of Light or Celestial dignified spirits of the Air, by degree, and order, Superior and governing (as aforesaid) Vtepa, Tepau, Paute, Autep, We do yet further in this great name of your God Eutepa and by the force power, and Efficacy thereof, earnestly entreat and humbly beseech you to grant these our Supplications and petitions and that all or any of you that we shall at any time hereafter, Invocate, move, or call forth to visible appearance would[632] readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate, move, (or) call forth, or move you thereunto in this Crystal Glass standing here before is, or otherwise out of it, as shall please God and you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us, or unto us in these our Actions and operations, speaking Audibly unto us, and also thereby directing and Instructing us, in the true knowledge of that your Angelical Sapience and Science given of you of the Highest, and wherein also, he hath accordingly by orders and office ordained and appointed you, & also in the accomplishment and fulfilling of all these our humble desires and requests and this your Angelical benevolence in celestial grace and charity thus given and granted unto us, and whatsoever also shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

---

[629] S2: "Divisions".

[630] S2: "the".

[631] S2: Inserts "our".

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified spirits of the Air placed in orders and serving in the Second Lesser Angle or division of the great Quadrangle or Table of the East Oyoube[1], Paoc[2], Vrbeneh[3], Diri[4], who are moved and called forth by the great and powerful name of God Hacza, and constrained to do what they are commanded according to their office, by the great name of God Palam.

O Ye Angelical powers of Light or dignified spirits of the Air O Yube, Paoc, Vrbeneh, Diri, serving in orders under Superior powers your most high and omnipotent God Hacza, in the Second Lesser Angle or division of the great Quadrangle or East part of the Air Respecting the like part or point of the compass appropriated to the Earth accordingly as you therein are placed more inferior and subservient; And unto whom is given of the Highest by nature and office the true knowledge of (* finding & use of metals, of Congelation of Stones & the virtues of all stones whatsoever,)[633] physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies, and to Reveal, show forth, and give the same unto[634] mankind living on Earth, whensoever you shall be moved and called forth; And by the great name of your God Palam commanded thereunto: We the servants of the Highest and the same your God, and Reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O you Benevolent Angels or dignified powers of the Air, serving in orders, degree, and mansion (as aforesaid) OYube, Paoc, Vrbeneh, Diri, Jointly and severally, every and each one, for and by it self Respectively, in by and through this mighty and powerful name of your God Hacza, that you (at this our Earnest Addresses) would be so truly willing and friendly unto us that whensoever and wheresoever we shall Invocate, move or call you forth unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations move, descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience which by nature and office (given to[635] you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us; And furthermore also, that in, by, and through this great and powerful name of your God Palam, and the force and virtue thereof; we do likewise earnestly Invocate, and entreat you to do accomplish and fulfil whatsoever (accordingly[636] and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore O ye Benevolent Servient Angels or dignified spiritual powers of the Air, Serving in orders, office, degree and mansion and by nature as aforesaid OYube, Paoc, Vrbeneh, Diri, you do yet further in this great name of your God Hacza, And by the virtue and Efficacy thereof, earnestly Invocate and entreat you, to yield up and give unto us your assuredly firm, free, full and obliged consent herein[637], that all or any of you which we shall at any time hereafter invocate move, or call forth to visible appearance, would certainly without any tarrying or delay Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial, convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and Judgement of that your Spiritual Sapience and Science given you of the Highest; And in this undoubtedly true and great name of your God Palam, and by the virtue and power thereof, whereby we also earnestly Invocate & entreat you not only to reveal, declare,[638] show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick, and of[639] whatsoever else relates therein unto[640] as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said science and our benefits therein, as you by office of the Highest accordingly preordained and appointed; All which your obedience, readily & willingly fulfilling and accomplishing unto us, as here we have in the powerful and true name of your God earnestly entreated and besought you, shall be a song of Honour & the praise of your God in your Creation Amen.

---

[632] S2: "readily".

---

[633] S2: "~~and of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".
[634] S2: "to".
[635] S2: Omits "to".
[636] S2: "and".
[637] S2: "therein".

Invocation by way of humble supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the third Lesser Angle or division of the great Quadrangle or Table of the East Cenbar[1], Enbarc[2], Barcen[3], Vrcenbe[4], by the great and powerful name of God Ecenbar.

O Ye great and glorious Angels or[641] Angelical powers of Light Cenbar, Enbarc, Barcen, Vrcenbe, governing or[642] set over the Third Lesser Angle, division or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point of the compass, appropriated to the Earth serving your most high God Ecenbar, in orders and offices accordingly as you (by[643] Celestial Dignification) are in place and power more Aerially Superior, unto who is also given of the Highest by nature and office, the true knowledge of (* all Mechanical crafts whatsoever), of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining, knitting them together;[544] And to Reveal, show forth, and communicate the same unto mankind (by your Angelical ministry) living on the Earth, whensoever you shall be invocated or moved thereunto, we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical powers of Light or celestially dignified Spirits of the Air, governing in orders, degree, mansion (as aforesaid) Cenbar, Enbarc, Barcen, Vrcenbe, Jointly and severally, every and each one, for and by it self Respectively, in, by and through this mighty and powerful name of your God Ecenbar, that you (at these our humble requests and Addresses) would be so favourable and friendly unto us as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance and our assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Stone or Glass Receptacle which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly here you speak unto us; And by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore, O ye Sacred Angelical powers of Light or Celestial dignified Spirits of the Air by degree, and orders Superior and governing (as aforesaid) Cenbar, Enbarc, Barcen, Vrcenbe, we do yet further in this great name of your God Ecenbar, and by the force power and efficacy thereof, earnestly entreat and humbly beseech you, to grant these our supplications and petitions, and that all or any of you, that we shall at any time hereafter Invocate, move, or call forth to visible appearance, would readily and forthwith move, descend, and visibly appear unto us, whensoever we shall Invocate, call forth, or move you thereunto in this Crystal Glass standing here before us, or otherwise to appear out of it, as it shall please God and you his ministers of divine grace, and as befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions and operations, Speaking Audibly unto us, and also thereby directing and Instructing us in the true knowledge of that your Angelical Sapience and Science given you of the Highest, and wherein so[645] He hath accordingly by orders and office ordained and appointed you and this your Angelical benevolence in celestial grace and charity thus given and granted unto us; And also in the accomplishment & fulfilment of all these our humble desires and Requests and whatsoever else may[646] be requisite and fit for us to know, shall be a song of Honour and praise of your God in your creation Amen.

---

[638] S2: Inserts "and".

[639] S2: Omits "of".

[640] S2: Replaces "therein unto" with "thereunto".

[641] S2: "beneficial".

[642] S2: "and".

[643] S2: Repeats "by".

---

[544] S2: This section is all struck out, thus "~~of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining, knitting them together~~".

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Third Lesser or division of the greater Quadrangle or Table of the East, Abemo[1], Naco[2], Ocenem[3], Shael[4], who are moved and called forth by the great and powerful name of God Aiaoai, and constrained to do what they are commanded according to their office by the great name of God Oiit.

O Ye Angelical powers or dignified spirits of the Air Abemo, Naco, Ocenem, Shael, serving in orders under superior powers your most high and omnipotent God Aiaoai, in the Third Lesser Angle, or division of the great Quadrangle or East part of the Air, Respecting the like part or point of the compass appropriated to the Earth accordingly as you therein are placed more Inferior and Subservient, and[647] unto whom is given of the Highest by nature & office the true knowledge of (*Transformation & transplantation,) physick in all its parts an the curing of diseases which are incident to Human bodies;[648] And to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Oiit, commanded thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified Spirits of the Air, serving in orders, degree, and mansion (as aforesaid) Abemo[1], Naco[2], Ocenem[3], Shael[4], Jointly and severally, every & each one for and by it self Respectively, in by and through this mighty and powerful name of your God Aiaoai, that you (at these our earnest Addresses) would be so truly willing and friendly unto us,[649] that whensoever and wheresoever we shall invocate move or call you forth, unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and audibly hear you speak unto us; And by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us; And furthermore also, that in by and through this great and powerful name of your God Oiit, and the force and virtue thereof; we (the servants of the most high God) do likewise earnestly Invocate and Entreat you, to do, accomplish and fulfil whatsoever we shall request and command you; Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Abemo, Naco, Ocenem, Shael, you do yet further in this great name of your God Aiaoai, and by the virtue and efficacy thereof, Earnestly invocate and entreat you to yield up and give unto us, your assuredly firm free, full, and obliged consent herein, That all or any of you, which we shall at any time hereafter Invocate, move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and Judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Oiit, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult & mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, Request or desire to be done Relating to the said Science and our Benefits therein (as you by office are of the Highest) accordingly preordained and appointed; All which your obedience, Readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you shall be a song of Honour and the praise of your God in your Creation Amen.

---

[645] S2: "also".

[646] S2: "shall".

[647] S2: "also".

[648] S2: Omits this section thus: "~~physick in all its parts an the curing of diseases which are incident to Human bodies~~".

[649] S2: Inserts "as".

Invocation by way of humble supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the fourth Lesser Angle or division of the great Quadrangle or Table of the East Exgezod[1], Gezodex[2], Zodexge[3], Dexgezod[4], by the great and powerful name of God Eexgezod.

O Ye[650] great and glorious Angels or Angelical powers of Light Exgezod, Gezodex, Zodexge, Dexgezod, governing and set over the fourth Lesser Angle division or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point[651] of the compass appropriated to the Earth serving your most high God Eexgezod in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior unto whom is given also of the Highest by nature and office the true knowledge (* of the Secrets of men knowing &c) (of physick in all its parts) and of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together.[652] And to Reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light, or Celestially dignified Spirits of the Air governing in orders degree and mansion (as aforesaid) Exgezod, Gezodex, Zodexge, Dexgezod, Jointly & severally Every and Each one, for and by it self Respectively, In by and through this mighty and powerful name of your God Eexgezod, that you (at these our humble Requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance & our Assistance, you would be thereby moved, to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us; And so, as that we may plainly see you and Audibly hear you Speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled Knowledge and true Sapience, which by nature & office (given you of the Highest) may by such your Angelical ministry, be Revealed given or administered; Hear us therefore, O you[653] Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and order Superior and governing (as aforesaid) Exgezod, Gezodex, Zodexge, Dexgezod, we do yet further in this great name of your God Eexgezod, And by the force power and efficacy thereof, to grant these our humble Supplications and petitions and that all or any of you, that we shall at any time hereafter Invocate move or call forth to visible appearance, would Readily and [654] forthwith move, Descend and visibly appear unto us in this Crystal Glass standing here before us or otherwise out of it as shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or Beneficial for us or unto us, in these our Actions and operations, Speaking Audibly unto us, and also thereby directing & Instructing us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you; And this your Angelical Benevolence in Celestial grace & charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[650] S2: "you".

[651] S2: "~~or point~~".

[652] S2: Has this section struck through, thus: "~~and of physick in all its parts and of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the fourth Lesser Angle or division of the great Quadrangle or Table of the East Acca[1], Enpeat[2], Otoi[3], Pemox[4], who are moved and called forth by the great & powerful name of God Aovararzod, and constrained thereunto to do what they are commanded according to their office by the great name of God Aloai.

O Ye Angelical powers of Light or dignified Spirits of the Air, Acca, Enpeat, Otoi, Pemox, serving in orders under superior powers your most high and omnipotent God, Aovararzod, in the fourth Lesser Angle, division of the great Quadrangle or East part of the Air, Respecting the like part or point of the Compass appropriated to the Earth accordingly as you therein are placed more Inferior and subservient, and unto whom is given of the Highest by nature and office, the true knowledge (* of all Elemental creatures amongst us, how many Kinds,[655] their life[656] in the creation as they are severally placed in the 4 Elements, Air, Earth, fire & Water,) of physick in all its parts and the curing of all diseases, which are Incident to Human bodies,[657] and to reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Aloai, commanded thereunto; we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all; O you[658] Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion (as aforesaid) Acca, Enpeat, Otoi, Pemox, Jointly and severally, every and each one, for and by itself respectively, In by and through this mighty and powerful name of your God Aovararzod, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever and wheresoever we shall Invocate, move, or call you forth unto visible Appearance and our Assistance, you then would readily and forthwith at our Invocations move, Descend, appear and show your selves corporally visible unto us, in this Crystal Glass standing here before us[659], or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, And by such your Spiritual Revelations to make us partakers of that true knowledge & Sapience which by nature & office (given you of the Highest) may be showed forth and given to us, and furthermore also that in by and through this great and powerful name of your God Aloai, and the force and virtue thereof, we do likewise Earnestly Invocate and entreat you, to do, accomplish, and fulfil whatsoever (accordingly and by its nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Acca, Enpeat, Otoi, Pemox, you do yet further in this great name of your God Aovararzod, and by the virtue and efficacy thereof, Earnestly Invocate and Entreat you, to yield up, and give unto us your assuredly firm, free, full, and obliged consent herein, That all or any of you which we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately, move, descend, and visibly appear unto us in this Crystal Glass standing here before us or otherwise out of it as it shall please God to give unto you, and thereby most beneficial convenient and fit for us in these both our present and other our future Actions & operations and to speak plainly unto us so as that we may sensibly hear you and understand you directing & Instructing[660] in the true knowledge and judgement of that your Spiritual Sapience (given you of the Highest) And in this undoubted true and great name of your God Aloai, and by the virtue and power thereof, whereby we also earnestly Invocate and Entreat you not only to instruct[661], declare, show forth and make known unto us the true and apprehensive knowledge of all such occult & mystical Arcanaes in physick, and of whatsoever else relates thereunto as are unknown of mankind, but also do whatsoever[662] we shall further command[663], request[664], desire to be done, relating to the said Science and our benefit therein (as you by office are of the Highest) accordingly preordained and appointed; All which your obedience readily and willingly fulfilling and accomplishing unto us as here we have in the powerful and true names of your God Earnestly Entreated,[665] besought you, shall be a song of Honour and the praise of your God in your Creation Amen.

---

[653] S2: "ye".
[654] S2: Omits "and".

---

[655] S2: Inserts "&".
[656] S2: "use".
[657] S2: Has this section crossed out, thus: "~~of physick in all its parts and the curing of all diseases, which are Incident to Human bodies~~".
[658] S2: "ye".
[659] S2: "me".

---

[660] S2: Inserts "us".
[661] S2: "reveal".
[662] S1: Repeats the word "whatsoever" here.
[663] S2: Inserts "and".
[664] S2: Inserts "or".
[665] S2: Inserts "and".

[Invocation of the Kings, Seniors, Angels and Spirits of the West]

Humble Supplication and petition made to the great King RAAGIOS, principal governor and Celestial Angelical watchman set over the watch Tower or Terrestrial Angle of the West by the 3 mighty & powerful names of God Emph, Arsel, Gaiol.

O Thou Regal, great, mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts RAAGIOS, who in the beginning of time by the divine decree and appointment of the Highest in the unity of the Blessed Trinity wast[660] set over the Terrestrial Angle of the West, as the only King, governor, overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assault, Surprisal, Theft or other wicked Encroachments, usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and Spirits of darkness; And as a snaffle to restrain their wickedness by the bit of God's boundless power and Justice, to the intent that (they being put on, into the earth) their Envious will may be bridled the determinations of the Highest fulfilled, and his creatures kept within the compass and measure of order; we humbly beseech, Invocate and Entreat you, O you Royal Angel RAAGIOS, In by and through these potent mighty and great names of your God Emph, Arsel, Gaiol, to preserve, defend, keep and protect us, from the wicked Illusions, Envious Temptations violent Assaults, or any other destructive Surprisals of all Evil Spirits or Infernal powers of darkness whatsoever and that we may not be thereby dismayed, vanquished or overcome, and that by the virtue, power & efficacy of those three said mighty names of God. Emph, Arsel, Gaiol, O you great potent and Royal Angel RAAGIOS, and by the true seal or character of your Creation, and by those Banners, Ensigns or Trophies of Honour and glory borne or standing before you as both divine Celestial Angelical, natural and Royal Tokens and Testimonies of Monarchy majesty and Imperial Authority (given and confirmed unto you in the beginning of the world), and by the Influence, Efficacy, force and virtue thereof; We most Earnestly Entreat and humbly beseech you to be gracious and friendly unto us herein, and furthermore likewise to help, aid, and assist us in all these as such our Temporal and Terrestrial operations, affairs, and concerns, as wherein you may or can by the Superior power of that your Kingly order and Authority (given you of the Highest) for the protection, defence, preservation, care, conduct, comfort, support, Assistance, Benefit and use of mankind living on Earth, and amongst the rest we also again humbly entreat and Earnestly beseech you, that all those six governing[667] Angels called Angelical Seniors, and all other governing or superior Angelical and Elemental powers of Light Celestially dignified, and also that all other dignified Servient and Subservient Spirits or Benevolent Aerially powers who are by nature and office friendly and good, and ordained (by divine appointment in the unity of the Blessed Trinity) for the use, Benefit and Service of mankind, of all degrees and offices from the Superior to the Inferior in the order and mansion serving the most high God, under your Imperial and Sovereign power, Authority, command, Subjection Service and obedience properly referred or appropriated to the West Angle of the Air, Respecting also the like point of the Compass, Quarter, Angle[668], division of the Earth, may by the force and power of our Invocations be moved to descend and appear visibly unto us in this Crystal Glass or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our Invocations or calls on that account by us made unto them, moved, Descend and appear before us visible[669] to the Sight of our Eyes, and to speak Audibly unto us that we may plainly and perfectly both see and hear them and friendly to converse with us fulfilling our desires and requests in all things according to their several and respective offices, and to serve us therein, and also do for us as for the servants of the most high God, whensoever and wheresoever and whereunto we shall at any time and place move you both in power and presence whose works herein shall be a song of Honour to the glory and praise of the most high God both in your and their Creation Amen.

---

[660] S2: "wert".

Invocation by way of humble supplication and petition made to the six great Angels or Angelical Seniors Lefarahpem[1], Saiinou[2], Laoaxarp[3], Selgaiol[4], Ligdisa[5], Soaixente[6], by the great and powerful name of their Imperial King RAAGIOS.

O Ye great Angels or Angelical Seniors Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, serving your most high God

---

[667] S2: "great".
[668] S2: Inserts "or".
[669] S2: "visibly".

Emph, Arsel, Gaiol, before the mighty Angelical monarch King RAAGIOS, in the Angle, Region or division of the West, and who are dignified with Celestial power and Authority therein, and by office judging the government of the Angelical King, thereby fulfilling the divine will and pleasure of the Highest in all things appointed and committed to your charge, and placed in Superior (power[670] &) order under the said Angelical King and governing over all other, both superior Servient and subservient Angels or Angelical powers celestially dignified, and also all other Elemental Spirits whosever that in any wise hath power, mansion, Residence, orders, office, place or being, in the West part, Region or Angle of the Air with like respect also, from thence to be had to the west point of the Compass, Angle, part or division of the Earth, we the servants of the Highest, and Reverently here present in his holy fear, do humbly beseech, call upon, & Earnestly Entreat you all,[671] you Angelical Seniors Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, In by and through this Imperial mighty and powerful name RAAGIOS, That all or some one severally[672] of you, Jointly and severally, in general and particular, Every and Each one, for and by it self respectively would be so favourable and friendly unto us as that whensoever or wheresoever we shall Invocate, move or call you forth unto visible appearance & our assistance, you then would be thereby moved to descend, and appear visibly unto us, in this Crystal Glass set here before us, and so, as that we may plainly see and Audibly hear you speak unto us, and by such your friendly Society and verbal converse with us, to Illuminate, Instruct, direct, help, Aid and assist us in all things whatsoever we shall humbly desire, beseech and request of you, wherein by nature and office (given you of the Highest) you may or can; Hear us therefore, O ye Blessed Angels or Angelical seniors Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, and in the mighty name RAAGIOS, and by the virtue, power, Influence, Efficacy and force thereof, we earnestly entreat and humbly beseech you to grant these our supplications and petitions, that all or some[673] of you which we shall at any time hereafter Invocate, move[674], call forth to visible appearance would then be favourable and firmly placed in Celestial charity and Benevolence, forthwith & Immediately at such our Invocations and earnest requests accordingly of us made, be thereby moved, and also to move, descend, visibly appear and speak Audibly unto us, either in this Crystal Glass or otherwise out of the same as it shall please God and you his Angelical ministers or Celestial messengers of divine grace and Light and shall be most befitting, beneficial and convenient for us therein and to administer unto us the bountiful gifts of all Earthly benefits, and also endow us with the gift of true Sapience and science and such like other gifts of human Accomplishments & Enjoyments as may or shall be fit for us, and so beneficial unto us that we may thereby live happy with comfort during our continuance in this mortal being; All which we humbly beseech and earnestly entreat of all and every of you sacred Angels or Angelical Seniors, in the name of your God & King wherein these your friendly and benevolent works (thus graciously communicated and given to us) shall be a song of Honour and the praise of your God in your Creation Amen.

---

[670] S2: "powers".

[671] S2: Inserts "O".

[672] S2: Replaces "severally" with "or any".

[673] S2: "any".

[674] S2: Inserts "or".

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the first Lesser Angle or division of the great Quadrangle or Table of the West Taad[1], Aadet[2], Adeta[3], Detaa[4], by the great and powerful name of God HETAAD.

O Ye great and glorious Angels or Angelical powers of Light Taad, Aadet, Adeta, Detaa, governing or set over the first Lesser Angle, division or Quarter of the great Quadrangle of the west part of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Hetaad, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior; unto whom is given also of the Highest by nature and office, the true knowledge of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together, and to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do Earnestly Entreat, humbly beseech, and move you all; O you[675] Angels or Angelical powers of Light, or celestially dignified Spirits of the Air, governing in orders, degree, and mansion (as aforesaid) Taad, Aadet, Adeta, Detaa, Jointly and severally, Every and each one, for and by it self respectively, In by and through this mighty & powerful name of your God Hetaad, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever, we shall Invocate, move or call you forth to visible appearance & our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and[676] as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled Knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us. Hear us therefore O you[677] Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degrees[678] & orders Superior, and governing (as aforesaid) Taad, Aadet, Adeta, Detaa, you do yet further in this great name of your God Hetaad, and by the force, power and Efficacy thereof, Earnestly Entreat, and humbly beseech you to grant these our Supplications & petitions, and that all or any of you that we shall at any time hereafter, Invocate, move or call forth to visible appearance, would readily & forthwith, move, Descend, & visibly appear unto us, whensoever we shall Invocate, call forth or move you thereafter[679] in this Crystal Glass standing here before us , or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us, or unto us in these our Actions and operations, Speaking Audibly unto us and also thereby directing and instructing us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) wherein also he hath accordingly by order and office, ordained and appointed you; And this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, also in the accomplishment and fulfilling of these our humble desires and requests and of whatsoever else shall be requisite and fit for us to know shall be a song of Honour and the praise of your God in your Creation Amen.

---

[675] S2: "ye".

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the first Lesser Angle or division of the great Quadrangle[680] or table of the West Toco[1], Nehded[2], Paax[3], Saix[4], who are moved and called forth by the great and powerful name of God Obegoca, and constrained to do what they are commanded according to their office by the great name of God Aabeco.

---

[676] S2: Inserts "so".
[677] S2: "ye".
[678] S2: "Degree".
[679] S2: "thereunto".
[680] S2: "of".

O Ye Angelical powers of Light, or dignified Spirits of the Air, Toco, Nehded, Paax, Saix, serving in orders under superior powers your most high and Omnipotent God, Obegoca, in the first Lesser Angle, or division of the great Quadrangle or West part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed more Inferior and subservient; and unto whom is given of the Highest by nature and office, the true knowledge of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies, and to reveal show forth & give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Aabeco, commanded[681]; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon, and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion (as aforesaid) Toco, Nehded, Paax, Saix, Jointly & Severally, Every and each one, for and by itself respectively, In by and through this mighty & powerful name of your God Obegoca, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate, move, or call you forth unto visible appearance and our assistance; You then would readily and Immediately forthwith at our Invocations, move, Descend and appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise plainly to appear visibly here before us, and so as that we may personally see you, and Audibly hear you speak unto us; And by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and unto us; And furthermore also that In by and through this great and powerful name of your God Aabeco, and the force & virtue thereof; We do likewise Earnestly Entreat and Invocate you to do, accomplish and fulfil whatsoever (accordingly and by its[682] nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Servient Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Toco, Nehded, Paax, Saix, you do yet further in this great name of your God Obegoca, and by the virtue and Efficacy thereof,

---

[681] S2: "commanding you thereunto".
[682] S2: Replaces 2by its" with "is by".

Earnestly Invocate and Entreat you, to yield up and give unto us, your assuredly firm, free, full, and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate, move, or call forth to visible appearance, certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us in these both our present and other our future Actions & operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and Instructing us, in the true knowledge and Judgement of that your Spiritual Sapience and Science given you of the Highest; And in this undoubted true and great name of your God Aabeco, and by the virtue and power thereof, whereby we also earnestly Invocate and Entreat, you not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick, and of whatsoever else later thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed; All which your obedience readily & willingly fulfilling and accomplishing unto us (as here we have in the powerful and true names of your God, Earnestly Entreated and besought you) shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the Second Lesser Angle or division of the great Quadrangle or Table of the west Tedim[1], Dimet[2], Imtede[3], Emtedi[4], by the great & powerful name of God HETEDIM.

O Ye great and glorious Angels or Angelical powers of Light Tedim, Dimet, Imtede, Emtedi, governing or set over the second Lesser Angle, division or Quarter of the great Quadrangle of the west point of the Air respecting the like part or point of the Compass appropriated to the Earth serving your most high God Hetedim, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office the true knowledge of (* Moving from place to place[683] &c) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together[684], and to invocate[685], show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders degree, and mansion (as aforesaid) Tedim, Dimet, Imtede, Emtedi, Jointly and severally, Every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Hetedim, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move or call you forth to visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Science, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degrees and orders Superior and governing (as aforesaid) Tedim, Dimet, Imtede, Emtedi, we do yet further in this great name of your God Hetedim, and by the force, power and Efficacy thereof, Earnestly Entreat and humbly beseech you, to grant these our Supplications and petitions, and that all or any of you that we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate, call forth or move you thereafter[686] in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God, and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for or unto us, in these our Actions or operations, Speaking Audibly unto us and also thereby directing and instructing us, in the true knowledge of that your Angelical

---

[683] S2: Inserts "as unto this Country or that Country at pleasure".
[684] S2: This part is struck through in the manuscript, thus: "~~the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".
[685] S2: "reveal".
[686] S2: "thereunto".

Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you; And this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and requests and of whatsoever else shall be requisite and fit for us to know shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the Second Lesser Angle or division of the great Quadrangle or Table of the west Magem[1], Leoc[2], Vrsyl[3], Vrvoi[4], who are moved and called forth, by the great and powerful name of God Nelapar, and constrained thereunto to do what they are commanded according to their office, by the great name of God Omebeb.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Magem, Leoc, Vrsyl, Vrvoi, serving in orders under superior powers your most high & omnipotent God, Nelapar, in the second Lesser Angle or division of the great Quadrangle or West part of the Air respecting the like part or point of the compass appropriated to the Earth accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office, the true knowledge of (* finding & use of metals, the Congelation of Stones &c[687]), physick in all its parts and the curing of all diseases whatsoever that are Incident to human bodies:[688] And to Reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Omebeb commanded thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly Entreat, call upon and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion (as aforesaid) Magem, Leoc, Vrsyl, Vrvoi, Jointly and severally, Every and Each one, for and by itself respectively, In by and through this mighty & powerful name of your God Nelapar, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate, move or call you forth, unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, Appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us; And furthermore also that In by and through this great and powerful name of your God Omebeb, and the force and virtue thereof; we do likewise earnestly entreat and Invocate you, to do, accomplish, and fulfil, whatsoever (accordingly and[689] is by nature and office given you of the Highest) we shall request and command you; Hear us therefore, O you[690] Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, office, degree and mansion (as aforesaid) Magem, Leoc, Vrsyl, Vrvoi, you do yet further in this great name of your God Nelapar, and by the virtue and Efficacy thereof, Earnestly Invocate and Entreat you, to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you, which we shall at any time hereafter, Invocate move or call forth to visible appearance would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, & thereby most beneficial, convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Omebeb and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you; not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such Occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do for us whatsoever we shall further command, request or desire to be done, relating to the said Science and our Benefits therein (as you by office are of the Highest) accordingly preordained & appointed All which your obedience readily and willingly fulfilling & accomplishing unto us (as here we have in the powerful and true names of your God Earnestly Entreated and besought you) shall be a song of Honour and the praise of your God in your Creation Amen.

---

[687] S2: Inserts "and virtue of all stones".

[688] S2: This section is struck through, thus: "~~physick in all its parts and the curing of all~~ [redacted]

---

[689] S2: Replaces "and", with "and as".
[690] S2: "ye".

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Third Lesser Angle or division of the great Quadrangle or Table of the West Magel[1], Agelem[2], Gelema[3], Lemage[4] by the great and powerful name of God HEMAGEL.

O Ye glorious and great Angels or Angelical powers of Light Magel, Agelem, Gelema, Lemage, governing or set over the Third Lesser Angle, division or Quarter of the great Quadrangle of the west point of the Air, respecting the like part or point of the compass appropriated to the Earth, Serving your most high God Hemagel, in orders and office accordingly, as you (by Celestial dignification) are in place and power more Aerially Superior; unto whom is given also of the Highest by nature & office, the true knowledge of (* all Mechanical Crafts whatsoever), the knitting together of natures, & also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[691] And to Reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical Spirits of Light, or Celestially dignified Spirits of the Air, governing in orders, degree, and mansion as aforesaid Magel, Agelem, Gelema, Lemage, Jointly and severally, Every and each one for and by it self respectively, In by and through this mighty and powerful name of your God Hemagel, that you (at these our humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light, or Celestially dignified Spirits of the Air, by degree, and orders superior and governing as aforesaid Magel, Agelem, Gelema, Lemage, we do yet further in this great name of your God Hemagel, and by the force power and efficacy thereof, to grant these our humble Supplications, and that all or any of you, that we shall at any time hereafter Invocate, move or call forth to visible appearance, would readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate, call forth or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us, or unto us in these, our Actions or operations, speaking Audibly unto us, and also thereby directing and Instructing us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[691] S2: This section is crossed out, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Invocation by way of humble Supplication and petition, made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Third Lesser Angle or division of the great Quadrangle or Table of the West Paco[1], Endezen[2], Jipo[3], Exarih[4], who are moved and called forth by the great and powerful name of God Maladi, And constrained thereunto to do what they are commanded, according to their office by the great name of God Olaad.

O Ye Angelical powers of Light or dignified Spirits of the Air, Paco, Endezen, Jipo, Exarih, serving in orders under superior powers, your most high and omnipotent God, Maladi, in the Third Lesser Angle or division of the great Quadrangle or West part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient and unto whom is given of the Highest by nature and office the true knowledge of (* Transformation & transplantation), physick in all its parts and the curing of all diseases which are

Incident to human bodies,[692] and to reveal, show forth and give the same to mankind living on Earth whensoever you shall be moved and called forth by the great name of God Olaad, commanded thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do Earnestly Entreat, call upon and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion (as aforesaid) Paco, Endezen, Jipo, Exarih, Jointly and severally, Every and Each one, for and by itself respectively, In by and through this mighty & powerful name of your God Maladi, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever we shall Invocate, move, or call you forth unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move, descend, appear and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance & verbal converse be showed forth and given to us: And furthermore also that In by and through this great and powerful name of your God Olaad, and the force and virtue thereof, we do likewise earnestly Invocate and Entreat you, to do, accomplish and fulfil whatsoever (accordingly and[693] is by nature and office given you of the Highest) we shall request & command you, Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, office, degrees, & mansion as aforesaid Paco, Endezen, Jipo, Exarih, you do yet further in this great name of your God Maladi, and by the virtue and Efficacy thereof, earnestly Invocate and Entreat you to yield up and give unto[694] us, your assuredly firm, free, and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate move, or call forth to visible appearance would readily without any Tarrying or delay, Immediately, move descend,[695] appear visibly unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true, and great name of your God Olaad, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such Occult and mystical Arcanaes in physick and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done, relating to the said Science and our Benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your obedience, Readily and willingly fulfilling and accomplishing unto us as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour, & the praise of your God in your Creation Amen.

---

[692] S2: This section is struck through, thus: "~~physick in all its parts and the curing of all diseases which are Incident to human bodies~~".
[693] S2: "~~and as~~".
[694] S2: "~~unto~~".
[695] S2: Inserts "&".

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the fourth Lesser Angle or division of the great Quadrangle or Table of the West Enlarex, Larexen, Rexenel, Xenelar by the great & powerful name of God HENLAREX.

O Ye great and glorious Angels or Angelical powers of Light Enlarex, Larexen, Rexenel, Xenelar, governing and set over the fourth Lesser Angle division or Quarter of the great Quadrangle or West point of the Air, respecting the like part or point of the Compass appropriated to the Earth, Serving your most high God Henlarex, in orders and office accordingly as you (by Celestial Dignification)[696] are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (* the Secrets of men knowing), the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together.[697] And to Reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be invocated or moved thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air governing in orders, degree, and mansion as aforesaid Enlarex, Larexen, Rexenel, Xenelar, Jointly and severally, Every and each one for and by it self respectively, In by and through this mighty and powerful name of your God Henlarex, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate move or call you forth to visible appearance and our assistance, you would be thereby moved to descend & appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air by degree and orders Superior, and governing as aforesaid Enlarex, Larexen, Rexenel, Xenelar, we do yet further in this great name of your God Henlarex, and by the force power and efficacy thereof, to grant these our Supplications and petitions, and that all or any of you that we shall at any time hereafter, Invocate, move or call forth to visible appearance would readily and forthwith at our Invocations move, Descend, and visibly appear unto us, whensoever we shall Invocate or move you thereunto in this Crystal Glass standing here before us or otherwise out of it, as it shall please God and you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us or unto us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace & charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires & requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

---

[696] S2: "are".

[697] S2: This section is struck through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders, and serving in the Fourth Lesser Angle or division of the great Quadrangle or Table of the West Expecen[1], Vasa[2], Dapi[3], Reniel[4], who are moved and called forth by the great and powerful name of

God Jaaasde, and constrained thereunto to do what they are commanded according to their office by the great name of God Atapa.

O Ye Angelical powers of Light or dignified Spirits of the Air, Expecen, Vasa, Dapi, Reniel, serving in orders under superior powers, your most high & omnipotent God, Jaaasde, in the Fourth Lesser Angle or division of the great Quadrangle or West part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office the true knowledge (* of all Elemental creatures among us how many Kinds & their life in the Creation &c,) of physick in all its parts and the curing of all diseases which are Incident to human bodies,[698] and to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Atapa, commanded thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion as aforesaid Expecen, Vasa, Dapi, Reniel, Jointly and severally, Every and Each one, for and by itself respectively, In by and through this mighty and powerful name of your God Jaasde, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever & wheresoever we shall Invocate, move or call you forth unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly hear you Speak unto us, and by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us, and furthermore also that In by and through this great and powerful name of your God Atapa, and the force and virtue thereof, we do likewise Earnestly Entreat and Invocate you, to do, accomplish, and fulfil whatsoever (accordingly and[699] is by nature and office, given you of the Highest) we shall request & command you, Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, degree, and mansion (as aforesaid) Expecen, Vasa, Dapi, Reniel, you do yet further in this great name of your God Jaaasde, and by the virtue and efficacy thereof, Earnestly Invocate and Entreat you to yield up and give unto us, your assuredly firm, free[700], and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate, move, or call forth to visible appearance would certainly without any Tarrying or delay, Immediately move, Descend & visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you and thereby most beneficial, convenient and fit for us, In these both our present and other our future Actions and operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge & judgement, of that your Spiritual Sapience and Science (given you of the Highest) and in this undoubted true and great name of your God Atapa, and by the virtue and power thereof whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick and of whatsoever else relates thereunto, as are unknown of mankind but also do whatsoever we shall further command, request or desire to be done, relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your Obedience, readily & willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour and the praise of your God in your Creation Amen.

---

[698] S2: This section is struck through, thus: "~~of physick in all its parts and the curing of all diseases which are incident to human bodies~~".

[699] S2: "and as".

---

[700] S2: Inserts "will".

[Invocation of the Kings, Seniors, Angels and Spirits of the North]

Humble Supplication and petition made to the great King JCZODHEHCA, principal governor and Celestial Angelical Watchman, set over the Watch Tower or Terrestrial Table of the North by the 3 mighty & powerful names of God Emor, Dial, Hectega.

O Thou Regal, great mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts JCZODHEHCA, who in the beginning of time by the divine decree and appointment[701] of the Highest in the unity of the blessed Trinity [wast set over the Terrestrial Angle of the North, as the only King,][702] Governor, Overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assaults, Surprisal, Theft or other wicked Encroachments usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind the Devil and Spirits of darkness. And as a snaffle to restrain their wickedness by the bit of God's boundless power and justice, to the intent,[703] that (they being put on into the earth) their envious will might be bridled the determinations of the Highest fulfilled and his creatures kept within the compass and measure of order; we humbly Invocate, Entreat and beseech you, O you Royal Angel JCZODHEHCA, In by and through these potent mighty and great names of your God Emor, Dial, Hectega, to preserve, defend, keep and protect us, from the wicked Illusions, envious Temptations violent assaults, or any other destructive Surprisals of all evil Spirits or Infernal powers of darkness whatsoever, and that we may not be thereby dismayed, vanquished or overcome, and that by the virtue power and efficacy of these three said mighty names of God, Emor, Dial, Hectega, O you great potent and Royal Angel JCZODHEHCA, and by the true Seal or character of[704] your Creation, and by those Banners Ensigns or Trophies of Honour and glory borne or standing before you, as both divine Celestial, Angelical natural and Royal Tokens and Testimonies of Monarchy majesty and Imperial Authority, given and confirmed unto you in the beginning of the world; And by the Influence, Efficacy force & virtue thereof, we most earnestly entreat, and humbly beseech you to be gracious and friendly unto us herein; and furthermore likewise to help, Aid, and assist us in all those, and such our Temporal and Terrestrial operations, affairs, & concerns, as wherein you may or can by the Superior power of that your Kingly power and Authority (given you of the Highest) for the protection, defence, preservation, care, conduct, comfort, support, Assistance, benefit and use of mankind living on Earth, And amongst the rest we also again humbly Entreat and earnestly beseech you, that all those six great Angels called Angelical Seniors, and all other governing or superior Angelical and Elemental powers of Light Celestially dignified. And also that all other dignified Servient and Subservient Spirits or Benevolent Aerial powers who are by nature and office friendly and good, and ordained (by divine appointment in the unity of the Blessed Trinity) for the use benefit and service of mankind of all degrees and offices from the Superior to the Inferior, in the orders & mansion serving the most high God, under your Imperial & sovereign power, Authority, command, Subjection, Service & obedience properly offered or appropriated to the north Angle of the Air, respecting the like point of the Compass, Quarter, Angle, or division of the Earth, may by the force and power of our Invocations be moved to descend and appear visibly unto us, in this Crystal Glass or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our Invocations or calls on that account by us made unto them, move, descend & appear before us visibly to the sight of our Eyes and to speak Audibly unto us, as that we may plainly and perfectly both see and hear them, and friendly to converse with them fulfilling our desires and requests in all things according to their several and respective offices, and to serve us therein, and also do for us, as for the servants of the most high God whensoever and wheresoever and whereunto we shall at any time & place move them both in power and presence, whose works herein shall be a song of Honour to the glory and praise of the most high God both in your and their Creation Amen.

---

[701] S2: "Appointments".

[702] S1, S2. Section in square brackets is absent from S1 and S2, but this is surely an omission, see other Invocations to Kings. However combined with the crossed out sections on properties this does suggest that S2 was copied from S1.

[703] S2: "that".

[704] S2: "of" is repeated here.

Invocation by way of humble Supplication and petition made to the six Angels or Angelical Seniors Laidrom Aczinor (or Aczodinor) Elzinopo Alhectega Elhiansa Acemliceve, by the great and powerful name of their Imperial King JCZODHEHCA.

O Ye great and glorious Angels or Angelical Seniors Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, serving the most high God Emor, Dial, Hectega, before the mighty Angelical monarch King Jczodhehca, In the Angle Region or division of the north and who are dignified with Celestial power and Authority therein, and by office judging the government of the Angelical King, thereby fulfilling the divine will & pleasure of the Highest, in all things appointed and committed to your charge, and placed in Superior orders under the said Angelical King and governing over all other both Superior, Servient and Subservient Angels or Angelical powers Celestially dignified, and all other Elemental Spirits whatsoever that in any wise hath power, mansion, Residence, orders, office, place or being in the north part, Region or Angle of the Air, with like respect also from thence to be had, to the north point of the Compass, Angle, part or division of the Earth,:[705] we the servants of the most high God, and Reverently here present in his holy fear, do humbly beseech, & earnestly entreat you all, O ye Angelical Seniors Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, In by and through this Imperial mighty and powerful name Jczodhehca, that some one, or all or any of you, Jointly & severally Every Each one, for and by it self respectively; would be so favourable and friendly unto us as that whensoever or wheresoever we shall Invocate move or call forth unto visible appearance and our assistance, you then would be thereby moved to descend and appear visibly unto us in this Crystal Glass set here before us, and so as that we may plainly see and Audibly hear you speak unto us, And by such your friendly Society & verbal converse with us, to illuminate, Instruct,[706] direct, help, aid and assist us in all things whatsoever we shall humbly desire, beseech and request of you, wherein by nature and office (given you of the Highest) you may or can; Hear us therefore O ye Blessed Angels or Angelical Seniors Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, and in the mighty name Jczodhehca, and by the virtue, power, Influence Efficacy and force thereof, we earnestly entreat & humbly beseech you to grant these our Supplications and petitions, that all or any of you which we shall at any time hereafter Invocate move or call forth to visible appearance would then be favourable and friendly in Celestial charity and Benevolence, forthwith and Immediately at such our Invocations and earnest requests accordingly of us be thereby moved, And also to move, Descend, visibly appear and speak Audibly unto us, either in this Crystal Glass or otherwise out of the same as it shall please God, and you his Angelical ministers or Celestial messengers of divine grace and

---

[705] S1: Though this punctuation may seem incorrect it is reproduced faithfully.

[706] S2: "instruct".

Light, and shall be most befitting beneficial and convenient for us therein, and to administer to us the bountiful gifts of all Earthly Benefits & also endow us[707] with the gift of[708] true Sapience and Science, and as may or shall be fit for us, and so beneficial unto us, that we may thereby live happy with comfort, during our continuance in this our mortal being, All which we humbly beseech and earnestly entreat of all and every of you Sacred Angels or Angelical Seniors, in the name of your God and King, wherein these [709] your friendly and Benevolent works (thus graciously communicated and given to us) shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the first Lesser Angle or division of the great Quadrangle or Table of the North Boza[1], Ozab[2], Zabo[3], Aboz[4], by the great and powerful name of God ENBOZA.

O Ye great and glorious Angels or Angelical powers of Light Boza, Ozab, Zabo, Aboz, governing or set over the first Lesser Angle, division, or Quarter of the great Quadrangle of the north part of the Air, respecting the like part or point of the Compass appropriated to the Earth, serving your most high God Enboza, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of the knitting together of natures, & also as well the destruction of nature and of things that may perish as of conjoining and knitting them together; And to Reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do Earnestly Entreat, humbly beseech, and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air governing in orders degree & mansion (as aforesaid) Boza, Ozab, Zabo, Aboz, Jointly and severally, every and each one, for and by it self Respectively, in by and through, this mighty and powerful name of your God Enboza, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever, we shall Invocate move, or call you forth to visible appearance and our Assistance, you would be thereby moved, to descend, and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly See you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore O ye Sacred Angelical powers of Light or Celestial dignified Spirits of the Air, by degrees, and orders Superior and governing as aforesaid Boza, Ozab, Zabo, Aboz, we do yet further in this great name of your God Enboza, and by the force, power and Efficacy thereof, Earnestly Entreat, and humbly beseech you to grant these our humble supplications and petitions and that all or any of you, that we shall at any time hereafter, Invocate move or call forth to visible appearance, would Readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate, call forth, or move you thereunto, in this Crystal Glass standing here before us or otherwise out of it as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient for us, or unto us, in these our Actions and operations Speaking Audibly unto us, and also thereby directing and instructing us in the true knowledge of that your Angelical Sapience, and Science (given you of the Highest) wherein also he hath accordingly by order and office ordained and appointed you, And this your Angelical [718] Benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know shall be a song of Honour & the praise of your God in your Creation Amen.

---

[707] S2: "~~with the gift~~".
[708] S2: "~~it~~".
[709] S2: "~~your~~".

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders, and serving in the first Lesser Angle or division of the great Quadrangle or Table of the North Aira[1], Ormen[2], Reseni[3], Jzodenar[4], who are moved and called forth by the great and powerful name of God Angepoi, and constrained to do what they are commanded according to their office by the great name of God Vnenax.

---

[718] S2: "sapience".

O Ye Angelical powers of Light, or dignified Spirits of the Air, Aira, Ormen, Reseni, Jzodenar, serving in orders under superior powers your most high and omnipotent God, Angepoi, in the first Lesser Angle or division of the great Quadrangle or north part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient and unto whom is given of the Highest by nature and office the true knowledge of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies and to Reveal show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Vnenax, commanded thereunto, we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion as aforesaid Aira, Ormen, Reseni, Jzodenar, Jointly and severally Every and each one for and by itself respectively, In by and through this mighty and powerful name of your God Angepoi, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever & wheresoever we shall Invocate move or call you forth to visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may personally see you, and Audibly hear you speak unto us. And by such your Spiritual Revelations unto us to make us partakers of that true knowledge & Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us, and furthermore also that in by & through this great and powerful name of your God Vnenax, and the force and virtue thereof, we do likewise Earnestly Invocate and Entreat you to do, accomplish and fulfil whatsoever (accordingly and is its nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree, & mansion as aforesaid Aira, Ormen, Reseni, Jzodenar, you do yet further in this great name of your God Angepoi, and by the virtue and efficacy thereof, earnestly Invocate and entreat you, to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate, move, or call forth to visible appearance, would[711] certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Stone standing here before us or otherwise out of it as it shall please God to give unto you and thereby most beneficial convenient and fit for us, in these both our present, & other our future Actions and operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us, in the true knowledge and judgement of that your Spiritual Sapience and Science given you of the Highest, And in this undoubted true and great name of your God Vnenax, and by the virtue and power thereof, whereby we also earnestly Invocate and Entreat you not only to Reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick and of whatsoever else relates thereunto as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed;) All which your obedience, readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated & besought you shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the Second Lesser Angle or division of the great Quadrangle or Table of the North Phara[1], Harap[2], Rapeh[3], Aphar[4], by the great and powerful name of God Enphara.

O Ye great and glorious Angels or Angelical powers of Light Phara, Harap, Rapeh, Aphar, governing or set over the second Lesser Angle, division or Quarter of the great Quadrangle of the north point of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Enphara, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (* Moving from place to place &c[712],) the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together,[713] and to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto, We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat humbly beseech and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree, & mansion as aforesaid Phara, Harap, Rapeh, Aphar, Jointly and severally every and each one for and by it self Respectively, In by and through this mighty and powerful name of your God Enphara, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate move or call you forth to visible appearance and our assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Science[714], which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air Phara, Harap, Rapeh, Aphar, we do yet further in this great name of your God Enphara, and by the force, power and Efficacy thereof, Earnestly Entreat and humbly [beseech][715] you, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move or call forth to visible appearance, would readily & forthwith, move, Descend, and visibly appear unto us, whensoever we shall Invocate call forth or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions or operations, Speaking Audibly unto us, and also thereby directing and instructing us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity thus given & granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, & the praise of your God in your Creation Amen.

---

[711] S2: "~~would~~".

[712] S2: Omits "&c" and inserts "& moving from place to place as into this country or that country at pleasure".

---

[713] S2: This section is struck through, thus: "~~& the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together~~".

[714] S2: "Sapience".

[715] S1: The absence of the word "beseech" is clearly a copyist's error.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the second Lesser Angle or division of the great Quadrangle or Table of the North Omgege[1], Gebal[2], Relemu[3], Jahel[4], who are moved and called forth, by the great and powerful name of God Anacem, and constrained thereunto to do what they are commanded according to their office, by the great name of God Sonden.

O Ye Angelical powers of Light or dignified Spirits of the Air, Omgege, Gebal, Relemu, Jahel, serving in orders under Superior powers your most high and omnipotent God Anacem, in the Second Lesser Angle or division of the great Quadrangle or North part of the Air, Respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, And unto whom is given of the Highest by nature and office, the true knowledge of[716] (* finding &[717] use of Metals, the Congelation of Stones[718] &c), physick in all its parts and the curing of all diseases whatsoever that are Incident to human bodies[719] and to Reveal, Show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Sonden, commanded thereunto: We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion as aforesaid Omgege, Gebal, Relemu, Jahel, Jointly & severally, Every and Each one, for and by itself respectively, In by and through, this mighty and powerful name of your God Anacem, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, as that whensoever and wheresoever, we shall Invocate, move or call you forth unto visible appearance and our assistance, you then would readily and Immediately, forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, [or otherwise personally to appear out of the same visibly here before us,] and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and unto[720] us; And furthermore also, that In by and through this great & powerful name of your God Sonden, and the force and virtue thereof; we do likewise Earnestly Invocate & Entreat you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, office, degree, and mansion as aforesaid Omgege, Gebal, Relemu, Jahel, you do yet further in this great name of your God Anacem, And by the virtue and efficacy thereof, earnestly entreat and Invocate you, to yield up and give unto us, your assuredly firm free and obliged consent herein, that all or any of you which we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you and thereby most beneficial, convenient and fit for us, in these both our present and other our future Actions & operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us, in the true knowledge and judgement of that your Spiritual Sapience and Science given you of the Highest, And in this undoubted true and great name of your God Sonden and by the virtue and power thereof, whereby we also earnestly Invocate and Entreat you, not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such Occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do for us whatsoever we shall further command, request or desire to be done, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed;) All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, Earnestly Entreated and besought you, shall be a song of Honour and the praise of your God in your Creation Amen.

---

[716] S2: Omits "of"

[717] S2: "the".

[718] S2: Inserts "and the virtue of all Stones".

[719] S2: This section is crossed out, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are Incident to human bodies~~".

---

[720] S2: "given to".

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Third Lesser Angle or division of the great Quadrangle or Table of the North Æoan[1], Oanæ[2], Anæo[3], Næoa[4] by the great and powerful name of God NÆOAN.

O Ye great and glorious Angels or Angelical powers of Light Æoan, Oanæ, Anæo, Næoa, governing or set over the Third Lesser Angle, division or Quarter of the great Quadrangle of the north point of the Air, respecting the like part or point of the compass appropriated also[721] to the Earth, Serving your most high God Næoan, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge (* of all the mechanical Crafts whatsoever), of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[722] And to reveal show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth whensoever you shall be invocated or moved thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O you[723] Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree, and mansion as aforesaid Æoan, Oanæ, Anæo, Næoa, Jointly & severally, every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Næoan, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move or call you forth to visible appearance and our assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you, speak unto us, And by such your friendly and verbal converse with us to make us partakers of that undefiled Knowledge and true Sapience which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and orders Superior, and governing as aforesaid Æoan, Oanæ, Anæo, Næoa, we do yet further in this great name of your God Næoan and by the force power and efficacy thereof Earnestly Entreat and humbly beseech you to grant these our humble Supplications and petitions, and that all or any of you that we shall at any time hereafter Invocate move or call forth to visible appearance, would readily and forthwith, move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us or unto us, in these our Actions or operations, speaking Audibly unto us and also thereby directing and Instructing us in the[724] true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained & appointed you, and this your Angelical Benevolence in celestial grace and charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

---

[721] S2: Omits "also".

[722] S2: This section is crossed out, thus: "~~of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

[723] S2: "ye".

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Third Lesser Angle or division of the great Quadrangle or Table of the North Opena[1], Doope[2], Rexao[3], Axir[4], who are moved and called forth by the great and powerful name of God Cebalpet, and constrained thereunto to do what they are commanded according to their office by the great name of God Arbizod.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Opena, Doope, Rexao, Axir, serving in orders under Superior powers your most high and omnipotent God, Cebalpet, in the Third Lesser Angle or division of the great Quadrangle or North part of the Air, Respecting the like part or point of the compass appropriated to the Earth, according as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office, the true knowledge of (* Transformation & transplantation), physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies,[725] and to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of God Arbizod, commanded thereunto; We the Servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion as aforesaid Opena, Doope, Rexao, Axir, Jointly and Severally, Every and Each one, for and by itself respectively, In by and through this mighty and powerful name of your God Cebalpet, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate move or call forth unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same, visibly here before us and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature & office (given you of the Highest) may by such your visible appearance & verbal converse (with us) be showed forth and given to us, And furthermore also, that In by and through this great and powerful name of your God Arbizod and by the force and virtue thereof, we do likewise Earnestly Invocate and Entreat you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, Serving in orders, degree and mansion as aforesaid Opena, Doope, Rexao, Axir, you do yet further in this great name of your God Cebalpet, and by the virtue and Efficacy thereof earnestly Invocate, and entreat you to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate move or call forth to visible appearance would certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, and thereby most beneficial convenient and fit for us in these both our present & other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you & understand you, directing and instructing us in the true knowledge and judgement of that your

---

[724] S2: "the".

---

[725] S2: This section is crossed out, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

Spiritual Sapience and Science (given you of the Highest;) And in this undoubted true and great name of your God Arbizod, and by the virtue & power thereof whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto as are unknown of mankind, but also do for us whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein; (as you by office are of the Highest accordingly preordained and appointed) All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour, and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders & set over the Fourth Lesser Angle or division of the great Quadrangle or Table of the North Jaom[1], Aomi[2], Omia[3], Maio[4], by the great and powerful name of God NIAOM.

O Ye great and glorious Angels or Angelical powers of Light Jaom, Aomi, Omia, Maio, governing & set over the Fourth Lesser Angle division or Quarter of the great Quadrangle or north point of the Air appropriated to the Earth, serving your most high God Naiom, in orders and office accordingly, as you (by Celestial dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (* the Secrets of men Knowing), the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[726] And to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be invocated or moved thereunto: we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat humbly beseech and move you all, O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders degree and mansion (as aforesaid) Jaom, Aomi, Omia,

---

[726] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Maio, Jointly and severally every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Naiom, that you (at these our earnest and humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance and our Assistance, you then would be thereby moved, to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly & verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore, O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree, & orders Superior & governing as aforesaid Jaom, Aomi, Omia, Maio, we do yet further in this great name of your God Naiom, and by the force, power and efficacy thereof, to grant these our Supplications and petitions, and that all, or any of you that we shall at any time hereafter invocate, move or call forth to visible appearance, would readily and forthwith move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God & you his ministers of divine grace, & as best befitted, or shall be most convenient for us, or unto us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication & petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Fourth Lesser Angle or division of the great Quadrangle or Table of the North Mefael[1], Jaba[2], Jezexpe[3], Estim[4], who are moved & called forth by the great and powerful name of God Espemenir, and constrained thereunto to do what they are commanded, according to their office by the great name of God Hpizod.

O Ye Angelical powers of Light or dignified Spirits of the Air, Mefael, Jaba, Jezexpe, Estim, serving in orders under Superior powers, your most high & omnipotent God, Espemenir, in the Fourth Lesser Angle or division of the great Quadrangle or north part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature & office the true knowledge (* of Elemental Creatures[727] &c.) of physick in all its parts, & the curing of all diseases which are Incident to human bodies,[728] and to reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of God Hpizod, commanded thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree, & mansion (as aforesaid) Mefael, Jaba, Jezexpe, Estim, Jointly & severally, every & each one, for and by itself respectively In by and through this mighty and powerful name of your God Espemenir, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall invocate move, or call you forth unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, and so as that we may plainly see you and Audibly hear you speak unto us, And by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given unto us, And furthermore also, that In by and through this great and powerful name of your God Hpizod, and the force and virtue thereof: We do likewise Earnestly invocate you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, office degree, and mansion (as aforesaid) Mefael, Jaba, Jezexpe, Estim, you do yet further in this great name of your God Espemenir, and by the virtue and efficacy thereof, Earnestly Invocate & entreat you to yield up and give unto us, your assuredly firm, free and obliged consent herein, that all or any of you, which we shall at any time hereafter Invocate move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, & visibly appear unto us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you & understand you, directing and instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Hpizod, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick, and of whatsoever else relates thereunto, as are unknown of mankind but also do for us whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, Earnestly Entreated & besought you, shall be a Song of Honour and the praise of your God in your Creation Amen.

---

[727] S2: Inserts "amongst us, how many kinds & their use in the Creation as they are severally placed in the four Elements, Air, Water, Earth & Fire".

[728] S2: This section is crossed through, thus: "~~of physick in all its parts, & the curing of all diseases which are incident to human bodies~~".

[Invocation of the Kings, Seniors, Angels and Spirits of the South]

Humble Supplication and petition made to the great King EDELPERNA, principal governor & Celestial Angelical Watchman, set over the Watch Tower or Terrestrial Table of the South by the three mighty & powerful names of God Oip, Teaa, Pedoce.

O Thou Regal[729] great mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts EDELPERNA, who in the beginning of time by the divine decree & appointment of the Highest, in the unity of the blessed Trinity, governor, overseer, principal watchman, protector & keeper thereof, from the malice, misuse, Illusion, Temptation, assaults, Surprisals, Theft, or other wicked Encroachments, usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and Spirits of darkness, and as a snaffle to restrain their wickedness by the bit of God's boundless power & Justice, to the intent, that (they being put on, into the earth) their Envious will may be bridled the determinations of the Highest fulfilled, and his creatures kept within the compass and measure of order; We humbly Invocate, Entreat and beseech you, O you Royal Angel EDELPERNA, In by and through, these potent mighty and great names of your God Oip Teaa Pedoce, to preserve, defend, Keep and protect us, from the wicked Illusions, envious Temptations violent assaults or any other destructive Surprisals of all evil Spirits or Infernal powers of darkness whatsoever and that we may not be thereby dismayed, vanquished or overcome, and that by the virtue power, and efficacy of these three said mighty names of[730] God, Oip, Teaa, Pedoce,[731] O you great potent & Royal Angel EDELPERNA, and by the true Seals or Character of your Creation, and by those Banners, Ensigns or Trophies of Honour and glory, borne or standing before you as both divine, Celestial Angelical, natural and Royal Tokens and Testimonies of Monarchy, majesty and Imperial Authority given and confirmed unto you in the beginning of the world and by the influence, Efficacy, force and virtue thereof, we most Earnestly Entreat and humbly beseech you to be gracious and friendly unto us herein, and furthermore likewise to help, aid and assist us, in all those and such our Temporal and Terrestrial operations and affairs & concerns, as wherein you may or can, by the Superior power of that your kingly power[732] & Authority (given you of the Highest) for the protection, defence, preservation, care, conduct, comfort, support, assistance, benefit and use of mankind living on Earth: And amongst the rest we also again humbly entreat and earnestly beseech you, that all those six Angels called Angelical Seniors and all other governing or Superior Angelical and Elemental powers of Light, Celestially dignified, and also that all other dignified Servient and Subservient Spirits, or Benevolent Aerial powers, who are by nature and office friendly & good, and ordained (by divine appointment in the unity of the blessed Trinity) for the use, benefit & service of mankind, of all degrees & offices from the Superior to the Inferior, In the orders and mansion serving the most high God, under your Imperial & Sovereign power, Authority, command, Subjection, Service and obedience properly offered[733] or appropriated to the South Angle of the Air, respecting the like point of the Compass, Quarter Angle or division of the Earth, may by the force and power of our Invocations be moved to descend and appear visibly unto us, in this Crystal Glass or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the repetition and reading of our Invocations or calls on that account by us made unto them, move, Descend, and appear before us visibly to the sight of our Eyes, and to speak Audibly unto us, As that we may plainly and perfectly both see and hear them, and friendly to converse with us, fulfilling our desires and requests in all things according to their several and respective offices and to serve us therein, and also do for us as for the servants of the most high God, whensoever, & wheresoever & whereunto we shall at any time and place move them, both in power and presence whose works herein shall be a song of Honour to the glory and praise of the most high God both in your and their Creation Amen.

---

[729] S2: "Royal".

[730] S2: Inserts "your".

[731] S2: "~~to preserve Defend Keep and protect us from the wicked Illusions, Envious Temptations~~".

Invocation by way of humble Supplication and petition made to the Six great Angels or Angelical Seniors Aaetpio[1], Adoeoet[2], Aapedoce[3], Alendood[4], Arinnaquu[5], Anodoin[6], by the great and powerful name of their Imperial King EDELPERNA.

O Ye great and glorious Angels or Angelical Seniors Aaetpio, Adoeoet, Aapedoce, Alendood, Arinnaquu, Anodoin, serving the most high God Oip, Teaa, Pedoce, before the mighty Angelical monarch King EDELPERNA, in the Angle, Region, or division of the South, and who are dignified with Celestial power and Authority therein, And by office judging the government of the Angelical King, thereby fulfilling the divine will and pleasure of the Highest in all things appointed and committed to your charge and placed in Superior orders under the said Angelical King, and governing[734] over all other both Superior Servient and Subservient Angels or Angelical powers Celestially dignified, and also all other Elemental Spirits whatsoever, that in any wise hath power, mansion, Residence, orders, office, place or being in the South[735] part, Region, or Angle of the Air, with like respect also from thence to be had to the South point of the compass, Angle, part, or division of the Earth. We the servants of the most high God, and Reverently here present in his holy fear, do humbly beseech and move you all, O ye Angelical Seniors Aaetpio, Adoeoet, Aapedoce, Alendood, Arinnaquu, Anodoin, In by & through this Imperial mighty & powerful name EDELPERNA, that some one, or all or any of you Jointly and Severally, in general and particular, every and each one for and by it self respectively, would be so favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move or call you forth unto visible appearance and our assistance, you then would be thereby moved to descend & appear visibly unto us, in this Crystal Glass set here before us, and so as that we may plainly see you, and audibly hear you speak unto us, and by such your friendly Society & verbal converse with us, to Illuminate, Instruct, direct, help, Aid & assist us in all things whatsoever we shall humbly desire, beseech & request of you wherein by nature and office (given you of the Highest) you may or can; Hear us therefore O ye Blessed Angels or Angelical Seniors Aaetpio, Adoeoet, Aapedoce, Alendood, Arinnaquu, Anodoin, And in the mighty name EDELPERNA, and by the virtue, power, Influence Efficacy and force thereof, we Earnestly Entreat and humbly beseech you, to grant these our Supplications & petitions, that all or any of you, which we shall at any time hereafter Invocate move or call forth to visible appearance would then be favourable and friendly in Celestial charity & Benevolence forthwith and Immediately at such our Invocations & earnest requests accordingly of us made be thereby moved, And also to move, descend, visibly appear and speak Audibly unto us, either in this Crystal Glass or otherwise out of the same; as it shall please God, and you his Angelical ministers or Celestial messengers of divine grace and Light, and shall be most befitting, beneficial and convenient for us therein, and to administer unto us, the bountiful gifts of all Earthly benefits, and also endow us with the gift of true Science and Sapience, and such other gifts of human Accomplishments and enjoyments, as may or shall be fit for us, and so beneficial unto us that we may thereby live happy with comfort, during our continuance in this our mortal being, All which we humbly beseech, and earnestly entreat of all and every of you Sacred Angels or Angelical powers, in the name of your God & King, wherein these your friendly and benevolent works (thus graciously communicated and given to us) shall be a song of Honour, & the praise of your God in your Creation Amen.

---

[732] S2: "office".

[733] S2: "referred".

---

[734] S2: "are".

[735] S2: "South".

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders & set over the first Lesser Angle or division of the great Quadrangle or Table of the South Dopa[1], Opad[2], Pado[3], Adop[4], by the great & powerful name of God Bedopa.

O Ye great and glorious Angels or Angelical powers of Light Dopa, Opad, Pado, Adop, governing or set over the first Lesser Angle, division or Quarter of the great Quadrangle of the South part of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Bedopa, in orders and office accordingly, as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office the true knowledge of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together; And to reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth: whensoever you shall be Invocated or moved thereunto, We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech[736], and move you all, O ye Angels or Angelical powers of Light, or Celestially dignified Spirits of the Air governing in orders, degree and mansion (as aforesaid) Dopa, Opad, Pado, Adop, Jointly & severally every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Bedopa, that you (at these humble requests & Addresses) would be favourable and friendly unto us, as that whensoever & wheresoever we shall Invocate move, or call you forth[737] to visible appearance, and our assistance, you would be thereby moved to descend and appear visibly unto us, into this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly See you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature & office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degrees and orders governing as aforesaid Dopa, Opad, Pado, Adop, we do yet further in this great name of your God Bedopa, And by the force, power and efficacy thereof, to grant these our supplications and petitions, and that all or any of you that we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted, or shall be most convenient and beneficial for us, or unto us, in the true knowledge of that Angelical Sapience, and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, And this your Angelical Benevolence in Celestial grace and charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

---

[736] S2: Inserts "you".

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the first Lesser Angle or division of the great Quadrangle or Table of the South Opemen[1], Apeste[2], Scio[3], Vasge[4], who are moved and called forth by the great and powerful name of God Noalmar, and constrained thereunto to do what they are commanded according to their office, by the great name of God Oloag.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Opemen, Apeste, Scio, Vasge, serving in orders under Superior powers, your most high and Omnipotent God, Noalmar, in the first Lesser Angle or division of the great Quadrangle or South part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, & unto whom is given of the Highest by nature and office the true knowledge of physick in all its parts and the curing of all diseases which are incident to human bodies, and to reveal Show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of God Oloag, commanded thereunto; we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion (as aforesaid) Opemen, Apeste, Scio, Vasge, Jointly and severally, Every and each one, for and by itself respectively, In by and through this mighty and powerful name of your God Noalmar, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate, move, or call you forth unto visible appearance and our assistance, you then would readily and Immediately, forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature & office (given you of the Highest) may by such your visible appearance & verbal converse be showed forth and given unto us, And furthermore also, that in by and through this great and powerful name of your God Oloag, and [738] the force and virtue thereof: We do likewise, earnestly Invocate and entreat you, to do, accomplish, and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you: Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Opemen, Apeste, Scio, Vasge, you do yet furthermore in this great name of your God Noalmar, and by the virtue and efficacy thereof, earnestly Invocate & entreat you to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you, which we shall at any time hereafter, Invocate, move, or call forth to visible appearance and our assistance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us, in this

---

[737] S2: Transposes this phrase to "move or Call or Invocate you".

---

[738] S2: Inserts "by".

Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, and thereby most beneficial, convenient, and fit for us, in these both our present, and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us, in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Oloag, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, direct, show forth and make known unto us, the true apprehensive knowledge of all such occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request, or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed) All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, earnestly entreated and besought you shall be a song of Honour & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Second Lesser Angle or division of the great Quadrangle or Table of the South Anaa[1], Naaa[2], Aaan[3], Aana[4], by the great and powerful name of God BANAA.

O Ye great and glorious Angels or Angelical powers of Light Anaa, Naaa, Aaan, Aana, governing or set over, the Second Lesser Angle, division or Quarter of the great Quadrangle of the South point of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Banaa, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office the true knowledge of (* moving from place to place,[739]) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[740] and to reveal show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat humbly beseech, and move you all, O ye Benevolent Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree and mansion (as aforesaid) Anaa, Naaa, Aaan, Aana, Jointly and severally, every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Banaa, that you (at these humble requests and addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate move or call you forth to visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and audibly hear you speak unto us, And by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us: Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree, and orders Superior, & governing as aforesaid Anaa, Naaa, Aaan, Aana, we do yet further in this great name of your God Banaa, and by the force power and efficacy thereof, Earnestly Entreat[741] and humbly beseech you, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter Invocate, move or call forth to visible appearance, would ready and forthwith, move descend, and visibly appear unto us, whensoever we shall Invocate, move or call you forth in this Crystal Glass standing here before us, or otherwise out of it as it shall please God & you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions or operations, Speaking Audibly unto us, and also thereby directing and instructing us in the true knowledge of that your Angelical Sapience and Science given you of the Highest, and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

---

[739] S2: Inserts "as into this Country or that at pleasure".

[740] S2: This section is struck through, thus: "~~and of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

---

[741] S2: "and".

Invocation by way of humble supplication & petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the Second Lesser Angle or division of the great Quadrangle or Table of the South Gemenem[1], Ecope[2], Amox[3], Berape[4], who are moved and called forth by the great and powerful name of God Vadali, and constrained thereunto to do what they are commanded according to their office by the great name of God Obavi.

O Ye Angelical powers of Light or dignified Spirits of the Air, Gemenem, Ecope, Amox, Berape, serving in orders under Superior powers, your most high and omnipotent God Vadali, in the Second Lesser Angle or division of the great Quadrangle or South part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more inferior and subservient, and unto whom is given of the Highest by nature and office the true knowledge of (* finding & use of Metals &c[742]), physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies[743], and to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved & called forth by the great name of your God Obavi, commanded thereunto: we the servants of the Highest (& the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified powers of the Air serving in orders degree and mansion (as aforesaid) Gemenem, Ecope, Amox, Berape, Jointly and severally, every and each one, for and by itself respectively, In by & through this mighty & powerful name of your God Vadali, that you (at these our Earnest addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate move or call you forth unto visible appearance and our assistance, you then would readily and Immediately, forthwith at our Invocations, move, Descend, appear, & show your selves corporally visible unto us, in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us [partakers][744] of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us; And furthermore also that in by and through this great and powerful name of your God Obavi, and the force and virtue thereof; we do likewise earnestly Invocate and entreat you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you, Hear us therefore, O ye Benevolent Angels, or dignified Spiritual powers of the Air, serving in orders, office, degree & mansion as aforesaid Gemenem, Ecope, Amox, Berape, you do yet further in this great name of your God Vadali, and by the virtue and efficacy thereof, earnestly Invocate and entreat you, to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you, which we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing & Instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science given you of the Highest; And in this undoubted true and great name of your God Obavi, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true & apprehensive knowledge of all such Occult & mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do for us whatsoever we shall further command, request, or desire to be done, relating to the said Science & our benefits therein (as you by office are of the Highest accordingly preordained and appointed) All which your obedience readily & willingly fulfilling & accomplishing unto us, as here we have in the powerful & true names of your God Earnestly entreated & besought you, shall be a song of Honour, & the praise of your God in your Creation Amen.

---

[742] S2: Omits "&c" and inserts "the Congelation of Stones & the Virtue of all Stones".

[743] S2: This section is struck through, thus: "~~and of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Third Lesser Angle or division of the great Quadrangle or Table of the South Pesac, Sacepe, Acepes, Cepesa, by the great and powerful name of God BEPESAC.

---

[744] S1: "partakers" is missing here but this is clearly a copying error.

O Ye great and glorious Angels or Angelical powers of Light Pesac, Sacepe, Acepes, Cepesa, governing or set over the Third Lesser Angle division or Quarter of the great Quadrangle of the South part of the Air, respecting the like part or point of the Compass appropriated to the Earth serving your most high God Bepesac, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge (* of all Mechanical Crafts whatsoever), of the knitting together of natures, and also as well the destruction of nature and of things[745] that may perish as of conjoining and knitting them together,[746] And to reveal, show forth, and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be invocated or moved thereunto; we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree, and mansion as aforesaid Pesac, Sacepe, Acepes, Cepesa, Jointly and severally, every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Bepesac, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move or call forth to visible appearance and our assistance, You would be thereby moved to descend and appear visibly unto us, in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same that we may plainly see you, And audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and orders governing (as aforesaid) Pesac, Sacepe, Acepes, Cepesa, we do yet further in this great name of your God Bepesac, and by the force, power and efficacy thereof, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would readily and forthwith move, Descend and visibly appear unto us, whensoever we shall Invocate, or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God, and you his ministers of divine grace, and as best befitted or shall be most convenient, or beneficial for us, or unto us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble requests and desires, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[745] S1: The word "things" is repeated.

[746] S2: This section is crossed through, thus: "~~of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Invocation by way of humble Supplication & petition, made to the four Servient Angels, or dignified Spirits of the Air, placed in orders and serving in the Third Lesser Angle, or division of the great Quadrangle or Table of the South Datete[1], Diom[2], Oopezpd[3], Vrgan[4], who are commanded and called forth by the great and powerful name of God Volexdo, and constrained thereunto to do what they are commanded according to their office by the great name of God Sioda.

O Ye Angelical powers of Light or dignified Spirits of the Air, Datete, Diom, Oopezpd, Vrgan, Serving in orders under Superior powers your most high and omnipotent God, Volexdo, in the Third Lesser Angle or division of the great Quadrangle, or South part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more inferior and subservient, and unto whom is given of the Highest by nature and office, the true knowledge of (* Transformation & transplantation), physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies,[747] And to reveal, show forth, and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Sioda, commanded thereunto; We the Servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon, and move you all: O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion (as aforesaid) Datete, Diom, Oopezpd, Vrgan, Jointly and Severally, every and each one, for and by it self respectively, In by & through this mighty & powerful name of your God Volexdo, that you (at these our earnest addresses) would be so truly willing and friendly unto us, that whensoever & wheresoever we shall Invocate move or call you forth unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, descend, appear, and show your selves corporally visible unto us, in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations, to make us partakers of that true knowledge & Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us, And furthermore also that In by and through this great and powerful name of your God Sioda, and the force and virtue thereof; we do likewise Earnestly Invocate and entreat you, to do, accomplish, and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you, Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, Serving in orders, office, degree and mansion (as aforesaid) Datete, Diom, Oopezpd, Vrgan, you do yet further in this great name of your God Volexdo, And by the virtue and efficacy thereof, earnestly Invocate and entreat you, to yield up, and give unto us, your assuredly firm, free and obliged consent herein, that all or any of you, which we shall at any time hereafter Invocate move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may plainly see you & understand you, directing and instructing us in the true knowledge and Judgement of that your Spiritual Sapience and Science given you of the Highest, And in this undoubted true and great name of your God Sioda, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes in physick and of whatsoever else relates thereunto, as[748] are unknown of mankind but also do for us whatsoever we shall further command, request, or desire to be done, relating to the said Science and our benefits therein, (as you by office are of the Highest accordingly preordained and appointed;) All which your obedience readily & willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour, & the praise of your God in your Creation Amen.

---

[747] S2: This section is crossed through, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

---

[748] S2: "are".

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the Fourth Lesser Angle or division of the great Quadrangle or Table of the South Ziza[1], Jzaz[2], Zazi[3], Aziz[4], by the great & powerful name of God BEZIZA.

O Ye great and glorious Angels or Angelical powers of Light Ziza, Jzaz, Zazi, Aziz, governing or set over the fourth Lesser Angle, division or Quarter of the great Quadrangle of the South part of the Air, respecting the like part or point of the Compass appropriated to the Earth, Serving your most high God Beziza, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (*the Secrets of men knowing), the knitting together of natures and things that may perish as of conjoining and knitting them together,[749] And to Reveal show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth whensoever you shall be Invocated or moved thereunto. We the servants of the Highest (& the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders degree and mansion as aforesaid Ziza, Jzaz, Zazi, Aziz, Jointly and severally every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Beziza, that you (at these our Earnest Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate move or call you forth to visible appearance and our Assistance, you would be thereby moved to Descend and appear, visibly unto us in this Crystal Glass which stands here before us, or otherwise personally to appear out of the same visibly here before us, And so as that we may plainly see you, and Audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us. Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and orders, governing as aforesaid Ziza, Jzaz, Zazi, Aziz, we do yet further in this great name of your God Beziza, and by the force and efficacy thereof to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move or call forth to visible appearance, would readily and forthwith, move descend and visibly appear unto us, whensoever we shall Invocate or move you thereunto in this Crystal Glass standing here before us or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted, or shall be most convenient or beneficial for us, or unto us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you, And this your Angelical benevolence in Celestial grace and charity thus given and granted unto us and also in the accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

---

[749] S2: This section is crossed through, thus: "~~the knitting together of natures and things that may perish as of conjoining and knitting them together~~".

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders, and serving in the Fourth Lesser Angle or division of the great Quadrangle or Table of the South Adre^1, Sispe^2, Pali^3, Acar^4, who are moved and called forth by the great and powerful name of God Arzodionar, and constrained thereunto to do what they are commanded according to their office by the great name of God Narzefem.

O Ye Angelical powers of Light or dignified Spirits of the Air, Adre, Sispe, Pali, Acar, serving in orders under superior powers, your most high and omnipotent God, Arzodionar, in the Fourth Lesser Angle, or division of the great[750] Quadrangle or South part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly[751] as you therein are placed more Inferior and Subservient, And unto whom is given of the Highest by nature and office the true knowledge (* of all Elemental Creatures &c[752].) of physick in all its parts, and the curing of all diseases which are incident to human bodies,[753] and to Reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of God Narzefem, commanded thereunto, We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all; O ye Benevolent Angels, or dignified powers of the Air, serving in orders, degree, and mansion as aforesaid Adre, Sispe, Pali, Acar, Jointly and severally, every and each one, for and by itself respectively, In by and through this mighty and powerful name of your God Arzodionar, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever, we shall invocate move or call you forth, unto visible appearance and our Assistance you then would readily and Immediately forthwith at our Invocations move, descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, and so, as that we may plainly see you and Audibly hear you speak unto us, or otherwise personally to appear out of the same; And by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us; And furthermore also that In by and through this great and powerful name of your God Narzefem, and the force and virtue thereof, We do likewise earnestly Invocate and entreat you, to do, accomplish, and fulfil, whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore O ye benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion as aforesaid Adre, Sispe, Pali, Acar, you do yet further in this great name of your God Arzodionar, and by the virtue and efficacy thereof, earnestly Invocate and entreat you to yield up, and give unto us, your assuredly firm, free and obliged consent herein, that all, or any of you, which we shall at any time hereafter, Invocate, move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately, move, descend, and visibly appear unto us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, In these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Narzefem, and the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes in physick and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall command, request, or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed;) All which your Obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, earnestly entreated and besought you, shall be a Song of Honour and the praise of your God in your Creation Amen.

---

[750] S2: "at".

[751] S2: "according".

---

[752] S2: Omits "&c" and inserts "amongst us, how many kinds, & their use in the Creation, as they are severally placed in the 4 Elements Air Water Earth & fire".

[753] S2: This section is crossed through, thus: "~~of physick in all its parts, and the curing of all diseases which are incident to human bodies~~".

Janua Orientalis Reserata

or the Key opening and giving entrance into the Region, Angle or division of the East.

THE Prayer, to be said before Invocation[754]
O beginning, And fountain of all wisdom gird up thy Loins in misery, & Shadow our [ioe] Lord be merciful unto us & forgive us our Trespasses, for That Rise up Saying there is No god, have Risen up [a....nfius] Saying Let us Confound them, our Strength is [....] Neither are our bones full of marrow, Help therefore O Eternal god of mercy, Help therefore O Eternal god of Salvation, Help therefore O Eternal god & Comfort, Who is like Unto the one [emalter?] of Immense, before whom the choir of Heaven sing, Omappa-la-man-hallelujah, visit us O God, with a Comprehending fire brighter than the Stars in your fourth heaven, be merciful unto us O God, & Continue with us, For thou art almighty, to Whom all things of thy breath in Heaven & Earth, Sing glory, Praise & Honour, Saying Come Lord for thy Mercy's Sake.

O Almighty & Everlasting the true & Living god Have mercy pity & Compassion on me & my dear Companions, Who being now on our bended knees, in all Reason of humility, obedience & faith [fill....], To serve Thy Divine Majesty, with all your gifts & graces which thou hast hitherto, Endowed us with, & with all other which of Thy most bountiful & Fatherly mercies thou wilt therefore [aid] us and bestow upon us; Lighten therefore O Lord god almighty our Eyes, & open thou our Ears, guide us Instruct & Confirm in us & unto us, our directions Judgements Understandings memories & Utterances, that we may be true & Perfect Seers Hearers declarers, & witnesses of Such things which Either Immediately of your Divine Majesty, or mediately by your Ministry of thy holy faithful Angels Shall be manifested declared or revealed unto us, Now & at all times & occasions for the admiring of thy prayer honour & glory Amen.[755]

Invocation or Key, moving and calling forth to visible appearance the 6 Angelical Seniors of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, by the great & mighty name BATAIVA.

---

[754] R1: This prayer only occurs in this manuscript R1. The edge of the MSS is frayed, resulting in some unintelligible words, indicated by [...].
[755] R1: The prayer ends here.

O Ye glorious Angels or Angelical Seniors Celestially dignified Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, serving before the great & mighty Angel or Angelical monarch BATAIVA, in the mansion, Region, Angle, or division of the East, unto whom is given of the Highest by office Scientiam, Rerum, Humanarum et Judicium. And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We[756] servants of the most high God, do Invocate, adjure, move, and call you forth to visible appearance, friendly society & verbal converse with us, all or some one or any of you, O all ye Celestially dignified Angels or benevolent Angelical Seniors of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, In by & through, this mighty &[757] powerful, great, & Royal name BATAIVA, And the most Imperial efficacy & virtue thereof. Move therefore we say, O all ye Benevolent Angels or Angelical Seniors of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, And in this Royal & mighty name BATAIVA, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best & most fit, or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, move therefore we say, & by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us. Open the mysteries of your creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power & presence, whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Vrzela, Zelar, Larzod, & Arzel by the great name of God Erzela, governing and set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the East.

---

[756] S2: Inserts "the".

[757] S2: Omits "&".

O Ye Benevolent Angels or angelical powers of the Air Celestially dignified Vrzela, Zelar, Larzod, & Arzel as governing & set over the first Lesser Angle or division (of the great Quadrangle,) of the Region or Angle of the East, unto whom is given of the Highest by office (& nature) the true knowledge of the Knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together, and to declare show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the Highest, do Invocate, adjure, move & call forth to visible appearance, friendly society and verbal converse with us, all or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified set over the first Quarter part of the East Angle Vrzela, Zelar, Larzod, & Arzel. In by & through, this great & powerful name of your God Erzela, & the signal virtue thereof: move therefore we say O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders (as aforesaid) Vrzela, Zelar, Larzod, & Arzel, And in this powerful name of your God Erzela, either some one, or all, or any of you, descend, appear & visibly show your selves, unto the sight of our eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messengers of divine grace & permission shall seem best, & most fit, or requisite for us, both now and at all times hereafter, speaking audibly unto us, and showing forth by verbal converse whatsoever is given you by office, to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance the four[758] Angelical powers of Light or dignified spirits of Air Cezodines, Totet, Sias, & Efemende,[759] by the great name of God Jdoigo, and also to do what they are commanded (according to their offices) by the name of God Ardeza, serving & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or Table of the East.

---

[758] S2: "~~Angels or~~".

[759] S1: This is clearly a copyist's mistake as the name is incorrectly given here as Efende and then Efemende and it is used elsewhere throughout the text. In S2 the letters "me" are added in, further suggesting that Sloane 3821 was copied from Sloane 307.

O Ye Angels of Light or dignified Spirits of the Air Cezodines, Totet, Sias, & Efemende, serving in orders under superior Angelical powers your most high God by his great name Jdoigo, And doing all his commandments by his great name Ardeza as being set under, and servient spirits in the first Lesser Angle, or division of the Region, or greater Angle of the East, unto which is given of the Highest by office, the true knowledge of physick in all its parts, & the curing of all diseases whatsoever that are incident to Human Bodies, And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God do Invocate, adjure, move, and call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, & serving in the first Quarter part of the East Angle, Cezodines, Totet, Sias, Efemende, In by and through this powerful & great name of your God Jdoigo, And also do for us, whatsoever we shall request & command you by this great name of your God Arderza, and by the signal virtues thereof[760] move therefore, We say O all ye Benevolent powers or dignified Spirits of the Air, placed in order (as aforesaid) Cezodines, Totet, Sias, Efemende, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us as the pleasure of the Highest shall seem best, and most fit, or requisite for us, both now, & at all times hereafter speaking plainly And showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover & make known, for the benefit of his servants the sons of men, move therefore we say, and by signal virtue & power of this great name of your God Jdoigo, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, In manner & form as it shall please God & you his messengers of Celestial grace accordingly (as aforesaid) And is this great name of your God Ardeza, be friendly unto us, and do for us whatsoever we shall command, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation & make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a song of Honour & the praise of your God in your Creation Amen.

---

[760] S2: "of them".

Invocation, or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially Dignified Vtepa, Tepau, Paute, Autepe, by the great name of God Eutepa, governing & set over the Second Lesser Angle or quarter of the great Quadrangle or Table of the East.

O Ye Benevolent Angels or Angelical powers of the Air Vtepa, Tepau, Paute, Autepe, as governing & set over the second Lesser Angle or division of the Region, or greater Angle of the East, unto whom is given of the Highest by office the true knowledge of (* Moving from place to place[761],) the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together[762], And to declare, show forth, reveal, the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Vtepa, Tepau, Paute, Autepe, (Celestially dignified, & set over the Second quarter part of the East Angle,) In by & through this great & powerful name of your God Eutepa, and the signal virtue thereof, move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders as aforesaid, Vtepa, Tepau, Paute, Autepe, and in this powerful name of your God Eutepa, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation & make us partakers of undefiled Knowledge, whereunto we move you both in power & presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[761] S2: Inserts "as into this Country or that Country at will & pleasure".

[762] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together~~".

Invocation or Key moving & calling forth to visible appearance, the four Angelical powers of Light, or dignified spirits of Air OYube, Paoc, Vrbeneh, Diri, by the great name of God Hacza, and also to do what they are commanded (according to their offices) by the name of God Palam serving and set under the second Lesser Angle or Quarter part of the greater Quadrangle or Table of the East.

O Ye Angels of Light or dignified Spirits of the Air OYube, Paoc, Vrbeneh, Diri, serving in orders under Superior Angelical powers, your most high God, by his great name Hacza, & doing all his commandments by his great name Palam, as being set under, & servient spirits in the Second Lesser Angle, or division of the Region or greater Angle of the East, unto which[763] is given of the Highest by office, the true knowledge of (* finding & also the Methods of Congelation of Stones &c[764]) physick in all its parts & the curing of all diseases whatsoever that are Incident to Human Bodies,[765] And to reveal, show forth & give the same to[766] mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air set under & serving in the second Quarter part of the East Angle, OYube, Paoc, Vrbeneh, Diri, In by & through this powerful & great name of your God Hacza, And also[767] do for us, whatsoever we shall request & command you, by this great name of your God Palam, and by the signal virtues of them, move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid OYube, Paoc, Vrbeneh, Diri, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this[768] Crystal Glass or otherwise out of the same visibly here before us, both now, & at all times hereafter, speaking plainly, & showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men, move therefore we say, & by the signal virtue & power of this great name of your God Hacza, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, In manner & form, as it shall please God, & you his messengers of divine grace, accordingly as aforesaid, And in this great name of your God Palam, be friendly unto us, & do for us, in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices, Opening the mysteries of your Creation & make us partakers of undefiled knowledge, whereunto we move you, both in power & presence, whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

---

[763] S2: "whom".

[764] S2: Replaces "finding & also the Methods of Congelation of Stones &c", with "finding out & also the use of metals, the Congelation of Stones & the virtue of all stones &c".

[765] S2: This section is crossed through, thus: "~~physick in all its parts & the curing of all diseases whatsoever that are Incident to Human Bodies~~".

[766] S2: "unto".

[767] S2: Inserts "to".

[768] S2: "the".

Invocation or Key, moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air, Celestially Dignified Cenbar, Enbarc, Barcen, Vrecenbe, by the great name of your[769] God Ecenbar, governing & set over, the Third Lesser Angle or Quarter of the great Quadrangle or Table of the East.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Cenbar, Enbarc, Barcen, Vrecenbe, serving your God Ecenbar as governing & set over the 3rd Lesser Angle, or division of the Region or greater Angle of the East, unto whom is given of the Highest by office, the true knowledge (* of all the mechanical crafts whatsoever) of the knitting together of natures, & also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together,[770] And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, We the servants of the most high God, do Invocate[771], adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Cenbar, Enbarc, Barcen, Vrecenbe, Celestially dignified, & set over the 3rd Quarter part of the East Angle, In by & through, this great & powerful name of your God

---

[769] S2: Omits "your".

[770] S2: This section is crossed through, thus: "~~of the knitting together of natures, & also as well the destruction of nature, & of things that may perish as of conjoining & knitting them together~~".

[771] S2: "~~friendly society, & verbal converse with us all~~".

Ecenbar, And the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders as aforesaid, Cenbar, Enbarc, Barcen, Vrecenbe, And in this powerful name of your God Ecenbar, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, & make known, for the benefit of his servants the sons of men, move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, open the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving and calling forth to visible appearance, the four Angelical powers of Light, or dignified spirits of the Air Abemo, Naco, Ocenem, Shael, by the great name of God Aiaoai, and also to do what they are commanded (according to their offices) by the name of God Oiit, serving & set under the Third Lesser Angle, or Quarter part[772] of the great Quadrangle or Table of the East.

O Ye Angels of Light, or dignified Spirits of the Air Abemo, Naco, Ocenem, Shael, serving in orders under superior Angelical powers your most high God Aiaoai, And doing all his commandments by his great name Oiit, as being set under, & servient spirits in the Third Lesser Angle or division of the Region or greater Angle of the East, unto which is given of the Highest by office, the true knowledge of (* Transformation & transplantation,) physick in all its parts & the curing of all diseases whatsoever that are Incident to Human Bodies,[773] And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse, We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under & serving in the Third (Lesser) or Quarter part of the East Angle, Abemo, Naco, Ocenem, Shael, In, by and through, this powerful and great name of your God Aiaoai, And also do for us whatsoever we shall request & command you by this great name of your God Oiit and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Abemo, Naco, Ocenem, Shael, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of this great name of your God Aiaoai, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form, as it shall please God and you his ministers of Celestial grace accordingly as aforesaid, And in this great name of your God Oiit, be friendly unto us, and do for us, In whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation & make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation Amen.

---

[772] S2: Omits "part".

[773] S2: This section is crossed through, thus: "~~physick in all its parts & the curing of all diseases whatsoever that are incident to Human Bodies~~".

Invocation or Key moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air Exgezod, Gezodex, Zodexge, Dexgezod, by the great name of your God Eexgezod, governing & set over the fourth Lesser Angle or Quarter of the great Quadrangle, or Table of the East.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Exgezod, Gezodex, Zodexge, Dexgezod, serving your God Eexgezod, as governing and set over the fourth Lesser Angle, or division of the Region or greater Angle of the East, unto whom is given of the Highest by office, the true knowledge of (* the secrets of men knowing,) the knitting together of natures and also as well the destruction of nature, & of things that may perish, as of conjoining and knitting them together.[774] And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance, & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the fourth quarter part of the East Angle, Exgezod, Gezodex, Zodexge, Dexgezod, In, by, and through this great & powerful name of your God Eexgezod, and the signal virtue thereof, move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid, Exgezod, Gezodex, Zodexge, Dexgezod, And in this powerful name of your God Eexgezod, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messengers of divine grace, shall seem best & most fit or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear, and some one, or all, or any of you visibly show your selves here before us and be friendly unto us, open the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Acca, Enpeat, Otoi, Pemox, by the great name of your God Aovararzod and also to do what they are commanded (according to their offices) by the name of God Aloai, serving & set under the fourth Lesser Angle, or Quarter part of the greater Quadrangle or Table of the East.

O Ye Angels of Light, or dignified Spirits of the Air Acca, Enpeat, Otoi, Pemox, serving in orders under superior Angelical powers, your most high God by his great name Aovararzod, and doing all his commandments by his great name Aloai, as being set under & servient spirits in the fourth Lesser Angle, or division of the Region or greater Quadrangle of the East, unto which is given of the Highest by office, the ~~true knowledge~~[775] (*of all Elemental Creatures amongst us, how many Kinds, their use in the creation as they are severally placed in the 4 Elements, fire, & air, earth, water) ~~of physick in all its parts, and the curing of all diseases whatsoever that are Incident to Human Bodies~~, And to reveal show forth and give the same to mankind living on Earth, whensoever you shall be called, or moved thereunto by visible appearance and verbal converse. We the Servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under and serving in the fourth Quarter part of the East Angle, Acca, Enpeat, Otoi, Pemox, In by & through, this powerful and great name of your God Aovararzod, and also to do for us whatsoever we shall request and command you, by this great name of your God Aloai, and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers or dignified Spirits of the Air, placed in orders, as aforesaid Acca, Enpeat, Otoi, Pemox, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, shall seem best, and most fit or requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of this great name of your God Aovararzod, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, in manner & form, as it shall please God, and you his messengers of Celestial grace, accordingly as aforesaid, And in this great name of your God Aloai, be friendly unto us, and do for us, in whatsoever we shall command[776] you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, and make us partakers of undefiled Knowledge whereunto we move you both in power and presence, whose works shall be a Song of Honour and the praise of your God in your Creation Amen.

---

[774] 52: This section is crossed through, thus: "~~the knitting together of natures and also as well the destruction of nature, & of things that may perish, as of conjoining and knitting them together~~".

---

[775] S2: Inserts "true knowledge".

[776] S2: "and".

Janua Occidentalis Reserata

or the Key opening and giving entrance into the Region, Angle or division of the West.

Invocation or Key, moving & calling forth to visible appearance, the 6 Angelical Seniors of the West, Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, by the great and mighty name RAAGIOS.

O Ye glorious Angels or Angelical Seniors, Celestially dignified Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, serving before the great & mighty Angel or Angelical monarch RAAGIOS, In the mansion, Region, Angle, or division of the West, unto whom is given (by office), of the Highest[777] Scientiam, Rerum, Humanarum, et Judicium, and to declare, show forth & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We[778] servants of the most high God, do Invocate, adjure, move & call you forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Celestially dignified Angels or Benevolent Angelical Seniors of the West Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, In by & through, this mighty powerful, great, & Royal name RAAGIOS, and the most Imperial efficacy & virtue thereof, move therefore we say O all ye Benevolent Angels or Angelical Seniors of the West Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, And in this Royal & mighty name RAAGIOS, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best and most fit or requisite for us, both now, and at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men, move therefore we say, & by the signal virtue and power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a Song of Honour & the praise of your God in your Creation Amen.

---

[777] S2: "highest".

[778] S2: Inserts "the".

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially dignified Taad, Aadet, Adeta, Detaa, by the great name of God Hetaad governing & set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Taad, Aadet, Adeta, Detaa, as governing and set over the first Lesser Angle or division of the Region, or Greater Angle of the West, unto whom is given of the Highest by office, the true knowledge of the knitting together of natures, and also as well the destruction of nature, and of things that may perish, as of conjoining & knitting them together, And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance and verbal converse. We the servants of the Highest, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the first Quarter part of the West Angle Taad, Aadet, Adeta, Detaa, In by & through this great and powerful name of your God Hetaad, and the signal virtue thereof, move therefore we say O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid Taad, Aadet, Adeta, Detaa, And in this powerful name of your God Hetaad, either some one, or all, or any of you, Descend, appear, & visibly show your selves, unto the sight of our eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission shall seem best, and most fit or requisite for us, both now & at all times hereafter speaking plainly unto us and showing forth by verbal converse whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you, both in power & presence whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance the four Angelical powers of Light or dignified Spirits of the Air Toco, Nehded (or Enehded), Paax, Saix, by the great name of God Obegoca, and also to do what they are commanded (according to their offices) by the name of God Aabeco, serving & set under the first Lesser Angle or Quarter part of the greater Quadrangle, or Table of the West.

O Ye Angels of Light or dignified Spirits of the Air Toco, Enehded, Paax, Saix, serving in orders under superior Angelical powers your most high God, by his[779] great name Obegoca, and doing all his commandments by his great name Aabeco as being set under, and servient[780] spirits in the first Lesser Angle or division of the Region or greater Angle of the West, unto which[781] is given of the Highest by office the true knowledge of physick in all its parts, and the curing of all diseases whatsoever, that are Incident to Human Bodies, And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move, and call forth to visible appearance, friendly society, & verbal converse with us, All or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under, & serving in the first Quarter part of the West Angle Toco, Enehded, Paax, Saix, In by and through this powerful & great name of your God Obegoca, And also to do for us, whatsoever we shall request & command you, by this great name of your God Aabeco, & by the signal virtues of them, move therefore we say O all ye benevolent powers, or dignified Spirits of the Air, placed in order (as aforesaid) Toco, Enehded, Paax, Saix, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, shall seem best and most fit or requisite for us, both now & at all times hereafter, speaking[782] plainly & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, & make known, for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of this great name of your God[783] Obegoca, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form, as it shall please God & you his messengers of Celestial grace, accordingly as aforesaid, And in this great[784] name of your God Aabeco, be friendly unto us, & do for us in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices, Opening the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour and the praise of your God in your Creation Amen.

---

[779] S2: "the".
[780] S2: "serving".
[781] S2: "whom".
[782] S2: "plainly".

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Tedim, Dimet, Imtede, Emtedi, by the great name of God Hetedim, governing & set over the Second Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels, or Angelical powers of the Air, Celestially dignified Tedim, Dimet, Imtede, Emtedi, serving your God Hetedim, as governing & set over the second Lesser Angle or division of the Region or greater Angle of the West unto whom is given of the Highest by office the true knowledge of (* Moving from place to place &c[785] ,) the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together[786], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth, to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified and set over the second Quarter part of the West Angle Tedim, Dimet, Imtede, Emtedi, In by & through, this great & powerful name of your God Hetedim, & the signal virtue thereof, move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid, Tedim, Dimet, Imtede, Emtedi, And in this powerful name of your God Hetedim, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace, & permission shall seem best & most fit, or requisite for us, both now and at all times hereafter, Speaking plainly & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover & make known, for the benefit of his servants, the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of[787] undefiled knowledge whereunto we move you, both in power and presence, whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

---

[783] S2: "~~Obegoca be friendly unto~~".

[784] S1: The word "great" is given twice here.

[785] S2: Omit "&c" and inserts "as into this place or that place at pleasure".

[786] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together~~".

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Magem, Leoc, Visyl, Vrvoi, by the great name of God Nelapar, and also to do, what they are commanded (according to their offices) by the name of God Omebeb, serving & set over, the second Lesser Angle or Quarter part of the greater Quadrangle or Table of the West.

O Ye Angels of Light or dignified Spirits of the Air Magem, Leoc, Visyl, Vrvoi, serving in orders under Superior Angelical powers, your most high God, by his great name Nelapar, And doing all his commandments by his great name Omebeb, as being set under & servient Spirits in the Second Lesser Angle or division of the Region or greater Angle of the West, unto which is given of the Highest by office, the true knowledge of (* finding[788] & use of Metals &c,) physick in all its parts, & the curing of all diseases, whatsoever that are incident to human bodies[789], & to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, we the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance friendly society & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under & serving in the second Quarter part of the West Angle, Magem, Leoc, Visyl, Vrvoi, In, by, & through, this powerful & great name of your God Nelapar, And also to do for us, whatsoever we shall request & command you, by this great name of your God Omebeb, and by the signal virtue of them, Move therefore we say, O all ye Benevolent powers or Dignified Spirits of the Air, placed in orders as aforesaid Magem, Leoc, Visyl, Vrvoi, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, shall[790] seem best, & most fit, or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us by verbal converse, whatsoever is given you, by office to declare, discover & make known for the benefit of his servants the sons of men, Move therefore, we say, and by the signal virtue & power of this great name of your God Nelapar, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Omebeb, be friendly unto us, & do for us, in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power and presence whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

---

[787] S2: Inserts "and of".
[788] S2: Inserts "out", and also has "~~the use~~".
[789] S2: This section is crossed through, thus. "~~physick in all its parts, & the curing of all diseases, whatsoever that are incident to human bodies~~".

Invocation or Key, Moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Magel, Agelem, Gelema, Lemage, by the great name of God Hemagel, governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Magel, Agelem, Gelema, Lemage, serving your God Hemagel, as governing & set over the Third Lesser Angle or division of the Region, or greater Angle of the West, unto whom is given of the Highest by office, the true knowledge of (* All Mechanical crafts whatsoever,) the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining

---

[790] S2: "seem".

& knitting them together[791], And to declare, show forth, & reveal the same unto mankind living on Earth whensoever you shall be called or moved thereunto, by visible appearance & verbal converse, we the servants of the most high God, do Invocate, adjure, move & call forth, to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Third Quarter part of the West Angle Magel, Agelem, Gelema, Lemage, In by & through this great & powerful name of your God Hemagel, & the signal virtue thereof, Move therefore we say O ye Benevolent Angels or Angelical powers of the Air, Celestially Dignified, & placed in orders as aforesaid, Magel, Agelem, Gelema, Lemage, And in this powerful name of your God Hemagel, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission, shall seem best, And most fit or requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, and make known for the Benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of all aforesaid, Descend[792], appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, open the mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation, or Key, moving & calling forth to visible appearance the four Angelical powers of Light, or dignified Spirits of the Air Paco, Endezen, Jipo, Exarih, by the great name of God Maladi, And also to do what they are commanded (according to their offices) by the name of God Olaad, serving & set under the Third Lesser Angle, or Quarter part of the greater Quadrangle or Table of the West.

O Ye Angels of Light, or dignified Spirits of the Air Paco, Endezen, Jipo, Exarih, serving in orders under superior Angelical powers, your most high God, by his great name Maladi, And doing all his commandments by his great name Olaad, as being set under, and servient spirits in the Third Lesser Angle or division of the Region, or greater Angle of the West, unto whom is given of the Highest by office, the true knowledge of (* Transformation & transplantation &c,) physick in all its parts, and the curing of all diseases whatsoever, that are Incident to Human Bodies[793], and to reveal, show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, we the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, & serving in the Third (Lesser Angle) or Quarter part of the West Angle, Paco, Endezen, Jipo, Exarih, In by and through, this powerful & great name of your God Maladi, and also to do for us whatsoever we shall request & command you, by this great name of your God Olaad, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Paco, Endezen, Jipo, Exarih, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office, to declare, discover, and make known for the benefit of his servants the sons of men. Move therefore we say, and by the signal virtue & power, of this great name of your God Maladi, Descend, appear, & some one, or all, or any of you visibly show your selves here before us, in manner & form, as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And is this great name of your God Olaad, be friendly unto us, & do for us, in whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

---

[791] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together~~".
[792] S2: "~~and~~".

Invocation or Key, moving and calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially Dignified Nelarex, Larexen, Rexenel, Xenelar, by the great name of God

---

[793] S2: This section is struck through, thus: "~~physick in all its parts, and the curing of all diseases whatsoever, that are incident to Human Bodies~~".

HENLAREX, governing and set over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Nelarex, Larexen, Rexenel, Xenelar, serving your God Henlarex, as governing & set over the fourth Lesser Angle, or division of the Region or greater Angle of the West, unto whom is given of the Highest by office, The true knowledge of[794] (* The secrets of men Knowing) the knitting together of natures And also as well the destruction of nature, and of things that may perish, as of conjoining and knitting them together[795], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Fourth Quarter part of the West Angle, Nelarex, Larexen, Rexenel, Xenelar, In by and through, this great and powerful name of your God HENLAREX, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified, Nelarex, Larexen, Rexenel, Xenelar, (and placed in orders as aforesaid) And in this powerful name of your God HENLAREX, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace and permission, shall seem best and most fit or requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, and make known for the Benefit of his servants the sons of men, Move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us Open the mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[794] S2: "and".

[795] S2: This section is crossed out, thus: "~~the knitting together of natures and also as well the destruction of nature, and of things that may perish, as of conjoining and knitting them together~~".

Invocation or Key, moving and calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Expecem, Vasa, Dapi, Reniel, by the great name of God Jaaasde, And also to do, what they are commanded (according to their offices) by the name of God Atapa, serving and set under the fourth Lesser Angle, or Quarter part of the greater Quadrangle or Table of the West.

O Ye Angels of Light, or dignified Spirits of the Air Expecem, Vasa, Dapi, Reniel, serving in orders under superior Angelical powers, your most high God by his great name Jaaasde, and doing all his commandments by his great name Atapa, as being set under, and servient spirits in the fourth Lesser Angle or division of the Region or greater Angle of the West, unto whom is given of the Highest by office, the true knowledge (* Of all Elemental creatures &c[796],) of physick in all its parts, and the curing of all diseases, whatsoever that are incident to Human bodies[797], And to Reveal, show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance and verbal converse, we the servants of the most high God, do Invocate, adjure, move, and call forth to visible appearance, friendly society, and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under and serving in the fourth Quarter part of the West Angle, Expecem, Vasa, Dapi, Reniel, In by and through, this powerful and great name of your God Jaaasde, And also to do for us, whatsoever we shall request and command you by this great name of your God Atapa, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Expecem, Vasa, Dapi, Reniel, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly unto us and showing forth by verbal converse whatsoever is given you by office, to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue and power of this great name of your God Jaaasde, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us in manner and form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, and is this great name of your God Atapa, be friendly unto us, and do for us in whatsoever we shall command you, effectually fulfilling all our desires according to your offices opening the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[796] S2: Omits "&c".

[797] S2: This section is crossed out, thus: "~~of physick in all its parts, and the curing of all diseases, whatsoever that are incident to human bodies~~".

Janua Septentrialis Reserata

or the Key opening and giving entrance into the Region, Angle, or division of the North.

Invocation or Key, moving & calling forth to visible appearance, the 6 Angelical Seniors of the North Laidrom[1], Aczinor[2], (or Aczodinor) Elzinopo[3], Althectega[4], Elhiansa[5], Acemliceve[6], by the great and mighty name JCZODHEHCA.

O Ye glorious Angels or Angelical Seniors Celestially dignified Laidrom, Aczinor (or Aczodinor), Elzinopo, Althectega, Elhiansa, Acemliceve, serving before the great & mighty Angel or Angelical monarch JCZODHEHCA, in the Region, mansion, Angle or division of the North, unto whom is given of the Highest by office Scientiam, Rerum, Humanarum et Judicium, And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, move & call you forth to visible appearance, friendly[798] society, and verbal converse with us, All, or some one, or any of you, O all ye Celestially dignified Angels or Angelical Seniors of the North Laidrom, Aczinor, Elzinopo, Althectega, Elhiansa, Acemliceve, In, by and through, this mighty, powerful, great, and Royal name JCZODHEHCA, and the most Imperial efficacy and virtue thereof, Move therefore we say, O all ye Benevolent Angels, or Angelical Seniors of the north Laidrom, Aczinor, Elzinopo, Althectega, Elhiansa, Acemliceve, And in this Royal and mighty name Jczodhehca, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace, shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, & make known, for the Benefit of his servants the sons of men, move therefore, we say, and by the signal virtue, & power of all aforesaid, Descend appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us,

---

[798] S2: 'W'.

Open the mysteries of your creation, & make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a Song of Honour and the praise of your God in your Creation Amen.

Invocation, or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially dignified Boza, Ozab, Zabo, Aboz, by the great name of God Enboza, governing and set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or angelical powers of the Air, Celestially dignified Boza, Ozab, Zabo, Aboz, governing and set over the first Lesser Angle or division of the Region or Greater Angle of the North, unto whom is given of the Highest by office, the true knowledge of the knitting together of natures, and also as well the destruction of nature & of things that may perish, as of conjoining & knitting them together, And to declare, show forth & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, we the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, & set over the first Quarter part of the North Angle Boza, Ozab, Zabo, Aboz, In by & through, this great & powerful name of your God Enboza, & the signal virtue thereof, move therefore we say O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders as aforesaid Boza, Ozab, Zabo, Aboz, And in this powerful name of your God Enboza, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace and permission, shall seem best & most fit, or requisite for us, both now & at all times hereafter, speaking plainly unto us, and showing forth by verbal converse, whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, move therefore we say, And by the signal virtue & power, of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of undefiled knowledge whereunto we move you both in power and presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance, the four Angelical powers of Light or Dignified spirits of the Air Aira, Ormen, Reseni, Jzodenar, by the great name of God Angepoi, and also to do what they are commanded (according to their offices) by the name of God Vnenax serving & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or Table of the North.

O Ye Angels of Light or dignified Spirits of the Air Aira, Ormen, Reseni, Jzodenar, serving in orders under superior Angelical powers your most high God by his great name Angepoi, and doing all his commandments by his great name, Vnenax, as being set under, & servient spirits in the first Lesser Angle or division of the Region, or greater Angle of the North, unto whom is given of the Highest by office the true knowledge of physick in all its parts, & the curing of all diseases whatsoever, that are incident to human Bodies, & to reveal, show forth and give the same to mankind living on Earth whensoever you shall be called or moved thereunto by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, & serving in the first Quarter part of the North Angle, Aira, Ormen, Reseni, Jzodenar, In, by & through, this powerful and great name of your God Angepoi; and also do for us whatsoever we shall request & command you, by this great name of your God Vnenax, and by the signal virtues thereof[799] move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in order as aforesaid, Aira, Ormen, Reseni, Jzodenar, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us, by verbal converse whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, & by signal virtue & power of this great name of your God Angepoi, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God & you his messengers of Celestial grace, accordingly as aforesaid, And is this great name of your God Vnenax, be friendly unto us, and do for us in whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation and make us partakers of undefiled Knowledge whereunto we move you both in power & presence, whose works shall be a song of Honour and the praise of your God in your Creation Amen.

---

[799] S2: "of them".

Invocation or Key, moving and calling forth to visible appearance the four Angels or Angelical powers of the Air, Celestially Dignified Phara, Harap, Rapeh, Aphar, by the great name of God Enphara, governing and set over the Second Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Phara, Harap, Rapeh, Aphar, serving your God Enphara,[800] as governing & set over the Second Lesser Angle or division of the Region, or greater Angle of the north, unto whom is given of the Highest by office The true knowledge of (* Moving from place to place &c[801].) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together[802], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth, to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified set over the Second quarter part of the North Angle, Phara, Harap, Rapeh, Aphar, In by & through, this great and powerful name of your God Enphara, & the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified and placed in orders as aforesaid, Phara, Harap, Rapeh, Aphar, And in this powerful name of your God Enphara, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messengers of divine grace & permission, shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse, whatsoever is given you, by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, Open the mysteries of your Creation and make us partakers of undefiled Knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[800] S2: Inserts "and".

[801] S2: Omits "&c" and inserts "as unto this Country or that Country at pleasure".

[802] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Invocation or Key, moving & calling forth to visible appearance the four Angelical powers of Light or dignified spirits of the Air Omgege, Gebal, Relemi, Jahel, by the great name of God Anaeem, and also to do what they are commanded (according to their offices) by the name of God Sonden serving & set under the second Lesser Angle or Quarter part of the greater Quadrangle, or Table of the North.

O Ye Angels of Light or Dignified Spirits of the Air Omgege, Gebal, Relemi, Jahel, serving in orders under Superior Angelical powers, your most high God, by his great name Anaeem, & doing all his commandments by his great name Sonden, as being set under, and servient Spirits in the second Lesser Angle, or division of the Region, or greater Angle of the North, unto whom is given of the Highest by office The true knowledge of (* finding out & use of Metals &c,) physick in all its parts, & the curing of all diseases whatsoever that are Incident to human bodies.[803] And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called, or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, all or some one, or any of you, O, all ye Angelical powers of Light, or dignified Spirits of the Air, set under & serving in the Second Quarter part of the North Angle, Omgege, Gebal, Relemi, Jahel, In by & through, this powerful & great name of your God Anaeem, and also do for us, whatsoever we shall request and command you, by this great name of your God Sonden, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified [Spirits][804] of the Air, placed in orders as aforesaid Omgege, Gebal, Relemi, Jahel, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, Speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men. Move therefore we say, & by the signal virtue and power of this great name of your God Anaeem, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner & form, as it shall please God, and you his messengers of Celestial grace, accordingly as aforesaid, And is this great name of your God Sonden, be friendly unto us, & do for us, in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices Opening the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation Amen.

---

[803] S2: This section is crossed through, thus: "~~physick in all its parts, & the curing of all diseases whatsoever that are incident to human bodies~~".

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially Dignified Æoan, Oanæ, Anæo, Næoa, by the great name of your[805] God NÆOAN, governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Æoan, Oanæ, Anæo, Næoa, serving your God NÆOAN, as governing & set over the Third Lesser Angle, or division of the Region, or greater Angle of the North, unto whom is given of the Highest by office, The true knowledge of[806] (* The secrets of all Mechanical Crafts &c,) of the knitting together of Natures and also as well the destruction of nature & of things that may perish, as of conjoining & knitting them together[807], And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance, & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels, or Angelical powers of the Air, Celestially dignified, set over the Third Quarter part of the North Angle, Æoan, Oanæ, Anæo, Næoa, In, by, and through, this great & powerful name of your God NÆOAN, & the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially Dignified and placed in orders as aforesaid, Æoan, Oanæ, Anæo, Næoa, And in this powerful name of your God Næoan, either some one, or all, or any of you, Descend, appear, And visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest and you his messengers of divine grace & permission, shall seem best, and most fit or requisite for us, both now & at all times hereafter, Speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men. Move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[804] S1: The word "Spirits" is absent, which is obviously a copying error.

[805] S2: Omits "your".

[806] S2: "and".

[807] S2: This section is crossed out, thus: "~~of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Opena, Doope, Rexao, Axir, by the great name of God Cebalpet, and also to do what they are commanded (according to their offices) by the name of God Arbizod, serving and set under the Third Lesser Angle, or Quarter part of the great Quadrangle or Table of the North.

O Ye Angels of Light or dignified Spirits of the Air Opena, Doope, Rexao, Axir, serving in orders under superior Angelical powers, your most high God, by his great name Cebalpet, and doing all his commandments by his great name Arbizod as being set under, and servient spirits in the Third Lesser Angle or division of the Region or greater Angle of the North, unto whom is given of the Highest by office the true knowledge of (* Transformation and Transplantation,) physick in all its parts, & the curing of all diseases whatsoever, that are Incident to Human Bodies[808], & to reveal, show forth and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, move, and call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under & serving in the Third Quarter part of the North Angle, Opena, Doope, Rexao, Axir, In, by, and through, this powerful & great name of your God Cebalpet, and also to do for us whatsoever we shall request and command you, by this great name of your God Arbizod, and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers, or dignified Spirits of the Air, placed in orders as aforesaid Opena, Doope, Rexao, Axir, Either some one, or all, or any of you, Descend, appear and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men. Move therefore we say and by the signal virtue & power of this great name of your God Cebalpet, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And is this great name of your God Arbizod, be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling, all our desires according to your offices, Opening the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a Song of Honour, & the praise of your God, in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air Celestially Dignified Jaom, Aomi, Omia, Miao, by the great name of your God NIAOM, governing and set over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Jaom, Aomi, Omia, Miao, serving your God Niaom, as governing & set over the fourth Lesser Angle or division of the Region or greater Angle of the North, unto whom is given of the Highest by office the true knowledge of (* The secrets of men knowing,) the knitting together of natures, & also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together[809], And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, Move, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the fourth Quarter part of the North Angle, Jaom, Aomi, Omia, Miao, In by and through this[810] great & powerful name of your God Niaom[811], and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified and placed in orders as aforesaid, Jaom, Aomi, Omia, Miao, And in this powerful name of your God Niaom, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace & permission, shall seem best, and most fit or requisite for us both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse whatsoever is given you by office, to declare, discover, and make known, for the Benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[808] S2: This section is crossed through, thus: "~~physick in all its parts & the curing of all diseases whatsoever that are incident to human bodies~~".

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Mesad, Jaba, Jezexpe, Estim, by the great name of God Espemenir, And also to do what they are commanded (according to their offices) by the name of God Hpizod, serving and set under the 4th Lesser Angle or Quarter part of the greater Quadrangle or Table of the North.

---

[809] S2: This section is crossed through, thus: "~~the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

[810] S2: "~~this~~".

[811] S1: Gives "Niam" as the name here but it is clearly a copyist's error.

O Ye Angels of Light, or dignified Spirits of the Air Mesad, Jaba, Jezexpe, Estim, serving in orders, under Superior Angelical powers your most high God by his great name Espemenir, and doing all his Commandments by his great name Hpizod, as being set under, and Servient Spirits in the fourth Lesser Angle or division of the Region or greater Angle of the North, unto which is given of the Highest by office, the true knowledge (* of all Elemental creatures[812] &c,) of physick in all its parts, and the curing of all diseases whatsoever that are incident to Human bodies[813]. And to reveal show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse, We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society, and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air set under, & serving in the Fourth Quarter part of the North Angle Mesad, Jaba, Jezexpe, Estim, In by and through, this powerful & great name of your God Espemenir, and also to do for us whatsoever we shall request and command you, by this great name of your God Hpizod, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Mesad, Jaba, Jezexpe, Estim, Either some one or all, or any of you, Descend appear and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover and make known for the benefit of his servants the sons of men. Move therefore we say, & by the signal virtue and power of this great name of your God Espemenir, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God & you his Messengers of Celestial grace, accordingly as aforesaid, And is this great name of your God Hpizod be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices opening the mysteries of your Creation and make us partakers of undefiled knowledge whereunto we move you both in power & presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[812] S2: Inserts "amongst us, how many kinds & their use in the Creation as they are severally placed in the 4 Elements".

[813] S2: This section is crossed through, thus: "~~of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

Janua Meridienalis Reserata

or the Key opening and giving[814] Entrance into the Region, Angle, or division of the South.

Invocation or Key, moving & calling forth to visible appearance the 6 Angelical Seniors of the South Aaetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, by the great and mighty name EDELPERNA.

O Ye glorious Angels or Angelical Seniors, Celestially dignified Aaetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, Serving before the great and mighty Angel, or Angelical monarch EDELPERNA, In the mansion, Region, Angle or division of the South, unto whom is given of the Highest, by office Scientiam, Rerum, Humanarum et Judicium, And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call you forth, to visible appearance, friendly society, and verbal converse with us, All, or some one, or any of you, O all ye Celestially dignified Angels or Benevolent Angelical Seniors of the South Aaetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, In by and through, this mighty powerful, great & Royal name EDELPERNA, and the most Imperial Efficacy and virtue thereof, Move therefore we say, O all ye Benevolent Angels or Angelical Seniors of the South Aaetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, And in this Royal & mighty name EDELPERNA, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace, shall seem best and most fit or requisite for us both now, & at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us,

---

[814] S2: "given".

Open the mysteries of your creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Dopa, Opad, Pado, Adop, by the great name of God Bedopa, governing & set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Dopa, Opad, Pado, Adop, serving your God Bedopa, as governing & set over the first Lesser Angle or division, of the Region, or greater Angle of the South, unto whom is given of the Highest by office the true knowledge of the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together, And to declare, show forth, and reveal[815] the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance, & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the first Quarter part of the South Angle Dopa, Opad, Pado, Adop, In by and through, this great & powerful name of your God Bedopa, and the signal virtue thereof, Move therefore we say O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid Dopa, Opad, Pado, Adop, And in this powerful name of your God Bedopa, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission, shall seem best and most fit or requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, Move therefore, we say and by the signal virtue & power of all aforesaid, Descend, appear and some one, or all, or any of you, visibly show your selves here before us, & be friendly unto us, open the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[815] S2: "&".

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Opemen, Apeste, Scio, Vasge, by the great name of God Noalmar, and also to do, what they are commanded (according to their offices) by the name of God Oloag, serving & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or Table of the South.

O Ye Angels of Light or dignified Spirits of the Air Opemen, Apeste, Scio, Vasge, serving in orders under Superior Angelical powers your most high God, by his great name Noalmar, and doing all his commandments by his great name Oloag, as being set under, & servient spirits in the first Lesser Angle, or division of the Region or greater Angle of the South, unto which is given of the Highest by office, The true knowledge of physick in all its parts, & the curing of all Diseases whatsoever, that are Incident to Human bodies, And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called, or moved thereunto by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure move, & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under, and serving, in the first Quarter part of the South Angle, Opemen, Apeste, Scio, Vasge, In by and through, this powerful and great name of your God Noalmar, And also do for us whatsoever we shall request and Command you, by this great name of your God Oloag, & by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in order as aforesaid Opemen, Apeste, Scio, Vasge, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us as the pleasure of the Highest shall seem best, and most fit or requisite for us both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, and by signal virtue and power of this great name of your God Noalmar, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, In manner & form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Oloag, be friendly unto us, and do for us, in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, Opening the mysteries of your Creation, and make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air, Celestially Dignified Anaa, Naaa[816], Aaan, Aana, by the great name of God Banaa, governing and set over the Second Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Anaa, Naaa, Aaan, Aana, serving your God Banaa, as governing & set over the Second Lesser Angle or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* Moving from place to place[817] ,) the knitting together of natures, & also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together[818], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Second Quarter part of the South Angle Anaa, Naaa, Aaan, Aana, In by & through this great & powerful name of your God Banaa, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid, Anaa, Naaa, Aaan, Aana, And in this powerful name of your God Banaa, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace & permission, shall seem best, & most fit, or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse whatsoever is given you by office, to declare, discover, & make known for the Benefit of his servants the sons of men, Move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, Open the Mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[816] S1: Gives this name as "Maaa", but this is clearly a copyist's error as it is "Naaa" in the following invocation.

[817] S2: Inserts "as into this or that Country at will & pleasure".

[818] S2: This section is crossed through, thus: "~~*and the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together*~~".

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light, or dignified spirits of the Air Gemenem, Ecope, Amox, Berape, by the great name of God Vadali, and also to do, what they are commanded (according to their Offices) by the name of God Obavi, serving & set under, the second Lesser Angle or Quarter part of the greater Quadrangle or Table of the South.

O Ye Angels of Light, or Dignified Spirits of the Air Gemenem, Ecope, Amox, Berape, serving in orders under Superior Angelical powers, your most high God, by his great name Vadali, and doing all his Commandments by his great name Obavi, as being set under, and servient Spirits, in the second Lesser Angle, or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* finding[819] & use of the Metals &c[820],) physick in all its parts, and the curing of all diseases whatsoever that are incident to Human bodies[821], And to reveal, show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance, and verbal converse, We the servants of the most high God, do Invocate, adjure, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under & serving, in the second Quarter part of the South Angle,

---

[819] S2: Inserts "out".

[820] S2: Omits "&c" and inserts "& the Congelation of Stones, Use & Virtue of all Stones".

[821] S2: This section is crossed out, thus: "~~physick in all its parts and the curing of all~~ [illegible]

Gemenem, Ecope, Amox, Berape, In, by, & through this powerful & great name of your God Vadali, And also do for us, whatsoever we shall request & command you, by this great name of your God Obavi, & by the signal virtues of them, Move therefore we say, O all ye Benevolent powers, or dignified Spirits of the Air, placed in orders as aforesaid Gemenem, Ecope, Amox, Berape, Either some one, or all, or any of you, Descend, appear, & visibly show your selves, unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now, and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of this great name of your God Vadali, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us in manner and form as it shall please God and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Obavi, be friendly unto us, & do for us in whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, & make us partakers of undefiled Knowledge[622] whereunto we move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation Amen.

Invocation, or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially Dignified Pesac, Sacepe, Acepes, Cepesa, by the great name of God Bepesac, governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Pesac, Sacepe, Acepes, Cepesa, serving your God Bepesac, as governing and set over the Third Lesser Angle or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* All Mechanical Crafts whatsoever,) the knitting together of natures, and also as well the destruction of nature, and of things that may perish, as of conjoining and knitting them together[823], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, and verbal converse with us all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Third Quarter part of the South Angle Pesac, Sacepe, Acepes, Cepesa, In by and through, this great and powerful name of your God Bepesac, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified and placed in orders as aforesaid, Pesac, Sacepe, Acepes, Cepesa, And in this powerful name of your God Bepesac, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace & permission shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly unto us, and showing forth by verbal converse, whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[622] S1: The word "knowledge" is repeated here.

Invocation or Key, moving and calling forth, to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Datete, Diom, Oopezod, Vrgan, by the great name of God[824] Volexdo, and also to do what they are commanded (according to their offices) by the name of God Sioda, serving and set under the Third Lesser Angle or Quarter part of the great Quadrangle or Table of the South.

O Ye Angels of Light, or dignified Spirits of the Air Datete, Diom, Oopezod, Vrgan, serving in orders under superior Angelical powers, your most high God, by his great name Volexdo, And doing all his Commandments by his great name Sioda, as (governing) or being set under, & servient Spirits, in the Third Lesser Angle, of the Region, or greater Angle of the South, unto which[825] is given of the Highest by office, the true knowledge of (* Transformation & transplantation,) physick in all its parts, and the curing of all diseases whatsoever that are Incident to human bodies[826], And to reveal, show forth & give the same, to mankind living on Earth, whensoever you shall be called[827] or moved thereunto by visible appearance and verbal converse, We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, and serving in the Third Quarter part of the South Angle, Datete, Diom, Oopezod, Vrgan, In by and through, this powerful and great name of your God Volexdo, and also do for us, whatsoever we shall request and command you by this great name of your God Sioda, and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers of the Air, Celestially dignified & placed in orders as aforesaid Datete, Diom, Oopezod, Vrgan, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, shall seem best, and most fit or requisite for us, both now, and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of this great name of your God Volexdo, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, in manner & form as it shall please God, and you his messengers of Celestial grace, accordingly as aforesaid. And in this great name of your God Sioda, be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, Opening the mysteries of your Creation, and make us partakers of undefiled knowledge whereunto we move you, both in power and presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

---

[823] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

[824] S2: "~~Sioda~~".

---

[825] S2: "whom".
[826] S2: This section is crossed through, thus: "~~physick in all its parts, and the curing of all diseases whatsoever that are incident to human bodies~~".
[827] S2: "er".

Invocation or Key, moving & calling forth, to visible appearance, the four Angels or Angelical powers of the Air Celestially Dignified Ziza, Izaz, Zazi, Aziz, by the great name of God BEZIZA, governing & set over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Ziza, Izaz, Zazi, Aziz, serving your God Beziza, as governing & set over the fourth Lesser Angle or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* The secrets of men Knowing,) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together[828], And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels, or Angelical powers of the Air, Celestially dignified, set over the fourth Quarter part of the South Angle, Ziza, Izaz, Zazi, Aziz, In by and through, this great & powerful name of your God Beziza, and the signal virtue thereof, Move therefore, we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, and placed in orders as aforesaid, Ziza, Izaz, Zazi, Aziz, And in this powerful name of your God Beziza, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission, shall seem best and most fit or requisite for us, both now, and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office, to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, & be friendly unto us, open the mysteries of your Creation, and make us partakers of undefiled Knowledge whereunto we move you both in power and presence, whose works shall be a song of Honour and the praise of your God in your Creation Amen.

---

[828] S2: This section is crossed through, thus: "~~the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Invocation or Key, moving and calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Adre, Sispe, Pali, Acar, by the great name of God Arzodionar, and also to do, what they are commanded (according to their offices) by the name of God Narzefem, serving and set under, the fourth Lesser Angle or Quarter part of the greater Quadrangle or Table of the South.

O Ye Angels of Light or dignified Spirits of the Air Adre, Sispe, Pali, Acar, serving in orders under superior Angelical powers, your most high God by his great name Arzodionar, and doing all his Commandments by his great name Narzefem, as being set under, & servient spirits, in the fourth Lesser Angle, or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge (* Of all Elemental creatures &c[829].) of physick in all its parts, and the curing of all diseases whatsoever that are Incident to Human bodies[830], and to reveal, show forth and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move, and call forth to visible appearance, friendly society and verbal converse with us, all or some one, or any of you, O all ye Angelical powers of the Air or dignified Spirits of Light, set under and serving in the fourth Quarter part of the South Angle, Adre, Sispe, Pali, Acar, In by and through this powerful & great name of your God Arzodionar, And also to do for us, whatsoever we shall request and command you by this great name of your God Narzefem, and by the signal virtues of them, Move therefore we say: O all ye Benevolent powers, or dignified Spirits of the Air, placed in orders as aforesaid Adre, Sispe, Pali, Acar, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best and most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover & make known for the benefit of his servants the sons of men, Move therefore, we say, and by the signal virtue and power of this great name of your God Arzodionar, Descend appear, and some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Narzefem, be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto we move you both in power and presence, whose works shall be a Song of Honour, and the praise of your God in your Creation, Amen.

---

[829] S2: Omits "&c" and inserts "amongst us, how many kinds & their use in the Creation, as they are severally placed in the 4 Elements Air, Water, Earth, & Fire".

[830] S2: This section is crossed out, thus: "~~of physick in all its parts, and the curing of all diseases whatsoever that are incident to human bodies~~".

[This is the end of Sloane MS 307. The following text is taken from Sloane MS 3821]

Humble Supplication to Almighty God[831]

Enter not into Judgement with thy Servant O God, neither in thine Anger take vengeance on our Iniquities, nor chastise us in thy heavy displeasure, but spare us O Lord, be merciful unto us, pardon & forgive us all our sins, & confirm us in thy holy Spirit.

The Lord bless us, & keep us.

The Lord make his face shine upon us; & be gracious unto us.

The Lord lift up his Countenance upon us, and give us peace.

Our Father which art in Heaven, hallowed by thy Name, thy Kingdom come, thy Will be done in Earth, as it is in Heaven, give us this day our daily bread, & forgive us our Trespasses, as we forgive them that trespass against us, & lead us not into Temptation, but deliver us from Evil; for thine is the Kingdome, the power & the glory, for ever & ever, Amen.

O Lord arise, help us & deliver us, for thy Names sake.

O God we have heard with our Ears, & our fathers have declared unto us, the noble, great & wonderful works, that thou hast done in their days, & in the old time before them.

We are thy people & the Sheep of thy Flock, therefore graciously hear us our humble supplications, O God, & grant our Petitions, & let thy mercy be shewed upon us, as our trust is in thee.

Glory be to the Father, & to the Son, & to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end, Amen.

O Lord shew thy mercy upon us,
And grant us thy Salvation.
From our enemies defend us O God,
And graciously look upon our Afflictions;
Pitifully behold the Sorrows of our hearts
And mercifully forgive us our Transgressions;
O Lord deal not with us after our sins,
Neither reward us after our Iniquities,

---

[831] This prayer and the one following are in the hand of Elias Ashmole, from Sloane MS 3821, folio 188-193. They were obviously intended to be used before skrying sessions.

O God make clean our hearts within us,
And take not thy holy Spirit from us,
Favourably with mercy hear our Prayers,
And let our Cry come unto thee.

Glory be to the Father, & to the Son, & to the holy Ghost;
As it was in the beginning, is now & ever shall be, world without end, Amen.

Almighty God, who hatest nothing that thou hast made, & dost forgive the Sins of all them that be penitent; Create & make in us, new & contrite hearts, that we by unfeigned Repentance, lamenting our Sins, & acknowledging our wretchedness, may obtain of thee God of all mercy, perfect remission & forgiveness; & grant O Lord, that we which for our evil deeds are rightly punished, by the Comfort of thy Grace, may mercifully be relieved, through Jesus Christ our Lord Amen.

O God merciful Father, that despiseth not the sighing of a contrite heart, nor the desires of those that be sorrowful, mercifully assist & accept these our prayers, & supplications, which we make before thee, in all our troubles & adversities, whensoever they oppress us; & defend us against all assaults of our Enemies whatsoever, that we surely trusting in thy defence, may not fear the power of any adversaries; & so dispose our ways O Lord, that among all the changes & chances of this mortal life, we may ever be defended, by thy most gracious & ready help, relief, succour & protection; & grant O merciful God, that those Evils, which the craft & subtlety of the Devil, or man worketh against us, may be confounded & brought to nothing; and that we thy servants, being mercifully defended, by thy mighty power may incessantly give praise & thanks unto you, to the glory of thy holy Name, Amen.

Almighty God, who hast prepared, for all those that unfeignedly put their trust in thee, such good things as do pass the understanding of man; mercifully distil into our hearts, the Oil of Celestial Inspiration, that we may be endowed with true Wisdom, & have a right Judgement in all things, & may both prescribe & know what things we ought to do, & also to be capable presently to effect the same; & that these things which for our unworthiness we dare not, & for our blindness we cannot ask, vouchsafe graciously to bestow upon us, through Jesus Christ our Lord, Amen.

Almighty God, which art always more ready to hear, than we are to pray, & art wont to guide, more than we can desire or deserve, we humbly beseech thee, mercifully to have compassion upon our Infirmities; & for the glory of thy names sake, turn us from us all those Evils that we most righteously have deserved, and grant that in all our troubles, we may put our whole trust & confidence in thy mercy; & that the working of thy Grace, may in all things direct & rule our hearts, & drive away all filthy & unclean pollutions from this place, forgiving us those things whereof our Consciences are afraid, & giving unto us, that which our unworthiness dare not presume to ask, through the mercy[?] of Jesus Christ our Saviour & redeemer, Amen.

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's Name, we humbly beseech thee mercifully to incline thy gracious ear, unto these our unfeigned supplications, which in all obedience we ever penitently make unto thee, & grant that those things which we have faithfully begged of thee, we may by thy fatherly goodness & permission fully obtain, to the setting forth of thy honour & glory, & the relief of our necessities, through Jesus Christ our Lord Amen.

O Lord from whom all holy desires, all good Counsels & all just works do proceed, give unto us thy humble servants, here obediently present in thy holy fear, on the Knees of humility & obedience, that grace which your world cannot give, that we may always enjoy & be comforted in thy merciful benignities, bless, guide keep protect & defend us from all evils, graciously illuminate us with true Wisdom, & fill us with thy spiritual benedictory & heavenly grace, that we may live in thy fear, & die in thy favour, & after this life, to live with thee in thine everlasting Kingdom, unto whom, & with thy Son Jesus Christ, & the Holy Ghost, be all honour glory praise & thanksgiving for ever & ever, Amen.

Enoch Prayer

O Almighty, Immortal, Immense, Incomprehensible, & most high God & Lord of Hosts, Jehovah, the only Creator of Heaven & Earth, & all things contained therein, who in thy wonderful & great work of the Creation, hast miraculously [ap]pointed out many Hierarchies, of sacred Celestial Angels & blessed Intelligences, and placed them in a most admirable order above the fiery Region; & also many other Hierarchies & Orders dignified, Elemental Ministering Spirits, or Angelical powers of Light, under the same &c: and hast appointed them all to serve thee, & obey thy commands, in every & each of their several & respective places, natures, orders & offices; & by thy gracious & divine permission, to move descend & visibly appear, unto the sons of men dwelling on Earth, whensoever they shall Invocate or call them forth, to their conduct, comfort & benefit, O thou omnipotent & perpetual full flowing fountain of eternal life, light, majesty, power, glory, goodness, clemency & paternal bounty, & of all wisdom & true knowledge, both Celestial & Terrestrial, descending by certain Rivers[?] of mercy, immediately by the holy Ghost, unto more choice & peculiar vessels of honour, & by emanations of divine Grace, immediately by the sacred Celestial Angels or blessed Intelligences to the ministering Angels, or spiritual Messengers, and medium of Light, in & by thee subjected but dignified, both Celestial & Elemental, of several & respective degrees, names, natures, orders & offices, by whose Angelical Inspiration & instruction, thou dost fatherly and freely, open the secrets of thy own self unto Man, thereby showing forth, the mystery of true Science & sapience, with its benefits & comforts, to be obtained & received in mundane affairs, & temporal Concerns &c: O most high God & father of heaven, thou knows the foundation of our fragility, our imperfections, & the darkness & weakness of our inward parts, how can we therefore speak unto them, that speak not after the voice of Man; or worthily call on thy name, considering that our imagination is variable & fruitless, & unknown to our selves: shall the Sands seem to imitate the Mountains, or can the small rivers, entertain the wonderful & unknown ways, can the vessels of fear, fragility, or that [which] is of a determinate proportion, pass up themselves, heave up their hands, or gather the Sun into their Bosoms, O Lord it cannot be. Our imaginations are great, we are less than sand; Lord thy good Angels scold us for, our proportions are not alike, our senses agreeth not, yet notwithstanding we are comforted for that we have all one God, all one beginning from thee, that we respect thee as a Creator; therefore will we call upon thy name, & in these will we become mighty; thou shalt light us, & we shall become Seers; we will see thy Creatures, & ever will magnify thee amongst them; those that come unto thee have the same gate, and through the same gate, defendeth such as thou sendest: we therefore humbly beseech thee, O Almighty & most merciful God, graciously to permit thy Celestial ministering Angels, & also the Elemental dignified Powers, or Messengers [of] spiritual of Light, to dwell with us & we with them, to rejoice with us & we with them, to minister unto us, that we may magnify thy great & glorious name, & by thy most gracious merciful & divine permission, that as thou art their Light & comfortest them; so they in thee will be our Light & Comfort. Lord they prescribe not Laws unto thee, so it is not meet that we should prescribe Laws unto them. What it pleaseth thee to offer, they receive; so what it pleaseth them to offer unto us, will we also thankfully receive. Behold Lord, if we shall call upon them in thy Name, be it unto us in mercy as unto thy Servants. O Lord, is there any[832] that measureth the Heavens that is mortal, how therefore can the Heavens enter into man's Imagination, thy Creatures are the glory of thy Countenance, whereby thou glorifiest all things, which glory excelleth, & is far above our understanding. Behold O Lord, how shall we therefore ascend into the Heavens; the Air will not carry us, bur resisteth our Folly, we fall down, because we are of the Earth, therefore O thou very light & true comfort, that canst and mayest & dost command the Heavens, hear us, & have mercy upon us, & grant our requests, which we humbly make unto thee, & that thou wouldst be so graciously glorified (by thy divine permission) to send all those Celestial & Elemental dignified Angelical powers of light, that we shall call upon by Orders Names & Offices, to appear visibly unto us in this crystal Stone or Glass Receptacle[833] standing here before us, & that in & through the same, they may transmit their true & real presence in appearance unto the sight of our Eyes, & their voices unto our Ears, that we may plainly see them & audibly hear them speak unto us, & verbally to converse & commune with us, & to inform instruct, show forth & teach us all such knowledge & Arcanum in nature, as shall be required by us, & necessary for us, & so be friendly unto us, & do for us as for thy servants, both now at this time present, & at all other times, whensoever, & wheresoever we shall move & call them forth, for instruction, relief, comfort & assistance, in whatsoever shall be necessary for us, &c: Enlighten therefore our Eyes O heavenly God, & open thou our Ears, that we may see thy spiritual creatures, & have them speak unto us, quicken, illuminate & confirm in us, & unto us, our serious discretions, judgements understandings, memories & utterances, that we may be true & perfect Seers, Hearers & Witnesses of such things, which mediately by the ministry of thy sacred Celestial Angels & blessed Intelligences, & other elemental dignified Spirits or Messengers spiritual of Light, shall be manifested declared & showed forth unto us, both now & at all times whensoever necessity shall require their favourable & familiar society community and assistance, and now O all you sacred Celestial Angles & blessed Intelligences Ministers and true Light of understanding, & O you all Dignified Elemental Ministering Spirits or Angelical Powers of Light, governing this earthly fabric, & the Elements wherein we live, be friendly unto us, & do for us, as for the servants of the highest. And we further humbly beseech thee (O[834] God) herewith to guide our tongues Reasons Senses & Judgements, & give us eloquent utterances, gravity of speech, quickness of understanding, prudence in managing, temperance in pursuing, thankfulness in receiving, & grace in using all such Instructions Institutions, matters things or affairs, of what concern soever, that shall be revealed, showed forth or given by Angelical Ministry unto us, that all may be converted O Lord to thy honour & glory, & to our worldly comfort, & benefit.

---

[832] S2: The word "thing" is crossed out in the text here.

[833] This classic phrase guarantees that the prayer was meant for use in invocation and skrying.

Make us O Lord humble & obedient, without contradiction, proven [?] without quarrelling, chaste without corruption, patient without murmuring, merry without dissolution, sad without dejection, ripe[?] without unpleasantness, fearful without desperation, true without doubtfulness of heart, doing good things without presumption. Give us O Lord watchful hearts, that no envious or evil cogitations may lead us away from thee, give us noble & upright hearts, that no unworthy affection nor sinister intention may draw us downwards, give us invincible hearts, that no tribulation may overcome us, give us understanding truly to know thee, diligence to seek thee, evidence to find thee, conversation to please thee, perseverance faithfully to expect thee, & assured confidence to embrace thee, & after this life to live with thee, in thy everlasting Kingdom, where there is certain security, serene Eternity, eternal felicity, & most happy tranquillity, O merciful God, we humbly beseech thee to grant these our humble Supplications & petitions, which we unfainedly make unto thee. Behold O Lord be it unto us, as in mercy it pleaseth thee, & thy holy ministering Angels, we require nothing but thee & through thee & to thy honour, & glory. Amen.

---

[834] S2: The word "Lord" is crossed out here.

Appendix 1 – Angel Functions Table[835]

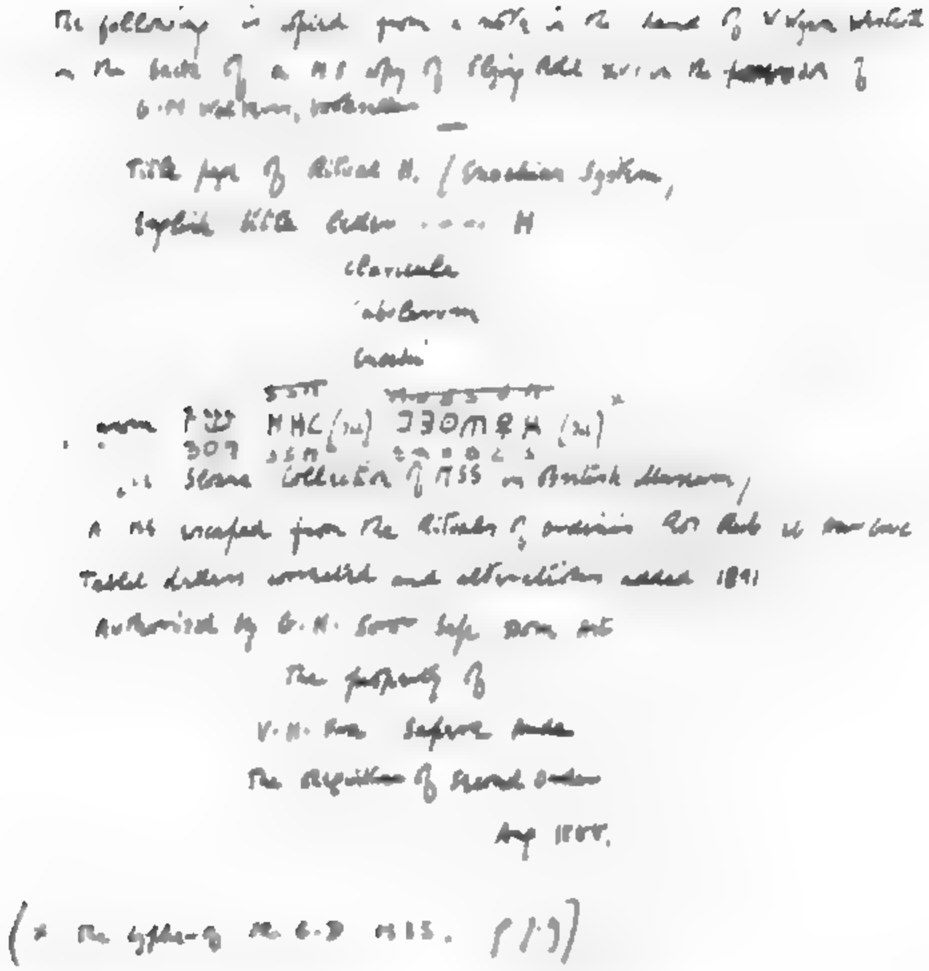
1	The knitting together of Nature and also as well the Destruction of Nature, & of things that may perish; as of the Conjoining & knitting them together &c: lyeth &c: •	lyeth in the four Angels set over the	{• first {°second {□ third {Δ fourth	{Lesser {Angle {of the	{East {West {North {South	{Greater {Quadr- { angle
2.	The moving from place to place, as into this or that Country, at will & pleasure, lyeth &c: °					
3.	The knowledge of Mechanicall Crafte whatsoever, lyeth &c.					
4.	The secrets of Men knowing, lyeth &c: Δ					

Likewise the Offices of the subservient Angels in every of the Lesser Angles are as followeth.

1	The knowledge of Physick in all its parts, & the curing of all diseases that are incident to human bodies. lyeth &c: •	Lyeth in the 4 Angels serving to the	{• first {°second { third {Δ fourth	{Lesser {Angle {of the	{East {West {North {South	{Greater {Quadr { -angle
2	The knowledge, funding & use of Metals, the Congelation of Stones & the virtue of all Stones, lyeth &c. °					
3.	The knowledge of Transformation, Transplantation, lyeth &c:					
4.	The knowledge of all Elemental Creatures amongst us, how many kinds & their use in the Creation, as they are severally placed in the 4 Elements, Air, Water, Earth & Fire, lyeth &c Δ					

---

[835] A note in Elias Ashmole's handwriting in the manuscript showing angel functions.



The following is copied from a note in the hand of V. Wynn Westcott on the back of a MS copy of Flying Roll XVI in the possession of G.M. Watkins, bookseller —

Title page of Ritual H. [Enochian System,
English title ..... H
Clavicula
Tabularum
Enochi
from [illegible] 307 [illegible]*
i.e. Sloane Collection of MSS in British Museum,
A MS copied from the Rituals of ordinis Ros Rub et Aur Cruc
Tablet letters corrected and alterations added 1891
Authorised by G.H. [illegible]
The property of
V.H. Fra. Sapere Aude
The Registrar of Second Order
Aug 18[illegible].

(* The cypher of the G.D. MSS. [G.Y.])

A note in the back of the Golden Dawn Flying Roll XVI, *Book H*, in Gerald Yorke's handwriting.

Appendix 2 - Golden Dawn Book H: Clavicula Tabularum Enochi

From the front pages of Gardner's copy of *Book H*[836] it is clear that Wynn Westcott had seen and transcribed some of the material in Sloane MS 307 before August 1888, the date given in the document and that this material was subsequently copied from Gardner's copy seven years later. This early Golden Dawn paper from the collection of the late Gerald Yorke contains his note:

'The following is copied from a note in the hand of W. Wynn Westcott in the back of an MS copy of Flying Roll[837] XVI in possession of G[eoffrey] M. Watkins, bookseller.[838]

Title page of Ritual H. (Enochian System,
English title letter — H
Clavicula
Tabularum
Enochi

[Hebrew 'ShZ' and Golden Dawn cipher which is clearly translated by Yorke on opposite page]
i.e. Sloane Collection of MSS in British Museum[839]
A MS escaped from the Rituals of Ordinis Ros[ae] Rub[ae] et Aur[ae] Cru[cis]. Tablet Letters corrected and alterations added 1891.
Authorised by G[reatly] H[onoured] Soror Sap[iens] Dom[inabitur] Ast[ris].[840]

The property of
V[ery] H[onoured] Fra[ter] Sapere Aude[841]
The Registrar of [the] Second Order[842]
Aug[ust] 1888.
5=6 Taken from the Notebook of F. L. Gardner. Dated 5 June 1895.

The note on the title page is in Golden Dawn cipher characters, and says 'Sloane MS 307', confirming its source. Unfortunately for Golden Dawn members, less than 10% of the manuscript was transcribed, the rest being unavailable till now.

---

[836] Golden Dawn papers were designated with letters.

[837] Flying Rolls were the additional papers prepared for use by the Golden dawn for members in the higher grades. These papers were in part published by Francis King in his book *Astral Projection, Ritual Magic, and Alchemy*, Aquarian, 1971.

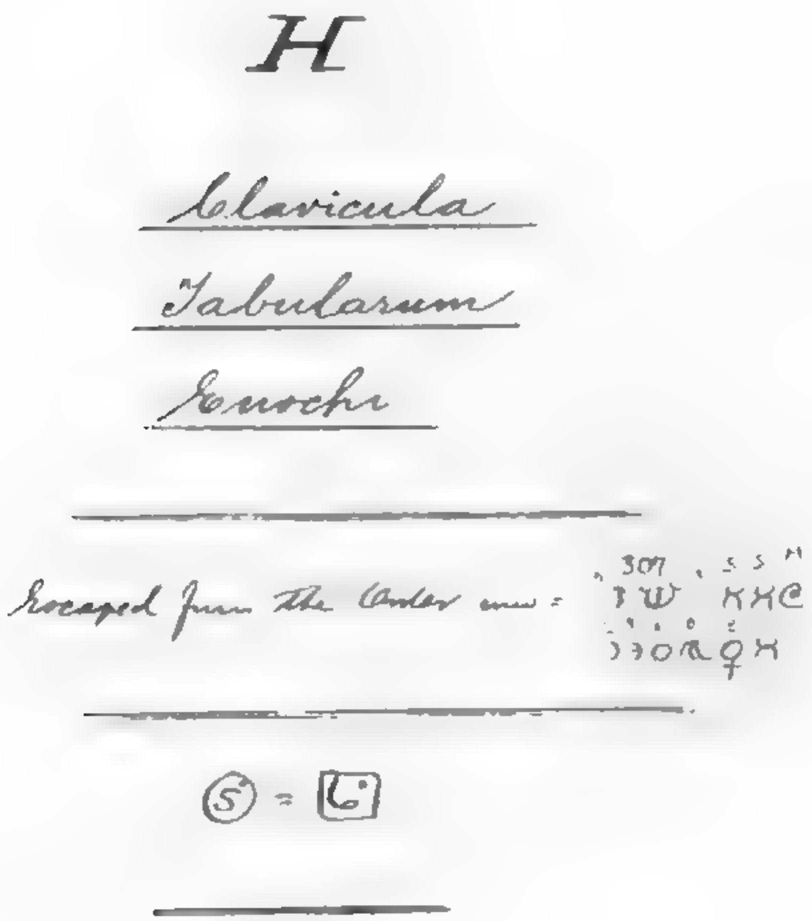
[838] Geoffrey Watkins was the founder of Watkins occult bookshop at Cecil Court, London, one of the two enduring occult booksellers in London, the other being the Atlantis bookshop, at 49a Museum Street.

[839] Now the British Library.

[840] Fräulein Sprengel.

[841] Wynn Westcott.

[842] Of the Golden Dawn.



H

Clavicula

Tabularum

Enochi

Escaped from the Order mss =

307

S S M

5 = 6

Cover Page of F. L. Gardner's copy of *Book H* showing the G.D. code for 'Sloane MSS' written backwards, and the Hebrew ShZ disguising '307'.

Appendix 3 – Angel Magic from Alan Bennett's Magical Diary

This reproduction of the Golden Dawn *Book H* is included for its historical value, as there is so little of Alan Bennett's material extant. It is interesting to note that the style has actually been changed to a deliberately *faux* antique style that is not reflected in the original manuscripts, or in F L Gardner's copy of *Book H*.[843]

Of the Opening and Exemplyfing of the Enochian Tablets

Here we have four Tables or Quadrangles which are but one generall Table, yette divided into foure partes, East, West, North and South. In the Center between these four Tablets is another little Tablet joined conveienlie to them alle, and which serveth to unite ye severall partes of ym together, accordinge as they are to be diversely referred, as shall be shewed hereafter.

Each single Quadrangular Table contayneth Twelve Squares athwarte by Thirteene Squares downwards: the two middle lines downwards that be of black letters enclosed between two black ruled lynes, and standing cross wise in ye middle of ye two middle perpendicular or upright Lynes make upp ye Name of ye Mity Angelicall Kynge; and Three Names of Godde: displayed in ye banners Regall which are borne before hym, beying ye armes of ye ensine, and ye Names of Sixe Angelicall Senyors governing in that Angle or Quarters of ye Compasse wch they are sette over. In every lesser Angle of every Table stande also black letters enclosed within black ruled lynes crosswise in ye forme of ye Crosse, out of wc are collected ye Names of Godde yt calle for the and make constrained those Angells and Spirits, both goode and bade yt are to bee gathered out of that particular Lesser Angle, belonging and serving to that Quarterlie Angle or Table.

---

[843] Alan Bennett copied the original form in one of his Golden Dawn notebooks between 1892 and 1894. This transcript was made from his MS in 1955. Errors have been kept in the script and the 'antique' style has been maintained exactly as the original.

2nd 3rd

The Names of the Six Great						F	A					
Angelic Seniors are drawne from						i	d					
the Centrall crosse						a	r					
of ye Table of Air						X	o					
in this way from the						a	t				Ahaozpi	4th Senior
center read backward.	o	R	o	i	b	A	H	A	o	z	p i	
Abioro, the first						u	i					
Senior Habioro, same						t	p					
with 7 letters						o	o					
						T	t					
						a	g					
						r	a					

Autotar 6th. 5th Hipotga

The name of this Great Angelical and Mighty Angel, or King of ye East BATAIVAH upon whom all the Angels and Spirits of the Four Lesser Angles attend and give obedience, calleth forth the fore-recited Six Seniors, whose offices are to give Scientium Rerum Humanorum et Judicium according to the nature of their parts.

Now for the Sixteen Servient Angels next in order under the Six seniors in the eastern Quadrangle. Their names may be collected and composed out of each lesser Angle attendant on the greater Angle thus: - In the uppermost Lesser Angle on the left of this Quadrangle there is a small Cross of black letters whose perpendicular lyne goeth upwards from the black transverse line who goeth athwart the whole Quadrangle, upward to the top of the said lesser Angle, and containeth six letters from the Top downwards, which are I,d,o,i,g,o, making the name of God Idoigo the which is used to call forth ye subsequent good Angels, who are attendant next in order under those Sixteen Angels next succeeding the Six Seniors according to their graduation.

The Transverse line going athwart that line, making therewith the forme of ye Crosse is of five letters, and they make the Name of Godde Ardza: now those benevolent Angels which are called forth by the Name Idoigo are to be commended as to what they shall do by the Name Ardza.

This example is the form of the black letters as they stand crosswise in the uppermost Lower Angle of the Quadrangle: over this upper black transverse line are the four red letters r, z, l, a, leaving but the black letter of the Name of Godde Idoigo

r	Z	i	l	a[844]	
a	r	d	z	A	
		o			
		i			
		g			
		o			

and it maketh the name Urzla, wh[ich] is the substance of the Name of the first of those sixteen Angels spoken of bearing rule under the Six Seniors in the eastern Quadrangle Then take away the first of these four red letters and make it the last, and you will have the Name Zlar which is to be pronounced Zodelar, for Z extended is to be pronounced zoD and this maketh the Name of the second of the aforesaid sixteen angels. Again make the first letter of the second Name the last of the Third, and the letters will be l a r z which maketh the name of the Third Angel Larzod And in the same process is obtained the Name of the fourth Angel, Arzodel ~~(? Arzoda T)~~ and these four are the Superior Angels bearing rule under the Six Seniores in this first lesser Angle, serving to the Greater Eastern Quadrangle And in the same manner that the names of these aforesaid four Angels are gathered from this lesser Angle, as are gathered the remaining Twelve Names from the other three lesser Angles.

Then the Names of the Angels subservient (? T) to these are read across the upright black cross, so that these lesser Angels are Cezodenes Totet Sias Epemande (? T) And the same rules are to be constantly applied

Now as to the small Table, called the Tablet of Union it sheweth how to join particular letters such as are contained therein to several Names and letters in each of the lesser Angles contained in each of the greater Angles of the Table in general for the collecting and making up of other particular for each proper and select material and intricate purpose as is to be exemplified

The first line containeth the Letters E X A R P, which serves to bind together the Letters of the Great Table of the east Observe that the name that stretchest from the Left to the Right must also stretch from the right to the left observe also that the letters joining those names which may be put before the Names of the four Angels sitting over each of every lesser angle, as well from the Right as from the Left, is the Name of God whereby those angels are called and do appear, as for example, the first letter of the first line of this small Tablet is e: The Name of the first Angel sitting over the first lesser Angle of the Eastern Quadrangle is Vrzla. Take away the letter V, being the first letter (added for to pronounce that name) and add instead the E of EXARP and you have ~~Erzla~~ erZla which is the Name of Godde wh governeth and calleth forth that Angel Urzodela, and also the other three Angels that are set over the first lesser Angle of the east Quadrangle. The Name of the first Angel sitting over the second lesser Angle is Utepa: then by adding the afore said letter e, there is obtained the Name Eutepa wh is the Name of God governing those four Angels sitting over the second lesser Angle of the east Quadrangle by which they are called forth and appear.

---

[844] Note by copyist Letters with a stop after them are red letters ~~Such letters should be enclosed in a square.~~

The Name of the first angel sitting over the third lesser Angle is CENBAR and therefore the Name ECENBAR governeth the four great Angles of that lesser Angle.

Similarly the Name of the first Angel sitting over the Fourth lesser angle is XEGEZODD, thence is obtained the Name EXEGEZOD wh is the Name of Godde governing the Angels of the Fourth Lesser Angle. And thus are gathered the four great Names of God governing those sixteen Angels bearing rule under the Six Angelical Seniors in this Eastern Quadrangle, and whereby they are called forth and do appear.

There are now left of the Word Exarp only the letters X a r p. Every name sounding of Three letters beginning out of the first line and out of these four letters are formed (sic T) the name of a devil or Angel of Evil: as well from the right as from the Left, excepting the lines containing the Names of the four great presiding Angels of each lesser Angle.

These latter are not thus to be made use of, as they contain not any participation in evil. For example. The four lines below the transverse bar of the small cross in the first lesser Quadrangle give the four names of certain subservient Angels as hath already been shewn. To any two contiguous of these letters add one of the letters X A R P from the Tablet of Union name Exarp: thus is formed the name of an evil spirit. Thus the first letters that can be so taken are C Z with which the aforesaid letter X maketh the name of the Evil Demon Xcez. And the next two letters are N S which with X maketh the name of the evil demon Xenes. Either of these names read backward maketh the name of another evil ~~demon~~ spirit

Zodecex, or Senex.[845]

The next letters below C Z are T.o and the next letter in the Tablet of Union is A, whence is made up the Name of the demon Ato but if added from right to left it will make another devil called Aot (sic T). And so on.

Having thus shewn the manner in which many of the Names may thus be collected and formed out of the Letters of the Mystic Tablets, we shall now proceed to exemplify in what manner the Angels Archangels and evil Spirits of these tablets may be called forth into visible appearance.

By the Three secret Names of God which are borne upon the Banners of the East
Oro Ibah Aozpi
shalt thou govern the Great King of the easte, whose Name is Bataivah. And this name of the King governeth the Six Seniores: it is by this Name that they are to be called forth to visible appearance.

The Names of god Erzla, Eutepa, Ecenbar, Exegezod govern respectively the fur angels placed over the four lesser angles of the Tablet of the East.

Then there is the middle black upright or perpendicular line in this first lesser Angle, subservient to the Quadrangle of the east, which maketh the name Idoigo, which ruleth the four subservient Angels that are under the black line athwart the lesser angle: by this name Idoigo shall these lesser Angels be called forth, and before its Power do they appear, and by the name Ardza they perform that which they are commanded, the like method is to be observed with the four lesser Angels of the angles of all the Quadrangles.

Now as to the evil Spirits before-mentioned these are governed by the Name of God which governeth the Angels subservientes: from part of whose names are the demons builded up. But to command and govern and invoke these Angels, it is necessary to pronounce the said names backwards. For example: In the first lesser Angle of the ~~Great Quadrature~~ Eastern Quadrangle the Sixteen Spirits are governed by the name Idoigo backwards, that is by the name

---

[845] This is an interesting correction from 'demon' to 'spirit.' Alan Bennett here added the note "these are not right, see next paragraph."

Oziodi, and by this Name are they to be called forth. And by the Name ~~Ards~~ Ardza backwards that is Azrda, will they do as they are commanded. And similarly with all the groups of Sixteen evil Spirits in all the lesser Angles. With all these beings, the repetition of these Names is sufficient to invoke and govern them.

Now as to the general use and signification of the tables and of the Offices of the Angels and Spirits etc, and other remarkable observations: these Tables contain all human knowledge. They stretch to the knowledge of Solomon for out of that knowledge springeth physic: the findings and use of metals and the Virtues of them: congelations and virtues of stones (they are all of one Materium). The knowledge of all Elemental creatures amongst us, how many kinds there are, and for what use they were created.

Those that live in the Air, Water, Earth by themselves and of the property of Fire which is the secret of all things, but of those more particularly. The knitting together of Natures. ~~(Note in original: "By these Tables may be known the several Treasures of the waters, and the unknown caves of the North etc.)~~ The moving from place to place, as from this country unto that at pleasure lyeth in

4 Angels	First	lesser	East	
placed	second	Angle	West	Great Quadrangle
over the	third	of the	North	
	fourth		South	

The knowledge of all mechanical crafts whatever. The secrets of the knowledge of Men. And also the destruction of Nature and of things that may perish as of the enjoying and knitting them together etc. ~~Likewise the offices of the subservient angels in each of the lesser Angles are as followeth.~~[846]

Likewise the offices of the subservient Angels in each of the lesser Angles as followeth. The knowledge of physic in all its branches: the knowledge and finding and use of Metalls, the congelation of stones: Transformation, transplantation: the knowledge of all elemental creatures amongst us how many kinds there are of them and their use in creation as they are severally placed in the four elements Air Water Earth and Fire.

---

[846] (Note in original: - "By these Tables may be known the several Treasures of the Waters, and the unknown caves of the Earth etc. As for example the subservient Angels in the Second Lesser Angle of every great Tablet and also the ministering servient Angels under them give the knowledge of the Finding and use of the Metals. The Benevolent Angels of that Order will offer the Passages of Earth unto the ~~Entrane~~ Entrance of the sons of Men (chiefly of serving) so that by the benevolent assistance of the Angels of Light they may plainly see and discover what treasure there are in the Earth. Both as to the natural Mines of the earth, and all manner of Treasure Trove.)

lyeth in	first		East	
The Four	second	lesser	West	Quadrangle.
Angels	third	Angle	North	
serving to the	fourth	of the	South	

Let the Philosopher prepare a book of very fine paper or Parchment and write very clearly therein the Invocations of the Names of God, and secondly of the Angels by the Names of God. Four days after the book is written the Magician must only call up the Names of God or rather the Lord of Hosts from the four Angles of the Compass. And fourteen days after he shall invocate the Angels by petition and by the tablet Names of God to which they are subservient. The fifteenth day he shall clothe himself in a white linen vestment and so cometh the Apparition of that Angelic Host. And afterwards it irks not to have the retirement, vesture book or special place etc.

In order to drive away an Evil Spirit guarding Treasure etc say "Begone, thou art a hindrance destruction, and of the place of darkness etc – that (treasure etc) is provided for the use of Man: thou art vanquished, thy time is fully expired, therefore I say, depart to thy orders Jeovah Jeovaschah - and lo! I saw you to the End".[847]

---

[847] The following note is added in the hand of Aleister Crowley:
Note. In 1st key "Vooan spoken with them that fall". Thus 1st key used in invoking the X or other letter from tablet of Spirit with the demonic names. Probably therefore each name should be invoked letter by letter. Thus for Xns 1. Key I for X, 2 for n (airy file but fiery rank) Key 9. 3 for s (Watery file fiery rank) Key 12. Also Key 3 Air of Air for synthesis. This first of all (or after Key I) while inverted pentagrams used appropriately.

Appendix 4 – Table of the Kings, Seniors and Angels

East

3 Great Names of God	Oro, Ibah, Aozpi
Governing the King	Bataiva
Governing the 6 Seniors	Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Avtotar
Name of God	Erzla
Governs the 4 Angels set over the first lesser Angle	Vrzla, Zlar, Larzod, Arzel
Divine Names governing, calling forth & constraining	Idoigo, Ardza
Names of 4 Angels serving **to the first lesser Angle**	Cezodenes, Totet, Sias, Efemende
Name of God	Eutepa
Governs the 4 Angels set over the second lesser Angle	Vtepa, Tepau, Paute, Autep
Divine Names governing, **calling forth & constraining**	Haeza, Palam
Names of 4 Angels serving to the second lesser Angle	OYube, Paoc, Vrbeneh, Diri
Name of God	Ecnrbat
Governs the 4 Angels set over the third lesser Angle	Cenbar, Enbarc, Barcen, Vrcenbre
Divine Names governing, calling forth & constraining	Aiaoai, Oiit
Names of 4 Angels serving to the third lesser Angle	Abemo, Naco, Ocenem, Shaei
Name of God	Eexgezod
Governs the 4 Angels set **over the fourth lesser Angle**	Exgezod, Gezodex, Zodexge, **Dexgezod**
Divine Names governing, calling forth & constraining	Aovararzod, Moar
Names of 4 Angels serving **to the fourth lesser Angle**	Acca, Enpeat, Otoi, Pemox

West

3 Great Names of God	Empeh, Arsel Gaiol
Governing the King	Raagios
Governing the 6 Seniors	Letarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente
Name of God	HeTaad
Governs the 4 Angels set over the first lesser Angle	Taad, Aadet, Adeta, Detaa
Divine Names governing, calling forth & constraining	**Obegoca, Aabeco**
Names of 4 Angels serving to the first lesser Angle	Paax, Toco, Enheded, Saix
Name of God	HeTedim
Governs the 4 Angels set over the second lesser Angle	Tedim, Dimet, Imted, Emtedi
Divine Names governing, calling forth & constraining	Nelapar, Omebeb
Names of 4 Angels serving to the second lesser Angle	Magem, Leoc, Vsyl, Vrvoi
Name of God	HeMagel
Governs the 4 Angels set over the third lesser Angle	Magel, Agelem, Gelema, Lemage
Divine Names governing, calling forth & constraining	Malad, Olaad
Names of 4 Angels serving to the third lesser Angle	Paco, Endezen, Iipo, Exarnh
Name of God	HeNlarex
Governs the 4 Angels set over the fourth lesser Angle	Enlarex, Larexen, Rexenel, Xenelar
Divine Names governing, calling forth & constraining	Jaaasde, Atapa
Names of 4 Angels serving to the fourth lesser Angle	Expecen, Vasa, Dapi, Renil

North

3 Great Names of God	Emor Dial Hectega
Governing the King	Iczodhehal
Governing the 6 Seniors	Laidrom, Aczinor, Elzinopo Alhectega, Elhiansa, Acmbicu
Name of God	Enboza
Governs the 4 Angels set over the first lesser Angle	Boza, Ozab, Zabo, Aboz
Divine Names governing, calling forth & constraining	Angepoi, Unenax
Names of 4 Angels serving to the first lesser Angle	Aira, Ormen, Resen, Izodenar
Name of God	Enphra
Governs the 4 Angels set over the second lesser Angle	Phra, Harap, Rapeh, Aphar
Divine Names governing, calling forth & constraining	Anaeem, Sonden
Names of 4 Angels serving to the second lesser Angle	Omgege, Gebal, Relemu, Jahel
Name of God	Næoan
Governs the 4 Angels set over the third lesser Angle	Æoan, Oanæ, Anæo, Næoa
Divine Names governing, calling forth & constraining	**Cebalpet, Arbizod**
Names of 4 Angels serving to the third lesser Angle	Opena, Dopa, Rexao, Axir
Name of God	Niaom
Governs the 4 Angels set over the fourth lesser Angle	Iaom, Aomi, Omia, Miao
Divine Names governing, calling forth & constraining	Espemenir, Ilpizod
Names of 4 Angels serving to the fourth lesser Angle	Mesael, Jaba, Jezexpe, Estim

South

3 Great Names of God	Oip Teaa Pedoce
Governing the King	Edelperna
Governing the 6 Seniors	Aaetpio, Adoeoet, Alndood, Aapedoce, Arinnaqau, Anodoin
Name of God	Bedopa
Governs the 4 Angels set over the first lesser Angle	Dopa, Opad, Pado, Adop
Divine Names governing, calling forth & constraining	Noalmar, Oloag
Names of 4 Angels serving to the first lesser Angle	Opemen, Apeste, Scio, Vasge
Name of God	Banaa
Governs the 4 Angels set over the second lesser Angle	Anaa, Naaa, Aaan, Aana
Divine Names governing, **calling forth &** constraining	Vadali, Obavi
Names of 4 Angels serving to the second lesser Angle	Gemenem, Ecope, Amox, **Berape**
Name of God	Bepesac
Governs the 4 Angels set over the third lesser Angle	Pesac, Sacepe, Acepes, Cepesa
Divine Names governing, calling forth & constraining	Volexdo, Sioda
Names of 4 Angels serving to the third lesser Angle	Datete, Diom, Oopezod, Vigan
Name of God	Beziza
Governs the 4 Angels set over the fourth lesser Angle	Ziza, Izazod, Zazi, Azizod
Divine Names governing, calling forth & constraining	**Arzodionar**, Narzefem
Names of 4 Angels serving to the fourth lesser Angle	Adre, Sispe, Pali, Acar

Bibliography

When trying to understand the magical work of John Dee, it is essential to look at it from *his* point of view, a point of view rather removed from our own. The problem with all Dee bibliographies is that they are always drawn up from the point of view of the location of the manuscript in the present day library collections in which they reside (such as the Sloane manuscripts in the British Library).

This really tells you nothing about the contents of the manuscript. These manuscript numbers are simply the order in which Sir Hans Sloane's collection of manuscripts (for example) was catalogued, or shelved.

All commentators writing about Dee also refer to his manuscripts by their library shelf number, for example 'Sloane MS 3188'. This is fine for identification, but it is obviously not the way Dee would have looked at them, and certainly not the name Dee would have used to identify them.

To help attempt to reconstruct Dee's mindset we have below identified Dee's main works by their original title, given to them by Dee. By doing this the relationship between the different manuscripts falls into place. Of course the full library shelf mark details are given also to help you refer to them.

In addition we have rendered the manuscript titles into English so that a modern audience who are not Latin orientated will have no difficulty understanding Dee's titles. The Latin will also be provided for the sake of scholarly completeness, and for those who want to look for another or better translation.

We refer to Dee's manuscripts by the name he used for them, for example, "The First Book of Mysteries" (*Liber Mysteriorum Primus*) or "The 48 Angelic Keys" (*48 Claves Angelicae*) or "The Sevenfold Mystery" (*De Heptarchia Mystica*). In that way the listing is not hindered by continually trying to remember what is contained in a manuscript entitled 'Sloane MS 3191' for instance.

Although the Latin titles sound more impressive, we use English titles for ease of apprehension. Although Dee was fluent in Latin, by Dee's period in the late sixteenth century, Latin was often only used to provide impressive sounding titles for works that had in fact been originally composed in English.

We will not include Dee's books on navigation, geography, astronomy, alchemy, or the politics of the founding of the British Empire, which are well covered elsewhere. Dee's books on angel magic and similar pursuits divide into 3 classes:

1 His day-to-day diaries, much like an appointments diary that we might still use.

2 His spiritual or magical diaries, in which he meticulously recorded the scrying experiments. These contain word by word accounts of the material transmitted to him via his three main scryers Edward Kelly, Bartholomew Hickman, and Barnabas Saul, from angels, spirits, and other 'spiritual creatures' and denizens of the unseen world. Unfortunately, he destroyed some of these, especially those ranging from 1569 to 1581, believing them to be false transmissions.

3 His finished self-contained books of magical practice, derived from what he learned in these scrying experiments.

This is very much the way Dee saw his life divided, and these books and manuscripts he treated accordingly.

His day-to day diaries were openly kept, and later published as of antiquarian interest some time after his death by Haliwell, Crossley, and Bailey. Unfortunately these were in fact partly edited to remove some of the material of most interest. A modern edition of his diaries by Fenton remedies some of these omissions.

His spiritual/magical diaries from 28 May 1583 to May 1587 (with some gaps) where published by Meric Casaubon in 1659, and caused quite a stir, as well as helping to blacken and diminish Dee's reputation. These manuscripts were originally kept in the library of Sir Thomas Cotton, having been apparently at one stage rescued by him from burial in a field in Mortlake.

The balance of the spiritual/magical diaries from 22 December 1581 till 23 May 1583, were not published till almost 400 years after his death. The most complete version of these were edited by Joseph Peterson and published by Adam McLean in 1985, and again by Weiser in 2003.

In fact some of these diaries were also completely destroyed, especially a period referred to by Meric Casaubon as the 'Great

Chasme' in Dee's records. These spiritual diaries offer you the chance to judge the validity, quality and method of Dee's 'angelic transmission.'

His most secret works however, were the finished volumes of magical technique, in effect his grimoires, although he would not have described them in that way, his books giving instructions for practice. These were carefully written out in a fair hand, much more carefully than either of the other two categories of manuscript. In addition they were secreted in the secret drawer in the bottom of the chest where they laid hidden for more than 50 years after Dee's death. The story of this chest has been told in the Introduction. They were so carefully hidden by Dee, that even though the chest belonged at one time to an expert in chest construction, he never guessed at their existence. These works, about which Dee was so particular, are the distillation of Dee's system, and offer you the chance to understand and practice Dee's magic as he himself did.

Manuscript Source Material

Dee's manuscripts, some written by him, some copied for him by Kelly, and some later transcribed by Elias Ashmole, are the core of Dee's legacy of research into angel magic.

1 *His Daily Diaries:*

Bodleian Ashmole MS 423, art 122. 1543-1566.
Bodleian Ashmole MS 487-8. 1577-1600 & 1586-1601.
Published by Bailey (1880), Halliwell [1842], Crossley [1851] and Fenton (1998).[848]

2 *His Spiritual or Magical Diaries:*

"The Five Books of Mysteries" - *Mysteriorum Libri Quinque*:
BL Sloane MS 3188. Copied by Ashmole in BL Sloane MS 3677. 1581- 1583. Published by Peterson (2003)

"The Sixth and Holy Book of Mysteries" – *Liber Mysteriorum Sextus et Sanctus*: [with *Libri Mysteriorum VI*]
BL Sloane MS 3190, Cotton Appendix XLVI. 1583–1587 & 1607. Published by Casaubon (1659 and 1974).

"A Missing Action with Spirits" - *Praefatio Latina in Actionem*:
Bodleian Ashmole 1790, art 1. 1586. Published by Josten (1965).

3 *His Grimoires of Magical Practice:*

"The Sevenfold Mystery" - *De Heptarchia Mystica (Collectaneorum Liber Primus)*: BL Sloane MS 3191, art. 3. 1582.
Compendium Heptarchiae Mysticae: BL Add MS 36,674, fol. 167rff. Published by Turner (1983).

"The 48 Angelic Keys" - *48 Claves Angelicae*:
BL Sloane MS 3191[849], art. 1. Published by Turner (1989) p.30-47.

"The Book of Knowledge, Help and Victory on Earth" *Liber Scientiae, Auxilii & Victoriae Terrestris*:
BL Sloane MS 3191, art. 2. Published by Turner (1989) p.48-58.

---

[848] See printed books for full details of the published versions of each manuscript on page 288.

[849] Copied by Elias Ashmole in BL Sloane MS 3678.

A Book of Supplications and Invocations (Table of Invocations to the Good Angels) – *Tabula Bonorum Angelorum Invocationes:*
BL Sloane MS 3191, art. 4. Published by Turner (1989) p.59-79.

The Book of Enoch or The Book of Speech from God – *Liber Logaeth:*
BL Sloane MS 3189, Sloane MS 2599. Bodleian Ashmole MS 422, art 2. An unpublished book of large Enochian tables.

4 The 17th Century Development of Dee's Angel Magic:

"The Key to the Tables of Enoch" - *Clavicula Tabularum Enochi:*
BL Sloane MS 307, Sloane MS 3821.
Bodleian Rawlinson D. 1067, Rawlinson D. 1363.
Published in this present book.

Printed Source Material

Bailey, John E. *[Dee's] Diary for the years 1595-1601*. 1880.

Casaubon, Meric (ed). *A True and Faithful Relation of what passed for many Yeers between Dr John Dee...and some Spirits* London, 1659 and reprinted Askin Publishers, London, 1974. The text of the later *Libri Mysteriorum*.

Crossley, James [ed]. *Autobiographical Tracts of Dr. John Dee, Warden of the College of Manchester*. Chetham Society Publications, Vol. XXIV. Manchester, 1851.

Dee, John. *Mathematicall Preface* to *The Elements of Geometrie of the most auncient Philosopher Euclide of Megara*. Translated by Sir Henry Billingsley, London, 1570. Also edited by Thomas Rudd, London, 1651.

Fenton, Edward [ed]. *The Diaries of John Dee*. Charlbury, Oxon., 1998. A better edition than the earlier Halliwell & Bailey editions, but still not complete.

Halliwell, James O. *The Private Diary of Dr John Dee*. London, 1842.

Josten, C. H. 'A Translation of John Dee's 'Monas Hieroglyphica.' Antwerp, 1564, with an Introduction and Annotations," *Ambix* 12, 1964. One of Dee's most obscure works uniting philosophy, symbolism, geometry and alchemy, of which he was very proud.

Josten, C. H. 'An Unknown Chapter in the Life of John Dee', *Journal of the Warburg and Courtauld Institutes*, Vol. 28, London, 1965. A missing fragment of the *Libri Mysteriorum*.

Peterson, Joseph (ed). *John Dee's Five Books of Mystery*. Weiser Books, York Beach, 2003. Most important. The text of the early *Libri Mysteriorum*.

Turner, Robert (ed). *The Heptarchia Mystica of John Dee*. Aquarian Press, Wellingborough, 1986. One of Dee's complete grimoires.

Turner, Robert. *Elizabethan Magic, the Art and the Magus*. Element Books, Shaftesbury, 1989. Pages 1-80. Contains a very useful transcription of Sloane MS 3191 added to other less relevant material.

Secondary Printed Sources

Agrippa, H. C. *Three Books of Occult Philosophy.* Translated by James Freake. Edited by Donald Tyson. Llewellyn, St Paul, 1993.

Agrippa, H. C. *Fourth Book of Occult Philosophy.* Askin Publishers, London, 1978. It includes *Of Occult Philosophy* by Agrippa plus the *Arbatel* and the *Heptameron* by Peter de Abano. New complete reset modern edition available from Nicolas Hays 2005.

Calder, I. R. F. *John Dee studied as an English Neoplatonist*, Ph.D thesis. 2 vols. London, University of London, 1952.

Clulee, Nicholas H. *John Dee's Natural Philosophy: Between Science and Religion.* New York, 1988. The standard work on Dee s philosophy.

Clulee, Nicholas H. *"Astrology, Magic, and Optics: Facets of John Dee's Early Natural Philosophy"*, in *Renaissance Quarterly* 30, 1977.

Clulee, Nicholas H. 'John Dee and the Paracelsians", in *Reading the Book of Nature· The other side of the Scientific Revolution*, ed. Allen G. Debus and Michael T. Walton. Kirksville, 1998, pp.111-132.

Deacon, Richard. *John Dee.* London, 1968. A little over the top in relation to Dee's spying activities.

Fanger, Claire [ed]. *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic.* Pennsylvania State UP & Sutton Publishing, 1998. Magic in History Series.

French, Peter J. *John Dee: the World of an Elizabethan Magus.* London, 1972. The standard life with an excellent bibliography.

Gilbert, R.A. [ed]. *The Magical Mason: Forgotten Hermetic Writings of William Wynn Westcott, Physician and Magus.* Aquarian, Wellingborough, 1983.

Harkness, Deborah E. "Alchemy and Eschatology: Exploring the connections between John Dee and Isaac Newton", in *Newton and Religion*, ed. James E. Force and Richard H. Popkin. Dordrecht, 1999.

Harkness, Deborah E. "Managing an experimental household: The

Dees of Mortlake and the practice of Natural Philosophy", *Isis* 88, 1997.

Harkness, Deborah E. *"Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee (1527-1608/9)", Renaissance Quarterly*, 49, 1996.

Harkness, Deborah E. *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature.* Cambridge, 1999. [The most recent and perhaps most scholarly work on his angel magic.]

Howe, Ellic (ed). *The Alchemist of the Golden Dawn: The Letters of the Revd W A.Ayton to F.L.Gardner and Others 1886-1905*, Aquarian Press, Wellingborough, 1985.

Howe, Ellic. *The Magicians of the Golden Dawn: A Documentary History of a Magical Order 1887-1923*, Aquarian Press, Wellingborough, 1972.

Kieckhefer, Richard. *Forbidden Rites, A Necromancer's Manual of the Fifteenth Century.* Sutton, Stroud, 1997. A slightly misleading title, as the subject is evocation, not raising the dead. Mostly in Latin.

King, Francis. *Astral Projection, Ritual Magic, and Alchemy: Golden Dawn Material by S L.MacGregor Mathers and Others"*, Aquarian, Wellingborough, 1971.

Knoespel, Kenneth J. "The Narrative Matter of Mathematics: John Dee's preface to the 'Elements' of Euclid of Megara (1570)", *Philological Quarterly* 66, 1987.

Laycock, Donald with Skinner, Stephen. *The Complete Enochian Dictionary.* Askin, London, 1978.

Poole, Robert *"John Dee and the English Calendar: science, religion and empire"*, a paper preparatory to his book, *Time's Alteration: Calendar Reform in Early Modern England.* London, 1998.

Roberts, Julian and Andrew G. Watson, [eds]. *John Dee's Library Catalogue.* London, 1990.

Rose, P. "Commandino, John Dee, and the 'De superficierum divisionibus' of Machometus Bagdedinus", *Isis* 63, 1972.

Runyon, Carroll 'Poke'. *The Book of Solomon's Magick.* CHS, Siverado, 2003. Interesting insights into the nature and use of the Goetic triangle and mirror.

Sherman, William H. "John Dee's *Brytannicae Republicae Synopsis*: A Reader's Guide to the Elizabethan Commonwealth", *Journal of Medieval and Renaissance Studies* 20.1990.

Sherman, William H. *John Dee: The Politics of Reading and Writing in the English Renaissance*. Amherst, 1995.

Slights, William W.E. "The Cosmopolitics of Reading: Navigating the margins of John Dee's General and Rare Memorials ", in *Margins of the Text*, ed. D.C. Greetham, Ann Arbor, 1997.

Smith, Charlotte Fell. John Dee (1527-1608), London, 1909.

Thomas, Keith. *Religion and the Decline of Magic*. Penguin, London, 1973. An excellent study.

Traister, Barbara Howard. *The Notorious Astrological Physician of London: Works and Days of Simon Forman*. University of Chicago Press, Chicago & London, 2001.

Trattner, Walter I. "God and Expansion in Elizabethan England: John Dee, 1527-1583", *Journal of the History of Ideas* 25, 1964.

Walton, Michael T. "The Geometrical Kabbalahs of John Dee and Johannes Kepler: the Hebrew tradition and the mathematical study of Nature" in Michael T. Walton and Phyllis J. Walton. *Experiencing Nature: proceedings of a conference in honor of Allen G Debus*. Dordrecht, 1997.

Walton, Michael T. "John Dee's 'Monas Hieroglyphica': Geometrical Cabala", *Ambix* 23, 1976.

Woolley, Benjamin. *The Queen's Conjuror: The Science and Magic of Dr. John Dee, Adviser to Queen Elizabeth I*. New York, 2001. A readable biography, including some of the latest scholarship.

Yewbrey, Graham. "A redated manuscript of John Dee", *Bulletin of the Institute of Historical Research* 50, 1977.

Zetterberg, J. P. "Hermetic Geocentricity : John Dee's Celestial Egg", *Isis* 70, 1979.

Index

Abramelin, 12
Abraxas, 24
Adam, 19, 62, 283
Adle Street, 32
Adonai, 27
Agrippa, Henry Cornelius, 27, 29, 43, 286
Alchemy, 13, 14, 21, 25, 37, 40, 283, 285
Almadel, 23, 26, 27, 28
Amaymon, 39, 40
Anael, 26
Apocalypse of St John, 36
Arbatel, 26, 27, 286
Armadel, 26, 43
Art Theurgia, 23, 28, 55, 102
Ashmole, Elias, 8, 22, 31, 32, 33, 34, 35, 39, 40, 42, 43, 44, 53, 54, 68, 260, 267
Ashmolean Museum, 33
Ashtoreth, or Ashteroth, 16
Ayton, Reverend William, 3, 48, 49, 50, 287
Baal, 16
Bacon, Francis, 11, 14
Baker, Jim, 15
Barrett, Francis, 12
Bennet, Alan, 3, 5, 8, 50, 51, 271, 274
Bennett, Allan, 50
Bergson, Mina, 49
Bible, 16, 20, 65
Billingsley, Henry, 24
Bodleian Library, 9, 33, 50, 54
Book H, 8, 11, 50, 54, 56, 268, 269, 270, 271
Book of Invocations, 34, 35, 37, 41
Book of Supplications, 35, 53
British Library/Museum, 4, 9, 25, 34, 35, 43, 44, 47, 49, 53, 269, 282
Bruno, Giordano, 13, 25
Calmet, Abbe, 20
Casanova, 12
Casaubon, Meric, 43, 44, 53, 283, 284, 285
Cassiel, 26
Cellini, 12
Chora, 28, 29
Choronzon, 61
Claves Angelicae, 27, 34, 104, 282
Clavicula Salomonis, 53
Clavicula Tabularum Enochi, 1, 7, 8, 35, 53, 58, 59, 269
Cohn, Norman, 15
Coke, Thomas, 21
Cotton, Sir Robert, 43
Cotton, Sir Thomas, 43, 44, 283
Crowley, Aleister, 12, 17, 22, 36, 51, 276
Daemon, 16
Daimon, 20
De Abano, Peter, 26, 286
De Heptarchia Mystica, 22, 34, 282
De Salluste, Seigneur Du Bartas, see Du Bartas
Dee, Dr John, 2, 3, 5, 7, 11, 12, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 51, 53, 54, 55, 64, 74, 102, 103, 104, 282, 283, 284, 285, 286, 287, 288
Demons, 16, 17, 19, 20, 275
Devil, 12, 20, 274
Diabolos, 20
Driscoll, Daniel, 16
Du Bartas, 38, 42, 61
Egin, 39, 40

Elizabeth I, Queen of England, 21, 38, 41, 45, 288
Enoch, 8, 39, 40, 59, 62, 143, 144, 263
Enochian, 2, 3, 8, 11, 22, 27, 28, 50, 51, 53, 55, 63, 102, 104, 269, 271, 287
Euclid of Megara, 23, 24, 25, 41, 287
Euclid of Thebes, 24, 25
Farr, Florence, 50, 51
Faust, 12, 23
Forman, Simon, 29, 41, 44, 288
Fourth Book of Occult Philosophy, 26, 27, 43, 286
Freemasonry, 12, 13
Gabriel, archangel, 26, 44
Gardner, Frederick Leigh, 3, 8, 56, 61, 269, 270, 271
Gardner, Frederick Leigh, 50
Gardner, Gerald, 15
Gilbert, R. A., 49
Goetia, The, 16, 17, 23, 26, 27, 28, 29, 40, 55, 102
Golden Dawn, Hermetic Order, 3, 7, 8, 11, 12, 13, 35, 37, 48, 49, 50, 51, 53, 56, 100, 268, 269, 271, 287
Great Fire of London, 33
Gregory Thaumaturges, 23
Grimoire, 14, 16, 21-29, 43, 284
Grimoirium Verum, 14
Harvey, Sir William, 31
Henry II, King of France, 39
Henry IV, King of England, 21
Henry Percy, the 'wizard Earl' of Northumberland, 21
Heptameron, 26, 286
Hermetic, 3, 12, 13, 14, 48, 50, 100, 286, 288
Heydon, John, 22
Hockley, Frederick, 48
Holden, Clay, 53
Honorius filius Euclid, 15, 23
Honorius, Pope, 14, 23
Howe, Ellic, 49
Illuminati, 12, 13
James I, King of England, 16, 20, 30, 36, 38
Jekyll, Sir Joseph, 22, 46
Jesus, 23, 261, 262
Jones, Robert, 32, 33
Jonson, Ben, 25
Jung, Carl, 17
Kabbalah, 13, 26, 48
Kelly, Edward, 19, 21, 27, 47, 283
Key of Solomon, 29, 48, 55, 102
Kidd, Captain William, 45
Leitch, Aaron, 14
Lemegeton, The, 23, 28, 29, 43, 96
Levi, Eliphas, 13, 48, 49
Liber Mysteriorum, 26, 282
Liber Sacer sive Juratus. See Sworn Book
Liber Scientiae, Auxilii & Victoriae Terrestris, 34
Libri Mysteriorum, 19, 27, 34, 43, 44, 53, 285
Lilly, Dr William, 34, 43, 47
Mackenzie, Kenneth, 48, 49
Masons. *See* Freemasonry
Mathers, S L MacGregor, 26, 35, 48, 49, 51, 53, 287
McLean, Adam, 19, 283
Mesmer, Franz Anton, 12
Michael, archangel, 26, 30, 39, 286, 288
Moorfields, 33
Napier, John, 41
Napier, Richard, 41, 44
Neoplatonism, 12, 13
Newton, Isaac, 13, 14, 286
Nostradamus, Michael de, 39
Olympic spirits, 27
Oriens, 39, 40

Ovid, 38
Paris, Mary, 47
Paymon, 39, 40
Peterson, Joseph, 27, 34, 53, 55, 102, 283, 285
Pontoys, John, 43
Raphael, 5, 26, 30, 35, 44
Rawlinson MS D.1067, 50, 54, 56
Rawlinson MS D.1363, 50, 54, 56
Regardie, Israel, 50
Renaissance, 12, 13, 16, 19, 286, 287, 288
Reuchlin, Johannes, 13
Reuss, Theodore, 49
Rosher, Charles, 50, 51
Rosicrucians, 13, 14
Royal Society, 44, 46
Rudd, Thomas, 24, 25, 40, 41, 42, 48
Sachiel, 26
Samael, 26
Sanders, Alex, 15
Sarzod Intelligences, 39
Satan, 20
scrying, 28, 30, 34, 36, 46, 48, 50, 51, 53, 260, 264, 283
Septuagint, The, 20
Shakespeare, William, 14, 25
Sigillum Aemeth, 24, 25
skrying, see scrying
Sloane MS 307, 8, 9, 11, 39, 40, 41, 49, 50, 52, 53, 54, 259, 269
Sloane MS 313, 25
Sloane MS 2731, 27
Sloane MS 3188, 30, 33, 35, 282
Sloane MS 3191, 27, 34, 35, 53, 282, 285
Sloane MS 3678, 34
Sloane MS 3821, 39, 40, 46, 50, 53, 54, 259, 260
Sloane MS 4042, 46
Sloane MS 4061, 46
Sloane, Sir Hans, 46, 47, 282
Societas Rosicruciana in Anglia, 48
Society of Eight, 48
Somers, John Baron of Evesham, 22, 45, 46, 47
Spiritual creatures, 16, 17, 18, 20, 29, 36, 47, 74, 92, 97, 98, 143, 265, 283
Sprengel, Fräulein, 269
Steganographia, 28, 29
Stella Matutina, 49, 50
Sworn Book of Honorius, 15, 23, 24, 25, 26
Tabula Bonorum Angelorum Invocationes, 1, 3, 7, 35
Theosophical Society, 50
Thivali, 24
Tholetus, 24
Thomas, Keith, 15, 47
Three Books of Occult Philosophy, 29, 286
Trithemius of Sponheim, 28, 29
Turner, Robert, 22, 43
Upton upon Severn, 21
Uriel, 26, 27, 44
Vulgate, The, 20
Wale, Thomas, 33, 34
Watkins, Geoffrey, 269
Westcott, Wynn, 3, 48, 49, 50, 269, 286
Weyer, Johann, 40
Wharton, Goodwin, 46, 47
William III, King of England, 45
Williamson, Cecil, 15
Witchcraft, 12, 15, 30
Woodall, John, 30, 31
Woodall, Thomas, 31, 32
Worcester, city of, 21, 22, 45
Yeats, William Butler, 48
Yorke, Gerald, 22, 269

Practical Angel Magic of Dr John Dee's Enochian Tables

Stephen Skinner has been interested in magic for as long as he can remember. He wrote, with Francis King, the classic *Techniques of High Magic* in 1976. He followed that with *Oracle of Geomancy* and *Terrestrial Astrology* which has become the standard work on Western divinatory geomancy. Books on *Nostradamus* and *Millennium Prophecies* followed in highly illustrated editions. He also edited editions of Aleister Crowley's *Magical Diaries* and *Astrology*.

In the 1970s Stephen was responsible for stimulating interest in John Dee and Enochian magic by publishing the first reprint of Casaubon's *True and Faithful Relation of What Passed for Many Yeers between Dr John Dee and some Spirits*... and Dr Donald Laycock's key reference book on the angelic language *The Complete Enochian Dictionary*. Stephen is also the author of eight books on feng shui, including the first one written in English in the 20th century and now lives near Singapore, where he pursues researches and experimentation in classical magical techniques.

David Rankine has been practising magic for the last 25 years and writing about it for the last 17 years. During that time he has been involved with Golden Dawn, Qabalistic and Thelemic groups, and gives regular talks and workshops around Europe. He has also written *Becoming Magick*, *Magick Without Peers*, and *Crystal Healing and Folklore*, as well as being a major contributor to the *Enhancing Your Mind, Body, Spirit* partwork series. David lives in London.

ISBN 0-9547639-0-4

9 780954 763909

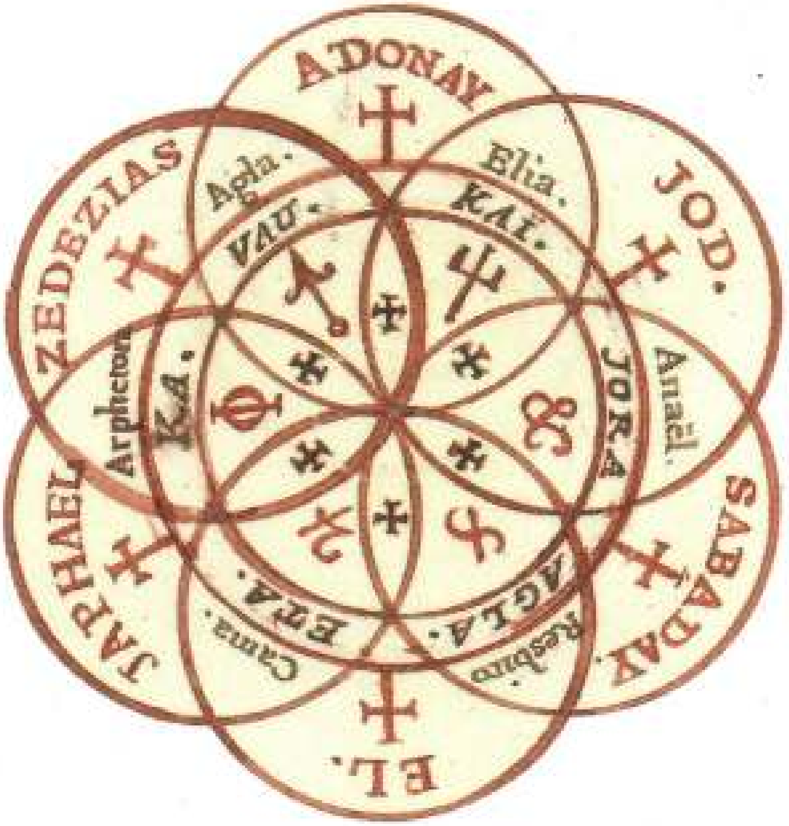
A Collection of
Magical Secrets

Taken from Peter de Abano, Cornelius Agrippa
and from other Famous Occult Philosophers

&

A Treatise of
Mixed Cabalah

Which comprises the Angelic Art taken from Hebrew Sages


ADONAY
JOD.
SABADAY.
EL.
JARPHAEL
ZEDEZIAS
Agla.
Elia.
Anaël.
Reshun
Cama.
Arphetos
VAU.
KAI.
JORA
AGLA.
EZTA.
KA

Translated from Wellcome MS4669 by Paul Harry Barron
from the original French manuscript dated 1796

With introduction and commentary by
Stephen Skinner & David Rankine

A Collection of Magical Secrets
& A Treatise of Mixed Cabalah

Between the worlds of the Renaissance magician and the witch lie the *Books of Secrets*. Bridging the complexity of Grimoires and the practicality of folk magic, *A Collection of Magical Secrets* is a treasure trove of simple charms made with easily available materials for healing, love spells, good fortune, gaining familiar spirits, making magical rings, regaining stolen property, and communicating with spirits and angels. A wide range of sympathetic magic techniques such as dreaming, poppets, using bread, herbs, mirrors and sieves, are utilised to ensure the success of the charms.

A Treatise of Mixed Cabalah, presented in the second part of this volume, contains four parts, three of which fit together to develop a greater knowledge of the practical Qabalah. This includes a ritual sequence of prayers and actions for increasing knowledge, practical instructions for the construction, consecration and use of wax pentacles in an early technique of absent healing, a technique for angelic dream incubation and a system of oracular divination with 112 possible answers.

The two parts of this book were previously bound together in a late eighteenth century French manuscript, *Wellcome Ms 4669*, with *The Clavicule of Solomon* and *The Universal Treatise of the Keys of Solomon*. These are reproduced along with *The Keys of Rabbi Solomon*, in the most significant grimoire publication of modern times, *The Veritable Key of Solomon* by Stephen Skinner & David Rankine. The inclusion in the beautifully copied manuscript of these two diverse parts captures the essence of a time when books about magic were starting to become more available to the masses. Despite their recent production date of 1796, both of these parts draw on techniques with their roots in the practices of the ancient world, reaffirming the continuity of practice over the millennia also seen in the *Key of Solomon*.

Published by Avalonia
www.avaloniabooks.co.uk
£12.99 UK

A Collection of Magical Secrets,
Taken from Peter de Abano, Cornelius Agrippa and other Famous Occult Philosophers

Being a translation of the final part of Wellcome MS4669 by Paul Harry Barron from the original French dated 1796. The initial parts of Wellcome MS4669 are *The Key of Solomon, King of the Hebrews* and the *Universal Treatise of the Keys of Solomon*, both of which are reproduced in *The Veritable Key of Solomon* (Golden Hoard Press 2008, Llewellyn 2009) by Stephen Skinner and David Rankine.

For further details of *The Veritable Key of Solomon*, which is Book IV in the *Sourceworks of Ceremonial Magic* series by Stephen Skinner and David Rankine, edited from rare classical manuscripts see:
www.avaloniabooks.co.uk or www.goldenhoard.com

A selection of other books by Stephen Skinner & David Rankine on subjects related to the Western Esoteric Tradition include:

The Sourceworks of Ceremonial Magic Series
Practical Angel Magic of Dr John Dee's Enochian Tables (Volume I)
Keys to the Gateway of Magic (Volume II)
The Goetia of Dr Rudd (Volume III)
The Veritable Key of Solomon (Volume IV)

By Stephen Skinner
The Complete Magician's Tables
Guide to the Feng Shui Compass
Agrippa's Fourth Book of Occult Philosophy (edited)
Complete Enochian Dictionary (with Dr. Donald Laycock)
Terrestrial Astrology: Divination by Geomancy
Techniques of High Magic (with Francis King)
Magical Diaries of Aleister Crowley (edited)
Paracelsus' Archidoxes of Magic (edited)
Search for Abraxas (with Nevill Drury)
Aleister Crowley's Astrology (edited)
Geomancy in Theory and Practice
Oracle of Geomancy
Sacred Geometry

By David Rankine
Heka: Ancient Egyptian Magic
Climbing the Tree of Life
Becoming Magick
Crystals Healing & Folklore
Avalonia's Book of Chakras (with Sorita d'Este)
Circle of Fire (with Sorita d'Este)
Practical Elemental Magick (with Sorita d'Este)
Practical Planetary Magick (with Sorita d'Este)
The Guises of the Morrigan (with Sorita d'Este)
The Isles of the Many Gods (with Sorita d'Este)
Visions of the Cailleach (with Sorita d'Este)
Wicca Magickal Beginnings (with Sorita d'Este)

"In order to put this procedure into practice successfully, you should approach God and his Angels, as we have stated before, through leading a shrewd life and through prayer and you should know all their names."

A Collection of
Magical Secrets

Taken from Peter de Abano, Cornelius Agrippa and from
other Famous Occult Philosophers

and

A Treatise Of
Mixed Cabalah

Which comprises the Angelic Art
Taken From Hebrew Sages

Translated from Wellcome MS4669 by
Paul Harry Barron from the original French manuscript
dated 1796

With Introduction by
Stephen Skinner & David Rankine

Avalonia 2009

Dedicated to Abraham Colorno (1530-1598)
translator of the earliest known *Key of Solomon*,
and engineer to Duke Alfonso d'Este

Acknowledgements

The illustrations from *Wellcome MS 4669* reproduced with the kind permission of the Wellcome Trust, for which we are duly grateful. Other illustrations by Jill Lake, thank you.

Our gratitude to Paul Harry Barron for his conscientious translation of the original French manuscripts, his support and encouragement for both Avalonia and Golden Hoard Press.

The image on the cover of this volume depicts the figure which is drawn onto linen and used for wrapping the pentacles as given in the *The Universal Treatise of the Keys of Solomon*. For more information see *The Veritable Key of Solomon* by Stephen Skinner & David Rankine.

CONTENTS

INTRODUCTION 11

A COLLECTION OF MAGICAL SECRETS

MAGICAL OPERATIONS FOR DIFFICULT OBJECTS 21
SECRETS TAKEN FROM AGRIPPA 31

TREATISE OF MIXED CABALAH WHICH COMPRISES THE ANGELIC ART TAKEN FROM HEBREW SAGES

CONCERNING MISCELLANEOUS CABALAH..........................89
CONCERNING MISCELLANEOUS CABALAH 2ND PART.......101
CONCERNING MISCELLANEOUS CABALAH 3RD PART 123
CONCERNING MISCELLANEOUS CABALAH 4TH PART 135

SELECTED BIBLIOGRAPHY 156

INDEX 159

INTRODUCTION

Over the last thousand years there have been several distinct streams of Western magical practice. One of these is the Grimoires, which focus on preparation and complex procedures to produce effective communication and interaction with spiritual beings. To this category belong such major works as the *Key of Solomon,* the *Lemegeton* and the *Sworn Book of Honorius,* which have influenced many modern magical traditions and practices.[1]

Another stream includes rather simple rule of thumb procedures, which do not involve much preparation, and which might have been used by local village witches or cunning men. From the sixteenth century onwards these latter procedures were often to be found in works known as *Books of Secrets,* which focused on simple techniques that could be practiced by anybody rather than long and complex rites. Effectively such works made magic available to anybody who could read a book and gather simple ingredients, rather than the moneyed classes with their elaborate paraphernalia and expensive hand-copied grimoires.

The popularity of such Books of Secrets can be seen when you look at the number of editions published. The most famous of all of these books, *Secreti* by Alessio Piemontese was published in 104 editions in 9 European languages between 1555 and 1699. These books were amongst the early best-sellers, and contained a diverse spectrum of useful remedies from magical to medical, gardening to cosmetics and metalwork! Such books sold not only to the middle classes, but also at village fairs and wherever an audience could be found.

---

[1] See e.g. *Wicca Magickal Beginnings*, d'Este & Rankine, Avalonia, 2008, for many such examples of the influence of these grimoires and others.

From the mid-seventeenth century scientists would start to repudiate Books of Secrets as propagating fake secrets and vulgarities with no basis in fact, and as purveying dubious folklore and esoterica which were challenged by the ongoing Scientific Revolution. Nevertheless in societies where a university education remained an expensive privilege, the Books of Secrets remained popular into the eighteenth century.

These two streams of practice, Grimoires and Books of Secrets, are sometimes found together in the same manuscript. It is common for the pages of a working grimoire to have been supplemented by its owner with other formulae that he had successfully used or picked up in his course of reading. These snippets are often drawn from books like Agrippa's *De Occulta Philosophia*, and the works ascribed to Albertus Magnus, and may be in a different handwriting. In the course of time these notes in the back of a grimoire were copied along with the grimoire as if they were part of it. Indeed the nineteenth century French pseudo-grimoires of black magic, such as the *Grimoire of Pope Honorius III*, the *Red Dragon* and *Grimorium Verum* are often full of such procedures.

It is as the result of such a practice that the contents of this present book finished up copied out in one of the manuscripts (Wellcome MS 4669) that we used as a source text for the *Veritable Key of Solomon*.[2] As such they provide us with an insight into the practices of a previous owner of that grimoire.

---

[2] *The Veritable Key of Solomon*, Skinner & Rankine, Golden Hoard, London, 2008.

The material is two collections entitled *A Collection of Magical Secrets* and *A Treatise of Mixed Cabalah*.

The *Key of Solomon* is the most significant of all the grimoires, being effectively the manual of practice which unlocks the other grimoires. The number of existing manuscript copies of the *Key of Solomon*, being over 140 dating between 1440-1825 CE, shows how much more common it was than any of the other grimoires, none of which can be found in more than half a dozen extant copies. The *Key of Solomon* describes all the necessary preparation, of the magician, place, and equipment, from robes to the magic circle to the appropriate prayers. Armed with this knowledge, which is often absent or only partially present in other grimoires, the magician could then perform the ceremonies other grimoires contained.

Of all the manuscripts of the *Key of Solomon*, Wellcome MS 4669, although one of the youngest with its 1796 copying date, stands out as one of the most significant, containing versions of two of the three families of *Key of Solomon* manuscripts. These are the Abraham Colorno Clavicule family and the Universal Treatise Family. The former contain the earliest known copies of the *Key of Solomon* manuscripts, and the latter much of the material subsequently found in the *Grimorium Verum*.

The subtitle of *A Collection of Magical Secrets* specifically mentions Peter de Abano and Cornelius Agrippa, two of the great luminaries of the Grimoire tradition, for whom there is absolutely no evidence of any connection to the material. De Abano's fourteenth century work the *Heptameron* (published posthumously in 1496) and Agrippa's sixteenth century *De Occulta Philosophia* (1533) were two of the defining works whose content would influence most of the subsequent grimoires. However it was not uncommon to use names from the past to give credibility and imply a much older provenance to younger or more questionable material.

The first part may initially appear to be collections of simple conjurations and remedies, preceding the second section focusing on practical Qabalah and angelic magic. However both sections contain interesting and unusual material which makes them stand out from other manuscripts, and shows that they are clearly more than just another collection of magical miscellany.

The operations found in *A Collection of Magical Secrets* are often referred to as *'experiments'*, and frequently contain a prayer or Psalm, and a basic written description of intent. The written items resemble simple charms rather than complex talismans, but are clearly meant to have a similar effect. Interestingly although these are commonly written on paper or parchment, in one instance the charm is written on a plate. The use of a plate is reminiscent of the spells written in a circular fashion on unglazed pottery in Hebrew, Aramaic or Mandaean found in the ancient Middle East.

Ancillary equipment like a feather, the blood of a dove, a green frog, or a strip of deerskin would all have been commonly available at the time. Herbs such as horehound, celandine, white or larch agaric, laurel, sage leaves, cyclamen or agrimony root, sesame, rosemary, honesty herb, olive, the common leek, honey and eggs are also used as they were in the Graeco-Egyptian rituals and charms seen in texts like the pre-Christian *Greek Magical Papyri* (2nd century BCE – 5th century CE). These items often do not have instructions to consecrate them, as are found in the Grimoires.

There are a large quantity of charms for regaining stolen or lost property, showing a wide range of sympathetic magic techniques such as dreaming, poppets, bread and sieves. The charms referred to as coming from Agrippa include a wider range of material. As well as many healing cantrips, there are a number of examples of how to gain a familiar spirit, plus the inevitable charms for winning in love and gambling.

Amongst the operations in the first part, is a conjuration of an angel, the Prince of the Thumb, onto the olive oil-anointed thumbnail of a virgin child or pregnant woman, along with associated practices. This practice has precedents dating back to at least the eleventh century CE, as seen in commentaries made by the Jewish scholar Rashi on *Sanhedrin 101*. Jewish manuscripts from the sixteenth-eighteenth centuries describe this practice, such as Codex Gaster 315 and 443, demonstrating that the practice was not forgotten or abandoned, and that it made its way into the French realms of practical (and often demonic) magic.

One aspect of these formulae is typical of Jewish magic. This is the naming of the person towards whom the spell is directed by specifying their name and then their mother's name, rather than that of their father. Another Jewish influence may be seen in the boat for transportation anywhere, which recalls the image in Oriental MS 14759, a version of *Sepher Mefteah Shelomoh* (the Hebrew version of the *Key of Solomon* in the British Library), of a boat being carried by two winged and horned demons.

Other formulae include the consecration of rings to Astaroth, Merazim and Lucibel (Lucifer). In the case of the former, the consecration is followed by the making of a sign in the earth with the ring to force the appearance of a spirit. This is particularly interesting because of the tales in which Astaroth steals King Solomon's ring, and with it assumes his magical power. It is also reflected in the use of the ring in some of the Solomonic texts, including the twelve rings in Wellcome MS 4670 published in the *Veritable Key of Solomon*. These examples also add a new dimension to the use of the magical ring.

Very few spirits are specifically named in these experiments, but when they are the style of magic reverts to a much more formal grimoire style of magic, where the need to know the correct names of the spirits is paramount. One example of this is the spirit Ebrion or Ebrionem (with Kaberion and Severion). When that spirit is mentioned, the name of his controlling solar angel, Carmelion, is also mentioned. This reinforces the traditional procedure seen in some texts of using a named angel to control a specific spirit. This particular procedure also involves the use of an image of the spirit.

Another named spirit, the Angel of Jupiter, is called Abor, who features as the spirit for treasures and riches as well as for honours and dignities. But this spirit talisman is just laid under the operator's head in order to get a prophetic dream answer. It is possible that this formula was inspired by the influential Arabic astrological grimoire the *Picatrix* as it relies on the preparation of metal talismans at the time of a specific astrological configuration:

> *"As soon as the Sign of Aquarius is in the Ascendant and the Moon is in the Sign of Cancer, during the Planetary Hour of Jupiter, make an image out of tin..."*

Another influence seen in a number of the operations in *A Collection of Magical Secrets* which stems from the *Picatrix* is the use of the Twenty-Eight Mansions of the Moon. These correspond to the path of the Moon through the twelve signs of the zodiac, and each Mansion corresponds to an arc just less than thirteen degrees in length. Each Mansion has an associated image and qualities, whereby it was believed that each Mansion was particularly appropriate for different types of magical operation.

The first part of *A Treatise of Mixed Cabalah* is a familiar description of the ten Sephiroth of the Tree of Life with their main qualities, i.e. name, divine name, archangel, order of angels, heaven, as well as which biblical character was ruled by the archangel. The specific details of the information strongly hints in places that this may have been drawn from either Sloane MS 3825 or Harley MS 6482, or a source or derivative of one of these manuscripts.[3] This is followed by a ritual sequence of prayer and actions for maintaining purity and leading a good life, performed over a series of days for increased knowledge of Cabalah or other revelations from the angels.

This text is reminiscent in its scope of the mnemonic grimoire the *Ars Notoria,* whose contents were aimed specifically at developing powers of memory and instant knowledge in the practitioner, and more particularly of a derivative form of it, the fourteenth century *Liber Visionum* of John the Monk. Although the content is very different, the practice of prayer to achieve revelations by angels to gain knowledge is a theme seen in such works, and can be seen here.

The second part of *A Treatise of Mixed Cabalah, Concerning Miscellaneous Cabalah 2nd Part,* is largely concerned with practical instructions for the construction, consecration and use of the seals. Of great interest here is that it also contains detailed instructions for the use of wax pentacles in distance healing, with the aid of verses from Scripture. This is followed by sections on Properties of the Verses and Scriptures, and Verses for Illnesses & Infirmities.

---

[3] These manuscripts are both reproduced in Skinner & Rankine, *The Keys to the Gateway of Magic,* Golden Hoard, London, 2005.

The section on the properties of the Verses and Scriptures mirrors the type of use of the Psalms described in the medieval Jewish folk magic work *Sefer Shimmush Tehillim*, although some of the uses are different. In this manner we can see the continuation of a practice of magical use of the Psalms which can be dated back to at least the tenth century. Thus we see Psalm 72:7-8 and Psalm 92:10 being used here to gain favour as in the *Tehillim* (5 & 6), but Psalm 66 being used to praise God for the goods of the Earth (27), whereas in the *Tehillim* it is used for exorcism of evil spirits. This indicates it is not a straight copy, but rather the continuation of the tradition of magical use of the Psalms which is found throughout the Grimoire tradition.

The third part of *A Treatise of Mixed Cabalah* provides us with a technique for angelic dream incubation. The prayers and seals are given for the planetary angels, with a very concise and lucid set of instructions for their use. This practice of seeking prophetic answers from spiritual creatures through controlled dreaming has a long and venerable history, which can be traced back through the ancient Greek Asklepion dream sanctuaries to ancient Egyptian temples practising dream incubation.

Concerning Miscellaneous Cabalah Part Four is a system of divination based on 112 answers. This was a popular form of divination for some centuries, not relying on another person to provide the answers or be privy to private information. Thus precedents may be seen in the 100 answers of the *Golden Wheel* *of Fortune*, and in descendants in such works as *Napoleon's Book of Fate and Fortune*.

So this material, all bound together at the end of a *Key of Solomon*, is indeed a *Collection of Magical Secrets*, now made available in all its glory, some lesser and some greater, some transparent and some obscure. We hope you enjoy them and find value in their revelation.

Stephen Skinner & David Rankine
London
January 2009

Editors Notes:

We have included the Psalm references for the attributions in part two of *Concerning Miscellaneous Cabalah* for the benefit of the reader, as the Latin is in some instances corrupted and in other instances different words have been used to the standards in use today. We have preserved the integrity of the manuscript by reproducing the Latin as it was written.

The translation we have used is the Challoner revision of the Douay English translation of the Latin Vulgate *Book of Psalms*. The numeration is based on the Hebrew (Masoretic) manuscripts, and where this differs from the Greek (Septuagint) manuscripts, a second figure in brackets follows the first figure, e.g. 31(30) to indicate the Septuagint numbering.

A COLLECTION OF MAGICAL SECRETS

MAGICAL OPERATIONS FOR DIFFICULT OBJECTS

IN ORDER TO DISCOVER A WISH

The evening before going to bed, kneel before an image of God and make the Sign of the Cross. As you hold the following names of the Angels in your left hand, recite this prayer with great devotion:

Prayer

> *"Oh venerable Divinity! Oh ineffable Trinity! Oh glorious Charity! I (Name), an unworthy sinner, I pray to thee, Oh Most high Creator of the Universe, who hast created all things, one after the other and who hast placed the boundaries of the sea, which cannot be passed and with kindness you have created*

> *all creatures, while giving to human kind thy ineffable names, which thou hast wished to manifest for the salvation of their souls and bodies; with kindness, deign to listen to this prayer I am making to thee and show me through a holy vision, by means of your Angels, the person who has wished ... and the place where this person is to be found, such that I may see most clearly the person making the wish and the object wished for and the place, where it can currently be found and may this be done in a holy vision from thyself, my God and my Lord, Father, Son and Holy Spirit. Amen."*

Then recite *"Our Father"* three times and *"Hail Mary"* three times and make the Sign of the Cross and then retire to bed and without fail, you should see the person making the wish and the object wished for in a dream.

It is important for the aforementioned prayer to be written on a piece of newly bought paper, bought expressly for this purpose, along with a pen and ink, which has never been used. After this, write the names of the following Angels on the same paper in this manner:

> *"Oh You Angels of God, Michael, Gabriel, Raphael, Uriel and Thobiel*[4]*, be true messengers for me, be my guides and my directors in order to show me the thing, which I seek and may you endow me with He who must come to judge the living, the dead*[5] *and the Age through fire."*

---

[4] Thobiel is an obscure reference, the father of Tobias, the central character in the *Book of Tobit.* Here he is being accorded angelic status and so may not be the same person. The other four archangels are the traditional elemental archangels, called in the Jewish ritual of *Kriat Shema al ha-Mitah,* for protecting the sleeper.

[5] This would traditionally be *"The Quick and the Dead"*, as seen in Acts 10:42, 2 Timothy 4:1 and 1 Peter 4:5.

When you go to bed, place this paper under your head, resting against your right cheek and after you have fallen asleep, you should see the thing you have asked for in your sleep.

IN ORDER TO MAKE A THIEF GIVE BACK THE STOLEN ITEM

You need to take some blessed wax and with it, fashion a figurine or a statue of the person suspected of the theft. And write the name of this person on its forehead and then place this figurine into an anthill, while saying these words:

> *"In the name of Jesus Christ, thou art just, Oh Lord and thy judgment is just. Bestow thy virtue on this my ritual and be blessed, praised and glorified throughout all the Ages. So Mote It Be."*

As soon as you have done this, it is assured, that the thief will never have any rest nor repose and will be forced to return the item he has taken without fail.

IN ORDER TO FIND STOLEN OBJECTS

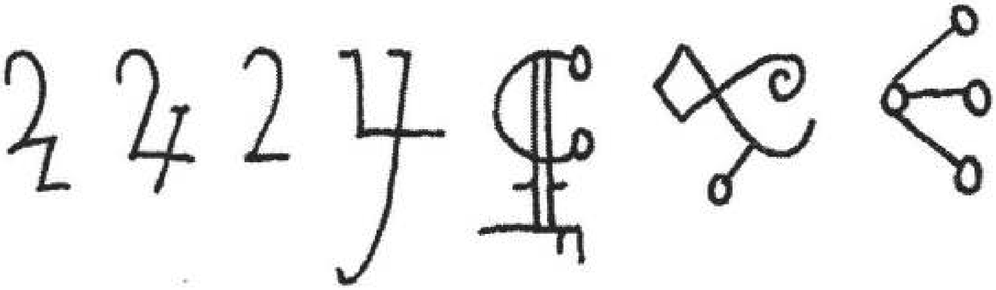
First of all, you should recite these following Psalms:
"Audite hæc omnes gentes &c"
"Quam dilecta Tabernacula &c"
"Voce mea auribur percipe &c "[6]

---

[6] Psalms 49(48), 84(83) and the third Psalm seems to be a combination of words from Psalms 142(141) and 143(142): *Voce mea ad dominum clamavi*, and *Domine exaudi orationem meam, auribus percipe*.

Then write on a piece of virgin paper the aforementioned Psalms along with the following symbols, using a new pen and new ink, which have not yet been used. After this, go to bed and place this abovementioned paper under your head and in your sleep, you should see the thief and the place where he has placed the stolen object without fail.

Symbols:

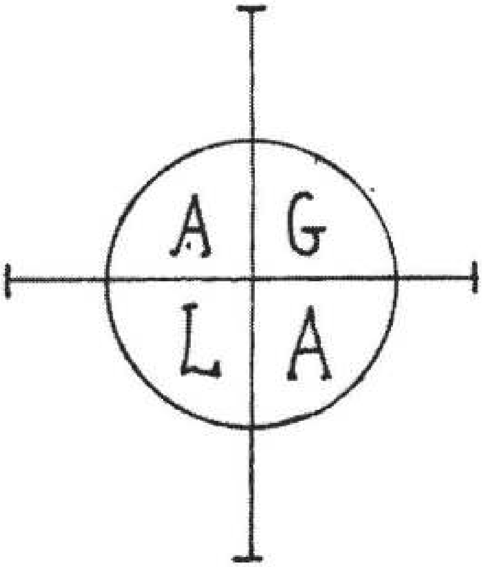


ANOTHER FOR FINDING STOLEN OBJECTS

With a new pen and with new ink, write the Seal or the Stamp mark given above on virgin paper and recite the prayer, as given below:

> *"Oh Father Almighty, who residest in the Heavens on the throne of thy Majesty and who can penetrate into the depths of the Abyss with thy look, by thy Holy Name Yod He Vau He, which is written with four letters, grant us through thy loving kindness the grace through which we will be able to find by virtue of this exorcism, the item, which has been stolen from us, Lah, Zah, Jah, and may the Spirits carry out this command through virtue of Thee, that the item, which we wish to find be shown to us. So mote It be."*

Seal or Stamp mark:



ANOTHER FOR STOLEN THINGS

Take a hot loaf of bread, stick three spindles into the bottom, in the way that you can see represented in the diagram below. You should place the loaf of bread on a small table in the middle of four lit candles and say these words:

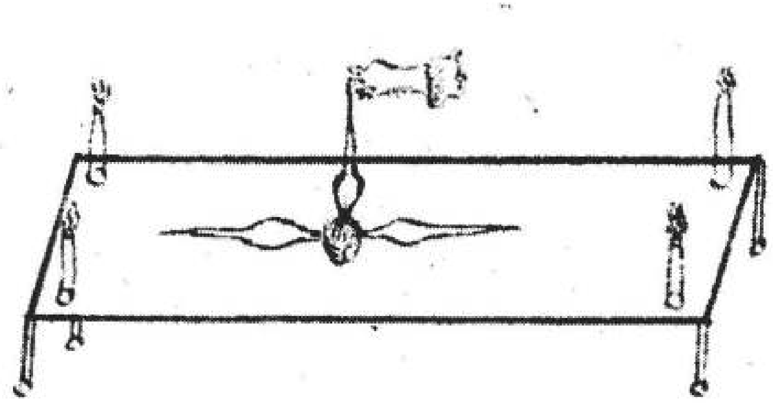
> *"In the Name of the Living God, I conjure thee, oh thou loaf of bread, that if (Name of Person) has stolen ……, then this is the moment when I see thee move, but if he has not stolen it, then remainest thou still in thy place."*

Then take out the spindle underneath with your thumb and index fingers and recite this verse from Psalm 69.

> *"Si vidisti furem currebar cum es, et cum adultero portionem tuam ponebar."*

And here you should remember what your question is, repeating the same verse every time that you ask.

Diagram of the Loaf of bread with the candles:



TO FIND A STOLEN ITEM AND TO KNOW ALL HIDDEN THINGS

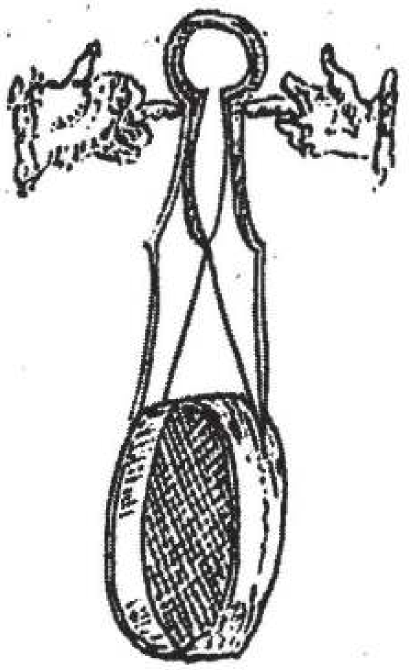
When you are determined in your wish to know any secret thing, you should choose a discreet person to assist you in this ritual. Then place a sieve or a strainer between the two points of a pair of shears and the two persons performing the ritual should place their middle fingers of the left hand under the ring of the shears, where the sieve is attached to the shears (as is shown in the diagram below). Hold it up in the air and state what it is you wish to know, while saying:

> *"Sieve, find out if it is so and so [Name] …. who has done such and such a thing."*

Then pronounce the following mystical words:

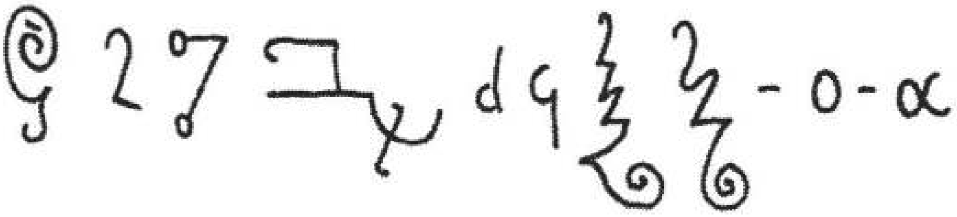
"Dies Mies Jeschet, Benedoeffet, Dowima, Enitemaus."

If the named person is guilty, the sieve will turn, if not, then it will not turn. You should perform the ritual for each suspected person.



CHARM FOR LOVE

Write these characters with a new pen and with new ink on an earthenware plate:



Then wash it with blessed water or with very good brandy and give it to the person to drink and you should see some amazing effects, because she will be immediately struck with a burning love and this effect will last for as long as the person performing the ritual pleases.

ANOTHER CHARM FOR LOVE

During a day and during a time when the Moon is in an appropriate Sign,[7] write these names on a piece of virgin paper:

> *"Samuel, Fodiel, Beavel, Faraones."*[8]

And when you have written them, hold this piece of paper in your hand and say:

> *"I conjure you, you Spirits named on this paper, by the true God, who has driven Beelzebub, your father, from Heaven, so that you may inflame (Name of Person), daughter of (Name of her Mother) with love for me and I oblige you to achieve this goal through the wisdom of Solomon,*[9] *by Heaven and by the Earth and by the Luminary of the World, by all that is seen in the sky and by all that is contained in the earth, so that (Name of Person), daughter of (Name of Person) will love me and will hold me in her affections above all other men in the world and may she be aflame with such a love for me, that may she have no*

---

[7] I.e. Sign of the Zodiac. Presumably the sign of the desired woman, so that the conjunction of her sun sign with the moon will cause desire.

[8] The subsequent speech indicates these are the names of spirits fathered by Beelzebub.

[9] The use of the name of Solomon here as a word of control may indicate a reason why the material was bound with a Key of Solomon manuscript.

manner of rest until she has fulfilled my desire. Let this be done, let this be done. So Mote It Be."

As soon as you have done this, place the mentioned paper underneath her bed head and in no time at all, you will see something that will astound you, as this woman will not be able to live without you.

TO OBTAIN ANYTHING YOU WISH FROM A PERSON

Take as much skin from a virgin deer as you have need of, so that you can make a belt 1-inch thick onto which you should attach the heart of an old dove during the Planetary Day and Hour of Venus. Then, on the abovementioned belt, write the following verses with the blood from the same dove and with a feather ripped from its right wing:

> *"Domine, exaudi orationem meam, auribur percipe obsecrationem tuam in veritate tua, exaudi me in tua justitia. Et non intres in judicium cum servo tuo, quia non justificabitur in conspectu tuo omnis vivens."*[10]

After this, wrap this belt around the skin of your body, in such a way that the heart of the dove will be located above your heart. And then you may proceed and ask for what you wish. But, as you enter the house of the person, whom you are pursuing, you should once more recite the verses mentioned above and if you touch his flesh, you should get what you want from him.

---

[10] Psalm 143(142):1-2.

ANOTHER FOR THE SAME EFFECT

When the Sun is in the Sign of Gemini, take a chicken egg, in which you have made a hole and which you have emptied completely. And straight afterwards, you should fill it up with human blood and fit a stopper in it tightly, so that nothing can leak out. After this, place it under a brooding hen and leave it until the hen hits it with her beak. Only then should you take it and break it, and in it, you will find a body that is almost human. Take this body or figure, let it dry and then reduce it to powder, which you should give in a piece of food or in a drink to the person from whom you wish to obtain something, and who should not fail in granting you what you wish.

SECRETS
TAKEN FROM
AGRIPPA

TO MAKE YOURSELF LOVED

Take three leaves of sage and write, *"Sanctus, Sanctus, Sanctus Dominus"*[11] on them. After that, let them dry out and reduce them to a powder and with your own hands make the person, whom you wish to be loved by, swallow the powder.

TO MAKE A CHILD DRINK HIS MOTHER'S MILK

Take two silver coins that have been earned by a girl of the world,[12] bind them together and then tie them over the heart of the child and you should see results that are impossible to miss.

---

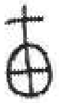
[11] "Holy, holy, holy, Lord."

[12] I.e. a prostitute.

TO MAKE YOURSELF LOVED

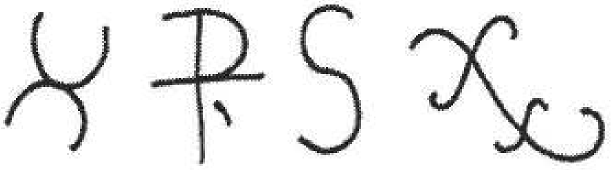
Take two bundles of Pentaphyllum[13] and allow them to dry. Reduce them to a powder and rub this powder into a piece of blank paper. When you have done this, write the name of the person along with your own and again reduce this paper to a powder and add some pulverised storax and magnet to this powder and give it to the person to swallow.

TO DISPEL STORMY WEATHER

Make a drawing of the World with a new pen, as in this diagram . Then turn towards the sky and say these words: *"Ecce anna erga est."*

TO CURE TOOTHACHE, HEADACHE OR JAW-ACHE

Make a plastercast the night before any of the festivals of the Virgin. Write these words on it along with these symbols:

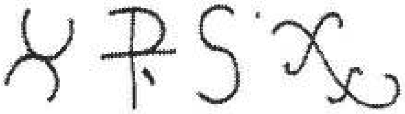


Then place them on your head and say five "*Pater*"s and five "*Ave*"s.

---

[13] Probably Gynostemma Pentaphyllum or Ginseng, commonly used as an aphrodisiac.

This is the Plastercast

"Mentem sanctam spontaneam et honore et Deo et Patri Alpha et Omega[14]*, principum en finir, libera me a malo et peste, subitanea morte alque tremore et dolore capitis, dentis et oculorum*  *salva me Domine."*

FOR A CONTINUAL FEVER

Write these words on the bottom of a white bowl, *"Caco, Carucet, Sanoriduce, Reputa, San Emanuel, paraclitur a Deo"*. Then water down the writing with some wine and in the morning give it to the sick person to drink.

FOR A CRAMP

Take a laurel leaf and write these three names on it, *"Michael, Gabriel, Raphael"*. Carry this leaf with you in a piece of clothing touching your skin, which should be attached at your right hand side.

---

[14] This is clearly derived or corrupted from the phrase honouring the legend of the Scilian Saint Agatha, *Mentem Sanctam Spontaneam Honorem Deo et Patriae Liberationem - "The Holy Mind, Spontaneous Honour to God and the Liberation of her Homeland."*

FOR TOOTHACHE

Paint a picture of a tooth on paper with a pen and say three "*Pater*"s and three "*Ave*"s. Then with the point of a knife, erase the picture while saying these words:

"*In the name of Melchior,*[15] *Gabriel and of Raphael*".

And continue to say this until the picture has been completely effaced.

WATER FOR WOUNDS AND TO REMOVE SPLINTERS, SUCH AS WOOD, LEAD, IRON AND OTHERS

Take a pound of brandy, three ounces of sciotri[16] oil and one and a half ounces of incense and one and a half of pulverised mastic. Mix all of these ingredients into the abovementioned brandy, which you should then place to one side. To use this mixture, soak the dressings and the compresses you are going to use on the painful area into it and in a few days, you should see some results.

---

[15] Melchior was the Magi who gave the gift of myrrh to Jesus, and myrrh was used for toothache, which may explain his inclusion here in this remedy.

[16] We have not been able to identify this.

TO MAKE YOURSELF LOVED

In the name of the person you wish to captivate, write these words on a slip of paper, *"Veni, Columba mea, coronaberi"*[17] and give that person the note, hidden in a little gift that you intend to give her.

TO STOP A NOSEBLEED

Take some vinegar into which you have melted some verdigris. Boil this mixture and keep it for when you need to use it. Soak the dressings you place in your nose into this mixture.

TO REMOVE SPLINTERS WITHOUT USING ANY IRON

Take two lizards heads, crush them completely between two stones, so that they will be reduced to a paste. Then you should apply it to the affected part.

TO GIVE BACK COLOUR TO SOMEONE WHO IS AS JAUNDICED AS SAFFRON

Take some Horehound, pound it and mix it with some very good quality wine and honey and then boil it. Take some in the morning and in the evening, boiling it again each time, which will brighten up the patient's appearance and will give him a better colour.

---

[17] *"Come my dove, you will be crowned."* This may well be drawn from the *Song of Solomon* 2:14 and 4:8.

FOR HEADACHES

Mix some wine and some salt together and rub this mixture onto your forehead.

TO EXTRACT TEETH WITHOUT USING ANY IRON

Take some Ground Ivy and rub it onto the tooth that you wish to extract.

TO WHITEN YOUR TEETH

Render some Rosemary wood into charcoal and make a powder out of it. Put this onto a cloth and rub your teeth with it.

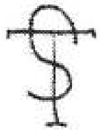
TO GIVE SOMEONE A BETTER MEMORY

Take some Agrimony root or a quantity of the herb called Sesame. Tie it to your right arm, or if you are a woman, to your left arm.

FOR TOOTHACHE

Say three times: "*Ut est amor cedis dolor*".

AGAINST WEAPONS

Carry this sign  with these words, "*Clespida, signum vitæ*", which you should carry on your person and pronounce the words when you feel the need.

PERFECT QUENCHING FOR WEAPONS

Take some green Leek leaves and make them sweat in a pot, in which they have been soaking and which has previously been heated up until the leaves were as red as a cherry.

TO GILD WITHOUT GOLD

Take some pieces of silver and boil them in the juice of Celandine. This will make them look like gold.

FOR MALARIA AND OTHER FEVERS

Take an Orange, whose skin you should cut into small, thin slices, which you should then skewer onto a string, which should be suspended in a small jar filled with spring water. Then leave this out in the heat of the Sun until it starts to cook and simmer. Then, the next morning, while fasting, give some of the peel, which may have some nut shell in it, to the sick person, and he will recover.

TO GIVE VIGOUR TO THE STOMACH

In the morning and while fasting, take some powdered White Agaric[18] mixed with wine, enough to be able to cover the surface of an Ecu coin and you should then see some excellent results.

TO PREVENT HAIR FROM TURNING WHITE

Grind some earthworms into a powder and mix them with some Olive oil, which you should rub onto your head frequently.

TO CASTRATE ANIMALS WITHOUT ANY USING ANY IRON

Take some of the live glow-worms that fly around at night during the Summer. Grind them into a very fine powder and then give this powder to the animal in food or in drink and in a short time, his testicles will fall off.

TO PREVENT A WOMAN FROM BECOMING PREGNANT, WHEN YOU HAVE INTERCOURSE WITH HER.

Give her a small glass of wine to drink or some bouillon, into which you have put some iron rust.

---

[18] Polyporus officinalis, better known as Larch Agaric

ANOTHER FOR THE SAME EFFECT

If the woman holds some Cyclamen root in her hand ( )[19] while the man has intercourse with her, she will not become pregnant.

TO MAKE YOURSELF LOVED BY A WOMAN

Take one or two hairs from the head of this woman and from them, make a candle out of virgin wax and write your name in this wax and when you light it and you should get some results. When you see this woman, say *"Tuffro, Daffiel, Aspel"* in a low voice.

FOR THE SAME

Take a green frog from the meadows and place it into a pot of newly broken earth and bury this pot in an anthill. Three days afterwards, go and reclaim the pot and you should find only completely bare bones there. If you touch any person's skin with these bones, you will then achieve the desired effect.[20]

---

[19] Parentheses are in the text.

[20] This recipe seems to be taken from the one given in Scot's *Discoverie of Witchcraft* (1584), an earlier variant of which using toad bone is found in Agrippa's *De Occulta Philosophia* (1533).

FOR THE SAME WITH POWDER

During the waxing of the Moon, gather some Valerian, on which you should write your name in your own blood watered down with rose water with an unused pen. Grind the plant into a powder, which you should throw at the person and you will see wonders.

TO MAKE LOVE TO A WOMAN FOR A LONG TIME WITHOUT EJACULATING

For as long as you hold the herb they call Pepper between your teeth, you will not ejaculate.

TO BE APPEALING FOR LOVE

During the period that swallows have their young, take everything from a brood and place them all into a new earthen pot with a lid, alive. With the lid in place, put the pot with the birds into an oven, which is not hot enough to burn yourself but which is hot enough to let them slowly dry out, to the point where you can make a powder out of them. Take the pot out of the oven and take two of the young birds, which you should find a little singed and grind them into a powder, which you should prepare with ...[21] and you should give this as food to the person you desire and you will get some results.

---

[21] The ellipsis appears in the original text.

TO GET ANY INFORMATION YOU WISH FROM A SPIRIT

Take the root of an Olive tree, burn it and make some powder from it and then mix it with some balm and with the oldest oil you have to make a black coloured paste from it. In a darkened room, use this paste to cover the palm of the hand of a virgin woman.[22] With a pen write on this hand, marking out the four Quarters of the World on it. Then draw four circles on the hand, namely, for the East a little towards to the little finger, for the South on the other on the Mount of the Moon, for the West on the other Mount of Venus and the last on the Mount of Jupiter to indicate the North. Then invoke a Spirit and say to him:

> *"O [Name][23] appear on this hand through this Pentacle and through this virginity; do as I command and I shall command you."*

You should note the names of the Spirits belonging to one of these four circles or Pentacles.

---

[22] From the use of olive and the emphasis on virginity we can see that this is clearly derived from the Jewish practice of the Princes of the Thumb, where a demon was invoked onto the thumb of a virgin boy which had been coated with olive oil. This practice is seen later in this text.

[23] Name of Spirit

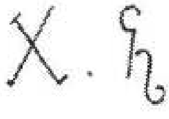
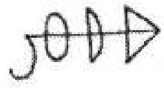
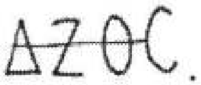
PROPERTIES OF THE HERB CALLED HONESTY[24]

If you cannot escape with any hidden treasure due to Spirits, obtain some Honesty, which needs to be completely pulled up with by its roots, while reciting the Psalm, *"Qui habitat in adjutorio &"*[25] and the seventy two verses or the names of God,[26] because Spirits like to look after this herb, especially in cold places and up on high mountains. You want to be sure that no wicked Spirit can harm you or prevent you from taking your hidden treasure.

Whoever carries a leaf of Honesty on his person, over the heart and fastened onto golden moiré silk, will be loved by everyone.

If you carry one of its seeds and other kinds of leaves in a red moiré silk bag, tied with a thread of red silk, over your heart, you will then acquire knowledge but when you remove it, you will revert to how you were before.

TO HAVE A FAMILIAR SPIRIT CALLED EBRION AT YOUR DISPOSAL

Begin by taking a plate of lead or silver on which you should engrave the image of the Spirit Ebrion[27] during the day of Monday and when the Moon is waxing. Onto this image, place the name of the Spirit on his forehead, along with this sign  and towards the shoulders the symbol for the Sun  and the name of his Angel, who is Carmelion,[28] .

---

[24] Lunaria Annua, also known as the Money Plant.

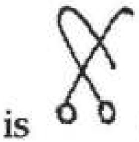
[25] Psalm 91(90).

[26] This is a reference to the seventy-two names of the Shemhamphorash, derived from Exodus 14:19-21.

[27] It is interesting to note that Ebrion is the name of a seventh century Frankish mayor who was noted for his involvement in political power games, and so renowned for murder and infamy that he was named as an enemy of God in *Vita Sancti Leodegarii*.

Then recite this conjuration.

"Conjuro vos, Angeli Solis, et nunc vos exorciso per nomen Summi Dei, quod est Alpha et Omega, ut per hoc nomen admirabile quod est < >[29] et per ileum qui vos creavit et formavit et per signa quæ scripta sum in hoc lamina in vertute omnipotentia Creaturis et in nomine sublimia Dei, quod faciatis illum Ebrionem, cujus imago hæc est scripta cum nomine et signo ejus, in hanc laminam potentiam vestram intrare, et mihi obedire et in humana forma mihi apparere, et omnem voluntatem meam adimplere perfecte et veractier sine solo et fallacia, secundum suum posse in omnibus et quoticussique cum vocavero. Amen. Amen."

On the following day, when you have done this, write the name of the Advisor, which is Kaberion[30] along with his symbol, which is  on the right thigh of the image we mentioned before while reciting this conjuration:

---

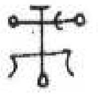
[28] Sloane MS 3851 describes Carmelion as an angel of the Moon summoned in conjunction with the solar angel Scorax.

[29] The <> indicate a blank space in the original text.

[30] This name may be derived from the Greek Kabeiroi, the twin spirits who presided over the orgiastic dances at Samothrace in honour of the goddesses Hekate, Demeter and Persephone.

> *"Conjuro te, O Spiritus Kaberion per omnia cœlestia terrestria et infernalia, et per Regnum Salomonis,[31] qui te subjugavit, et per omnia signia et sigilla sua, et per annulum ejus et per quatros elementa, quibus tolus mundus nutritur, et per serpentem exaltatum in deserto, quod de consilio domino tuo, ut te mihi exhibeas ad meum velle supplendo in omnibus secundum posse tuum quo desiro. Ei ceci tu le diras trios fois."*

Repeat this conjuration three times.

Then, on the same day, write the name of the other Advisor, who is Severion, on the left thigh of the aforementioned image and with this symbol  and will recite this conjuration:

> *"Exorciso te, Severion, et tibi impero per hoc nomen Elsytuh, quod nemo debet nominare nisi in periculo mortis vel arboris, quod sine mora aliqua domino tuo consilium præbeas, ut se mihi exhibeat socialem in omnibus quæ ab illo desideravero. Amen"*

Then recite this universal conjuration:

---

[31] Note the use of the name of King Solomon as a constraining word of power again.

> *"Conjuro vos omnes, Storax*[32]*, Carmelion, Kaberion, Severion, vos invoco, et vobis impero per Dominum quod catis sine mora ad Ebrionem, cujus sociatetem desidero, et per virtuter istorum nominum Crachy, Colphus & Erypus, et per Deum viventem, Deum verum, qui mundum creavit ex nihilo, et per omnea Angelos et Archangelos, et per omnia quæ in cœlo sum, et in terra, ut consitium Angelo Ebrioni præbeatir, et illum apparere faciatir in pulchra et humania forma, qui me certificet de omnibus, sine fallacia et dolo, que volo aut scire desidero. Amen. Amen. Fiat. Fiat. Fiat."*

Then immediately after this, suffumigate the image with sweet smelling scents and when you wish to perform your ritual, recite this conjuration in a secret place, turned towards the East and with the plaque we have mentioned above in your right hand.

> *"O Ebrion, spiritus fulgentissime, cujus nomen et imago hic sculpta est, te invoco ut ad me venire digneris quotiescumque convocatur fueris, nec me fugas, sed te exhibeas mihi amicum libenter invocanti, ideo nunc invoco te per virtue Jod, Eh*[33]*, Vav, Eh, et per virtidem summi Dei, quem omnes Legen Hebraïca, Caldæa, Græca, Arabia, Latina venerantus, et per regem tuum in cujus legione tu es et per regationem istorium quatuor Spirituum, quorum nomina in hac lamina scripta sum, et per signa eorum et per virtutem quam habes, quod statim et sinc mora venias in pulchra humana forma, mihi non nocens neque alio hanc laminam cui imago tua hærer in manibus suis habenti,*

---

[32] Probably a corruption of Scorax, the solar angel associated with Carmelion.

[33] This has obviously been incorrectly transcribed and should be He in both instances.

> *apparear, sed cito venias ad me, et voluntatem meam perficias perfecte et sine mora. Amen. Amen. Fiat. Fiat."*

And immediately, you should see the Spirit, to whom you should pose your questions and he will tell you everything that you asked him truthfully and without deception. And when you have finished, grant him license to depart in this manner:

> *"Vadun, Ebrion, ad locum tuum proprium pacifice et quiete et quandocumque te invocavero, mihi vel cuicumque invocanti istam laminam in manu habenti te exhibear et mihi vel illi obediar."*

It is not necessary for your friends to cast any circle, as it is enough to have performed the conjurations above during the days we have mentioned.

TO MAKE ANY SPIRIT FAMILIAR

Burn some olive tree root as you would charcoal and grind it into a very fine powder and mix with some very old olive oil, which should already have thickened with time and rendered into a balm like substance. Make a thick black coloured paste out of this balm, similar to printers ink and spread it in the shape of a square onto the palm of the left hand of a virgin child or a pregnant woman.[34] Then with a stylus or a new pen, write the word "*East*" on the Mount of Mercury, making a little circle around it. Then write the word "*South*" on the Mount of the Moon, which you should also enclose with a circle in a similar way. On the Mount of Venus, write "*West*" and on the Mount of Jupiter, write "*North*", drawing a circle round each of them.

---

[34] This is a repeat of the earlier example of the same, here showing its derivation from the Princes of the Thumb by stipulating a virgin child. The choice of a pregnant woman may be due to the belief that

Then with a lit candle made of blessed wax, call and conjure any Spirit that you wish and he should appear to the person whose hand has been prepared in this way and she should see everything in her hand. By repeating this ritual often, you should also gradually see the same thing on the hand of this person, although you yourself may not be innocent. She should now be able to write on her hand but immediately afterwards, you should scrape off all of the coloured paste that has been smeared on her hand, including the circles as well as all the writing and place them onto a piece of virgin parchment in the shape of a circle. Or you could even apply a layer of veneer on the hand, so it looks like it had been prepared.

You should then be able to call the Spirits onto this paper, who should respond to you readily, and the virgin girl should be able to hear them by putting the paper to her ear. Then gradually, with some skill and being attentive, you, too, should be able to hear the Spirits and you should be able to hear them at any hour and without candles, day or night and obtain from them, whatever you want.

---

women may have greater psychic capacity and skill during pregnancy, or for the innocence of the life inside her.

TO RECEIVE A REPLY FROM THE SPIRIT OF JUPITER IN A DREAM

The Angel of Jupiter is called Abor,[35] who is the Spirit for treasures and riches as well as for honours and dignities.

As soon as the Sign of Aquarius is in the Ascendant and the Moon is in the Sign of Cancer, during the Planetary Hour of Jupiter, make an image out of tin, purified in the name of Abor and on the forehead of the image write *"Abor"* and then in the evening during the first hour of the night, hang the image outside under the skies by its neck with a thread and immediately perform an exorcism so that Abor may enter into the image and imprint his characteristics onto it. The following morning, take the image down before sunrise and put it in a clean place and after you have done all this, repeat the process for three days and when you wish to find something out, place the image in question under your bed head and you should receive a reply appropriate to the question you asked from the Spirit in question.

TO GAIN KNOWLEDGE OF EVERYTHING THROUGH THE MEDIUM OF AN EGG

Take an egg that has been laid on a Tuesday, then with two fingers rub it with some oil made from honey and as you turn toward the Sun, say:

---

[35] Abor was used in the ancient world as a shortened form of Aborras, a name of the Egyptian god Osiris. There is no evidence of a specific connection to this angel, although the function of treasures and honours would fit.

"I conjure thee, oh egg, by the God of Heaven and of Earth and of the Air, that thou showest to me, that which I ask (here you insert your question)".

Immediately afterwards, look through the egg and you should see what you wish, even if the egg is rotten.

A RING TO HEAL ALL DISABILITIES

In the hour of the sixth mansion of the Moon,[36] make a ring out of concave lead, into which you should place a piece of virgin paper on which these names are written: *"Abracalites, Abrazolit"*. Then as dawn breaks, fumigate it with dried human blood and recite this prayer:

> *"Domine Deus omnipotens Adonay, qui de cœlo abyssos vides, per quem omnia, qui hominem ad imaginem et similitudinem tuam fecisti, et spiritum vitæ in eo spirasti, quæso per nomen tuum Tetragrammaton ineffabile, ut comedas mihi, et aliis personia, quod quandocumque a me cum isto annulo tangantur infirmi N. N. ex infirmitate N. N. statim divino tuo auxilio convalescant, per omnes virtutes tuas quibus nos protegis, et propler gloriam sanctissimi nominis tui. Amen."*

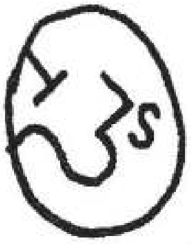
And when you wish to perform your ritual, say:

---

[36] The Sixth Mansion of the Moon is called Al-Han'ah and runs from 4° 17′ 10″ Gemini to 17° 8′ 36″ Gemini. This Mansion is for spelling adverse effects to medications, which is bizarre considering the purpose of the ring. Likewise the use of lead and dried blood must cause one to question this practice and consider it dubious in the extreme.

"Conjuro vos Abracalites Abrazalit, quorum in omnia sum huic annulo juncta, ut per Deum vivem, cui obedire tenemini, qui vos creavit et per nomen ejus Jehova, quod statim in hunc Dei famulum N. N. liberetis. Deo Christum Dominum nostrum. Amen."

TO HAVE A FAMILIAR SPIRIT

In the Second Mansion of the Moon,[37] have a silver ring made, into which you should have a topaz inlaid. Onto this, engrave this symbol , and on a piece of virgin paper, write the name of Astaroth and place this paper into the hollow of the bezel, while suffumigating with Amber, and this must be done in a clean place, while saying this prayer:

"O Domine Deus qui ex nihilo universa creasti, et constituisti nos super opera manuum tuarum, et omnia subjecisti sub pedibur nostis, oves et boves universes, insuper benedictum per omnia sæcula sæculorum. Amen. Amen."

Then, speak this conjuration:

"Astaroth, I conjure thee by the almighty name, who has given me the authority and who has appointed me to be in control over his handiworks and who has crowned me with glory and

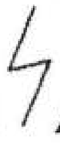
---

[37] Called Al-Botein, and running from 12° 51′ 26″ Aries to 25° 42′ 52″ Aries. There may be some irony in the fact that this Mansion is associated with retaining captives.

honour, and by the terrible name of Agla, that when I make this sign in the earth with this ring, you will make a spirit appear immediately before me, who will carry out and obey all my wishes."[38]

And when you wish to make use of such a Spirit, make the sign with the abovementioned ring in the earth, after which you should place the ring back into a very clean place.

ANOTHER TO HAVE A FAMILIAR SPIRIT

If you wish to bind a Spirit during the day of Jupiter, you should construct a ring of the purest gold, on which you should find this Seal or Symbol engraved  And you should take this ring close to a dying man and place it in the man's mouth and when he is dead, take the ring out and return home with it. Three days afterwards, when you are all alone in your bedroom, get on your knees and recite three *"De Profundis"*[39] and suffumigate the ring with Rue and say:

"N.N. son of N.N. reply to me."

---

[38] As Astaroth is considered the Prince of the 8th Order of Demons, the Accusers, it is logical to assume that the spirit would come from this order.

[39] *De profundis* (literally "*from the depths*") are the first words of the Latin translation of Psalm 130 (129), one of the seven Penitential Psalms: De profundis clamavi ad te Domine (*"From the depths, I cried to you, Lord!"*)

And straight away, he will respond to you and will be bound in this ring.

FOR LOVE

On a Thursday, Friday or Sunday, write these names with the blood of a white dove and with a red copper pen, newly bought in the name of the person, whom you desire:

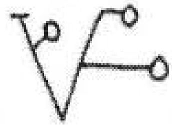
"Rach, Sache, Raram, Amaam"

And then write the name of the woman and her mother on top of these names. Then with this paper, if you touch the bare flesh of the person, you should see a miracle.

TO HAVE A FAMILIAR SPIRIT

Take a completely black cat and a knife that has been intentionally made, making sure that has not been used to cut anything. Kill the cat with this knife and cut off its head. Then remove its brains and heart, after which you should make any kind of small Circle that you wish. Burn the brain and the heart of the cat in this Circle with some straw from rye grass. Gather up the ashes and when you wish to make a Spirit appear in the shape of a cat, take some charcoal made with oak wood, light it and put the abovementioned ashes onto it and a cat will immediately appear to you, whom you should be able to ask any question that you wish and whom you should be able to command.

TO RECEIVE A REPLY DURING SLEEP

On a Thursday or Wednesday, start a fast, remain chaste for three days and be free from all sin. During the 2nd Planetary Hour of the day, write this Symbol  and its Intelligence, *"Assa"*, on a laurel leaf with some fresh ink made from rose water and with a newly acquired pen just sharpened with a new pocket knife. Place this leaf that you have just written on under your head when you go to sleep. Recite Psalm No.7 before getting into bed and rub your forehead immediately afterwards with a paste made from the oil of sweet almonds, which have been pressed without fire and with white poppy oil blended with powdered roses. Then, after having turned towards the East, say:

> *"Honorabilis Intelligentia Assa, tu qui Gloria et potestate a deo coronatur fuisti, supplio humiliter, ut huc amanter ad me venias, et invoco te ut nocte ista ad me placide venias, et clare, dum summum obumbraveris me, dicas et explices mihi responsum de hac interogatione mea N.N."*

Then go to bed without any more talking and sleep on your right-hand side with the aforementioned leaf under your head and near your ear, and without fail during your sleep in a dream you should be informed solely about the matter you wished to know.

TO STOP NOSEBLEEDS, WOMEN'S WOUNDS AND HÆMORRHAGES

Say:

"Azoropit, heal N.N. son of N.N. by the living God and may his blood be staunched"

Repeat this, saying "*Azoropit*" for a 2nd and 3rd time.

TO GET ANY INFORMATION YOU WISH FROM A FAMILIAR SPIRIT

Take a flask of clear glass during a calm day, fill it with clear water from a well and place the flask on a table facing a window. Then get a boy or a virgin girl to look through the belly of the flask and while he is looking in this manner, speak the following conjuration to him in a low voice and into his ear.[40]

> *"Rabiel adjiro te per illum qui ferit omnia, et per virginitatem istius pueri (vel puellæ) ut intres in hanc ampullam, et ostendas N.N."*

Repeat this conjuration two or three times until the Spirit comes, because sometimes, he can be late arriving. Then in a low voice into the ear of the child, say:

---

[40] The practice of summoning spirits into water for divination, or hydromancy, has its roots in the ancient world, and is seen in some Renaissance Grimoire manuscripts, such as the seventeenth century Sloane MS 3824.

"Adjuro te, Puer (vel Puella) per Angelos et Archangelos, Thronos, Dominationes, Principes et Potestates, ut videas Spiritum rabielem in hac ampulla, qui tibi ostendat N.N."[41]

You should repeat this conjuration more than once until you get a result.

TO STEM THE FLOW OF BLOOD

Say three times: *"May, Pax, Mux."*

TO BRUSH FLIES AWAY

Take some white Hellebore, crush it and mix some chalk into it. If you whitewash walls with this chalk, no fly will ever enter into a room after it has been whitewashed in this way.

ANOTHER FOR THE SAME OBJECTIVE

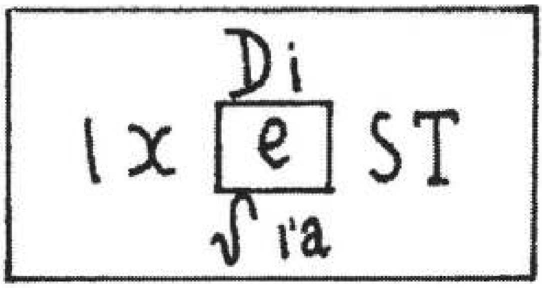
Perfume the house with pastern laden leaves or with calabash leaves and throw some of this decoction onto the walls.

---

[41] These orders, Angels, Archangels, Thrones, Dominations, Principalities and Potestates, are the orders of angels belonging to the Moon, Mercury, Saturn, Jupiter, Venus and Mars respectively.

AGAINST RAIN

Take a new knife with a white hilt and make these symbols in the earth with the point:[42]



AGAINST FLEAS, LOUSE AND BEDBUGS

Fumigate yourself with a burned snake or scorpion and all fleas, louse and bedbugs will flee, as will flies. Even gall[43] and scurvy will go. I once knew a man, who killed snakes and scorpions with a simple touch.

You should also note that if a child is bathed in a bathtub, in which scorpions have been cooked, and if he is fumigated and scented as above, he will look young for the rest of his life.

TO MAKE A WOMAN GIVE IMMEDIATE BIRTH

You should perfume the woman's nether regions with pigeon excrement and continue to do this for some time, while making her sit over it.

---

[42] The white-handled knife was sometimes used interchangeably with the black-handled knife for such operations, as seen in e.g. Sloane MS 3847, one of the earliest known *Key of Solomon* manuscripts.

[43] This refers to fruits and nuts that have larvae infestations.

FOR LOVE

Take three hairs form the person you love and then take some wax running down a paschal candle and shape it into another small fat candle, like the shape of the hand's thumb. Put the three entwined hairs into this to be used as a wick and wrap each hair with a piece of colon and write these three names on the candle, *"Harton, Partonon, Arabiter"* along with the name of the person whom you desire. Then light the candle, but take care to ensure that it does not burn down completely.

ANOTHER

Take the person by the hand and as you are taking it, say these words in a low voice, so that she can't hear you: *"Cor Assabiel mulier."*[44]

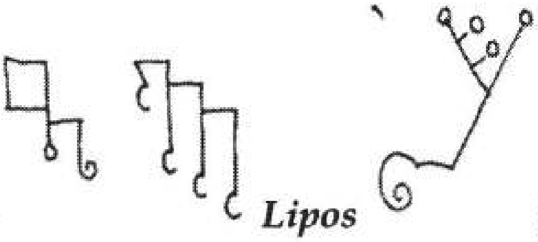
TO WIN AT GAMES

On a day of Wednesday, take the card of the King of Coins from the Tarot Deck[45] and write these symbols on the back of the card with the blood of a weasel:

---

[44] This name may be derived from Assaba, one of the Dukes serving Gediel by day in the Theurgia Goetia.

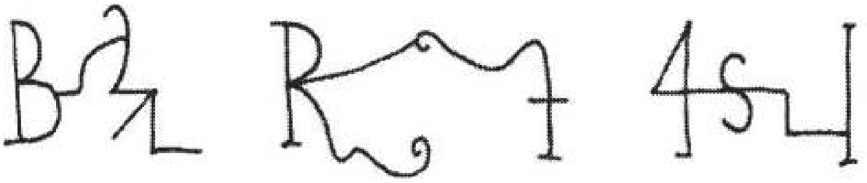
[45] The use of the Tarot is interesting, particularly with the appropriate symbolic wealth associations of the card.



Then fold the card in question, wrapping it in a piece of golden green moiré silk and carry it on your person.

FOR GAMES

During a day of Sunday during the waxing of the Moon, write these symbols on white virgin paper with the blood of a male crow:



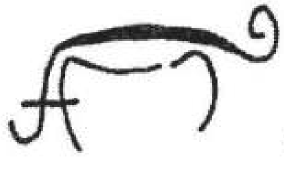
Then carry this paper on you.

FOR LOVE

Stare a person in the eye and while looking at them like this, utter these words in a low voice, *"Libaresol, Onpiqua, Lesoref"* and, *"Ange"*.

ANOTHER

On a day of Friday, at sunrise, write this word with these symbols on your right hand with the blood of a dove, *"Anariel*



" and if you touch the bare flesh of the person you should get some effective results.

TO BE INVISIBLE

Take a black cockerel and cut off its head from its neck with three blows and say, *"I kill you in the name of the Devil."* When you have done that, take 15 or 20 black bean pods and place them into the body of the cockerel.[46] Then close up the body and place the body so prepared, into a hole made in a garden or any other place where beans can grow in the soil, while saying: *"Here, oh Devil, a cockerel worthy of you."*

I hear that the beans that spring from the body of the cockerel will have the ability to render a person carrying one of these beans in his mouth invisible and that nobody will be able to see, sense or hear him in any way whatsoever, nor touch him or sense him by any other human means.

Then cover up the body of the cockerel with earth and from it, a plant will spring forth, which you should allow to grow and mature. When it is mature, take a virgin child along with you and make him harvest the beans one after the other. As soon as they are picked, place them into your hands and test them, one by one, by placing them in the child's mouth to discover which one makes the child invisible. And when you find the one that does, keep it. But test all of them at the same time that they are picked.

---

[46] The use of beans in invisibility spells can be found in a number of manuscripts from the fifteenth century Greek text Harley MS 5596 through to the nineteenth century *Grimorium Verum*. See the excellent article *"From the Ring of Gyges to the Black Cat Bone: A Historical Survey of the Invisibility Spells"* by Ioannis Marathakis at www.hermetics.org/invisibilitas.html for a very good study of this subject.

TO SEE A SPIRIT ON YOUR HAND

Make a virgin child kneel and make him hold a lit church candle that has been blessed, between the middle finger and the ring finger then say:

> *"Oh you pure Angels! Oh you holy Angels, who have come from the Heavens and who have descended upon the Earth, I pray to you through your purity and through the virginity of this child, that you appear on this hand and that upon it, you show me (   ), which I desire to know."*

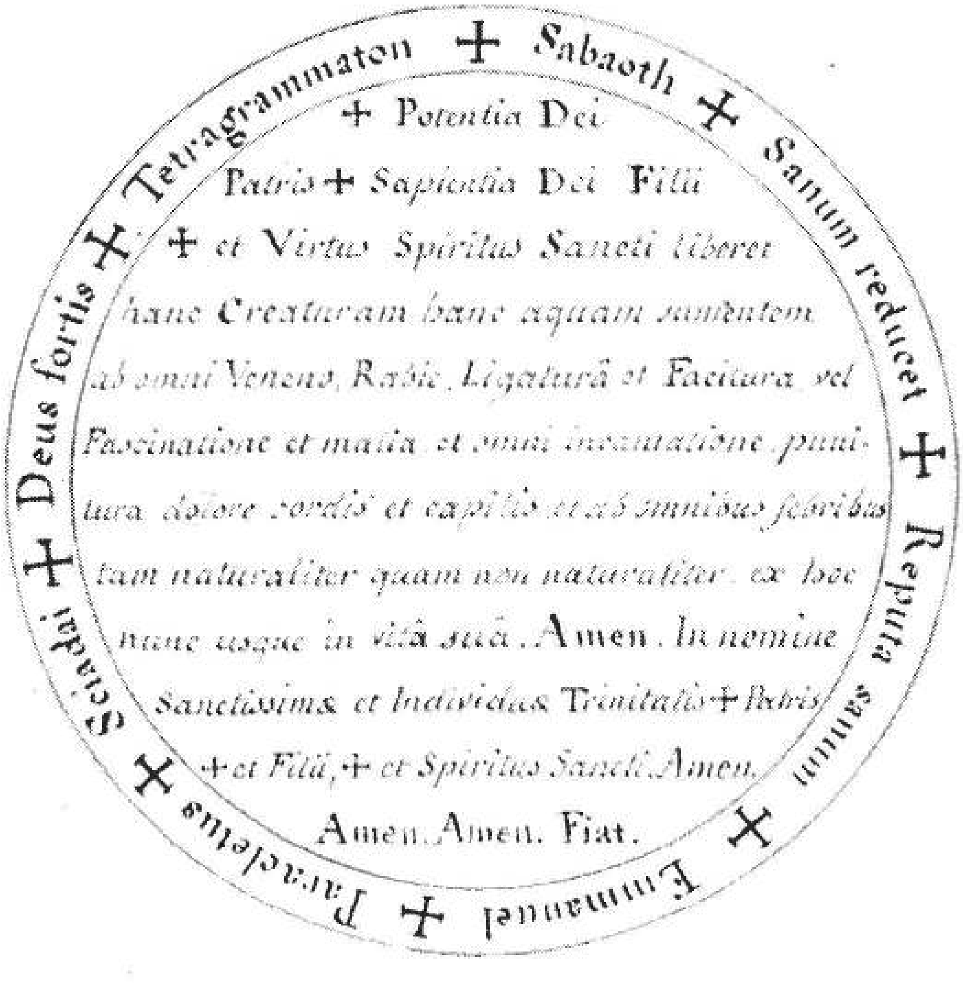
Then you should say one *"Pater"* and one *"Ave"*. And if nothing materialises, repeat the same prayer again up to nine times, but they usually appear after the third time.

FOR LOVE

On a day of Friday early in the morning and when the Moon is in the sign of Cancer, write your name along with that of the person you want to be loved by onto a laurel leaf with some saffron mixed with twice as much rose water. Write these names, too: *"Rex, Flex, Flon, Lacom."*

Then place this leaf into the earth in some place where the person will have to pass and walk over it and you should leave it there for four days, after which, collect it and carry it on your person, while making a conjuration to it, appropriate and adapted to the person in question.

TO HEAL A SICK MAN FROM THE EVILS MENTIONED IN THE FOLLOWING CIRCLE, WHICH HAVE EITHER BEEN CAUSED BY SORCERY OR BY NATURAL CAUSES


Tetragrammaton ✠ Sabaoth ✠ Sanum reducet ✠ Reputa sanum ✠ Emmanuel ✠ Paracletus ✠ Schadai ✠ Deus fortis ✠
✠ Potentia Dei
Patris ✠ Sapientia Dei Filii
✠ et Virtus Spiritus Sancti liberet
hanc Creaturam hanc aquam sumentem
ab omni Veneno, Rabie, Ligaturâ et Facitura vel
Fascinatione et malia et omni incantatione puni-
tura dolore cordis et capitis et ab omnibus febribus
tam naturaliter quam non naturaliter ex hoc
nunc usque in vitâ suâ. Amen. In nomine
Sanctissimæ et Individuæ Trinitatis ✠ Patris
✠ et Filii, ✠ et Spiritus Sancti. Amen.
Amen. Amen. Fiat.

Draw this Circle on a white glazed plate with the words written inside it and with the names written on the periphery. Then, scrape the drawn circle and the inscribed words off the plate and mix them with a little water, and give this water to the sick person to drink for three mornings in a row.

TO BE TRANSPORTED TO ANY PLACE THAT YOU WISH TO GO IN A BOAT OR VESSEL

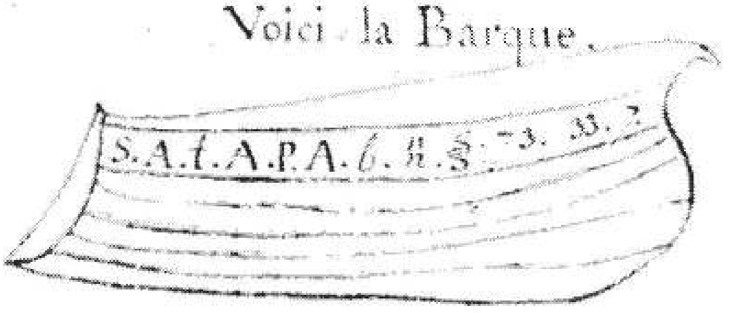
Get yourself a sword or a sabre which has been used to kill a man and with its point, draw the boat shown on the facing page, onto the earth or onto a piece of wood, which must be big enough for you to be able to place your two feet into. Then make the Sign of the Cross and enter into the mentioned boat with both feet and say these words:

> *"O vos invoco, venite, venite et statim quo volo me ducite, et sine iæsiom corporis et animæ, invoco Angelos gloriosos quocumque libet littera scripta est in nave ista nominatos; Gabrion, Sisoy, Gabzav, Pelvm, Gadym, Meos, Artos, Salixos, Gulas, Alabxatas."*

The boat will then immediately appear and will transport you to any place that you wish to go and you do not need fear any evil, as there is no danger.

The Philosopher who made this procedure known for us, assures us that the Angels that have been invoked here are good Spirits of God, who give joy and make all things that we wish to know in the present or future known to us.

Here is the Boat:


Voici la Barque.
S.A.f.A.P.A.6.ñ.S. 3. 33.

TO RECEIVE A REPLY FROM A SPIRIT[47]

Take a virgin boy or a virgin girl or a seven or eight month pregnant woman and make her graze her right hand thumb nail and then rub olive oil into this nail, making the nail face the sun and while holding the hand of that person in your hand in, say these words in a very low voice:

> *"Huriel,[48] Seraphim, Potestates, Anglata, Calim Cala. Be thou welcome, be thou welcome, be thou welcome. Take the stool and place it on the floor. Take the Book, which God gave to Moses, open it and place thy hand upon it and swear an oath that thou wilt tell me the truth of anything that I ask of thee, by the four words God that uttered from his own mouth, "Heu, Zatti, Zati, Habatho" and by the four Heavens, where thou dwellest and by the virginity, which is placed before thee, Huriel, show thyself to this pregnant woman (   )[49] and I will then permit thee to*

---

[47] This is the method known as the Princes of the Thumb.

[48] Huriel is an angel mentioned in the 13th century grimoire *Liber Juratus*.

[49] Parentheses are in the text, presumably for the name of the woman to be inserted.

return to the place, which has been predestined to thee. Fiat. Fiat. Fiat."

You should repeat this several times until the Spirit appears, who normally appears in the form of a child dressed in white, with his hand holding a book. When he appears, say to him:

"Huriel, I command thee by the four words which God uttered from his own mouth, Heu, Zatti, Zata, Habatho and by the four Heavens, where thou dwellest and by the virginity that I present before thee, Huriel, that thou showest and makest these (   ) (   )[50] *be seen and I will then permit thee to return to the place predestined to thee. Fiat. Fiat. Fiat."*

You should continue with this conjuration until the person you are employing sees what is being asked for clearly on her nail, and as soon as this happens, say:

"Oh Huriel, depart now to the place predestined to thee and hold thyself ready to swiftly return when thou art called again."

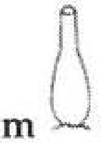
It should be noted that if you do this ritual on a day of Sunday during the first rays of daylight, the Spirit should come quickly and without too much difficulty.

---

[50] The magician would insert the vision required here.

SECOND METHOD TO HAVE A REPLY FROM THE SPIRIT HURIEL

This Huriel that we have talked about above, is so familiar and friendly, that he always comes, no matter how you call him, and the speed with which he comes to you, is in accordance with how much you honour him.

If you wished, therefore, to make him appear in a flask full of water, you only need take a crystal flask, as shown in this diagram  and fill it with very clear water. You should expose the flask of water to the sun, while standing it on a small and really clean table, covered with a really white cloth, between two silver or silver-plated exceptionally clean and gleaming candle holders, each of which should be holding a candle made of new and extremely white wax.

Immediately light these candles and make the person, whom you are employing, kneel before the flask. This person needs to be a virgin, boy or girl, or a pregnant woman, as has been stated in the previous paragraph and you should also kneel behind this person and hold your right hand over her head, while saying the following words:

> *"Huriel, Seraphim, Potestates, Anglati, Anglata, Calim, Cala, be thou welcome, be thou welcome, be thou welcome. Take a stool and take the Book, which God gave to Moses, open it and place your hand upon it and swear an oath that thou wilt tell me truth of everything that I ask of thee, by the four Words that God uttered from his own mouth, "Heu, zatti, Zata, Habatho" and by the four Heavens, where thou dwellest and by the virginity that I present before thee, Huriel, show thyself to (   )*

and then I will permit thee to return to the place predestined to thee. Fiat. Fiat. Fiat."

Continue with the same conjuration until he appears in the flask and he should do so even more quickly.[51] Your clothes, as well as your body, should be even cleaner and tidier and you should have washed and perfumed yourself with Aloe wood incense beforehand. You should even have made sure to have placed a new pot with lit charcoal onto the little table where you should cast your incense and Aloe wood. In this way, he is duty bound to take on a shape swiftly and to appear immediately. And when the person that you are employing sees the Spirit in the shape of a child dressed in white and holding a book in his hand in the flask, say:

"Huriel, I command thee to let this child see ( ) ( ) by the four words that God uttered with his own mouth, "Heu, Zatti, Zata, Habatho" and by the four Heavens where thou dwellest and by the virginity, that I present before thee, Huriel, show and let this child see ( ) ( ) and I will then permit thee to return to the place predestined to thee. Fiat. Fiat. Fiat."

If the Spirit delays in showing you the thing you have asked for, then you should continue to repeat this last conjuration until he has obeyed.

When you have obtained [the response to] your question, grant the spirit license to depart in the way that has been given above.

---

[51] Another example of water being used as the medium for a spirit to manifest in.

OBSERVATIONS ON THE TWO PRECEDING PROCEDURES

Note, that you can also make the Spirit of Uriel[52] appear in a mirror, in a spring of sparkling water, in a crystal ball or even in a piece of polished stone, provided that all these bodies have been bathed in sunlight and that they can reflect the image that is being presented to them. As for the method you should follow, it is the same one as for the two preceding procedures.

TO HOLD THE SPIRIT MERAZIM IN A RING, WHO RULES OVER SCIENCES

On a day of Wednesday, Thursday, Friday or Sunday, during first hour of these days, have a ring made from gold and in the hollow of the bezel, engrave this name, "*Merazim*".[53] Then fill in the lettered hollow with Dragon's Blood and on top of it, fit a crystal plate, so that you can see through to the name we have mentioned. Then sprinkle the ring with rose water and perfume it with sweet-smelling scents. After you have done this, place the ring in some silken material and safeguard it in a very clean place, to be used according to your needs.

---

[52] Uriel would more normally be referred to as an archangel. He is associated with the science of astrology, and hence is ideal for divination.

[53] This could be derived from the Hebrew *Mezarim*, a term which may refer to the constellations of Ursa Major or Ursa Minor.

As you need to be very clean before making this ring or band, you should have made sure that you have bathed and washed yourself thoroughly and clothed yourself in white clothes made from washed white linen.

And when you wish to speak with the Spirit we have mentioned above, make sure that you are prepared and you have armed yourself with all the necessary things, according to what the Art prescribes. And when you have cast a circle in the usual manner, the person conducting the ritual should place himself in the centre and he should invoke the Spirit and conjure him up gently, as the Art instructs. This should make him appear but if he does not come, the person conducting the ritual should repeat the conjuration until he does come and has done and answered what you have asked of him. After this, you should grant him license to depart in the accustomed manner.

ANOTHER TO HAVE A FAMILIAR SPIRIT

Approach a sick man who is dying by yourself and alone and say these words into his right ear:

> *"Deus Pater Alba, vel Abba, Melcho, Ysquibor et ad meam voluntatum constringam te omnibus horis."*

And into his left ear say:

> *"Tetragrammaton cum hæc septia, phecton, vel Amech, Fenesiethia, Fathon in med servitio, et utilitate, et sine læsione aliqua protegat."*

After that, place your right hand upon his head and say to him:

> *"(   )*[54]*, conjuro te per supradicta nomina et per ipsum Deum, qui cœlorum continir Thronos, et abyssos intuctur, qui est Rex regum et Dominus dominantium, qui montres ponderat, terram quoque palmo suo concludit, qui fecit Angelos, Spiritus et Ministros suos flammam ignis, qui producit ventos de thesauris suia; qui percussit primogentor ab homine usque ad pecur; qui divisit lucem a tenebris; qui facit mirabilia magna solus, ut in quacumque hora diei vel noctis te invocavero sive in domo, sive extra dominum, sive in quocumque alio loco, ad me venire debeas sine aliquot furore aut terrare, non incutiens metum, sed quiete et pacifice ac benigite venias, et de quacumque re te interregavero mihi diras veritatem aperte et sine fallatia absque dilatione pro posse tuo ministrare obedias, et ego tibi promitto in verbo veritatis et infide Dei illum exorare ut tibi comedat omnem gratiam quam tibi ab illo sperare fas est. Amen."*

Then say some prayers to God for the sdeceased, in accordance with the promise you made to him.

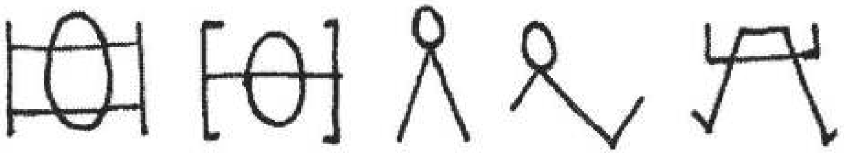
DR. ETIENNE'S PROCEDURE FOR SPEAKING WITH A SPIRIT

During the waxing of the Moon and during its first Hour, take the figurine of a woman standing up and holding a young girl in her arms. The figurine should be made by some skilled artist or even by yourself out of silver or tin. Make sure that before you make this figurine, you have bathed, washed and purified yourself, and dressed in clean and laundered white clothes.

---

[54] Name of dying man

These five symbols need to be seen on the forehead of the figurine as well as on the forehead of the daughter:



Then after sunset, carry the abovementioned figurine out of the city and into a lonely and secret place and there, place it in a hole, which should be really clean and which has been dug in the earth in advance for this purpose and which should be facing towards the East. Then, take a round lead plate, eight to nine inches in diameter on which the five symbols above have been inscribed and place this lead plate on top of the head of the figurine, so that it covers both her and the girl completely.

When you have done this, trace a circle in the earth with the point of a new knife with a white handle, which has been made explicitly for this purpose. This circle must be traced at the distance of one cubit from the abovementioned figurine and you should step into the circle with two faithful companions and perfume around the circle with laudanum and galbanum, after which, you should say the following conjuration.

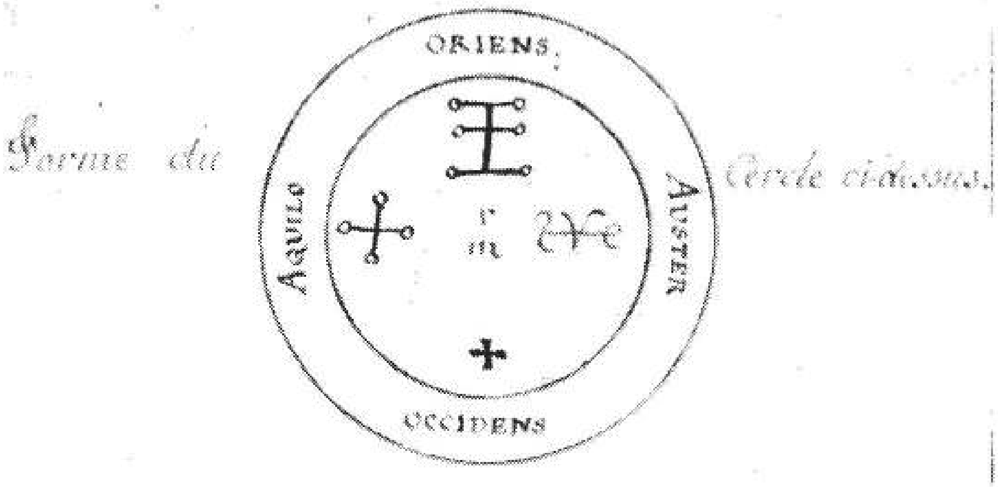
> *"Conjuro te Alma simptea, pura et decora Splendidissima per Deum omnipotem tuum, et ómnium invisibilum Creatorem, et per omnia quæ ipse creavit ab initio mundi, et per Cœlum et Terram et Mare et omnia quæ in eis sunt, et existum, et per has imagines et figuras pro amere tuo et filiæ tuæ fabricatas, quæ ante nos sunt, ut tuam propriam filiam loquentem tecum ad nos addumas, et super plumbi laminam et imaginem eam in forma*

sponsæ puellæ stare facias, sicut conscievisti, ut nobis det responsum de omnibus rebus, de quibus interrogaverimus eam."

When you have done this, a Spirit should appear in the form of a very beautiful woman, leading another Spirit with her in the form of a young enchantingly beautiful girl, who along with the first Spirit was covered with the lead plate. Ask what you will and make your wishes clear to her and she should give you a fitting and satisfying response.

After this, you should pray and try to engage the same Spirits so that they can consecrate and validate the abovementioned figurines for you, as well as the lead plate that covers them. Because if you manage to achieve this, then the figurines and the plaque should produce some astonishing results, so that wherever you carry them, you should receive anything you need, merely with a simple summonsand without having to resort to a conjuration. In addition to this, these Spirits will always come to anywhere you are to be found with the aforementioned figurines, day or night and simply by asking and they will always give you a truthful reply. You can gain the goodwill of everyone with these figurines, from men as well as women, by simply touching their flesh and if someone has been arrested, tied and bound, his fetters would fall away simply by touching them. The lead plate alone is so effective, that if anyone were to carry it on his person, he would be guaranteed to never be wounded from any weapon in a war and simply by touching an epileptic, his epilepsy would be cured. And if a person carries the plate to some place where there is hidden treasure, all the enchantments and chains preventing you from digging it up would be destroyed and all the Spirits would be charmed merely by touching it with the plate and so you would easily be able to seize the treasure.

Form of the Circle Above:



TO RECEIVE A REPLY FROM A SPIRIT IN A MIRROR

You should take a virgin child, who should be holding a mirror in his right hand and who has been washed, cleaned and dressed, as so should you be too, dressed in extremely clean and perfumed clothes. And when you have made the perfumes for use according to the Art, stroke the forehead of the child in circular movements, hold your hand on top of his head and say these words:

> *"Signo te, puer, in nomine Dei omnipotentis et signet te ipse Deus omnia membra signo fortitudinis et virtutis suæ, sicut signavit electos suos a facienda mirabilia ejus, ita te ipso signet, custodiat, et conservet ab omnia malo, et ab omni periculo. Amen."*

After you have done that, recite this conjuration over the child:

> *"Conjuro te juvenum virginem per Deum Patrem omnipotentem; conjuro te per Cœlum et Terram, et per omnia quæ in eis sunt; conjuro te per Angelos, Archangelos, Thronos, Dominationes, Principatis. Vertutes, Potentates, Cherubim et Seraphim, et per omnia sanctissima et ineffabilia nomina Dei Creatoris nostri, Tetragrammaton, On, Elion, Adonay, Alpha et Omega, qui est principium et finis ; conjuro te per omnia genera linguarum, et per omnia quæ scripta sum in hoc libro et lecta sum a me atque legentur, quod statim suscipias retineas virtutem et potestatem a Creator omnium rerum, et statim, et subito visibiliter videas, et videre in possis in hoc speculo, et tibi benigni, humilis et inansanti in placida humana forma appariam, stem, atque permeneant, absque, ullo tui tremore, formidire, vel pavere, et absque læsione animæ vel corporis tui, vel omnium inconstantium, Spiritus illi omnes, quos in Dei nomine ac virtute invocavero, et circa omnia illa, de quibus a me fuerint interrogati, pure et aperte, et atsque fallacia de interrogates vel quæsitis verum tibi præbeant responsum, per virtutem et potestatem æterni et summi Dei viventi, in cujus virtute hæc omnia jubentus, seu facimus, et in qua nobis fidelibus hæc talla scire fecit. Amen."*

These are the names for the conjured Spirits who appear in the mirror; namely:

> *"Cobia, Caba, Canbtat, Abraca, Abracola, Tuel, Diel, Quul, Astaroth, Castal, Orish, Laufer, Aller, Laufial, Acansarny, Faral, Adeel, Estel, Aysenel, Sathare,Ssanday, Stimel, Bileth, Athanora, Lastul, Letistel, Veycis, Castaon, Fulcinifer, Tronax, Janifeth, Adus."*

We really feel that you should know the special characteristics appropriate to each one of these Spirits, so that you can call them up and subsequently prepare your question, as it would be a mistake to call their names all at the same time. So in this example, we would only name or conjure Cobia with the following conjuration:

> *"Conjuro te, Cobia, per ea que nunc a me dicta sunt, et dicturus sum, et per omnia sanctissima Dei nomina, quæ scripta sum in hoc libro, et per me lecta sum et errant, et in nomine Dei Patrias omnipotentia, omnium que ejus virtutum, dico et præcipio tibi, Cobia, ut cito et statim conjuratur advenieas in hoc speculo, et huic puero virgini famulo Dei pacifice et quiete appareas, sten, et visibilis permaneas, doner ce quamdiu voluero, et ipsi veritatem ostendas de omnibus rebus, de quibus a me interrogator fueris, absque fallacia, sed potius pure, clare at aporte ut recte intelligaris, illa ut ad interrogate verum nobis præbeas responsum. Alioquis amplius in loco ullo non sit tibi sequies, hoc potestatum habeas remanere in terris, sed includi in profundum abyssi, et in lectum damnationis æternæ, ubi tu cum ministeris tuis sempiternaus tuis, et hæc per virtutem Omnipotentis Dei, qui cuncta gubernat, et talem hominibus contulit potestatem, ut vos Spiritus ubique commorantes in ejus nomine et virtute coerescent, adjuro te, et tibi præcipio ut quidquid vobis præcipitur statim venias, et subito admimpleas, sicut pententiæ ultimæ tremendi dici judicii Dei summi te obedire opportebis, et eam inviolabiliter observare."*

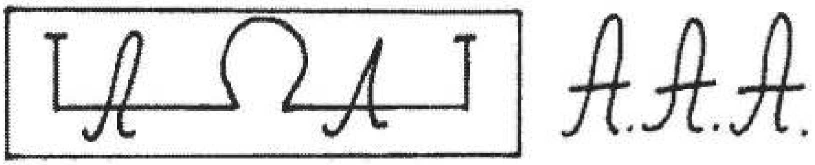
If he then comes, ask him your question, otherwise you should proceed in the manner that the Art teaches.

To Make The Wonderful Ring Of Lucibel[55]

On the first day of the waxing of the Moon with an even number[56] with the Sun, go a silversmith's house before sunrise and there you should buy as much cupel silver[57] as you wish in the name of Lucibel and keep it until the fifteenth day when the Full Moon appears.

For the time being, take the silver mentioned and when the Full Moon occurs, make a ring out of it on which you can see the name of Lucibel written. Then go to some deserted place in the mountains, where there is a spring of sweet water coming out of the earth in jets or [boiling] bubbles (you should have searched for this location beforehand). Then take a thread spun by a virgin girl and attach the ring we mentioned to the thread and leave it suspended in the water, at the middle or at the end of a wand of virgin hazelnut until you have finished reciting Psalm 12 "*Usquequo &c*". But do not say the "*Gloria Patri*".

When you have done this, take the ring and place it onto a piece of new, white silken cloth, on which you have written these symbols



---

[55] Lucibel is an alternative name of Lucifer, found in some of the French witch trials, such as that of Prous Boneta in 1325, and sometimes used by the Cathars.

[56] I.e. the date is an even number like the 2nd, 4th, 6th, etc.

[57] Pure silver extracted from lead based ore.

and after you have perfumed it, wrap the ring in the cloth and keep it in a clean and tidy place that has been perfumed with pleasant scents.

NB. I do not know if you have to write the three "*A*'s" I mentioned on the piece of silk, which are next to the symbols, as they do not seem to have been adapted for this purpose.

1st When you wish to, therefore, make use of the aforementioned ring, put it onto your thumb on your left hand and begin to recite Psalm 12, as mentioned above in a low voice, after which say these words;

> *"O Lucibel, conjuro te per invisibilem Deum, ut securo modo, et mox debeas me ipsum ferre quo est mea voluntas, scilicet, N.N."*

At that moment, you will be transported to the place you have named.

2nd If you then desire to be loved by some person, all you need to do is put on the ring we mentioned above onto your index finger and amongst the words you are going to speak, put in the name of the above person and then, after you have recited the Psalm 12 mentioned above, say,

> *"O Lucibel, conjuro te per invisibilem Deum et volo ut N.N. me amare facias super omnia mundi."*

And at that moment, you will see some results and win her affection.

3rd In a similar way, if you desire to become invisible for anywhere you go, you only need to place the ring mentioned above on the middle finger of your left hand and after you have recited Psalm 12, mentioned above, say:

> *"O Lucibel, per virtutem hujus annuli tuo nomine confecti volo, ut quousque eum in hoc digito habuero, sim invisibilis quocumque tempore, ac loco, et voluntatem mean possim adimplere."*

And at that moment, you will become invisible and you will be able to see others and do everything that you wish without being seen by anyone.

4th In you then wish to play and win at all games, place the ring mentioned above on your ring finger and recite Psalm 12 as above, and say immediately afterwards:

> *"O Lucibel volo ludere, et quocumque ludo vincere."*

And you will see that you will be favoured by Fate.

5th Finally, when you want to receive some revelation about any subject during your sleep, place this ring on your little finger and after you have recited Psalm 12 above, say:

> *"O Lucibel, hac nocte volo videre et cognoscere N.N…."*

… making sure that the room has been cleaned and perfumed.

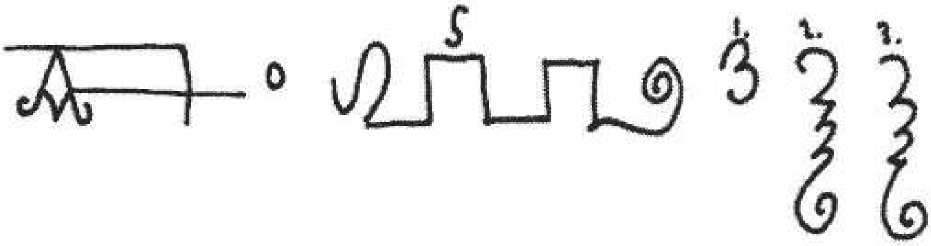
Whenever you have used this amazing ring, you should always replace it properly in the silken cloth mentioned above and keep it pretty and beautiful.

TO BE INVISIBLE

Take a rib from a dead man and with a white handled knife, bought expressly for this purpose, scrape the rib along one side into a point and place these scrapings into fresh ink and with a new pen, write these words on the side:

"Deus Eloy Athanatos, Deus fortis, Deus On, Alpha et Omega, Tetragrammaton, fac me posse transire ut non videas. Amen. Amen. Amen. Fiat. Fiat. Fiat."

Then on the other side, write these symbols:



After this, tie the rib to your neck with black silk.

Then take another rib from a dead man, scrape it as you did the first one and place the scrapings into some fresh ink too and with another new feather, write the same symbols on it as on the other, along with your name. Then place a portion of the scrapings on your head. After this, you should grind the rib into a very fine powder, which you will sprinkle on your head as you have done before while keeping the first rib on your person.

AMULET USEFUL AGAINST DIFFERENT KINDS OF DIFFICULTIES

Take some virgin paper and with the juice of the herb called Celandine, draw the square[58] given on it.

When you have written on this paper in this way, when it is tied to your left shoulder, it will remove any harm caused by evil spells.

You can appear before any Judge with this paper, who will not be able to bring any charges against you or find fault with you.

You will be able to go into battle with complete certainty and you will never be defeated.

It also destroys any evil intention that someone may have against you.

If you place this paper under your head at night, you will see the person who stole anything from you in a dream. You will also see whatever you desire to see.

This ring is also useful for all passions of the soul and body.

In order for this amulet to have all the properties we have just spoken about, you should write on the virgin paper during Thursdays and during the planetary hour of Jupiter. This paper should be tainted black with saffron beforehand and draw the square on it with black lettering, using celandine juice mixed with soot.

Note that when this amulet is used in order to gain knowledge of anything during the night, place it under your head and say this prayer:

---

[58] It seems that the square was not reproduced.

"O Domine Deus per virtutes istius figuræ rogo te ut ostendas mihi (   )."[59]

And you should write the same thing on another piece of paper, which you also place under your head.

EXPERIMENT TO KNOW WHAT THE TIME IS

Take a goblet of clear crystal and then take a wedding ring of a woman who was a virgin when she married, if possible, otherwise take what you can get, provided that it has been blessed. Then suspend this ring by a double white thread in this goblet and hold the thread in both hands with both elbows leaning on the table and gently lower the ring until it is halfway into the goblet and then say these words over the ring in a semi low voice:

"Ecce enim veritatem dilexisti, incerta et occulta sapientiæ tuæ manifesta mihi. What time is it?"

And repeat the same words until you see the ring move by itself and tap out the hours, the half hour and the quarter hour against the inner sides of the goblet.[60]

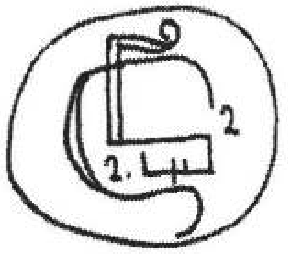
TO WIN AT GAMES

During a day of Tuesday when the Moon is waxing, buy a piece of lamb meat and give the butcher the price he asks for but make sure that you do not eat it and that while you are paying for it, make sure that you pay with just one coin, whose value should be worth more than the meat. With the change the butcher gives you, make a seal or have one made, on which this character is engraved

---

[59] Insert name of person saying the prayer.

[60] This is known as dactylomancy, or divination by wedding ring.



on one side and your name written in full on the other and you will see wonders.

The seal may be bigger than this drawing, if you so wish. Also write these words on the piece of virgin paper with wolf's blood: *"Ybac, Abac, judas, Ayda, Aba, Velico terra, Abhac Abac vel Abazar."*

And while holding this paper in your hand, touch the dice or the cards and then all you need to do is ask them for what you wish for in a low voice and what you have asked for will transpire.

FOR GAMES OF CHANCE

Write these names on a piece of virgin paper on a day of Friday and during the waxing of the Moon before sunrise:

"Bun, Baca, Bato, Bati, Produtza, Pro Vicet."

At this point, you can add a conjuration adapted for the subject in question.

TO RECEIVE GOODWILL AND FAVOURS FROM SOMEONE

On a day of Wednesday at the New Moon, get a virgin child (boy or girl)who knows how to write, to write the "*Pater Noster*" only up to these words, "*Panem nostrum &c*" and then to continue to write Psalm No 3, which begins, "*Deus, in nomine tuo salvum me fac &c.*" but without writing the "*Gloria Patri.*"

When this has been done, fold the paper up and place it on a newly born child, who is about to be baptised. When he has been baptised, remove it and safeguard it for later use.

When you wish to use it, you only need to touch the person with this paper, man or woman, from whom you have lost good graces (favours) and this person will be forced to condescend to your wish, even if it is in spite of himself.

Note that the solution used to write on the paper we have mentioned above, must be made from rose water mixed with saffron and the feather pen must be ripped from the left wing of a swallow.

IDEM[61]

On a day of Friday, start to write the following prayer on a piece of virgin parchment which you also should recite, on the same day and with great devotion, having first been properly purified in body and soul. Then when you wish to obtain something form someone, take him hand.

---

[61] For the Same.

Here is the prayer:

"Pater On, noster Jehova, qui es Agla in cœlis, Agios Sanctificetur Alpha nomen tuum, Theos adveniat Athanatos regnum tuum, Eleison fiat Imas voluntas tua Caritas sicut in cœlo Panton, et in terra Craton. Panem nostrum Elion quotidianum Homosion da nobis hodic Salvator, et dimitte nobis Redemptor debita nostra Primogenitus sicut et nos Paracletus debitoribus nostris Sabaoth dimittimus Eloym et ne nos Adonay inducas in tentationem Pater, sed libera nos Filius a malo Amen Spiritus Sanctus."

TO RECEIVE AFFECTION FROM KINGS AND OTHER GREAT PEOPLE

Take some rose oil and recite Psalm No. 4 over it "*Cum invocarem &c*" and rub your face three times with this oil and then go to speak to the Squire or other Lord and you will receive what you wish.

To gain some usefulness or receive some service from someone without any prejudice, say these two words, "*Comisthonon, Sedalay*", but you should not utter them for any other purpose.

FOR LOVE

Write these names on an apple or a pear or a peach with a new needle, "*Astoroth, Astoroth, Astoroth, impone virtutem tuam huic (   ) per nomen magnum Adonay.*"

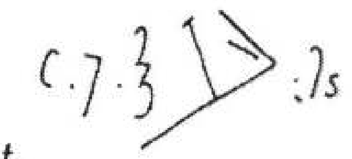
Then perform a decent conjuration for it and perfume it with wood of Aloes and give it to her to eat, or if you can't make her eat it, show it to her.

IDEM

On a Thursday during the Planetary Hour of Jupiter and while the Moon is waxing, take five drops of blood from the little finger of your left hand and blend it with finely powdered nutmeg. Let this mixture dry in the sun and then when you have ground it to a powder, give it to the person to eat in either a stew or in a drink.

TO BE LOVED EITHER BY A WOMAN OR BY EVERYONE ELSE.

Take a rib from a man or a woman, according to the person you are performing the ritual for, which can be easily found in a cemetery. Then during a Thursday at the hour of Jupiter, place this rib into running water of a river, or even into a new pot glazed in white, filled with clear and clean water, which has been changed every day in the evening until the evening of the first hour of Saturday night. Then write these names with these symbols on the rib we mentioned above:

> *"Samuel, Zeel, Fasquali, Hasy, Castiel, Amazel, Camel, Fedicia. Figiel, Zezat,*  *Possi susona adferte mihi N.N. (name, surname and the mother's name) ad hunc locum."*

Then expose the mentioned rib to heat on a fire that you have lit beforehand, while saying:

> *"I conjure you, you names, which are written on this rib by the power of He who has created you and who has given you power, that as this rib with your names on it heats up, so in the same way will you make N.N. heat up with love for me, so that she may never have any rest nor peace until she has fulfilled my wish and has done what I wish of her, which is (   )."*

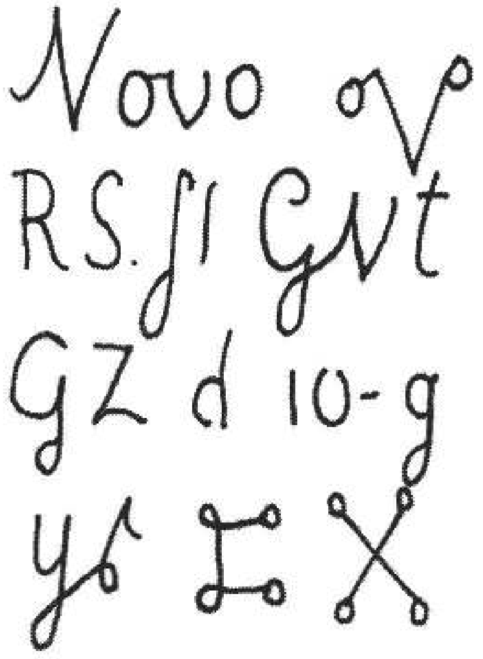
Make sure that the rib does not burn, as many bad things will ensue if it does.

And when you have received what you desire, place the rib into the same pot, whose water you should have changed beforehand, so that the person's passion may be extinguished towards you.

TO MAKE A GOOD ANGEL APPEAR, WHO WILL REPLY TO ANY QUESTIONS ASKED OF HIM

Take seven swallows, burn them to a cinder in a new pot that has been haggled for.[62] Grind these charred remains into a very fine powder and make some ink from it using this method:

In a new beaker, mix the powder mentioned above with some garden parsley juice and add some rosewater, so that the ink does not become too thick. Mix all of this well together in the glass and with this tincture write the following symbol on a strip of yellow copper or in its absence, on a strip of red copper called a rosette:



When this symbol has dried, place the strip of metal in a vase filled with pure water and add three laurel seeds into it and place the vase onto a tripod over a new fire, so that it heats up a little. After that place the vase on a table and stir the water with a little rod made of hazel wood and utter these words ten times:

---

[62] This is unusual as it goes against the normal approach of never haggling for magical tools.

"Pakalli, aller, yemulet, Wayercigeo, yemileh, Ereindugen gua Kebukim ie dedem."

When you have uttered these words ten times, wait a while and you will hear a soft and pleasant voice. When you cry for joy, the good Angel or Spirit will cry for joy with you. Ask him anything that you wish to know and you will have a sure response about all of it.

When you have nothing left to ask him, say to him, *"Go now in the name of God. The Peace of God be with you."*

After this, pour the water away and when you would like to perform this ritual again, write it out as you did the first time. This is why it is important to safeguard the powder and the ink carefully and when it becomes dry, you can refresh it with rose water and the juice of celery or wild opium poppy

.

TREATISE OF MIXED CABALAH WHICH COMPRISES THE ANGELIC ART TAKEN FROM HEBREW SAGES

CONCERNING MISCELLANEOUS CABALAH

This part of the Cabalah consists of Divine Favour by which the Human Spirit, focused on itself while meditating on Celestial matters, finds itself enraptured in a kind of ecstasy, in which it receives revelations of higher sciences and occult matters, which have not been given to the whole of Mankind to know.[63]

Once Mankind has experienced this ecstasy, he can scarcely remember things from the lower world, which equally also contribute to the glory of God and to the benefit of those close to him: the satisfaction, which he experiences seeing himself so close to the Angels takes the place of everyone else.

In order to succeed in being granted such a distinguished favour from Heaven, it would be proper to have some kind of knowledge of the attributes of God, such as the ones the Hebrew Sages have handed down to us. They describe the Divinity as being reconciled in the infinite distance from its centre and as always, is occupied with the reproduction of things.

God being considered as contemplative within himself, cannot only not be described in any manner, but also cannot be understood through Mankind's ability to comprehend. This is why God, when he spoke to Moses, said to him, *"Posterior mea videbis."* Meaning by these words, that Moses cannot know the face of God, seeing that only the eyes of God himself can see it. The Hebrews called it *"Ain Soph"*[64], that is to say, *"the Incomprehensible Infinity"*.

Therefore, the Hebrew Sages wanted to show God as being occupied in the creating things, and he has given ten principle attributions called Numerations, which comprise all things and are like ornaments surrounding him, which make his Divinity shine and which make him known to Mankind.

---

[63] This is an interesting description which could apply to the prophetic state known as Ruach haQadosh (lit. Spirit of Holiness).

[64] Limitless Light, the second of the three Veils of Negativity prior to creation.

These ten Numerations or ornaments[65] have a direct relation with the ten names of God, which precede the ten Angelic Orders, the ten Celestial Spheres and from which the tangible world is consisted, as well as the ten parts of the Microcosm.

The 1st Numeration or ornament of God, which at the same time is the Crown of all the Ages, is called [ ][66], that is to say, Canal, by which God influences and extends his will over the Choir of the Seraphim and over the first Moving Body by means of the Intelligence called Metatron-Serapanim, which means Prince of the Aspects, by means of which, the Hebrews also claimed that God had spoken to Moses. This 1st Numeration relates to the name of God Eihe, which means Essence,[67] because he gives being to all things which exist and fills the entire Universe with the splendour of his Infinite Majesty from the centre to its circumference.

The 2nd Numeration is called Chokmah, that is to say, Wisdom. The name of God appropriate for him is the infallible Name of the four letters Jehovah[68] united at Yod. It is through this that God influences the Cherubim in the star-studded Heaven through the medium of the Angel Raziel, Spirit of Adam, while forming these indefinable lights of the ideal world and consequently distinguishing Chaos from created things.

The 3rd Numeration is called Binah, or Prudence. It relates to the name of God Elohim. By this Numeration, God influences the Choir of the Thrones through the medium of the Angel Zaphkiel, who was the Spirit of Noah, dominating the Sphere of Saturn, where the forms of the first matter were imprinted and from which ensued the birth of the Universe.

---

[65] The 10 Sephiroth of the Tree of Life.

[66] Although blank, this would logically be Kether ("the Crown"), the first Sephira on the Tree of Life, though the Hebrew word for canal is 'teala'.

[67] More frequently translated as "I am".

[68] Yod Heh Vav Heh, the Tetragrammaton.

The 4th Numeration is called Clemency or Benignancy[69] attributed to the righteous and infinite mercy of God. It bears the name of God El and through it, God influences the Order of the Dominations through the medium of the Angel Zadkiel, who was the Spirit of Abraham and influences the Sphere of Jupiter.

The 5th Numeration is called [ ][70], that is to say, Rigour or Severity. It bears the name of God Gibor and influences the Order of Powers and on the Sphere of Mars through the medium of the Angel of Camael, its Intelligence, who was the Spirit of Samson. It is from this Numeration that the Elements proceed.

The 6th Numeration bears the name of God Eloha, united at Va'Daath.[71] It has an influence over the Orders of Virtues and over the Sphere of the Sun through the medium of the Angel Raphael, its Intelligence, who was the Angel of the Patriarch Isaac and of Toby, his son.

The 7th Numeration is called [ ][72], that is to say, Triumph. It bears the most holy name of the Four Letters,[73] reunited at Sabaoth. It has an influence over the Order of the Principalities and over the Sphere of Venus through the medium of Haniel, its Intelligence and all plants proceed from it.

---

[69] The fourth Sephira is Chesed.

[70] Again, the blank is in the text, but refers to the Sephira Geburah.

[71] An alternative name for Tiphereth.

[72] The text is blank, though the missing Sephira is Netzach.

[73] The Tetragrammaton, giving the divine name Jahveh Sabaoth.

The 8th Numeration bears the name of God Elohim Sabaoth. It has an influence over the Choirs of the Archangels and over the Sphere of Mercury through the medium of the Archangel Michael, its Intelligence and the Angel of Solomon. It is through this Numeration that all animals proceed.

The 9th Numeration is called [],[74] that is to say, Basis or Foundation. It bears the name of God Sadaï [75] and has an influence over the Choirs of Angels and over the Sphere of the Moon through the medium of Gabriel, its Intelligence, who was the Angel of Daniel. It is through this that the Spirits or Angels are allocated to each man.

The 10th and last Numeration is called Kingdom.[76] It bears the name of God Adonai-Melech, which means Lord and King. It has an influence over the Animastic[77] Order, which the Hebrews called Issim or Heroes, Giants, strong and vigorous men and has an influence over the world through the soul of the Messiah or according to the opinion of others, through Metatron, who was the Angel of Moses.

It is this Numeration that bestows the gift of Prophesy to the spirit of men instructed in the Divine Law and in this Science, because Man can succeed in gaining harmony and affinity with the first Numeration through his understanding of the most elevated and spiritual parts; he gains harmony and affinity with the second through his reason and his discourse; through his superior, concupiscent nature or desire for higher things with the third; through his superior, irascible or zealous nature for divine things with the fourth; through his free, arbitrary nature, with the fifth; through his total preoccupation with celestial things with the sixth; through the concern he has with inferior things with the seventh; he will succeed in being in agreement with the eighth, if he unites the two qualities from the preceding two Numerations; by means of this, he can rise up from the active to the contemplative and he will reach the ninth; and through the faculty which he has from his first domicile, or ethereal vehicle, he will be in harmony with the tenth.[78]

---

[74] The text is blank but clearly the missing word is Yesod.

[75] Shadai.

[76] The Sephira of Malkuth, which translates as Kingdom.

[77] Pertaining to mind or spirit; spiritual.

Here are the objects on which hang all the deliberations of the Cabalists and which acts as a law for them to attain true Wisdom. It is through the knowledge of these things that you will be successful reading this Book of Life and if you pay attention to everything that we have just said, there you will find the seed of the infallible sciences and the seed of the knowledge of things past present and future.

However, as this science contains Divinity as well as the base nature of Mankind, he would not know how to attain it without divine favour and we are going to see how Mankind can nevertheless rise up to there.

Our soul, according to the Platonists, used to exist in a most blissful state and was graced with all knowledge before descending to unify with our bodies in the intelligible world. But finding itself enveloped with bodily material through this union and with their knowledge being so offended by it, they no longer had any idea about the things it used to contemplate in its preceding state. Yet it is not dispossessed of this knowledge: the man who has the ability to acquire them again, may indeed acquire them. By living a sober and frugal life, removing yourself from all excess and from all blemish, carnal knowledge and concentrating on the object you are about to undertake are all means which contribute greatly to make man's spirit focus on itself and to make him suitable for contemplation, as we have mentioned previously, by which the soul gradually rising up with divine grace beyond his material shell, finally finds itself enraptured in a state of soaring ecstasy, called alienation or divine fury, where it can see the discovery of its first glimpses of knowledge once again. From here, he may follow the miraculous results through the gathering of the Angelic Spirits, so that Mankind, in this state, does or says surprising things, which he no longer remembers after the ecstasy has finished and he then no longer wishes to believe that he has done or spoken such things.

---

[78] This sequence and its attributions seem to suggest a reversal of the usual sequence of the Tree of Life, with the energy sequence being downwards for realisation rather than upwards. In this it could be seen as a predecessor to the work of Charles Stansfield Jones (Frater Achad) in reversing the Tree of Life in the early twentieth century.

After you have studied the knowledge we have set forth above, you may put certain procedures into practice in order to know whatever you desire from the Angels. You have recourse to the miscellaneous Mystery for this, which derives from Cabalah, although it does not depends upon it absolutely and it may be mixed with this kind of Wisdom, which derives from the virtue of superior things and the knowledge of this is called The Divine Law.

In order to put this procedure into practice successfully, you should approach God and his Angels, as we have stated before, through leading a shrewd life and through prayer and you should know all their names.[79]

If you want to have a revelation about some good thing you desire, for example, you should know that there are only certain days when you will be able to perform your rituals and that during each of these days, there is one Angel who governs it and one name of God appointed to it and that you should use his name him in your prayer, according to the day you are in and you should do it in the manner given as follows:

---

[79] I.e. God's and his Angels'.

THE ORDER OF THE DAYS DURING WHICH YOU SHOULD WORK WITH THIS EXAMPLE & THE NAMES OF GOD APPOINTED TO THEM

Wednesday	(Mercury)	Elohim Sabaoth
Saturday	(Saturn)	Elohim
Tuesday	(Mars)	Elohim Gibor
Friday	(Venus)	Sabaoth Jehovah
Monday	(Moon)	Sadaï[80]
Thursday	(Jupiter)	El
Sunday	(Sun)	Eloa Va-daath

NAMES OF THE ANGELS APPOINTED TO THE DAYS MENTIONED ABOVE

Wednesday	Raphael
Saturday	Cassiel
Tuesday	Samael
Friday	Anael
Monday	Gabriel
Thursday	Sachiel
Sunday	Michael

---

[80] Shadai

Being prepared in this manner with a clean heart and without having sinned, as we have mentioned above, you should perform the ritual for eight days in the order of the days indicated above, which should be chosen only during the waxing of the Moon. Leave an interval of two days between one ritual and the next and if you cannot complete everything during one single Lunar month, you should finish it during the next waxing of the Moon.

You should therefore begin on a Wednesday, which should be a clear and serene day, during which you should fast on bread and water, your room should be very clean and you should be washed. You should rise one hour before Sunrise and while dawn breaks, you should recite the following prayers on your knees, seven times each day so that they are finished before Sunrise. During these prayers, you should change the name of God and the Angel appointed to the day you are working in.

On the following Saturday, which should be the second day for performing your ritual, you should rise at the same time as before and say the same prayers as before, in which you will previously have taken care to insert the name of God and Angel appointed to that day. And you should follow the same method for all the other days until the end.

You will therefore perform the 1st Invocation to God.

To raise up our hearts to God and to draw his condescendence upon us.

Psalm 8[81]

Domine Dominum noster, quam admirabile est nomen tuum in universa terra, quæ dedit confessionem tuam super cœlos.

---

[81] This version of Psalm 8 has a number of differences from the traditional version.

Ex ore infantium et lactantium finiasti virtutem propter inimicos tuos, ut deteres inimicum et ultorem.
Quoniam videbo cœlos tuos oper digitorum tuorum, Lunam et Stellas quæ tu fundasti.
Quid est homo quod memor es ejus? Aut filius hominis quoniam visitas eum?
minuisti eum paulominus ab Angelis gloria et decore coronasti eum.
Et constituisti cum Dominatorum in operibus manuum tuarum.
Omnia subiecisti sub pedibus ejus, oves et boves universas insuper et quadrupdes campi.
Volucres cœli et pisces maris qui pertransenntes semitas maris.
Domine Dominus noster, quam admirabile est nomen tuum in universa terra.

Prayer to God

Psalm 103[82]

Benedic, anima mea, Domino (here you insert the name of God allocated to the day) Domine Deus meus magnificatus es vehementer, confessionem et decorem induisti. Induens lumine sicut vestimentum, extendens cœlos sicut cortinam.
Qui tegis in aquis superiora ejus; qui ponis nubes cursum, tuum qui ambulas super pennas venti.
Qui facis Angelos tuos spiritus, Ministros tuos ignem urentem.
Fundasti terram super bases ejus, non commovebitur in æternum et semper.
Abysso velut vestimento operuisti eam; super montes stabunt aquæ.
Ab increpatione tua fugient, a voce tonitrui tui præcipitabuntur.

---

[82] Again this version of Psalm 103 has a number of textual differences. The numbering is based on the Greek Septuagint Psalms, so it is 104 in the Masoretic Hebrew Psalm numeration.

Ascendent montes, descendent valles ad locum quem fundasti eis.
Terminum posuisti, quem non transgredientur, neque revertentur ut operiant terram.
Qui emittis fontes in convallibus, inter montes ambulabunt.
Potabunt omnes bestiæ agri, et extinguent onagri sitim suam.
Juxta illos volucres cœli habitabum de medio frondium dabunt vocem.
Irrigans montes de excelsis suis de fructu operum tuorum satiabitur terra.
Faciens germinare jumentis et herbam servituti hominum.
Ut educant panem de terra, et vinum lætificet cor hominis.
Ut illustrem faciem in oleo, et panis cor hominis confirmet . Saturabuntur ligna campi, Cedri Libani quas plantavit.
Quoniam ibi passeres nidificabunt, Ciconiæ abietes domus ejus.
Montes excelsi Cervis, petra refugium Cuniculis.
Fecisti Lunam propter tempora, Sol cognovit occasum suum.
Posuisti tenebras et facta est nox, in ipsa movebuntur omnes bestiæ saltus.
Catuli leonum rugient ad prædam, et ut quærant a Deo escam suam.
Orientur Sol et congregabuntur, et in habitaculis suis accumbent.
Egredietur homo ad opus suum, et ad culturam suam usque ad vesperam.
Quam multiplinta sum opera tua, Domine, omnia illa in sapientia fecisti, impleta est terra possession tua.
Huc mare magnum et spatiosum minibus; illic reptilian, quorum non est numerous, et animalia pusilla cum magnio.
Illi naves pertransibum, Leviathan quem formasti ut videat in ipso.
Omnia illa te expectant, ut descibum eis in tempore suo .
Dabia illis, colligent, aperies manum tuam, saticbuntus bons

Avertenie autem te faciem tuam turbabuntus, auferes spiritum corum peribunt, et in pulverem suum revertentur.
Emittes spiritum tuum in me (here the name of the person who is praying must be named) et creabur, et renovabis faciem meam.
Sit Gloria Domini in æternum, lætetur Dominus in operibur suis.
Qui respicit terram, et contremiscet, tanget monter et fumigabunt.
Cantabo Domino in vita mea psalllam Deo meo quamdiu fuero.
Inundum sit ei eloquium meum, ego vero lætabor in Domino.
Deficiant peccatores e terra, et impii amplius non sint: Benedic anima mea, Domino. Alleluia.

Prayer

Omnipotem æterne Deum, qui totam Creationam condidisti in laudem tuam, et honorem tuum, ac ministerium hominis, oro te atque obrero, ut Spiritum (here insert the name of the Angel of the day) emitter digneris, qui me doceal quæ illum cum justitia et pretate interrogavero. Verum non mea fiat voluntar, sed tua per nomen sanctissimum tuum, quod exaltetur per omnia sæcula.

Prayer to the Angel

O bone Angele (you name the Angel of the day here) qui es præpositur Diei (you name the day you are in here) te deprecor, ut Dominum Deum tuum et meum, qui in te potentiam et fortitudinem super omnibus ingenium et vigorem posuit, supplicer, ut concedere mihi dignetur hunc artem Kabala (or another science) et quod mihi assistas in meo auxilio, et accipias meum hoc nomen (that is to say, the name of the person who is praying) quod confirmo super te, ut perficias omne mecum velle, et illumine et doceas quæ operaturus ero in hac scientia. Amen. Amen. Amen. Fiat. Fiat.Fiat.

CONCERNING MISCELLANEOUS CABALAH

2ND PART

In this second part, we are concerned with how to deal with the Seals, Pentacles or Heptacles, which you must wear hung around your neck, so that you can obtain the graces you are seeking.

In order to create them in such a way that you are guaranteed success, you should be fully prepared, as we have said in the 1st Part and you should abstain from all sin during 7 lunar months, this number being mystical and of great value and power in the Cabalistic Rituals. You should take care not to use these things, except in case of great necessity and to avoid performing these experiments merely out of curiosity. Because it will be to the detriment of the person carrying them out. For it is written: *Non accipies nomen Domini Dei tui in vanum.*

CONCERNING THE MATERIALS SUITABLE FOR THESE RITUALS

There are three different kinds of materials, which you can use in order to create the Heptacles, which is what we are dealing with here: namely, pure gold, purer silver and virgin wax, on which you need to engrave verses form Scripture, appropriate for the result you are aiming to achieve, along with the Names of God and the Names of the Angels necessary to get results, as we will discuss later on. And whoever creates these Heptacles with a pure heart and with the method that we are going to mention, will be astonished by their effectiveness, which is greatly superior than other rituals of this genre.

For all illnesses and infirmities of the body, you should use the purest and cleanest virgin wax. As for all other results, you can make use of Gold or Silver; but if you wish to obtain a favour from any Prince, you should use Gold rather than any of the others.

RITUAL

You begin by setting out the thing you wish to obtain, such as goodwill, friendship, honour, wealth, health, victory over your enemies, knowledge, divination, revelation and such like things. Chose one of the three materials listed above and although it is better to begin on a Saturday, the Pentacle will have a better effect, however, if you begin the ritual on the day of the governing Planet, which directly influences the object in question, as in the example below.

Having chosen an appropriate and corresponding day, you should have everything ready before sunrise, including a newly lit fire, so that you can purify the material and before lighting the fire, you should bless the material while reciting the following prayer below, seven times.

BLESSING PRAYER[83]

"Domine quam multiplicati sum tribulantes me, multi insurgents adversum me.
Multi dicunt animæ meæ, non est salua ipsi in Deo solo.
Tu antem, Domine, susceptor es pro me, gloria mea, et exaltrans caput meum.
Voce mea ad Dominum clamabo, si respondet mihi de monte sanctitatis ejus.
Ego jacui et dormivi, exsurrexi quoniam Dominus sustentabit me.
Non timebo prælia populorum, qui in circuita positi sumt adversium me.
Exurge, Domine, salvum me fac Deus meus, quoniam percussisti omnes inimicos meos in maxilta, dentes impiorum confregisti.
Domini est salus super hanc creaturam (here you name the material) benedicto tua solo.
Ecce nunc benedicte Dominum omnes servi Domini ; qui statis in domo Domini in noctibus extolite manus vestras ad sanctitatem et benedicte Dominum.
Benedictat te creatura (here, insert the name of the material) Dominus ex Sion, qui fecit cœlum et terram.

---

[83] This prayer is composed of Psalm 3 verses 2-9 followed by an adaption of Psalm 134(133).

Hæc creatura (here, you name the material again) accipiet benedictionem a Domino, et misericordiam a Deo salutari suo.
Etenium benedictionem dabit legislator, ibunt de virtute in virtutem (you name the material here) videbitus Deus Deorum Sion.
Quoniam illic mandavit Dominus benedictionem et vitam usque in sæculum."

Oremus
"Sapientia tua, Domine Deus cuncta disposita atque omnia tua virtute et gratia perficiantur, creaturam istam (here you insert the name of the material) benedic, Domine, et sanctifica, ut in conspectu tuo quidquid eis peragimus ad omnium inimicorum tuorum incursus exsurgamus victores, per nomen Sanctissimum tuum quod exaltum sit in sæcula. Amen."

After you have recited this benediction seven times over the material, as we have mentioned above, while covering the material with your right hand but without touching it, however, you should throw it onto the fire in a new pot of either earth or iron. And as soon as it is on the fire, perform some sweet-smelling fumigations over it, if your purpose is for obtaining good things, or really stinking fumigations, if your purpose is for evil things. As soon as you have done the fumigation and while the material is melting over the fire, you should recite the two Prayers, which have been written[84] above taking care the change the Names of God and Angels in them, appropriate to the day and for the objective, which you are trying to achieve.

---

[84] The original text has the words "on page 17" here, which we have removed as we do not have the same pagination.

Take note, that during the fumigations (which must also be done seven times each day), you should pronounce the Scriptural Verses appropriate to the objective for which you are working with each of the fumigations, such as those you will see later on.

When that has been done and as soon as you see that the wax has melted, or that the metals are really red, you should throw them into white wine bought expressly for this purpose, which is called for the purification of the material. This purification is repeated for each of the mornings, seven times in the same way and with the same prayers, in which you only change the names of the day, as we have pointed out to you beforehand and all of this is repeated for seven consecutive days. But on the last day, instead of using white wine to purify the material, you should use blessed water.

Note again, that the instant you throw the material into the white wine or into the rose water, you should also recite the same scriptural verses you recited during the fumigations.

This ritual is always performed while turned towards the East.[85]

When you have blessed and purified the material in this way with much devotion and with a strong intention to implant the quality you desire into it, you should wait until the eighth day, during which, always before sunrise, you should light the fire and bless is while saying:

> *"Benedic, Domine, hanc creaturam ignis, ut valeat ad effectum quem peto a Benitate tua, atque omnipotentia tua per nomen Sanctissimum tuum quod exaltatur per omnia sæcula. Amen."*

---

[85] Literally the direction of the Rising Sun.

Immediately place the material onto the fire or into the fire and you should suffumigate seven times, repeating the verses from the Holy Scriptures appropriate to the subject seven times. And while the material is melting, you should recite the prayer to God and to the Angels of the Day,[86] and when you see that it has melted, you should throw it into the mould, which has been prepared in advance for this purpose. And at the same time, you should recite the verses of the Scripture again, adding the following words:

> *"Omnipotens æterne Deus, esto propitious mihi N.N. famulo tuo, et vos omnes Angeli Dei, quorum nomina inscripta manem in hoc signaculo (here you insert the name of the material) istote mihi in auxilium ad obtiendum (you name here what you wish to obtain) per Sanctissima Nomina et per omnes virtutis Domini Dei Creatoris nostril, qui exaltetur in sæcula."*

If the material you are using for the Pentacle is wax, mix some appropriate ingredients to treat the sickness you wish to heal into it while it is in a melted state, as for example, when you are treating sores or ulcers, mix rose oil into it and other things suitable for them and you should do the same for other sicknesses. Apply this wax over the sick part, which should be healed after seven days without fail.

You must especially note the most valuable benefit that exists in using wax Pentacles. This is because they can also be useful for a third person[87] who may be some distance away, provided that you mention his situation in your prayers. In order to produce this result, you should bring some of the absent sick person's blood, hold the Pentacle above it and recite the following words to it:

---

[86] Again, the original text has the words "page 17" here.

[87] This is an interesting early example of absent healing.

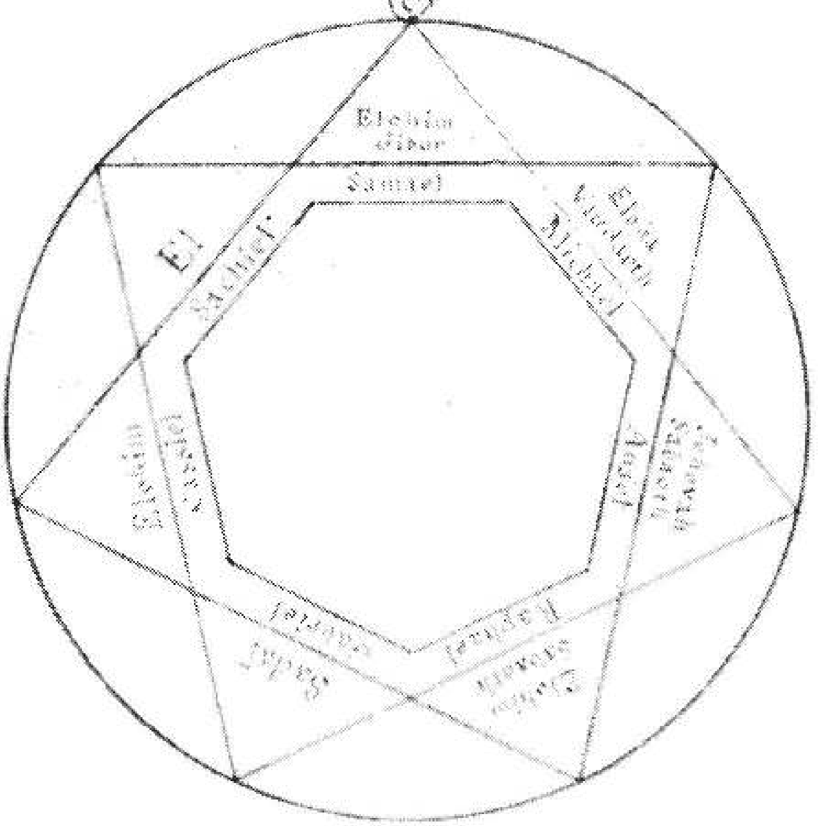
> *"Esto nobis Domine Pater Liberator noster in omnibus infirmitatibus nostris propter ineffabilem misericordiam tuam, et vos Angeli Dei potentes virtute qui facitis voluntatem ejus, et quorum nomina inscripta manem in hoc Signaculo, adiuro vos ut per omnia quæ ipse creavit, et ider per virtutem vestram auxilium statim adferatis (here, you name the sick person) ut salvus et liberaveat ab infermitate sua (here, you name the sickness and the sick part, if the sickness inhabits a particular part of the body) qua corpus suum nunc laberat, et ab omni malo. Amen. Amen. Amen."*

Then finish by reciting the appropriate verses of Scripture for the illness which should also be written on the Pentacle.

This method for healing sicknesses works sympathetically, and you can find these things explained in the books about the secrets of Nature and in the books about Physicians. And although this method appears impossible to those who do not know how to fathom the secrets of the mixed mysteries, we must however believe that it is done in this way because the rituals (which teach us to understand how to remedy or alter the state of a distant subject on which we are working) have a direct correspondence and a tendency to produce the same effect, especially if they are done with intention, so that they can act upon the distant subject with even more power than the intent and power of the person performing the ritual, as a part of the same power is found in the hands of the person performing the ritual and he retains a portion of the subtle spirits of the sick individual and the appropriate words he uses have an effect on his state of health and this is how the result is imparted. These words by themselves would remain inanimate, instead when they are pronounced over the body or over part of the body, they become animate and effective and can produce either good or ill, depending on what you wish to achieve.

CONCERNING THE METHOD FOR MAKING THE PENTACLE OR HEPTACLE[88]

We call this Pentacle a *"Heptacle"*, because it is composed of seven angles, as you can see in the figure below.


Elohim
Gibor
Samael
Eloah
Vaodath
Michael
El
Sachiel
Cassiel
Anael
Gabriel
Raphael
Sadai

NB: You could also write all the names in Hebrew, which would be better, as this is the language preferred by Spirits.

---

[88] It is actually a heptagon inside a heptagram.

In the first angle around the circumference, you write the names of God, beginning with Elohim Gibor and then followed by the others. Then within the others, you write the names of the seven Angels of God and lastly in the centre you write the verses from Scripture appropriate to the matter being requested, such as you will find described later on.

We have said above that you can begin the ritual on a Saturday and finish it on the following Saturday, which as you know, is the last day after the Creation, when the Creator was pleased with his works. But if you wish to make much more powerful Pentacles, you should begin on the day of a Planet whose influence is favourable to your planned objective. For example, supposing that you wish to create a Pentacle with the intention appropriate for obtaining the favour of some Prince, then you should begin during the day of Sunday, before sunrise and you should continue the ritual for seven days and on the eighth day, which should be the following Sunday, you will create the Pentacle in the manner which we have described, while continually making sure to place the Name of God and the name of the Angel of the day in the first space at the top of the Pentacle. As in this example, you should place the name of Eloha Va-daath at the top for the day of Sunday and the name of Michael, which corresponds to that day.

Similarly, if you wish to be victorious against your adversaries, enemies or in legal cases, you should place the name of Elohim Gibor at the top and below you should place the name of Samael, who is the Angel of Mars and in this case, you should begin your ritual on a Tuesday.

From all that we have just mentioned, you can see that because this second Section of *Miscellaneous Cabalah* can be a bit complicated, it is really important to study it well, so that you do not make any mistake when putting it into practice. And so you can be even more confident, it would be very useful and very handy to make yourself some kind of set formula for each day, so that you can adapt the prayers for them and from your experiments, you should be able to see that you will be well compensated for your pains which you will have given yourself through the marvellous results you are going to obtain.

Finally and lastly, you must note that the results we are aiming for, before you start working with distant healing, is obtained through staring at the person and by touching his body, if at all possible, as well as other similar things.

PROPERTIES OF THE VERSES & SCRIPTURE[89]

1. In order to be well received by Princes, Lords and others
   Narrabo statutum, Dominus dixit ad me: Filius meus es tu, ego hodie genui te.
   Postula a me et dabo gentes hæreditatem tuam, et possessionem tuam terminos terræ.[90]

2. In order to be warmly welcomed by all men
   Exultabimus, Domine, in virtute tua, cantabimus et psallemus potentiam tuam.[91]

3. In order to be raised up with Dignity by everyone
   Dominus custodiet eum et vivicabit eum: beatus fiet in terra, et non trades eum in animam inimicorum ejus.[92]

---

[89] As with elsewhere, the wording of the Psalms may vary slightly from traditional versions, and for this reason we have included the Psalm numbers for ease of reference.

[90] Psalm 2:7-8.

[91] Psalm 21(20):14.

1. In order to be pleasing to all men and to obtain their favours
   Quoniam Dominus excelsus, terribilis, Rex magnus super omnem terram.
   Comprimet populos sub nobis et Regna sub pedibus nostris.[93]

4. In order to gain the affection of Princes, Lords and of all men and to be pleasing to them
   Florebit in diebus suis Justus, et multitude pacis donet non sit Luna.
   Et dominabitur a mari usque ad mare, at a flumine usque ad terminos terræ.[94]

5. In order to be named for Dignities of this World
   Exaltabitur sine unicornis cornu meum, conspersursum oleo viridi.
   Justus ut palma florebit, sicut Cedrus Libani multiplicabitur.[95]

6. So that no person may refuse you an honest question
   Et ego semper tecum, tenuisti manum dexteram meam. Tu consilium tuum deduces me, et postea in Gloria assumes me.[96]

7. To resist domestic enemies
   Ego jacui et dormivi, exsurrexi quoniam Dominus sustentabit me.
   Non timebo prælia populorum qui in circuitu positi sum adversum me.[97]

---

[92] Psalm 41(40):3.
[93] Psalm 47(46):3-4.
[94] Psalm 72(71):7-8.
[95] Psalm 92(91):11, 13.
[96] Psalm 73(72):23-24.
[97] Psalm 3:6-7.

8. To throw lying or treacherous men off your scent

Quoniam non Deus volens iniquitatem tu es, non habitabit juxta te malignus.

Perdes loquentes mendacium, virum sanguini et frandir abominabitur Dominus.[98]

9. In order to recover hidden objects

Immensæ sunt gentes in fovea quam fecerum, in rete quam absconderunt captus est peseorum.

Notum Dominus fecit judicium: in opere palmarum suarum illaqueatus est impius. Sela.[99]

10. To prosper in all things

Dominus sors partir meæ, et calieis mei, tu sustentabis sortem meam.

Funes ceciderunt mihi in jucundia, insuper hæreditas præclara mihi.[100]

11. To be delivered from all trials and tribulations

Ne elongeris a me, quoniam tribulatio proxima, quoniam non est qui me adjuvet.

Tu autem Domine, ne elongeris fortitudo mea in auailium meum festina.[101]

12. To know whether a sick person will die or live

Exultabimus, Domine, in salute tua, et in nomine Dei nostri crigens vexillum impleat Dominus omnes petitiones tuas.[102]

---

[98] Psalm 5:5-7.

[99] Psalm 9:15-16.

[100] Psalm 16(15):5-6.

[101] Psalm 22(21):12, 20.

[102] Psalm 20(19):6-7.

NB. If he is to survive, you will receive your reply within the day; if not, he will die.

13. To be secure while passing through dubious and dangerous places

Dominus pastor meus animan meam restituet, diriges me per semitas justiciæ propter nomen suum.

Etiam cum ambulavero per vallem tenebrosam non timebo malum, quoniam tu mecum es, virga tua et pedem tuum ipsa me consolabuntus.[103]

14. To be provided with Food and Lodgings

Domine, ordinabis in conspetu meo mensam, adversus tribulantes me impinguasti in oleo caput meum, calix meus superabundans.

Veruntamen bonitas et misericordia sequentur me omnibus diebus vitæ meæ, et quiescam in domo Domini in longitudine dierum.[104]

15. To make a sick man rest

Anima ejus in bono dormiet, et semen ejus hæreditabit terram.

Oculi mei semper ad Dominum, quoniam ipse educiet ex rete pedes meos.[105]

16. To prevent being bitten by any dog or serpent

Me silis sicut equus et mulus, in quibus non est intellectur.

In chamo et fræno maxillam ejus ut constringas ne appropiunquet ad te.[106]

---

[103] Psalm 23(22):3-4.

[104] Psalm 23(22):5-6.

[105] Psalm 25(24):13, 15.

[106] Psalm 32(31):9.

17. Against persecution from powerful men and from Tyrants

    Fiat sicut puivis ante faciem venti, et Angelus Domini expellens.

    Sit via illorum tenebræ et lubricum, et Angelus Domini persequens eos.[107]

18. To make a woman yearning for a child give birth without pain

    Quam prætiosa misericordia Deus, et filii Adam in umbra alurum tuarum confident.

    Quoniam tecum fons vitæ, in lumine tuo videbitur lumen.[108]

19. To confound an enemy who would come against you armed and not harm you

    Salus autem justorum a Domino, fortitudo eorum in tempore tribulationis.

    Et adjuvabit illos Dominus, et eripiet illos: eripiet illos ab impiis, et salvabit eos, quia speraverunt in eo.[109]

20. To be lucky in all your affairs

    Quoniam Dominus excelsus terribilis Rex magnus super omnem terram.

    Seliget nobis hæreditatem nostram, magnificentiam Jacob quem dilexit.[110]

21. To protect yourself from wicked judges who persecute the poor iniquitously

---

[107] Psalm 35(34):5-6.

[108] Psalm 36(35):8, 10.

[109] Psalm 37(36):39-40.

[110] Psalm 47(46):3, 5.

Lætabitur Justus, quoniam vidit ultionem; plantas suas lavabit in sanguine impii, et dicet nemo ulique est fructus justo, utique est Deus judex in terra.[111]

22. To obtain things necessary for living
Nolite sperare in calumnia et rapina; nolite fieri vandas; divitiæ cum affluent nolite cor adponere.
Et est tibi Domine misericordia, quoniam tu reddes viro secumdum opera ejus.[112]

23. For a man to be rewarded with good things in his family
Me benedicam te, Dominum, in vita mea, in nomine tuo extollam palmas meas.
Sicut adipe et pinguedine satiabitur anima mea, et cum labiis exultationis laudabit os meum.[113]

24. To acquire the fruits of the Earth in abundance
Coronasti annum bonitatis tuæ, et vestigial tua stillabum pinguendinem.
Vestiem planities pecora, et valles operientur frumento, jubilabunt atque canent.[114]

25. To make it rain at the appropriate time
Visitasti terram, et irrigasti eam, plurimum dotasti eam; rivulus Dei repletur est aquis: præparabis frumentum eorum, quoniam sic præparabis eam.
Sulcos ejus inebria, æqua cumulos ejus imbribus lubricam eam redde, germini ejus benedices.[115]

---

[111] Psalm 58(57):11-12.
[112] Psalm 62(61):11, 13.
[113] Psalm 63(62):5-6.
[114] Psalm 65(64):12-13.
[115] Psalm 65(64):10-11.

26. To praise God for the goods of the Earth, which He has granted us and thereby obtain these goods more abundantly for the future
Omnia terra adoret te, et psallat tibi, psallat nomini tuo. Sela
Venite et videte opera Dei terribilis, opera super filios Adam.[116]

27. To give thanks to God for the abundance of the fruits of the Earth
Terra dedit germen suum, benedicat nos Deus Deus noster.
Celebrabunt te propati Deus, celebrabunt te populi omnes.[117]

28. Against dangers of the waters and of the Sea; and to be saved quickly from them
Dixit Dominus ex Basan convertam, convertam de profundis maris.[118]

29. To be lucky in all things
Veritas de terra germinabit, et justitia de cœlo prospexit.
Etiam Dominus dabit bonum et terra nostra dabit fructum suum.[119]

30. To have God as your guardian
Habitans in abdito Altissimi, in umbra omnipotentis commorabitur.
Dicam Domino spes mea et munimentum meum, Deus meus confidam in eo.[120]

---

[116] Psalm 66(65):4-5.
[117] Psalm 67(66):7-8.
[118] Psalm 68(67):23.
[119] Psalm 85(84):12-13.
[120] Psalm 91(90):1-2.

31. Against weapons

Quoniam ipse liberabit me de laqueo venantium, a peste pravitatum.

Ala sua operiet me, et sub pennis ejus confidam sentum et parma veritas ejus.[121]

32. To be safe during all journeys

Quoniam Angelos suos præcipiet adesse mihi, ut custodian me in omnibus viis meis.

Super palmas portabunt me, ne forte offendam in lapidem person meum.[122]

33. To be protected from all beasts and serpents

Super Leonem et Aspidem iter facies, conculiabis catulum Leonis et Draconem.

Quoniam me concupivit eripiam eum, protegam eum quoniam coquovit nomen meum.[123]

34. To conserve goods and honours in your life

Invocabit me respondebo illi, cum ipso sum in tribulation eripiam eum, et glorificabo eum.

Longatudine dierum satiabo eum et ostendam illi salutare meum.[124]

35. To receive God's Wisdom

Notis fecit vias suas Moysi, filiis Israel studia ejus.

Pius et premus gratia, Dominus bentus ira, et magnus misericordia.[125]

---

[121] Psalm 91(90):3-5.
[122] Psalm 91(90):11-12.
[123] Psalm 91(90):13-14.
[124] Psalm 91(90):15-16.
[125] Psalm 103(102):7-8.

36. To rise up out of poverty and to be raised up in honours and riches

Elevans de pulvere inopem, de sircoribus exultabis mendicum.
It collocet eum cum Principibus, cum Principibus populi sui.[126]

37. To go before judgment with firmness against false accusations

You should wash your face and hands before sunrise, then suffumigate all your clothes with sweet-smelling scents and then you may go before the Judges with your trust in God and you should strive to always keep the following verses in your heart and in your mouth as you go:
Domine judica causam animæ meæ et libera vitam meam.
Respice Domine, quantam injustitiam mihi imponit, et adjuva meum jus.[127]
And you will see how the Lord answers the prayers of those who trust in him.

38. To save yourself from pirates and assassins

Quoniam ecce impii intendent arcum, præparaverum sagillas eorum super nervum, ut sagillent rectos corde.
Quoniam Justus Dominus justitias diligit, rectum auspiciet vultus ejus.[128]

39. For the same objective

Respice, responde mihi Dominus Deus meus, illumina seules meos ne quando obdormiam in morte.
Ne quando dicat inimicus meus, prævalui adversus cum tributantes me exultabunt, cum lapsus fuero.[129]

---

[126] Psalm 113(112):7-8.
[127] Psalm 69(68):19.
[128] Psalm 11(10):3, 8.
[129] Psalm 13(12):4-5.

40. Against Highway robbers

Dominus super mea et propugnacutum meum, et cripins me, seutum meum, et cornu salutis meæ proleilio mea.
Laudans invocabo Dominum, et ab inimicis meis salvus ero.[130]

41. To deliver yourself from the midst of your enemies (you should also pronounce these verses)

Ego autem in innocentia mea ambulabo, redime me et miserere me.
Pes meus stetit in rectitudine, in excelsis benedicam Domino.[131]

42. To discover a hidden object

You should take a ring that has neither a bezel nor a stone on it and you should tie it to a piece of thread, which you should suspend in the middle of a glass of water and you should say:
Ecce veritatem direxisti in intentionibus, et in occultis sapientiam notam mihi facias.[132]

43. To prevent serpents from moving

Exsurgat Deus et dissipentur inimici ejus.
When you wish to make it go, say:
Et fugiant qui oderum eum a facie ejus.[133]

44. To win a law suit

Deus adstat in congregatione judicis in medico Deorum judicabit.
Usquequo judicabitis iniquitatem, et facies impiorum suscipietis.[134]

---

[130] Psalm 18(17):3-4.
[131] Psalm 26(25):11-12.
[132] Psalm 51(50):8.
[133] Psalm 68(67):2 (both phrases).
[134] Psalm 82(81):1-2.

VERSES FOR ILLNESSES AND INFIRMITIES

1. **Against Nose Bleeds and Haemorrhages in all other parts of the body**
Libera me de sanguinibus Deus, Deus salutia meæ, cantabit lingua mea justitiam tuam.[135]

2. **To deliver a sick man from all infirmity**
Præ vastitatem pauperum præ gemitu menduorum, exiorgam dicit Dominus ponam in salute loquetur pro de ipso.[136]

3. **For the same objective**
Quoniam circumdederunt Dolores mortis, et congregationes Beliam perterruerunt me.
Dolorea infermi invenerunt me, prævenerunt offendiculo mortis.
Et dedisti mihi oculum salutis tua, et dextera tua confortasti me, et mansuetudine tua multiplicasti me.[137]

4. **Against a malevolent fever**
Domine Deus meus clamavi ad te, et sanasti me.
Domine exaltasti ex infermo animam meam, vivificasti me, ne descenderem in puteum.[138]

5. **For toothache and bone fractures**
Quis est vir qui vult vitam, diligit dies et videat bonum?
Custodit omnia ossa ejus, unum ex his non est fractium.[139]

---

[135] Psalm 51(50):16.
[136] Psalm 12(11):6.
[137] Psalm 18(17):5-6, 36.
[138] Psalm 30(29):3-4.
[139] Psalm 34(33):13, 21.

6. For blindness

Cor meum circuivit, dereliquit me virtur mea et lumen oculorum meorum insuper etiam ipsi non sunt mecum.[140]

7. For muteness

Non est sanitas in carne mea a facie iræ tuæ, non est pax in ossibus meis a facie peccati mei.

Quoniam iniquitales meæ supergressæ sunt caput meum, sicut onus grave ponderosiores factæ sunt super me.[141]

8. Against fever

Dominus confortabit eum super stratum doloris, universum cubile ejus convertisti in infirmitate ejus.

Ego dixi : Domine miserere mei, sana animam meam, quamvis peccaverim tibi.[142]

9. Against all haemorrhages

Libera me de sanguinibus, Deus Deus salutis meæ.[143]

10. Against womens' haemorrhages[144]

In Deo laudabo verbum ejus in deo speravi, non timebo quid faciat caro mihi.[145]

11. For headaches

Quoniam Gloria virtutis eorum tu, et in voluntate tua exaltabis corum nostrum.[146]

---

[140] Psalm 38(37):11.

[141] Psalm 38(37):4-5.

[142] Psalm 41(40):4-5.

[143] Psalm 51(50):16.

[144] Presumably refers to the menses.

[145] Psalm 56(55):5.

[146] Psalm 89(88):18.

12. Against Malaria

Memento mei Domine in bona voluntate erga populum tuum, visita me in salute mea.[147]

13. For a continual fever

Misit verbum suum, et sanavit eos, et liberavit a oruptionibus eos.

Manifestent Dominus misericordiam ejus, et mirabilia ejus filii hominum.[148]

14. To heal all wounds or sores in a short time

Domine omnia a te veiunt tua gatia, quoniam nos sanat, neque germen, neque ceratum, sed verbum tuum est illud justum, et illud quod sanat omniem rem.[149]

---

[147] Psalm 106(105):4.

[148] Psalm 4:2-3.

[149] This does not match any Psalm, the nearest comparison is Psalm 106(105):19-20.

CONCERNING MISCELLANEOUS CABALAH

3RD PART

This Third Part, which contains Angelic Signs, reveals enough to us through its name alone how important it is to lead a pure and healthy life before beginning with it. And you should always believe yourself to be in the company of the Angels of God and to behave accordingly, as is proper for us to do so when they are with us, just as if they are actually before us and visible to our eyes.

On the day when you want to perform this ritual, you should strive to be free from all sin, even from the forgivable sins, your spirit being completely focused on what you are going to be doing and you should be infused with true belief and humility, while repeating the following from sunrise to sunset often:

> *"Omnipotens æterne Deus, Fons misericordiæ, propitur esto mihi famulo tuo quam creare dignatur es."*

You should take care to fast during that day and only to eat at the permitted hour during these fast days.

When night of that day has fallen, he[150] will enter alone into his chamber, which must be kept very clean, and into which, no person may enter during that day. As he enters into his chamber, he should have a censer in his hand, onto which he will have placed some white incense, some mastic, some wood of aloes and others scents and he should cense the whole room and the other rooms of his dwelling, if he still has any left. Then he will enter back into his chamber, always censing the whole time. As soon as he has performed his censing, he should completely undress and kneel before an image of God with a blessed candle in his right hand and he should recite the following prayer with great devotion and humility:

Prayer to God

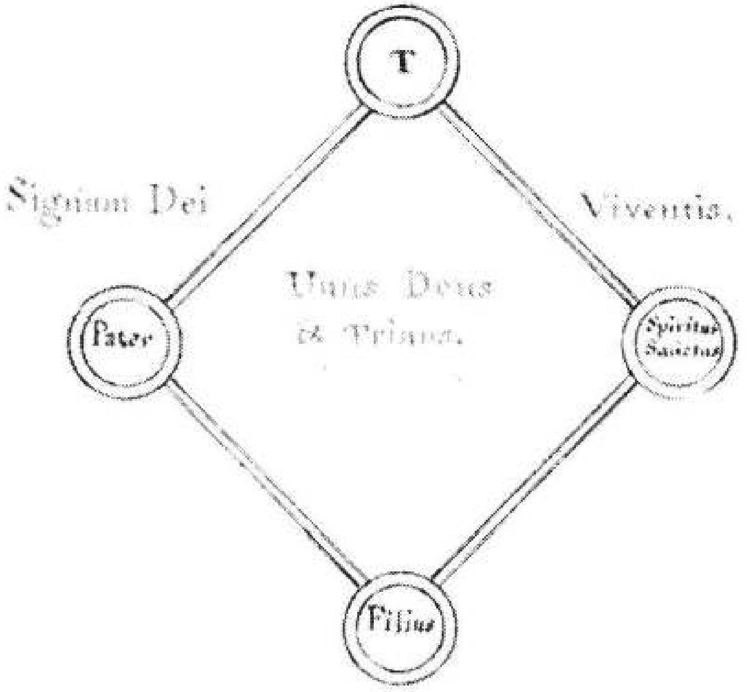
> *"Domine Deus Rex Cœli et Terræ, et Universi Creator, qui solo verbo omnia creasti et hominem ex limo terræ ad imaginem et similitudinum tuum formasti, et Angelos tibi Administratens registi, ut ustriant cum in omnibus viis tuis, ut noms politer ambunt in lege Dei sui, nec prævaruet in mandatis tuis. Tu es ille Deus cui obediare cuncta angelica creatura, quae tibi assistium dicentes: sanctus, sanctus, sanctus, dues fortis et immortalis, qui es, fuisti, et ciu in aeternum ... tu es ille dues qui dixisti ore tuo sanctissimo, petite et accipietis et dabitur vobis, Omnipotentiam tuam humiliter deprecor ut mittere digneris in hac nocte in somno Angelum tuum de cœlo, qui me regat omni tempore vitæ meæ, et instruat me circa illa quæ ad laudem et honorem tuum facturus sum, et quæ sum fugiturus pro salute animæ meæ, et illa quæ illi sum dicturus.... elogo clementiam tuam, o Domine Deus Rex Cœli et Terræ, ut cruas*

---

[150] I.e. the person performing the ritual.

opprobrium et contemptium animæ meæ, ut sim purus ante conspectum tuum, et conspectum Angelorum tuorum, Amen."

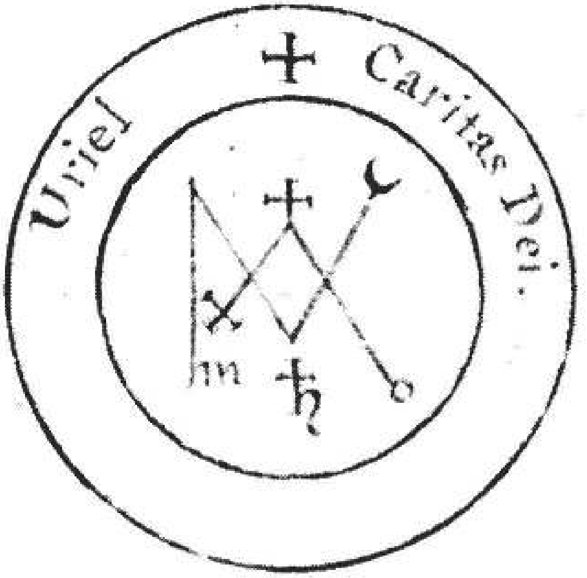
When this prayer is finished, you should have the Sign of the Living God all ready and prepared, drawn on blessed paper, written with new and blessed ink and with a blessed feather pen from a Dove. After this, you should place the Sign of the Angel of the Day, as you can see below, and under the last Sign, you should write the item you wish to have.



When you have done this, you should get up off your knees, holding the Signs we have mentioned in your hand and you should extinguish the candle and then place the Signs under your bed head and go to sleep quietly. When you are in your bed, you should devoutly recite your usual everyday prayers and at the end, you should add the prayer of the Angel of the Day, as you will see in due course and it is important for you to have learned it by heart, while always making sure that you have chosen the days ruled by the Angel, whose the mission corresponds to our request.

THE ANGEL FOR SATURDAY IS URIEL

And here is his Sign with his Character



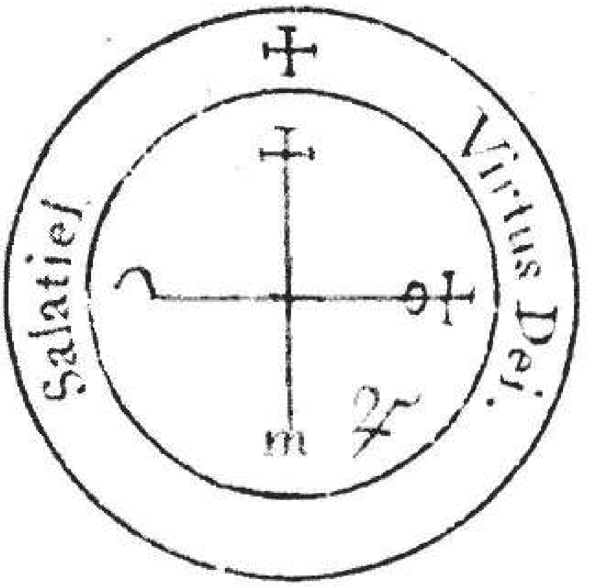
Prayer of the Angel

Memento mei, Domine, qui ad similtudinem tuam creasti me, et dedisti mihi animam rationale ut cum Angelia intelligam, et in caritate tua maneam. Scio me esse indignum propteo mea scelera, et pavesco atque erubesco ante præsentiam tuam comparere; sed confisus misericordiæ tuæ ad tei veltio quasi Cervus ad fontem aquarum, ut mittere dignere Sanctum Angelum tuum Uriel, qui me doceat et instruat, atque dicat quid facturus sum, et quid evitare et fugere debeam.

Veni, Angele Dei, veni Uriel, et noli tardare, quia in te confido, in te spero per misericordiam Dei Creatoris tui et mei. Amen.

THE ANGEL FOR THURSDAY IS SALATIEL

And here is his Sign with his Character

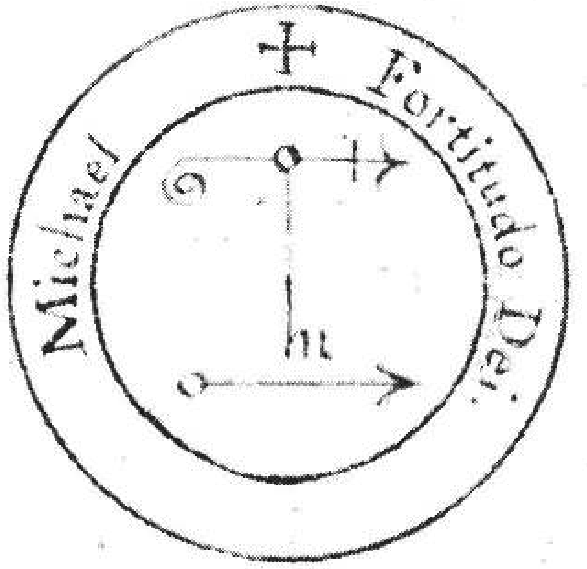


Prayer to the Angel

> *Memento mei, Domine, qui confregisti ora Draconum, et cæcitatem David qui prævaricavit in conspecta tuo, in summerando populum tuum, ad quem misisti Angelum tuum Salatiel de Cœlo, qui in ore gladii interfecit uno die quadraginta millia nomina, et misertus fuisti David servi tui plorantis, et misericordiam tuam potentia; ita et me famulum tuum et plorantem a te misericoriam petentem illuminare digneris per medium Angeli tui Salatiel, qui me custodiat, instruat, ne doceat secundum magnam misericordiam tuum. Amen.*

THE ANGEL OF TUESDAY IS MICHAEL

And here is his Sign with his Character

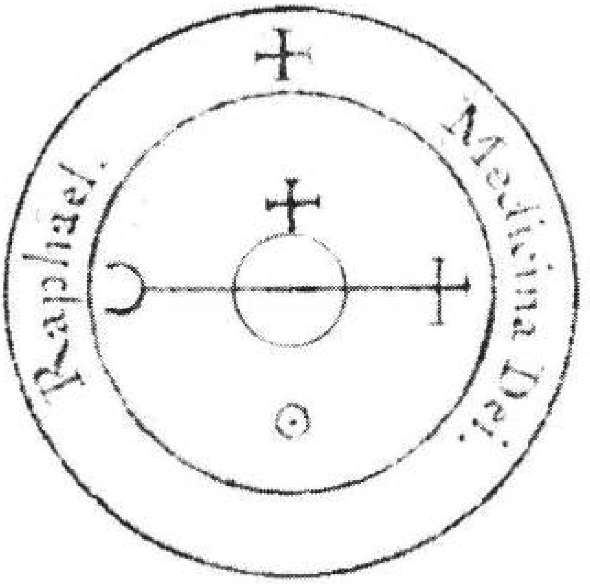


Prayer to the Angel

> *O Domine Deus omnipotens, in ejus manu sum omnia jura Regnorum, et quia est ille qui posit resistere voluntati tuæ ! Tu es ille de quo scriptum est : Sanctum et Terribile est Nomen ejus : Tu es ille in ejus manu sum Claves Regni Cœlorum et infernorum ; qui misisti Angelum tuum Michael pugnantem cum Dracone, et includentem et conculcantem eum in puteo inferni, sicut scriptum est perJohannem Apostolum in ejus Apocalysi, et calusi cum per annos mille. Ita te domine Deus humillime deprecor ut mittere digneris Angelum tuum Michael, qui cum manu valida sit fortitudo mea in omnibus meis negoteis peragendis pro salute animæ meæ, vel corporis mei. Per infinitam misericordiam tuam. Amen.*

THE ANGEL OF SUNDAY IS RAPHAEL

And here is his Sign with his Character

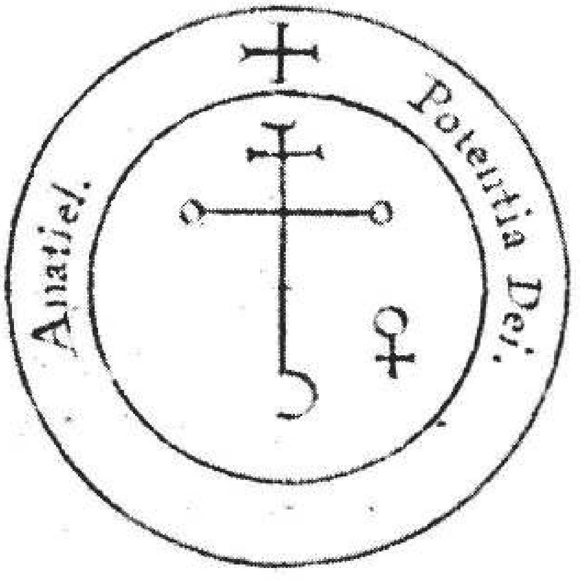


Prayer to the Angel

O Domine Deus omnipotens, qui Populum tuum fugientam de Ægypto deambulare fecisti per noctem illuminatam columna ignis ardentis, et per diem per nubem refrigerantem, et per medium maris rubri sicwis pedibus comitatum per Angelum tuum, et liberasti Tobiam filium Tobiæ de flumine, et a Demonus Sathanæ, revertentem incolumen ad patriam et domum suam, et cæcitatem batris sui illumasti, fac, exoro, ut videre valeani misericordiam tuam per medium Raphael Angeli tui me comitantis. Istam quæso, Domine Deus meus mitte Angelum tuum Raphael, qui me illuminet omnibus diebus vitæ meæ, et sit custos mei, et instruat at doceat me dormientem, per misericordiam tuam. Amen.

THE ANGEL OF FRIDAY IS ANATIEL

And here is his Sign with his Character

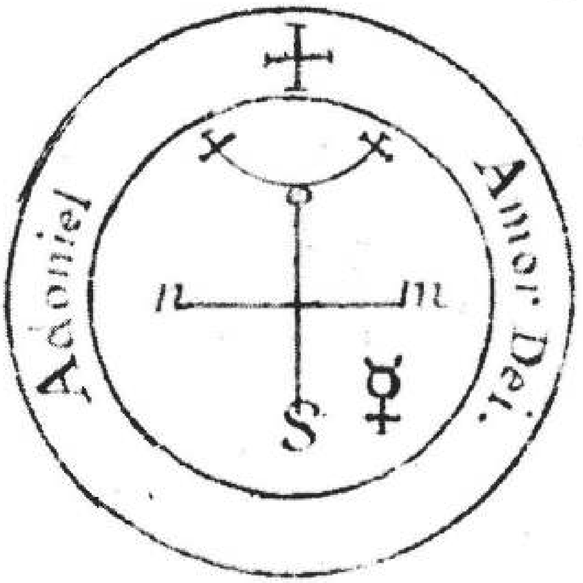


Prayer to the Angel

Memento mei Domine, qui dixisti ore tuo sanctissimo in quacumque hora petieritis aliquid a Patre meo dabitur vobis in nomine meo potentiam tuam precor ut mittere digneris in hac nocte Angelum tuum Sanctum Anatiel qui me instruat et doceat circa ea, quæ ad tui nominis gloriam sum facturus, ut fugiam omnes adversitates Satanæ, qui sicut Leo rugit ut devoret animam meam: Sed tu, O Domine misericors es ce omnipotens, et hanc gratiam mihi largiri potes. Veni, Angele Dei, et sis in comitalu meo, ita ut in tua presentia nullus inimicus mihi nocere valeat; Veni et noli tardare, quia in te confido et spero per misericordiam Dei Creatoris nostri. Amen.

THE ANGEL OF WEDNESDAY IS ADONIEL

And here is his Sign with his Character

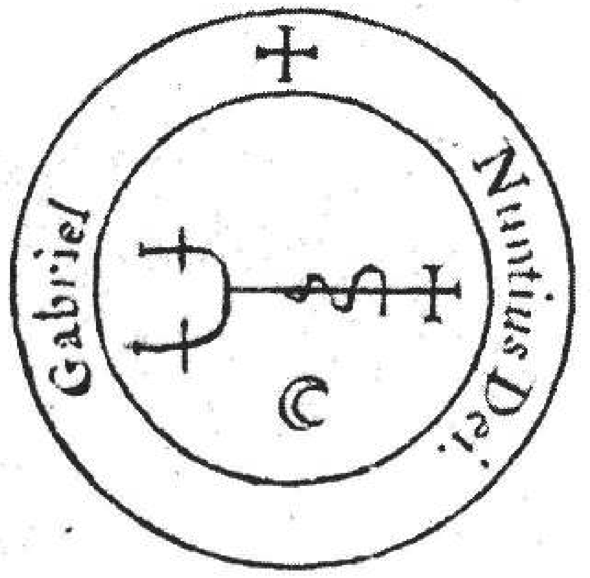


Prayer to the Angel

> *Memento mei, Domine, et miserere animæ meæ, sum misertur fuisti Abrahæ, qui servium voluntatem tuam postponendo paternum amorem erga Isaac, filium suum in monte illum offerebat in holocaustum omnipotentiæ tuæ et tu qui Pater omnium es, ei ab summam coritatem tuam et amorem tuum misisti Angelum tuum Adoniel de Cœlo dientem Abrahæ: diverte gladium tuum, quia Dominus tenuit te, et non pepercisti unio filio tuo propler me. Ita Domine Deus Cœli et Terræ Conditor mittere digneris Angelum tuum Adoniel de Cœlis, qui me instruat in mandatis tuis, et ostendat mihi fugere malum, et quærere bonum. Per misericordiam tuam. Amen.*

THE ANGEL OF MONDAY IS GABRIEL

And here is his Sign with his Character



Prayer to the Angel

> *O Domine Deus omnipotens, qui pro salute generis humani misisti unicum filiam tuum de Cœlo, qui incaruatur est in ventre Beatæ Mariæ semper Virginis, mediante accessu tui Angeli Gabrielis proferentis voluntatem tuam, et annunciantem innaruationem filii tui Domini nostri Jesu Christi, qui natus est, et nuntiatus est Pastoribus rigitantionis semper gregem corum per medium Angelorum tuorum clamantium et dientium: Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Ita rogo te, Domine Deus, ut mittere digneris Gabrielem Angelum tuum mihi nuntiantem voluntatem tuam pro salute animæ meæ, et quid facturus sum propter honorem meum. Per misericordiam tuam. Amen.*

As soon as you have finished the Prayer of the Angel, as we have shown you above, you should strive to go to sleep peacefully and you should see some wonders and some magnificent things, just as the experiments have proven.

You should recognise, that after all this, this ritual is principally aimed at obtaining revelations for the things we wish to discover.

NB. It would be really useful to repeat the invitation to the Angel at the end of each prayer, as is written at the end of the first prayer and which begins with these words, *"Veni, Veni, &c"* and take care to change the name according to the day.

CONCERNING MISCELLANEOUS CABALAH

4TH PART

This Part deals directly with Divination and it is also called *"The Book of Fate"*. It is said that it was compiled by Ghilon, an ancient Philosopher from Alexandria in Egypt and that for a long time after he had written it, it had been lost and hidden but it has finally been found again through revelation.

Take note that you should not request answers using this method, except in a case of necessity and when you do wish to make any request, you should do it on a bright day, untroubled by either wind, rain, or fog and you should make sure not to make any requests during any troubled day like this.

This Art has enjoyed a great reputation with the ancient Sages, who largely kept it a secret and when they did make use of it, they would begin by reciting the prayer below and then they would think of a number or they would even put their hand [randomly] over [a number in] the book and this number would give the reply they wished to have for the query they had made. These numbers number a hundred and twelve in total and each one of them contains a mystical response and you will need to examine the meaning of each word carefully. You can also perform this ritual for another person, who would like to ask a question for himself. When he has said the Prayer, he should chose one of the following numbers (not more than 112) by putting his hand on it, or he could even visualise one of the numbers in his mind's eye.

Prayer to God

"Lord of the Worlds, thou art God and thy name is Divine, thou art the God of Spirits and all flesh and Ruler over all the Regions from the Heights to the Depths, so that thou canst be found in all places and that thou art favourable towards those, who seek thee and pray to thee. I have come to present myself to thee with a contrite heart and a humble spirit in order to implore thy mercy and thy bounty, so that thou mayest permit me to know through this fate the true response of that, which I ask and I seek from thee. May the effects of thy clemency reach out over me and over the querent here present and mayest thou assist us in our query and mayest thou grant us thy potent help for the outcome of the response. For in thy hands alone lie power, steadfastness, counsel and prudence and we have no other salvation nor trust other than in thee and in thy law. And because our sins are the cause for the Prophesies to be removed from us and the reason why we have no more Prophets, neither any seer or rational person, nor any living voice, if it is not thy great and terrible name, it is why we have recourse to thee and make use of this Book of Fate, so that thou, who art the Lord of the World and of Fate, wilt permit us to know the truth, through this indulgence, which thou hast made in wishing to divide up the Land of Canaan, abundant in milk and honey and to divide it between thy people of Israel. Grant us, therefore, this favour, O God of Gods and Lord of Lords and may my prayer reach thy presence."

Then thou should pronounce these names:

Artimos, Vartimos, Carghilos, et in nomine Ledala, Delatam, Jelanan.

Here begin the 112 Responses:

1. Thou truly hast fears on this matter that thou hast presently been thinking about. But be assured, as that which thou askest, will come to thee with joy and honour. Thou hast in this request a joyful motive and good things will come of it and it will be granted to thee according to thy desires.
2. Behold a good omen and a fortunate time is foretold to gladden thee in this query. If thou fastest and prayest before this God who hast created it, he will grant thy wish. But strive to contain thy temptation, which is unrefined. And although thou mayest receive ill from men, however, do no evil, for great things will be granted to thee by Heaven. Place thy trust in the Lord God.
3. Angels of Mercy appease thee and speak to thy heart. Render thy graces to God, who hast given thee happiness. He will shine his radiance upon thee and he will swiftly give joy to thy soul, which thou desirest and thou wilt see thy wish fulfilled.
4. Remove thyself far from this matter, for it is not good for thee and thou wilt not be successful. Pray to God and commend thyself to him, he will not fail to honour thee, by which thou wilt be contained. And understand the matter well, so that shame will not

befall thee for the world to see and be careful that thy shame is not discovered.

5. Rise up, be quick and rejoice. For God hast provided all these good things for thee to foresee. This query foretelleth great gladness to come. For the planet is resplendent with joy and thou wilt enjoy a good reputation.
6. Joy and honour thou wilt have and much goodness will come to thee in a while. Fear nothing. For this trial, which thou experiencest, cometh from God, receive it gladly, for his ways are just and he will take pity upon thee.
7. It is for a good thing that thou hast given thyself pains to make this request and thy desire is good, God will give to thee that, which thou desirest. Trust in him and do only good. Humble thyself, that he may give thee what thou seekest.
8. Why, therefore, art thou boastful and dost speak improper words to thyself in thy heart? Thou desireest, thou thinkest and thou hopest that maybe they will be reconsolidated. To that, I say no! Wait, for it is better not to rush. Watch thyself and turn towards God, implore his mercy and maybe he will forgive thee. Therefore approach not this request and seek not for it, for there is neither happiness nor any advantage therein.
9. Glad tidings are foretold to thee. For the Planet is ascending and it lighteth thy way and the Angel maketh thee prosperous and happiness accompanieth thee. Trust God that thy question befiteth thee.
10. Son of man, behold, thou art looking amiss! Thy request hast nothing good in it, for it containeth too

much wickedness. Suffer by thyself and from it thou wilt receive a just reward from Heaven. And God will change the year to good for thee.

11. Son of man, all things cometh yet from God. But behold, thou sayest, *"I will go and I will do such a thing."* Go and withdraw into thyself and trust in God. For it is he who maketh men prosperous and he will grant thy request and all thy paths will be confounded and God will punish those who persecuteth thee.
12. This request demandeth pity. Rephrase it and be not stubborn thereof, for it is bad. Implore the bounty of God who comforteth thee and distanceth thee from this petition.
13. Know, O son of man, that a bad thought hast entered into thy spirit while making this request. For there is time and good will change into bad according to the hour and if thou seekest God's mercy, he will direct thy steps and will reward thee well and thou wilt find grace with him to thy advantage and at thy end. The wicked will cause thee grief and conceit from envy. But take care that maybe the names declared in the Name of the great and feared God will close in around thee.
14. My brother, I see that thou art saddened. Fear nothing, allow not the pain to enter deeper into thy heart, but reassure thyself against the schemes of the wicked, who will not be able to harm thee, no matter how much they seek to make thee stumble. Trust in God and stay not close to them. Do not allow them to penetrate into the secrets of thy heart. Do good to them, which will be as fire on their heads and thou wilt receive thy reward from God.

15. Fortunate art thou, who fearest God in this World, and considerest the idea that hast come to thee for thee to do. I hope that thou obtainest thy request and in this journey thou mayest go in peace, thou wilt return in peace and thou wilt approach with thy hands full and with a happy heart.
16. Know, my brother, that thy request hast been agreed and that goodness and happiness are being prepared for thee. Thou wilt see the goodness and thou wilt thereby rejoice.
17. That which thou prayest for is bad and how dost thy heart remain? Thou hast forgotten that it preventth thee from becoming prosperous and like thou sayest, *"I will go and I will do what I want"*, since it is not by strength that man overcometh calamities and evils. And may misfortune strike the man who dost not rely on God and who trusteth in men. For all is in the hands of God and there is only the fear of God, which is worthy. Humble thyself, therefore, and say not, *"I am mighty"*.
18. Son of man, thou hast not passed the tests and trials well, either through sickness or through bad reprimands. Thou hast forgotten everything, they have been the symbol of men, which thou hast consorted with, whose gloom thou hast not noticed. For if thou hadst been on thy guard, thou wouldst be better. Pay attention, therefore, for these men are wicked, for they seek harm for thee. Take care, and trust in God, who maybe will shatter the weft of their looms. They want to render evil for good.
19. Thou art faithful and thou walkest with honesty. Thou seeest thyself and thy request is just. Know, therefore,

that God is with thee and that many other people also love thee.

20. Trust in God, for thy request will be granted to thee with honour and if thou walkest on this path, God will rejoice in thee.
21. My brother, I see that thou trustest in God. It is why thy request will be granted with honour. Pursue always the same and God will assist thee.
22. Know that everything hath its hour and that the Angels foretell also what thou desireest as thou art favoured by God. Let us go, therefore into what thou requestest, for that will come to thee and after these days, God will make thee prosper. And take care not to trouble thyself too much with haste. For there is time for everything under the Heavens. And if thou proceedest to far in advance of thyself in this manner and without reflection, thou wilt stumble and thou wilt be ashamed and finally thou wilt have vengeance over thine enemies. Have courage that thou wilt have happiness in this matter. Pay close attention thereto.
23. My brother, God is all powerful, for he embraceth all. Why dost thou torment thy body and soul? If thou continuest in this fashion, thou wilt be lost. Reject from thy heart all of that and withdraw into thyself, for thou canst hope for nothing from this request: maybe at the end thy affairs will turn out well.
24. Know that it is better to be patient than powerful. For he who dominateth his will can do more than he who taketh cities. Thou hast done that which thou hast not wished to do and at present God hast already terminated thy request for thy wellbeing.

25. May God look upon thee with pity and he will make thee prosper and will send the Angels of Peace before thee and he will preserve thee from all evil. It is he, who hath settled thy request for thy good.
26. It is a moment of bounty, which hath been presented to thee, as well as good fortune. All thy steps and all thy wishes have been fulfilled and thy reputation will be increased to thy satisfaction.
27. Trust in God and distance thyself from wicked neighbours. Take courage and fear not the wicked, who will not be able to harm thee, if thou abstainest from consorting with them, for they know only evil. God will uphold thee and this will turn to thy advantage and will make thee forget all thy sorrows. May thy request be for good.
28. Thy request is sincere and true with no conceit and will bring thee peace, joy and a life free of sorrow, but as for the present, wait yet a while, for thou wilt not delay in receiving happiness. Pray to God and he will make thee contented.
29. Rejoice in the subject of thy request, for from now on, thou wilt have no more sorrow, nor tribulation and thank God, who hath preserved thee from death without thy knowing, but thou wilt soon know how. The matter hath been proven and it seems that thou hast not perceived it. But thy planet is ascending and is in a favourable aspect.
30. Believe not thy comrade at all and trust not thy superior, for this would be wise for thee. Be circumspect and guard thy silence. Know that all thy friends are false, they hate thee in secret and they carry envy for thee; they eat and they drink with thee

and they speak ill of thee. Avoid them, for God is with thee and he will save thee.

31. How many times hast thou given thyself pains for this request without having been able to achieve it? Because it is not yet the time and this is an occult matter. But God will draw the time near to it and will grant thee thy request for thy good and with honour and joy.
32. Take care and trouble not thyself, for thou canst not insist on this request, its time is not yet come and there is time for all. Endure a while longer and advise thyself with prudence and wait for God to console thee.
33. Trust in God and in a short while the fortunate moment will arrive, where heaven will grant thee that which thou desireest with success. A great reputation will come to thee and thou wilt have a golden necklace and bless God, who hath fulfilled thee.
34. Why art thou so proud and why dost thou boast about a matter that thou canst not do? Distance thyself from this request for this time for thou canst not succeed in it, for thy time hath not yet come. And even so, it will come to thee in part, abstain from it, for it will bring thee no advantage and its end will be evil.
35. It is certain and evident that thy request will be granted to thee with honour, joy and prosperity.
36. God is with thee and thy request hast been agreed. Thou wilt be consoled with it as thou wishest, that is why thou blesses the debt, with which he hath replied to thee.
37. Much grief and infirmity is ready to fall upon thee. Hasten to praise God, he will wait upon thee with a

shield and will make miracles to save thee. Trust in him, so that he will grant thy request in the end.

38. Thy request will be granted, for God is with thee.
39. Thou art running several projects in thy spirit. This request cometh only from God and if thou hadst rather wished for it, then thou wilt not receive it. But at present, be assured, that God is with thee and he will be thy succour.
40. The Angels of Peace come to meet thee in order to make thee prosper, for thy Planet favours thee. Thine enemies fall before thee, fear them not. Thy table will overflow with good things and thy treasures will fill thee up till thou art sated and thy request will be granted to thee.
41. The salvation of the Just cometh from God and say not, *"It is with my power and my skill that I have drawn myself out of this affair."* Praise God and although thou mayest be foolish, God will however carry out thy request and be prudent in thy life before he graspeth onto thee.
42. I have seen men who look for trouble for thee in secret. They eat and they drink with thee and plan evil against thee in their spirits. Fear not their wickedness, for God is with thee.
43. Why dost thou burden thyself? Cast this burden out of thy heart and know that if thou hast done everything and if thou hast removed thyself from this instead, thou wilt be presently relieved of this burden. Thou art being sought out, take care and pray to God.
44. The Heaven will extend much good and happiness over thee. Thou wilt receive prosperity and joy from this request. Be prepared to praise God with a sincere

heart and not half-heartedly and the outcome will be a happy one.

45. Thy request will be successful for thee and happiness will be brought to thee. Know, that thou wilt be renewed, that thine enemies will be confounded, that new favours and honours will be given to thee. Be not ashamed, nor debase thyself and bewilder thyself not, for great happiness will come to thee.
46. Think not on this request, which is not in thy power and will not succeed according to thy wishes. For I see that thou art full of hate, despising good morals and loving that, which is unjust. Forsake this path and walk on a righteous path and thou wilt foresee great riches and thou wilt no longer have need of anyone, although thou wither from indecent things, pay attention to it and work with the fear of God and thou wilt prosper in that which thou doest.
47. I see that thou hast been given bad advice and that they have cast upon thee many things, which make thee afraid, distance these fears from thy heart, trust in God and believe not in the words of these men who seek to harm thee and God will be with thee.
48. Glad tidings in all things from God I foretell thee. For he hath looked upon thee with a merciful eye and he will give thee the strength and the power and he will command his Angels to watch over thee and to protect thee in all of thy ways. And this request seemeth hard in thy heart and thou hast fears thereof. But fear nothing, for he will grant it to thee with joy.
49. Be not saddened by thy request, for thou wilt be assisted and thou wilt prosper in this. And thou must not grieve thyself, for God hast granted thee much

good and although thy wishes come a little late, be not anxious, take heart, be firm and all good things will not fail to come to thee.

50. Let it go. For thou dost not know the commandments of God and although God may be slow, he is however satisfied at the end.
51. Son of man, fear God, abstain for evil and do good. Behave not with half a heart and tempt not God, for that which thou requestest is not fitting for thee and it is wrong. Let it go and seek a just request and if thou repentest, it will be good for thee, if not, thou wilt see.
52. Say not, *"I will go and I will do what I want."* For thou wilt not be able to do it and thou wilt not succeed. This request is not good, it would be better for thee to abandon it.
53. It is fitting that thy request be done quickly, for thou wilt have perfect success thereof, because thou hast fear of God. Work, therefore, with courage and with trust, thou wilt prosper, thy goal is good.
54. Know that God is thy succour and he will make thee prosper. Be assured, that thy request will be accorded to thee, for the Angels of Peace will come to direct thy steps.
55. I advise thee not to give thyself any worries, nor to torment thyself. For this request, thou hast formerly given thyself worries on its account, without ever having been able to succeed. Be not in such a hurry, so that thou rushest not against any obstacles. For the time is not yet come to find it. A veil coverth it until it is time for thee to find it and thou wilt have much happiness.

56. A great thing thou askest, and thou hast fears thereof, but fear nothing, since there is no anger in what thou hast in thy heart and thou fearest God. Pray to God, that he will fulfil thy wishes.
57. I foretell glad tidings, seeing that thy request is good. There is nothing in it is that is displeasing. I see that thou fearest for the Vessel that is at sea, it may not suffer much, but that will not be for long, it will come back to thee in peace.
58. Boast not in saying that thou wilt succeed in thy requisition, since as the lie is in thy soul, seek it no longer, as thou wilt find nothing.
59. Thou must not begrudge thy comrade, for at the end thou wilt repent of it and that will serve for nothing.
60. Forsake this request. For another is doing it all the same and wisheth thee to fall into a trap. Also, desist from this and seek it not.
61. Happiness, peace and good things are ready to come to thee through this request, which will be accompanied by gladness.
62. Give praise to the living and eternal God, humble thyself before him with a contrite heart and when thou quitest these bad deeds, thou wilt then be satisfied.
63. Why dost thou grieve over this? Its time is not yet come and its keys have not yet been consigned. Torment not thyself in vain. Fast and pray to God.
64. Be not impious, for thou diest before thy time, guard thyself that thou dost not speak any more falsehoods, for thy tongue will go to judgement first and will repair that which thou hast spoiled and God will satisfy thee.

65. Rejoice for thyself, for thy request will be accorded to thee, for it is a happy moment in thy dwellings.
66. I see that men hate thee and that they say evil of thee and thou hast also some quarrels with others. Fear God and say not to them that God will confound them. God will know how to make thee prosper in all things that thou requestest.
67. Moved by a happy inspiration, thou hast made thy request at a good moment and thou hast come to me. Thy request will be granted and thou wilt prosper in thy ways, if thou wilt follow it instead. Delay not, therefore.
68. If thou listenest to my advice, thy heart will be disposed towards God, thou wilt yet endure, thou wilt allow a few days to pass and thou wilt obtain it.
69. Thy request is proper, be not discouraged and debase not thyself, for God is with thee and thou wilt have happiness.
70. Know that this request hath come to thy spirit at a good moment. It will be accorded to thee by Heaven, for thou hast suffered enough. Thou wilt find grace and mercy and thou wilt forget all thy sorrows.
71. I foretell thee yet more glad tidings; be not saddened, raise thyself up and go to the ends of the world, for God is with thee.
72. Give not thyself too many concerns, for thou wilt not have that which thou hast requested. Thou dost not have prudence, but pain in thy interior, not having any good morals. Thus, think not thereon and strive to trust in God, who at the end will come to console thee.
73. Be not hasty, for thou wilt not achieve success in this. Avoid quarrels, which only serve to separate thee

from the affection of the world, even more so because thou art deceitful and thou wilt not walk on the path of righteous. Thus, give not thyself sorrow in vain. Wait and control thy steps better.

74. Know that all cometh from God and man can take nothing with his hands. He will give himself much restlessness and sorrow and will succeed in nothing. But God hast everything in his power. Thus be patient and wait yet, for a happy moment will come in a short while and thou wilt then be content.
75. Abstain from this request, for it is not good and hath only vanity and that which thou hast spoken, will not withstand thee. Believe not in the man who reporteth everything and pay attention to what we have told thee.
76. Rejoice in thyself, that the hour of gladness cometh to favour this request, for thy fate and thy well-being come together to save thee and to make thee content in a short while.
77. Thou art foretold that glad tidings await thee and that the Angels come to meet thee and that thy requests have already been granted, as thou wilt soon see.
78. I see that thou hast endured many sorrows, adversities and misery and that thou seekest this mystery, but thou canst not have it, because thy request is distant and placeth thy person in suspension. Seek it not, for things are not all equal and if time passeth, it will come to pass for thee with satisfaction.
79. Distance thyself from these evils and from this thing that thou hast in thy head, because it is not good and will not give thee happiness. Take guard not to fall

into ignominy and blush with shame. But I foretell thee that this or another thing that is well disposed towards thee, is good for thee.

80. With joy, thou wilt be given that which thou requestest, it being already thus disposed in Heaven. Be firm and seek with courage and thou wilt succeed to thy advantage and contentment.
81. God will make thy steps prosper and will grant thee thy request. It hath already been fulfilled. It will be well to forsake it, take another from it, which will be well for thee.
82. Much goodness and many kinds of grain will come to thee. Thou must praise and give thanks to God, who granteth thee joy. Pursue, therefore, without delay, so that thou wilt have much contentment.
83. Go not to seek the ways of God and tempt him not, so that thou dost not risk to stumble and if these days come to pass, return to me, I will tell thee what thou art to do.
84. Trust in God and pray to him and go not to pray to men, nor trust in them. Thou art wise and prudent, it would be foolhardy to trust in ingrates and in liars. Thou must consider well what this request demandeth from knowledge, from fear and even from contemplation.
85. The moment is most propitious for that which thou desirest, thou mayest take a woman; thou mayest go and do all things, while imploring clemency and assistance from God, who sendeth his Angels to aid thee in their ministry.
86. Thou must gird thy loins as a man and make thy request and thou wilt have the contentment that thou

desireest and seek the honour of God with trust, for thy prayer hast already been fulfilled.

87. Thou hast in thy spirit many things to ask concerning thy fate. Thy way of living is tenacious. Thou sayest that thy hope is lost and thou waitest, thinking that thy days have passed in vain. But be not saddened, for thy pleasure is vague and thy hopes are well endorsed, although the time hath not yet arrived and although thou sayest that everything is a futile and misguided chore, know that everything cometh from God and trust in him, so that thou mayest have thy reward from him.
88. Fear nothing from these evildoers, who rise up against thee to harm thee and pretend to be thy friends. For God will make them fall to their feet, because these are false men and thou wouldst be most foolish to listen to what they say and to revel to them thy secrets. Thy fate is great and fortunate, it is because they wish to make thee fall, but it will be them who will fall.
89. Stay in thy house and thou wilt be respected and go not to consort with vile men, for thy nourishment cometh from God. Thus, tire thyself not to make these journeys, nor give thyself sorrows for children. For God will give thee riches, children, and that which thou desirest. Implore, therefore, his clemency and delay not in rejoicing.
90. Do not make too many vows, for several times thou hast made them to God and thou hast not kept them. There is nothing forgotten before God, thus keep always thy promises to God and he will look upon thee with sympathy.

91. Be not so foolhardy to look for an occult thing and give not thyself over to it in vain. God knoweth where things are and how well thou understandest these secrets. There is therefore nothing given to the hands of man, for he runneth too many projects in his head and is subject to error.
92. Who can know what will come of man, as he seeth himself as fish and birds ensnared in nets? He doth not know the hour of his death and occult things are known only by the Eternal and by the man who feareth God.
93. Often thou hast wanted to do penitence and thou hast never done it. Presently will come days of calamity, filled with fear and thou wilt have recourse to God. Be calm, he hath already commanded good things in order to fulfil thy request, for thou lovest the Lord.
94. Since thou hast only good thoughts for thyself and for thy neighbour, no evil will befall thee and in a short while, thy request will be granted. Thou wilt be envied by many who seek to annul thy request, but God will not heed them and will soon grant thee contentment.
95. Thou canst not prevent death. Stay not in the abodes of great men. Run not after honours and dignities, for the time for that hath not yet arrived.
96. How dost thou have so much confidence to claim this? Pay attention, for the many times that thou hast had such confidence, thou hast run into danger, from which God hast saved thee. Turn to God and wait, for he will have pity on thee.
97. How God will bestow kindness upon thee, if thou wishest to pay attention! Thy request will be granted

and this enemy who wisheth to bring thee down so that he can be in thy place, he will not succeed in it. Fear him not, as soon as thou loveest God.

98. Thou thinkest it well to rejoice that thou hast escaped from the grave and that thy days have been renewed. Thou wilt pass them in joy, thou wilt have children, whose little one will become a great one. He will console thee and relieve thee in thy works and from thy sorrows.
99. Thou hast done a foolish thing, since thou wast worthy to have good things and thou wast in a hurry to do evil and in so doing, thou hast fallen down. It is not enough that thou hast done this, for still thou seekest to pursue it. But watch thy soul, for thou dost not know the judgments of God who giveth birth to the day and who will send thee evil if thou continuest to be so impious.
100. Thou dost not know that the aim of thy request leaneth towards evil and that several persons, like thyself, have sought the same thing and have fallen. It would be better for thee to study thy request a little more in order to obtain it and address thyself to God.
101. The merit which thou hast received is eternal. Fear nothing, work and do what thou desirest, for thy request will be granted to thee and thou wilt be honoured by many people.
102. Since thou believest in God, trust in him, for he will make thine enemies fall and he will fulfil thy requests to thy great satisfaction.
103. Woe to thee, if thou dost not do good towards God. Forsake all evil and trust in him, for he will fulfil the wishes of thy heart.

104. Distance thyself not from the fear of God, so that thou wilt not be hated by thy friends. Avoid doing evil and God alone can save thee.

105. Be blessed by God, as Abraham our father hath been, and God will be with thee to give thee a good reputation, he will bless thee and will fulfil thy request.

106. Since thou hast inclined thy soul to the fear of God, thou wilt have all power over men and over nations, for thou art pleasing to God, who will fulfil thy request.

107. Thou art small and insignificant and lookest like thou art boastful without thinking about what thou art today and that tomorrow thou wilt be no longer. Man doth not remain the same and after his end, he will be cast away like a dead beast. Turn to God and he will have pity on thee.

108. What wilt thou be doing on the day that God cometh to visit thee? Strive to give justice and maybe he will calm his fury, for he doth not want thy ruin and will be able to grant thy request.

109. Yesterday, thou hast anticipated thy prayer. Thou hast made thy voice heard and thou hast thereby made thy judgment favourable and thou wilt be written in the Book of Life because of it and thou hast inherited the good things of this world as the heritage of Jacob.

110. God will increase thy honour, for thy goal is good and he will prosper greatly at the end, like Jacob our father and thou wilt see all that thou desirest.

111. Poor creature, why dost thou seek a thing that thou canst not do? Carry no envy against thy brother, because he is bigger than thyself and thou wilt have

need of him and then thy request will be granted to thee.

112. Trouble not thyself, and be not discouraged from that, on which thou hast worked greatly without having been able to succeed. For the time of strife will pass and thou wilt be delivered and thou wilt find that which thou seekest.

END

Note that when you want to have an answer, instead of thinking about one of these 112 numbers, you can also use a fixed circle on a solid base which has a pivot in the middle holding up a spinning dial, which will point to one of these 112 numbers, which will be marked around the circumference of the circle.

You can also use a deck of blank cards and on each of them you will have marked one of the 112 numbers and even the answer, if you wish. Mix the cards well and then cut the deck and pull one out from the middle of the deck, which will give you the answer you are seeking.[151]

---

[151] Alternatively you could use the Minor Arcana of the Tarot, with each card having two values as upright or reversed, giving 112 = 2 x 56 possible interpretations.

SELECTED BIBLIOGRAPHY

Agrippa, H. C.; *Fourth Book of Occult Philosophy*; 2005; Ibis Press/Nicolas-Hays; Berwick

-----------; *Three Books of Occult Philosophy*; 1993; Llewellyn; St Paul

Betz, Hans Dieter (ed); *The Greek Magical Papyri in Translation*; 1992; University of Chicago Press; Chicago

Butler, E.M.; *Ritual Magic*; 1979; Cambridge University Press; Cambridge

Daiches, Samuel; *Babylonian Oil Magic in the Talmud and in the later Jewish Literature*; 1913; Jews College; London

De Givry, Emile Grillot; *Illustrated Anthology of Sorcery, Magic and Alchemy*; 1991; Zachary Kwintner; London

D'Este, Sorita,& Rankine, David; *Wicca: Magickal Beginnings*; 2008; Avalonia; London

Eamon, William; *Science and the Secrets of Nature: Books of Secrets in Medieval and Early Modern Culture*; 1994; Princeton University Press; Princeton

Fanger, Claire (ed); *Conjuring Spirits: Texts and Traditions of Medieval Ritual Magic*; 1998; Sutton Publishing Ltd; Stroud

Kiesel, William (ed); *Picatrix: Ghayat Al-Hakim*; 2002; Ouroboros Press; Seattle

King, B.J.H. (trans); *The Grimoire of Pope Honorius III*; 1984; Sut Anubis Books; Northampton

Peterson, Joseph (ed); *The Sixth and Seventh Books of Moses*; 2008; Ibis Press; Florida

---------- (ed, trans); *Grimorium Verum*; 2007; CreateSpace Publishing; California

Rohrbacher-Sticker, Claudia; *A Hebrew Manuscript of Clavicula Salomonis*, Part II; 1995; in *British Library Journal*, 21:128-136.

-----------; *Mafteah Shelomoh: A New Acquisition of the The Key of Solomon*; 1993/94; in *Jewish Studies Quarterly*, Volume 1. 3:263-270

Scot, Reginald; *Discoverie of Witchcraft*; 1886 (reprint of 1665 edition); Elliot Stock, London

Shah, Sayed Idries; *The Secret Lore of Magic*; 1957; Frederick Muller Ltd; London

Skinner, Stephen & Rankine, David; *The Veritable Key of Solomon*; 2008; Golden Hoard Press, Singpaore

----------; *The Goetia of Dr Rudd*; 2007; Golden Hoard Press; Singapore

----------; *The Keys to the Gateway of Magic*; 2005; Golden Hoard Press; Singapore

Thompson, C.J.S.; *Mysteries and Secrets of Magic*; 1927; John Lane; London

Trachtenberg, Joshua; *Jewish Magic and Superstition*; 2004; University of Pennsylvania; Pennsylvania

Waite, A.E. (writing as 'Grand Orient'); *Complete Manual of Occult Divination: The Book of Destiny* (2 volumes); 1972; University Books Inc; New York

INDEX

Abor........................... 16, 48
Abraham 92
Adam............................... 91
Adoniel........................... 131
Agrippa, Cornelius ... 12, 13, 15, 31, 39
Albertus Magnus 12
Al-Botein.......................... 50
Al-Han'ah 49
Anael 96
Anatiel............................ 130
Angels, Order 45, 55, 62, 69, 73, 98, 117, 124
Archangels, Order ... 45, 55, 73, 93
Ars Notoria 17
Asklepion......................... 18
Assa 53
Assaba 57
Astaroth ... 15, 50, 51, 73, 83
Beelzebub......................... 28
Book of Tobit...................... 22
Books of Secrets 11, 12
Bread 15, 25, 26, 97
Camael 92
Carmelion 16, 43, 45
Cassiel 96
Cherubim, Order 73, 91
Cobia 73, 74
Codex Gaster 315............ 15
Codex Gaster 443............ 15
Colorno, Abraham.......... 13
de Abano, Peter 13
De Occulta Philosophia.. 12, 13, 39
Demeter 43
Discoverie of Witchcraft.... 39
Dominations, Order . 55, 73, 92
Ebrion............ 16, 42, 45, 46
Ebrionem .... *See* Ebrion
Gabriel 22, 33, 34, 93, 96, 132
Golden Wheel of Fortune... 19
Greek Magical Papyri 14
Grimoire of Pope Honorius III.................................. 12
Grimorium Verum 12, 13, 59
Haniel.............................. 92
Harley MS 5596.............. 59
Harley MS 6482.............. 17

Hekate 43
Heptacle 108
Heptameron 13
Huriel 63, 64, 65, 66
Issim 93
Kabeiroi 43
Kaberion 16, 43, 44, 45
Key of Solomon 11, 13, 15, 19, 28, 56
Kriat Shema al ha-Mitah 22
Lemegeton 11
Liber Juratus 63
Liber Visionum 17
Lucibel 15, 75, 76, 77
Lucifer 15, 75
Mansions of the Moon 16
Melchior 34
Merazim 15, 67
Metatron 91, 93
Michael 22, 33, 93, 96, 109, 128
Moses 63, 65, 90, 91, 93
Oriental MS 14759 15
Osiris 48
Pentacle 41, 101, 102, 106, 107, 108, 109
Persephone 43
Picatrix 16
Piemontese, Alessio 11
Potestates, Order 55, 63, 65, 73, 92
Prince of the Thumb 15, 41, 46, 63
Principalities 92
Principalities, Order 55
Principates, Order 73
Raphael 22, 33, 34, 92, 96, 129
Rashi 15
Raziel 91
Red Dragon 12
Sachiel 96
Saint Agatha 33
Salatiel 127
Samael 96, 109
Sanhedrin 101 15
Scorax 43, 45
Scot, Reginald 39
Secreti 11
Sefer Shimmush Tehillim 18
Sepher Mefteah Shelomoh 15
Seraphim, Order 63, 65, 73, 91
Severion 16, 44, 45
Shemhamphorash 42
Sieve 26, 27
Sloane MS 3824 54
Sloane MS 3825 17
Sloane MS 3847 56
Sloane MS 3851 43
Solomon, King 15, 44
Sworn Book of Honorius 11
Theurgia Goetia 57

Thobiel 22
Thrones, Order 55, 69, 73, 92
Uriel 22, 67, 126
Veritable Key of Solomon . 12, 16
Virtues, Order 73, 92
Wellcome MS 4670 16
Zadkiel 92
Zaphkiel 92

THE COMPLETE ENOCHIAN DICTIONARY

A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley

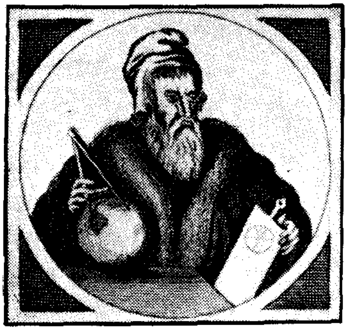
---

DONALD C. LAYCOCK

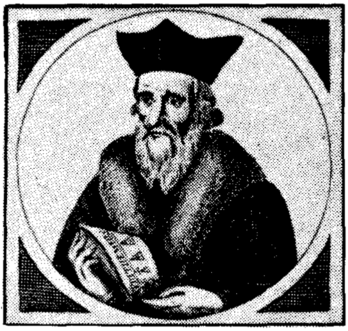
PREFACE BY STEPHEN SKINNER

FOREWORD BY LON MILO DUQUETTE

THE
COMPLETE ENOCHIAN DICTIONARY



DR. JOHN DEE



EDWARD KELLEY

THE COMPLETE ENOCHIAN DICTIONARY

A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley

---

DONALD C. LAYCOCK

PREFACE BY STEPHEN SKINNER

FOREWORD BY LON MILO DUQUETTE

WEISERBOOKS
San Francisco, CA / Newburyport, MA

This edition first published in 2001 by
Red Wheel/Weiser LLC
With offices at:
500 Third Street, Suite 230
San Francisco, CA 94107

Copyright © 1994 Stephen Skinner
Foreword © 2001 Red Wheel/Weiser
All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from Red Wheel/Weiser, LLC. Reviewers may quote brief passages.

ISBN-10: 1-57863-254-4
ISBN-13: 978-1-57863-254-1

Library of Congress Cataloging-in-Publication Data
Laycock, Donald C.
The complete Enochian dictionary : a dictionary of the angelic language as revealed to Dr. John Dee and Edward Kelly / by Donald C. Laycock
p. cm.
Includes bibliographical references and index.
1. Enochian language—Dictionaries—English.
2. English language—Dictionaries—Enochian. I. Dee, John, 1527–1608.
II. Kelley, Edward, 1555–1595. III. Title.
PM9021.E55L39 1994
001.9—dc20 94-20716

Printed in the United States of America
MG
10 9 8 7 6 5 4 3

The paper used in this publication meets the minimum requirements of the American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials Z39.48-1992 (R1997).

CONTENTS

Foreword to the 2001 Edition
by Lon Milo DuQuette vii

Preface to the Revised Edition
by Stephen Skinner 1

Preface
by Stephen Skinner 7

Enochian
Angelic language or mortal folly? 19

Scope and Plan of the Dictionary 65

Part I: ANGELIC-ENGLISH 69

Part II: ENGLISH-ANGELIC 191

Appendix: The Enochian Calls. 247

Bibliography 269

FOREWORD

by Lon Milo DuQuette

His life is a watch or a vision
Between a sleep and a sleep.
—Algernon Swinburne,
Atalanta in Calydon

An eternal debate rages between those who believe in the objective existence of spiritual entities, and those who believe that all such phenomena, no matter how apparently substantial, are entirely subjective experiences. Perhaps both schools of thought are correct. Where angels, demons, and spirits are concerned, I personally believe *it's all in your head—you just have no idea how big your head is.* Or, to quote my pseudepigraphic guru, Rabbi Lamed Ben Clifford, "Yes, the spirits are real. Yes, the spirits are imaginary. Most of us, however, cannot imagine how real our imaginations are."

I can, with no small measure of confidence, generally defend this position with jabs of well-worn qabalistic suppositions concerning the nature of consciousness and the functions of the various parts of the soul, and a left hook from Carl Jung. There have been times, however, when my field theory has been mightily challenged. Mr. Laycock's *Complete Enochian Dictionary* played a curious role in one such magical bout.

In 1978, as part of my perceived duties as an O.T.O.[1] lodgemaster, I began what would become a 23-year weekly magick class at my home in Costa Mesa, California. At the time, I was hard-pressed to stay one jump ahead of the enthusiastic aspirants who crowded my living room floor each Thursday evening. Within a year or so I realized that if I intended to continue teaching, I had learn more myself.

My magick library was pitifully small in those days. My newest treasure was a first edition of *Gems from the Equinox,*[2] which contains a selection of books, articles, essays, and rituals from Aleister Crowley's monumental work, *The Equinox.*[3] I combed through it to see if I could find something novel and exotic to occupy our Thursday nights for a while. I settled on *Liber LXXXIV, vel Chanokh—A Brief Abstract of the Symbolic Representation of the Universe Derived by Dr. John Dee Through the Skrying of Sir Edward Kelly.* It is Crowley's introduction to the complex and beautiful magical art form that has come to be known as Enochian. I didn't know it at the time, but *Chanokh,* and the book you are now holding in your hands, would dramatically change the course of my life.

At first I found *Chanokh* completely unfathomable. I read it, re-read it, and checked it against the Enochian material in Regardie's *Golden Dawn.*[4] After a day or two of whimpering, I finally started to see the light. The material that treated upon the evocation of angels of the four Elemental Tablets appeared to be the logical place to start the class.

Each Elemental Tablet is made up of 156 lettered squares, each of which is divided so to represent a truncated pyramid. Each has its own particular mixture of elements determined by a most impressive application of Hermetic logic. An angel (whose name is the letter of the square) "lives" in every one of the pyramids. These single-letter-named angels are modular and join with their neighbors to form bigger angels with longer names and more complex attributes and duties. It is truly an elegant system.

My plan was to keep the class occupied for a few weeks by having them draw and color their own tablets while I consulted with Dr. Regardie and constructed a set of three-dimensional tablets. Regardie was not keen on the idea. He told me that, to his knowledge, no one had ever done such a thing before, and that the Enochian angels were dangerous enough when they inhabited flat tablets. He cautioned, "Don't give them dimensional elbow-room." I joked, and suggested that *his* angels were probably in a bad mood because they were all squished up inside his flat tablets. I went ahead and prevailed upon a lodge brother to cut 624 wooden truncated pyramids.

These I would eventually prepare, paint, and assemble into the 4 Elemental Tablets (one each for Fire, Water, Air, Earth).

The night of our first evocation arrived. I prepared our living room temple for the evocation of Laidrom, the Mars Senior of the Tablet of Earth.[5] The temple opening and operating procedures are outlined admirably in *Chanokh,* so there was very little to do but follow directions. I smugly congratulated myself on being so well prepared. What I wasn't prepared for, however, was the possibility that the evocation might actually work.

The first student to arrive was D. R., who proudly handed me his newly acquired first edition of Laycock's *The Complete Enochian Dictionary*—the first one I had ever seen.[6] As I always do when someone hands me something rare or expensive, I feigned profound gratitude and gushed, "Oh! Thank you!" He quickly snatched it back out of my hands.

Once the rest of the class arrived, I asked for a volunteer to read the Call in the angelic language and sit in the visionary driver's seat. To my great anxiety, our only volunteer was David Wilson, the most cynical member of the class. I was certain that our class curmudgeon would receive no vision whatsoever and all of our efforts would be the target of his ridicule for many months to come. Still, he was willing to give it a try, so I switched on our little tape recorder and we proceeded.

After I banished and opened the temple, David read the Call twice, closed his eyes, and sat quietly for only a few seconds. Then, to all of our surprise, he casually started to describe in great detail his vision of a desert of white crystalline sand that sprouted columns of volcanic rock.

We were all thrilled. I asked if he saw any living things, an angel, or a spirit. He said "No." I encouraged him to repeat the Call a third time. As soon as he was finished, he excitedly described an enormous black cone arising from beneath the sand. David fell silent for a moment. He told us the cone was opening. Then, with a shout that startled us all… "It's him! It's him! I see him!"

He described a large, humanoid figure seemingly constructed from the same material as the cone. It had no face, its head was egg-shaped and flat in front. Its fingerless hands had the appearance of mittens. "This is Laidrom!" David announced reverently.

We were all in shock. None of us were prepared for this. David reached for a pad of paper and a pencil and scribbled down a few notes and a sketch. Before I could stutter out words of welcome, David let out a nervous giggle and said,

"Lon, I feel like… I feel… I could make strange sounds."

"Go with it!" I don't think I really meant it.

*"Naw-n tahelo hoh athayzo raygayef…*this is…"

"No! Relax, let it happen!" I tried to sound calm.

"I mean it, I feel like and idiot. I'm too… *sil-si anxilxi-to-da-arp nan-ta (inaudible) … ef… efe thar-zi.* I'm sorry… that's all. Nothing like this has ever happened before. I just felt like doing it."

I didn't know what to say. I finally salvaged the presence of mind to thank Laidrom for appearing. I was painfully embarrassed that I couldn't think of anything to say to this perfectly well-mannered angel standing in my living room. I finally stuttered something stupid to the effect that we really appreciated him stopping by, and we'd sure like to visit with him again sometime soon, then I hurriedly closed and banished the temple.

For a few seconds no one said a word. Then everyone started talking at once. I rewound the tape and we listened to the strange words that had tumbled out of David's mouth. Of course they didn't make any sense, but it was such a thrill to hear them.

We rewound the tape repeatedly and eventually transcribed three audible strings of syllables:

naw-n tahelo hoh athayzo raygayeff
zil-zi-anzilzi-lo-da-arp nan-ta (inaudible)
ef...efee thar-zi.

We referred to D.R.'s *The Complete Enochian Dictionary*, and in short order discovered:

Nanta, elo Hoath zorge ef.

"Spirit of Earth, first worshiper friendly visit."

Zil zien

"stretch forth hands"

Zilodarp Nanta
"stretch forth and conquer Spirit of Earth"
Ef etharzi
"visit in peace."

David appeared uncharacteristically shaken by what had happened. He insisted, and I didn't doubt his truthfulness, that he had not so much as even glanced at any of the Enochian Calls before that evening.

For the next three years, we would hold class two nights a week and focus exclusively on Enochian magick. We would depend increasingly on *The Complete Enochian Dictionary* to help us navigate the complexities of the angelic hierarchies and serve as our pronunciation guide to angelic language. David's visions would continue to take us on amazing excursions to the Elemental worlds, but as he became more accustomed to hearing the words of the Calls, his talent for breaking spontaneously into the angelic tongue diminished and finally ceased altogether. Yet he remains the most talented seer I have ever encountered.

D. R., bless his heart, eventually moved away. We haven't heard from him in many years. I am forever grateful to him for bringing *The Complete Enochian Dictionary* to class that memorable night so many years ago. As you have probably guessed, I never returned it to him.

—Lon Milo DuQuette
Costa Mesa, California, 2001

---

[1] Ordo Templi Orientis.

[2] Israel Regardie, ed., *Gems from the Equinox, Instructions by Aleister Crowley for His Own Magical Order* (Scottsdale, AZ: New Falcon Publications, 1992).

[3] Aleister Crowley, et al., *The Equinox Volume 1, Numbers 1-10* (York Beach, ME: Samuel Weiser, Inc., 1998).

[4] Israel Regardie, ed., *The Golden Dawn* (St. Paul: Llewellyn Publications, 1992).

[5] Each Elemental Tablet has a Solar King and six Planetary Seniors. These seven spirits are very high on the Enochian hierarchical ladder.

[6] *The Complete Enochian Dictionary* was first published in London by Askin Publishers, LTD. in 1978.

Incomprehensibilis est in aeternitate tua

– the Angel Raphael to John Dee, 31 March 1583

PREFACE TO THE REVISED EDITION

The republication of *The Complete Enochian Dictionary* almost two decades after I wrote the original preface is a significant milestone. In the intervening period, more than a dozen books on Dr. John Dee and the Enochian language have appeared. Some of these have advanced our knowledge of Dee and his magical systems, by publishing more of his original works. Very few of these have added to our knowledge of Enochian, the language, and very few changes have needed to be made to this dictionary.

Some of the other books have merely reworked material already available, and a few, such as Gerald Schueler's *Enochian Physics* (Llewellyn, 1988) have gone way beyond Dee's original work into areas which Dee would neither recognize nor understand. Gerald Schueler's *Enochian Magic* (Llewellyn, 1985) is much more relevant to the present work. Some books, such as *The Rosicrucian Secrets* (Aquarian, 1985) simply used Dee's name by bogusly ascribing authorship to Dee.

What is for certain is that there is a new generation of readers and practitioners (often very different classes of people) who are enthralled by the marvelous and detailed works of the good Doctor and his rather shifty skryer, Edward Kelley.

The first editon if this dictionary was published in the United Kingdom by Askin Publishers, a company no longer active. Askin attempted to publish worthwhile texts of the Western Magical Tradition which were not otherwise easily available to practitioners. It is cheering to see that Dr. Meric Casaubon's *True and Faithful Relation of What Passed for Many Yeers [sic] between Dr. John Dee and Some Spirits*, 1659—which was the first extensive printed source of Dee's magical actions, and which was first reprinted by Askin in 1974—has been subsequently reprinted at least twice more, demonstrating the perennial interest in Dee's works.

Don Laycock, my co-worker and friend in these Enochian mysteries, died on December 28, 1988. Don, as a Doctor of Linguistics at the University of Canberra, left behind many monuments to his work with language, including that of the Australian Aborigine and dialects and languages of the South Pacific. But of all these languages, none was so strange—or fascinated him as much—as the language of the angels, John Dee's Enochian.

During the year or so that he was in London we spent many months in the British Museum, reading, copying and summarizing the original manuscripts. On some evenings, we worked together on the practical side of the invocations, and Don knew many of the Calls fluently and resoundingly by heart. For a while, a copy of the *Complete Enochian Dictionary* stood in the Manuscript Room of the British Museum as a reference aid to the decipherment of the original manuscripts themselves, until one unscrupulous scholar decided that he had more need of it than all the other readers!

The foundation of the British Museums collection was the original collection of Sir Hans Sloane's rare books, manuscripts, and curiosities that were purchased by the trustees of the British Museum for 20,000 pounds in 1753. Among these manuscripts were John Dee's originals and Elias Ashmole's manuscript copies. In 1759, the British Museum was formally opened, and the present building was complete in 1847. The great reading room was opened ten years later. Dee certainly would have approved of his works finishing up there, as he had tried to interest Queen Elizabeth I in founding such a national book collection.

What Don and I discovered about Dee's systems (for there are several distinct systems of magic in his manuscripts) and about his angels, both in the Museum, and in the practical use of the Calls, forms the basis of my book on Enochian Magic, which has yet to see the light of day.

After Don returned to Australia, the manuscript of this book was taken during the course of a burglary. Not content to sit down under the police assurances that few of such burglaries are ever solved, I took counsel with Dee's angels. Although the burglar neither knew me, nor cared about such things, he found himself inexorably drawn to find out more about this book and its contents. Within a week he had, much against his will, contacted me to ask about it. The police, of course, followed this up, and after he was arrested the manuscript returned to my possession. Since then I have been in two minds about offering it for publication, despite the efforts of several very persuasive friends.

After the Elizabethan period there were other examples of both communication with the angels through mediums, and of great gullibility. An example of both of these occurs in *Goodwin Wharton* by Kent Clark (OUP, 1984) which is a summary of Wharton's diaries kept during his extraordinary life from 1653 to 1701. Wharton felt that he regularly conversed with the fairies, even the Faery Queen herself, and the angels, but each time in English. Dee's work stands alone as a grammatical guide to the angelic language itself.

Like Dee, Wharton was interested in everything mechanical and spiritual, including practical deep sea diving (he invented several pieces of apparatus for this purpose), searching for treasure guarded by fierce spirits, and conversations with the angels (through his often pregnant skryer), and even with God himself. Like Dee, Uriel and the angel Ahab were two of Wharton's favorite communicating angels. Wharton also had time for politics (as did Dee) and had a permanent seat in the House of Commons, was involved in several royal intrigues, and was promoted from Lieutenant-Colonel of Cavalry to Lord of the Admiralty. A highly public life is not always incompatible with magical work, and a Renaissance turn of mind seems to have been a characteristic of such men. Some of Dee's non-magical works have appeared in modern scholarly editions, such as Wayne Shumaker's *John Dee on Modern Astronomy:*

Propaedeumata Aphoristica (1558 and 1568), [in] Latin and English (University of California Press, 1978). Other Dee fragments from the *Monas Hieroglyphica* and his preface to Euclid, together with a sampling of his diaries were published by Gerald Suster in *John Dee Essential Readings* (Aquarian/Crucible, 1986).

Dee has appeared in at least two memorable fiction books. In the modern *The House of Dr. Dee*, by Peter Ackroyd (Hamish Hamilton, 1993), Dee is portrayed as living in a squalid tenement in Cloak Lane in Clerkenwell in East London, rather than in the historically correct rambling old house in Mortlake by the Thames in West London. Other considerable liberties are taken by the author who is interested in time shifts between Dee's time and the present. A much more magical portrayal of Dee appears in the translation of Gustav Meyrink's *The Angel of the West Window* (Daedalus, 1991), which involves the Emperor Rudolph of Prague, and some interesting Rosicrucian dreams and visions.

However, anyone wishing to really understand Dee's magical work—after the pious sentiments have been stripped out—had better look to the tradition of the early grimoires rather than to the later and more elaborate system which the Golden Dawn derived from Dee's work. Although the latter is very intellectually satisfying, the roots from which Enochian magic grew will be found in the rich compost of the grimoires, or grammars of sorcery which dealt with the calling of both angels and demons. Mathers, who helped build the Golden Dawn system, was also a great translator of grimoires, and if Aleister Crowley is to be believed, a great practitioner as well.

A classic example of such a grimoire is *The Sworn Book of Honorius the Magician, as composed by Honorius through counsel with the Angel Hocroell* (Heptangle Books, 1978), which was well-edited from two British Museum manuscripts by Daniel Driscoll. I refer anyone who doubts this connection to page 11 of this beautifully printed edition.

The seminal works that have been published in the last two decades, and which any serious student should acquire, apart from those listed in the bibliography, are:

> Geoffrey James. *The Enochian Evocation of Dr. John Dee* (Heptangle Books, 1984), particularly recommended;
>
> Adam McLean. *A Treatise on Angel Magic, being a Complete translation of Ms. Harley 6482 in the British Library* (Phanes Press, 1990);
>
> Joseph Peterson (editor). *The Five Books of Mystical Exercises of Dr. John Dee...as revealed to Dr. John Dee and Edward Kelley* A. D. *1581-1583* (Magnum Opus, 1985);
>
> Robert Turner. *The Heptarchia Mystica of John Dee, a primer of hermetic science and magical procedure by the Elizabethan scholar-mage* (Aquarian Press, 1986);
>
> ———. *Elizabethan Magic* (Element Books, 1989), some of which should be taken with a grain of salt.

The Enochian system is much more than just the books written about it. It is one of the more complex bridges ever built between this world and the world of daemons, spirits, and angels, a piece of spiritual engineering created by one of the most brilliant minds of his age. As such it deserves to be traversed with care. But as it was filtered through the tricksy mind of Dee's mercurial skryer Edward Kelley, this path can easily become the path of the Fool.

Stephen Skinner
London 1994

PREFACE

During the 16th Century, Cracow, Antwerp and Prague were the great centres of magical and alchemical enquiry and experiment. Cornelius Agrippa published his *De Occulta Philosophia* in Antwerp in 1531. Prague during the reign of King Rudolf II was devoted to the Hermetic arts and sciences which fascinated its monarch to the exclusion of all else. King Stephen of Poland, who had his seat at Cracow, was related to the Hungarian Bathori family which legend identifies with Count Dracula. Together with Cracow, Prague inherited an extensive heritage of Hasidic Judaism with its heavy mystical, magical and qabalistic content, in fact it was in Prague in the 1580's that Rabbi Loew engendered the famous golem, a figure which has haunted the history of the practical qabalah, and the ghetto of Prague, ever since.

Dr John Dee (1527-1608), mathematician and Astrologer Royal to Queen Elizabeth I, author of the main introductory textbook on mathematics of his age and innovator of many of the navigational aids which enabled the Elizabethan explorers to discover the New World, visited each of these cities in turn. First Antwerp in 1550 (and later in 1562-4), then Cracow in 1584, where he had audience with Stephen Bathori (King of Poland and relative of Elizabeth Bathori, the 'Bloody Countess'), later passing through Hesse-Cassel (a centre of Rosicrucian activity) after visiting Prague and Trebona during 1586-9.

John Dee's interest in magic arose out of his comprehensive studies, typical of the Renaissance man of the time, which commenced with Latin, an essential requisite of any scholar of the period, at the age of ten. Five years later he was sent to Cambridge, where he studied the traditional *Trivium* of subjects, grammar, rhetoric and logic. However it was not till the following years when he undertook the *Quadrivium* (arithmetic, geometry, music and astronomy), that his studies, and the eventual direction of his life work really got underway, for as he says himself 'I was so vehemently bent to studie, that for those yeares I did inviolably keepe this order; only to sleepe four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the time of going to and being at divine service) was spent in my studies and learning.'

At the same time he mastered the two *Tongues,* Greek and Hebrew (the latter not quite as thoroughly as the former) and the *Three Philosophies,* natural, moral and metaphysical.

In 1546 Dee's position as an under-reader in Greek and a founding fellow of Trinity College, Cambridge, seemed to promise the beginnings of a brilliant academic career, but the following summer he visited the Low Countries where his interest in geography flowered, following his acquaintance with Giraldus Mercator (the famous Dutch cartographer responsible for the well-known square-grid Mercator map projection), and Gemma Frisius, both of whom provided him with geographical equipment, globes, astronomer's staff and ring, and material on the art of navigation, which he duly took back to his university.

Having realised that some arts and sciences were very much further advanced in Europe than in England, and realising that England could profit by these, he visited Louvain the following summer. In 1550 a short trip to Antwerp brought him in contact with another geographer, Abraham Ortelius (whose house still stands in Antwerp, and whose detailed geographical charts and equipment now reside in the Antwerp Navigational Museum). Pursuing his other great interest, Mathematics, he lectured on Euclid in Paris, to packed halls, establishing his reputation immediately. He was offered a post of King's Reader in Mathematics at Paris University on a stipend of two hundred crowns, which for patriotic reasons Dee refused. This pattern was consistently repeated, with Dee refusing to quit the service of Elizabeth I for far more lucrative positions. On several occasions, the Czar of Russia, Fedor I, offered Dee a position in his court as advisor and physician, at the incredible salary of 2,000 crowns a year, with food supplied from the table of the Czar himself, and a house and additional salary from the Lord Protector, but the offer was again turned down by Dee. Returning to England the following year, he met Jerome Cardan (1552) who was probably responsible for stirring up Dee's interest in the mathematical conjuration of spirits and reinforcing the influences that Dee must most certainly have encountered earlier in his career at Antwerp.

These interests were almost nipped in the bud by the accession of Queen Mary to the throne, when his ambiguous interest in magic coupled with the implied heresy of his predominantly Protestant leanings resulted in his imprisonment for three months in 1555. Interestingly enough, his skill in theology resulted in Dee being requested by the Bishop of London to act as a judge in one of the heresy trials, in which he was one of the accused.

When Elizabeth I succeeded to the throne, John Dee's fortunes changed considerably: he was even asked to select (with due recourse to the influence of the stars) a propitious date for her coronation: a calculation which by all accounts of the Elizabethan era, must have been well performed!

Five years later Dee set out to visit various centres of learning making a very rapid tour of most of Europe including Antwerp, where he met Christopher Plantin (whose presses, which still exist, were justly famous throughout Europe, and whose type design provided the model for that used in setting this book). Here he secured a copy of Trithemius' influential *Steganographia* (concerned with 'angel-magic', and perhaps cryptography), before visiting Zurich, Urbino, Rome (where legend has it that he had audience with the Pope), Venice, and finally Presburg in Hungary where he was granted audience with Maximillian II, to whom he was later to dedicate his *Monas Hieroglyphica.*

Dee wrote the *Monas* in seven days in 1564, and in the same year it was published in Antwerp. Significantly it was not to appear in Dee's native tongue till 1947. The *Monas,* whose full title, *The Monad, Hieroglyphically, Mathematically, Magically, Cabbalistically and Anagogically Explained* gives a fair indication of its complexity and scope, is a unique blend of some of the more picturesque alchemical allegories woven into the otherwise rather dry fabric of a book, constructed as a series of exact Euclidean type theorems; with liberal sprinklings of interpretations of the Monas itself (which was a combination of the symbols for Mercury and Aries drawn in a specific proportion). This is elaborated with geometric details for drawing the Monas, and an explanation of the symbolic meanings of these proportions.

In the same year as the *Monas* was published, Dee went to live south-west of London, at Mortlake, in a rambling old house well-provided with various outhouses for his many scientific interests.

The site of the house, opposite the Church of St Mary the Virgin which Dee later endowed, and in which he is buried, abuts onto the Thames. Elizabeth I often came to visit him by Royal barge from Richmond or Hampton Court Palace.

From here, living on the income of several rectories, Dee quietly pursued his studies, which included writing a classic preface to the first English edition of *Euclid's Elements of Geometrie,* and planning voyages in search of the north-west passage, or for gold in Labrador. He reputedly accompanied Martin Frobisher on at least one of these exploratory voyages.

In response to Elizabeth's request to Dee for information about the lands to which she was heir, he wrote a work called *Of Famous and Rich Discoveries* . . ., which whilst purporting to be a treatise on various voyages of discovery undertaken by Europeans (later to be used by Hakluyt as a source for his accounts), was in fact designed to promote Elizabeth's Imperial aspirations, by assuring her of her rightful ownership of various lands, by appealing to historical precedent. Considering Dee's reputation, it is interesting that he was also called on by the Queen to counteract the effects of a wax image which had been discovered in Lincoln's Inn Fields, and which was thought to be part of a magical plot against her. This establishes Dee's court reputation as that of magician as as well as a geographer and mathematician.

After a first marriage which lasted just one year, he married Jane Fromond (a member of the Queen's household) and three years later took up what he considered to be the most important study of his life. This was the communication, via the medium of a *shewstone* with 'angels' in an attempt to quench his overmastering desire for knowledge beyond that normally accessible to mortals, to reach up in fact, like Enoch or the Biblical prophets, to God, the very source of knowledge itself. As Dee put it:

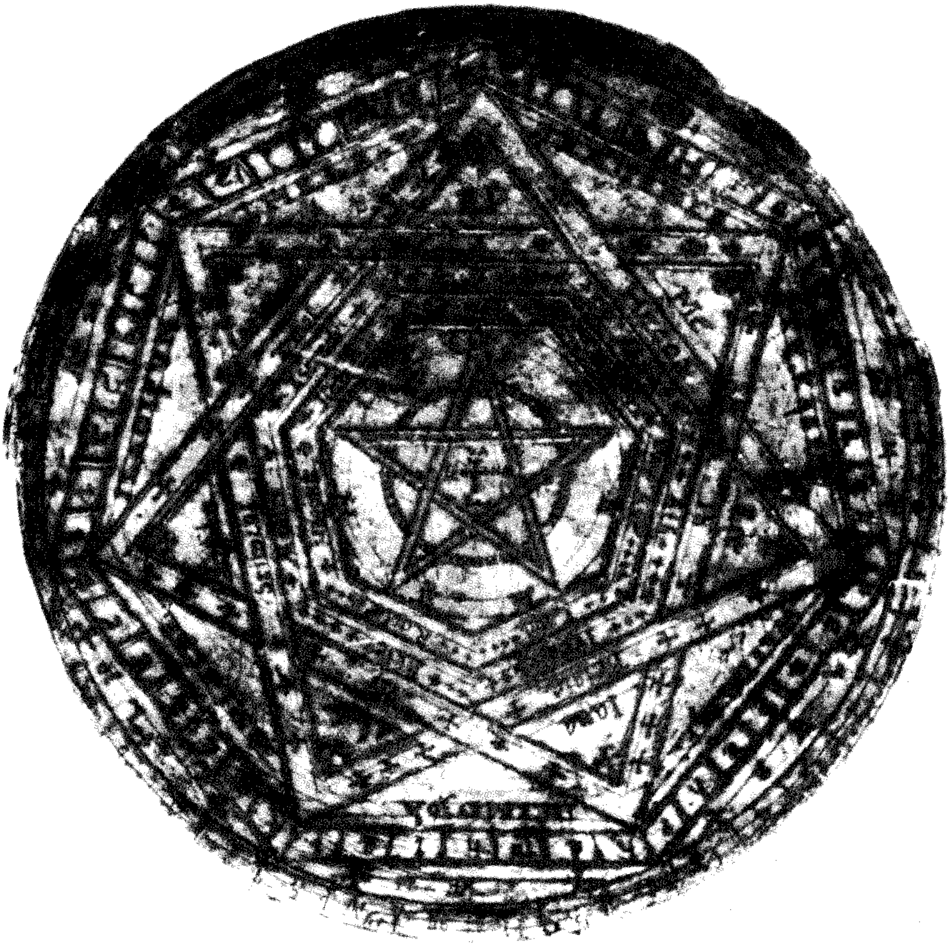
> 'I have often read in thy (God's) books and records, how Enoch injoyed thy favour and conversation; with Moses thou was familiar; And also that to Abraham, Isaack and Jacob, Joshua, Gideon, Esdras, Daniel, Tobias and sundry others thy good angels were sent by thy disposition, to Instruct them, informe them, helpe them, yea in worldly and domestick affaires, yea and sometymes

> to satisfie their desires, doubtes, and questions of thy Secrete: And furdermore considering, the Shewstone, which the High Prieste did use, by thy owne ordering... that this wisdome could not be come by at mans hand or by humaine power, but only from thee (ô God).'

Dee reasoned that intercourse with these 'spiritual creatures', provided that malevolent, misleading and demonic spirits were banished, was one of the highest ends man could aim at. It is here that magic enters Dee's work. The exactness of mathematics allied with the convoluted philosophy of the Hebrew qabalah and Arabic magico-alchemical works, produced a very solid base from which magic (both natural and metaphysical) could be approached in a scientific manner. This had two effects. First it attracted men of Dee's calibre to the study of magic. However the second effect of this union was the tarring of mathematics with the same brush as had previously been reserved for the heretic or the local practitioner of wort-cunning. This attitude resulted in the sack of Dee's house at Mortlake (during his absence in Europe) and the haphazard destruction of some of his scientific equipment. Ironically enough his 'instruments of sorcery', his skrying stones, Holy Table, wax tablets lamen and chest containing the *Libri Mysteriorum* accompanied him to the Continent, and so escaped the rage of the mob.

However it was in 1581, before Dee left for Europe, that he began his magical experiments. His avowed aim was to establish contact with the angels, to discover that knowledge which was not to be had either from books or from experiment.

During this period Dee employed Edward Kelley and several other *skryers,* or seers, to obtain a series of communications which he attributed to the agency of angels and spirits. Despite the fact that the first record of the skrying is dated December 22nd, there is evidence to suggest that the skrying began in a haphazard way as early as March 8th, 1581. The first workings were based on a grimoire type of approach, relying to an extent on equipment. This included wax tablets, a skrying table, a gold lamen and several shewstones, of obsidian and rock crystal. This was evolved into a sophisticated system which involved setting the skrying stone (several were used including a conventional looking crystal



The wax *Sigillum Emeth* used to support the skrying stone. (Courtesy of the Trustees of the British Museum).

ball and the black obsidian mirror) upon the elaborately engraved Sigillum Aemeth (still preserved in the British Museum) which was in turn placed upon a special table inscribed with a hexagram, enclosed within a frame of Enochian letters, and supporting seven specially designed talismans, the whole insulated from the floor by a further four wax tablets, miniature versions of the larger Sigillum Aemeth.

The early communications set down in Dee's *Libri Mysteriorum* deal with communications from Annael and Uriel, who dictated exact instructions for the engraving of the table, lamen, ring and sigils required. The third book opens with the designs for the seven talismans to be used on the skrying table, and concludes with the *Tabula Collecta* of the 49 angels whose invocatory modus operandi is explained in the fourth book.

Dee and Kelley pressed on, skrying now as often as several times a day till the complete outline of a self-contained system of magic was obtained and set down in Dee's manuscript, *De Heptarchia Mystica,* so named because of the 7×7 angels, whose invocations, hours, seals and sigils are described therein. Dee's description of two of these creatures will suffice to show their variety:

> 'He appeared in his red apparell: & he opened his Clothes & there did issue, mighty & most terrible gastly Flames of Fire out of his sides: which no mortall Eye could abide to looke upon any long while. And in the marvelous raging Fire, the word BRORGES did appeare tossed to and fro of the very flames. His Seale or Character is this . . .

And by way of contrast:

> 'Therefore he appeared in a long purple Gowne, & on his head a triple Crowne of Gold, with a measuring Rod of gold in his hand, divided into three equall parts: in the forme of a very well proportioned man.'

The significance of these descriptions is the light they throw on Dee's collection of 49 'Angelorum Bonorum', adding a Goetic dimension in much the same way that works like *The Sacred Magic of Abra-Melin the Mage* allows that it is as necessary for practitioners to exercise their authority over the evil or Qliphothic aspects, as it is over the more benevolent positive manifestations of the non-physical universe.

By March 1582, Kelley had commenced to transmit the first passages in the first version of that strange language Enochian. This material never found its way into print as has the better known later Enochian of the Calls which was made popular by the Hermetic Order of the Golden Dawn and later by Aleister Crowley. An example of this early Enochian, by way of contrast with the later (translated) material comes from an 'action' dated 5th April 1582:

> 'Amchama zeuoth luthimba ganeph iamda ox oho iephad mad noxa voscaph bamgephes noschol apeth iale lod ga NA zuma datques . . .'

Returning however to events in the external world, we find Dee correcting the Julian Calendar in 1582 to a greater degree of accuracy than any other contemporary mathematician (although the council of Archbishops turned down his proposals on the grounds that they smacked of Popishness, thereby putting off English calendar reform by several centuries).

In the same year Dee and Kelley met Count Albertus Laski, a palatine of Siradz and aspirant to the Polish Crown. The next year the Dee and Kelley household set out for Cracow.

It is at this stage that the published part of Dee's *Libri Mysteriorum* takes up the account. This was first printed from Dee's manuscript by Meric Casaubon in 1659 as *A True and Faithful Relation of what Passed for Many Yeers between Dr John Dee . . . and Some Spirits,* and re-issued by Askin Publishers, London, in 1974.

These 'angelic conversations' cover a wide range of material, from the enumeration of every country on the (then known) face of the earth with their presiding angels, through prophecy (of varying degreees of accuracy), to the amazing collection of transcripts in the Enochian tongue.

Amongst the more 'magical' material, despite passages of incredible triviality and banality, there is a hard core of extremely interesting material recurring throughout the 'angelic' conversations, such that Elias Ashmole (the famous antiquary and early Freemason), and later MacGregor Mathers, one of the founders of the Hermetic Order of the Golden Dawn, took portions of the system and derived from it their own systems of magic. Ashmole's attempts, covering a period of some five years (1671-76), are closer to the spirit of Dee's work than Mathers' interpretation, and tend to confirm the objectivity of the intelligences involved in the original communications.

Along these lines there is a record by a different experimenter dated 16th October, 1583, which tends to add weight to the objective existence of the phenomena recorded by Dee in *A True and Faithful Relation*... It begins:

> 'At ii a Clock at night, I & my Companions having begun Action, at the request & full consent of all the Company, we did fully agree, that we should not desist, till we had brought something to perfection, & having begun Action, & all things for the same purpose ready & fitted; thus give a briefe & true account of what followes.
>
> After the first Invocation, twice or thrice repeated, there appeared two Men, in the furthest Glass, visible to some part of the Company, & not to other some; but proceeding on, & Invocating highly, there came a very great blow upon the Floore, which made a very great noise, & before it ceased, it did whirle about severall tymes, to the astonishment & admiration of all ye Company, & still proceeding on, & reading further, there came something, which fell pat upon the Table, & from the Table upon the Ground, which made a smaller Noise upon ye floore, then the other did & so vanisht, & soe much for ye night, only when Action was ended, we could find nothing that was the cause of ye noise...'

Returning to a more modern application of Dee's work we find the brilliant syntheses by MacGregor Mathers into the syllabus of the Adeptus Minor grade of the Golden Dawn at the end of the 19th century. Although he used only a small part of the vast amount of material that Dee left, he incorporated the Elemental Tablets with their associated correspondences and the Thirty Calls of the Aethyrs before referred to, whilst Westcott, co-founder of the Order, elaborated a four-sided version of chess based on the Enochian system.

Much of Mathers' adaptation of the original system was done to make it compatible with the Golden Dawn's existing qabalistic basis, which, although ultimately based upon the qabalah that Dee was familiar with, contained many elements not found in Dee's original work, such as the Tarot Atus and the Egyptian Pantheon.

For Dee, the Angels also provided advice and reproof which he conveyed to two of the most powerful patrons he sought, Stephen Bathori King of Poland, and Rudolf II of Bohemia. He was lucky not to have incurred any more painful a punsihment for his pains than a partial banishment by the latter. Dee and Kelley accordingly sought refuge in 1586 at the castle of Count Rosenberg at Trebona, where Dee stayed for two years. Meanwhile Kelley managed, through his alchemical experiments, to curry favour first with the Count and then with Rudolf, who later knighted him.

A True and Faithful Relation... which opened in Lesden in May 1583 closes with the agreement between Dee and Kelley to 'hold their wives in common' (wife-swapping not being an entirely modern prerogative) at which point the whole tenor of the communications changes and passages of considerable power appear, contrary to anything Kelley had up to this point produced.

The spouse-swapping episode began with an alleged commandment by the Angels conveyed by Kelley, 'that we two had our two wives in such sort as we might use them in common' (April 18th, 1587). This was consummated on the night of 22nd May as is evident from semi-obliterated remarks in the original manuscript which were not printed by Casaubon.

This arrangement, which although productive of some of the most interesting material recorded by Dee, probably barely lasted till July 19th when Dee records ' a certayne kinde of recommendation between our wives. Next day saw relenting of E. K. also by my Lord's entrety'. Unfortunately with the exception of four pages in Casaubon these MS notes belong to the *greate Chasme* of 20 years from May 23, 1587 to March 20, 1607: the papers which fell into the hands of Elias Ashmole, but which do not appear to have survived. They contain Dee's record of the last 'actions' with Kelley before he left Dee's service.

The delivery of these passages is in many ways similar to several Gnostic works describing the descent of Sophia, *The Song of Solomon,* and Aleister Crowley's *Liber Legis,* with which there are some remarkable similarities in wording. Crowley, incidentally, claimed Edward Kelley as one of his past incarnations, which, rather than necessarily supporting transmigration of souls, suggests the affinity Crowley felt for Kelley's work, which may have led to a certain amount of unconscious plagiarism.

In February 1589 Dee saw the last of Kelley, and from thenceforth Dee's skrying experiments were with very inferior skryers such as Bartholomew Hickman, whose skrying records were later burnt when Dee discovered that he was a fraud. Till Kelley's death, Dee continued to hope for a reconciliation with his old skryer.

Dee's enthusiasm had not waned however for he named his next daughter Madimi, after the young girl who was a constant visitor to the crystal during the skrying sessions.

By this time he was back in his beloved England where he set about restoring his house in Mortlake which had been damaged by the mob during his six year absence. He partly re-assembled his collection of books which contained in excess of 2,500 books and manuscripts on mathematics, magic, alchemy, philosophy, cryptography, classical literature, geography and the qabalah.

The last six years of his life were spent under James I, an unpleasant situation for anybody remotely suspected of witchcraft, this monarch having been responsible for the most savage persecution of witches and magicians ever to occur in England.

Dee died in 1608 and was buried in the chancel of the church in Mortlake, opposite his house.

On one hand Dee is looked upon as a man of the Renaissance with heavy medieval leanings, rather like Elias Ashmole, who combined membership of the Royal Society (avowedly formed for the advancement of the empirical sciences) with intimate involvement in astrology, alchemy and other interests which would have been regarded as rather reactionary by other members of the Royal Society. On the other hand, the populace saw him as a sorcerer, or to use Dee's words when writing his own defence 'a companion of hellhounds, and a caller and conjurer of wicked and damned spirits'. Likewise Dee was regarded slightly askance at Court, although it seems he was never once doubted by Elizabeth I, to whom he remained devoted for the duration of his life. In between the rather dry but learned magus and the 'damned sorcerer' lies the real Dee: a man who perpetuated the tradition of Hermes Trismegistus and helped 'Christianize' the qabalah, who in all modesty aspired to be another Enoch, who wished to have God's word directly transmitted by God's messengers the angels, nevertheless a very humble man, as his many prayers preceding the skrying actions testify.

Dee is a very important link in the magical tradition, not only because he brought back ideas to England from European centres of learning, or because he aided the cross-fertilization of the Rosicrucian movement, as is aptly pointed out by Frances Yates in *The Rosicrucian Enlightenment,* but because his magical research is voluminous, carefully documented, and original.

Stephen Skinner
London 1975

ENOCHIAN

Angelic language or mortal folly?

Languages come and languages go. Something like seven thousand natural languages have been recorded, in one form or another, since the beginning of recorded history; and at least a thousand more languages have been invented by men, for purposes ranging from magic to extraterrestrial communication.

But no language has a stranger history than the Enochian language documented in this dictionary. Perhaps strangest of all is that we still do not know whether it is a natural language or an invented language — or whether it is, perhaps, the language of the angels, as its originators believed. In this introduction, the data is presented for the reader to make up his own mind.

The personalities: John Dee (1527-1608)

According to the horoscope he later cast for himself, John Dee was born at Mortlake on the morning of 13 July, 1527, under the sign of Cancer, with Sagittarius in the ascendant — a good omen, say the astrologers, for a career based on learning and the occult. His father, Rowland Dee, was Superintendent of the Royal Table, at the English Court; but John Dee was later to claim a proud genealogy that included Welsh kings and princes, all the way back to King Arthur. Whatever the truth of these claims, it is certain that John Dee became a distinguished man in his own right. Though he published little, it is apparent that he exercised a powerful intellectual influence on the greatest minds of the time. He was a dedicated, even fanatical, scholar, resolving, when an undergraduate at Cambridge, to spend eighteen hours in study each day, with only four hours for sleep, and two hours for meals.

He graduated Master of Arts from Cambridge in 1548, and went abroad to study further at Louvain. Later he gave lectures at the University of Paris that attracted so many students that they had to crowd at the windows to listen: at this time, Dee was only twenty-three years old.

His reputation in Europe and at home continued to grow, though it was always tempered with the ignorant fear of him as a sorcerer and demonolator. He took few actual jobs, being dependent for most of his life on royal and ecclesiastical pensions —which never amounted to more than about eighty pounds a year. For most of his life, he was chronically short of money — which is not surprising when one takes into account that he spent more than three thousand pounds (or eighty thousand pounds in current value) on building up Elizabethan England's greatest library.

Some idea of the range of Dee's interests can be obtained from the contents of this library, which contained at least 2500 printed books and manuscripts. The works dealt with mathematics, alchemy, philosophy, classical literature, geography — and the hermetic tradition. Dee had thoroughly studied the 'Christian cabbala', particularly from the works of Cornelius Agrippa, and was to become more and more immersed in the qabalistic tradition as time went on.

In fact, Meric Casaubon, in his edition (1659) of part of the record of Dee's seances, scathingly described Dee as 'a Cabalistical man, up to the ears'. One can also get a good impression of Dee's character from this longer statement by Casaubon — although Casaubon himself does not think much of Dee's mind:

> 'Some men come into the world with *Cabalistical Brains;* their heads are full of mysteries; they see nothing, they read nothing, but their brain is on work to pick somewhat out of it that is not ordinary; and out of the very *A B C* that children are taught, rather than fail, they will fetch all the secrets of Gods Wisdom; tell you how the world was created, how governed, and what will be the end of all things. Reason and Sense that other men go by, they think the acorns that the old world fed upon; fools and children may be content with them but they see things by another *Light.*'

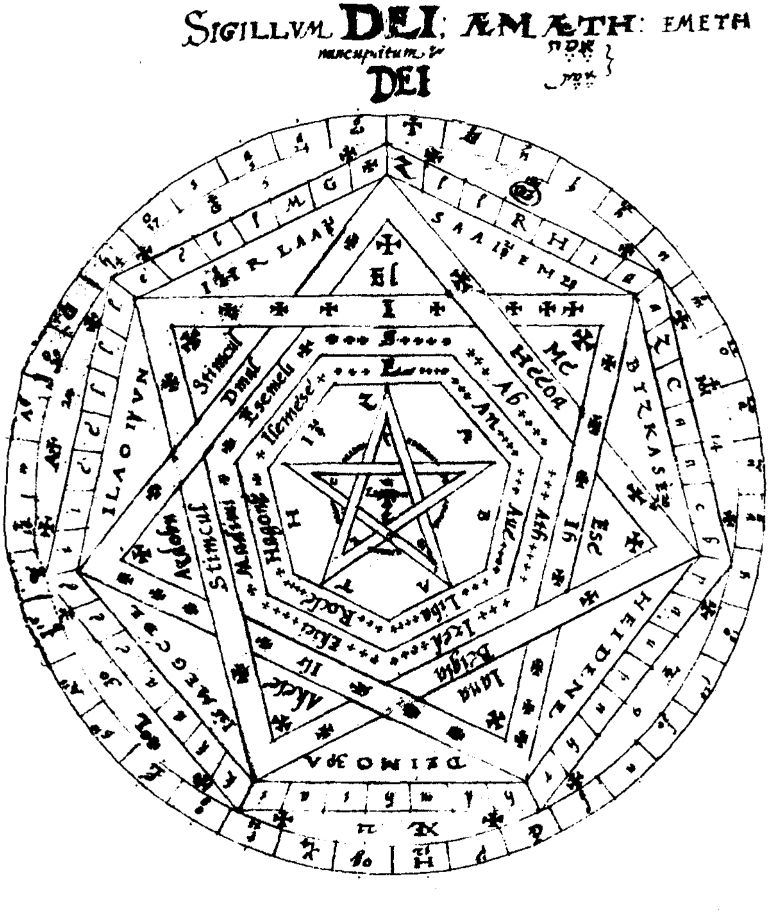
The description is a good one, but it can describe two kinds of individual: the magus, or the obsessed fool. Which Dee was, the reader will have to decide, on the basis of his spiritist seances. It is not known just when he began to seek or achieve effective communications with the beings he regarded as angels, but it was probably not before 1581. From about March of that year, as we learn from his *Private Diary,* he was troubled by odd dreams, and strange knockings in the night. To those who accept the objective reality of Dee's spirits, it would seem that the spirits were anxious to get in touch with him, rather than the other way round.

Be that as it may, by October of that year Dee had found a medium, one Barnabas Saul, who, using as a crystal a stone given Dee by a 'friend', reported to Dee the words of the angels Annael and Michael — and who later denied seeing any spirits at all, for fear of prosecution for conjuring. But Dee was dissatisfied with Saul as a medium, and dismissed him after working with him for only a few months.

The personalities: Edward Kelley (1555-1595)

Opportunely — for Dee's appetite for spiritual communications had been thoroughly whetted — there appeared at his house in Mortlake on 8 March 1582 a man calling himself Edward Talbot, afterwards to be known by his true name of Edward Kelley. Kelley was about twenty-seven years old at the time; but his previous life remains something of a mystery. There is a long-standing tradition — unfortunately not well-substantiated — that he had had his ears cut off for forgery. He seems to have been something of an occult charlatan, travelling England living off a reputation for alchemy and the preparation of magical elixirs. On several occasions he is known to have been in possession of old books, sometimes in cipher, purporting to give the location of buried treasures. He was not uneducated; he had been an undergraduate at Oxford, but was apparently dismissed. He spoke Latin well enough to travel in Europe, and converse with Dee's Continental friends; he makes frequent grammatical mistakes, but of his general intelligence there is no doubt.

Dee was at first suspicious of this young man who offered his services as a 'skryer', or mediumistic visionary; he seems to have thought that Kelley might have been a spy sent to gain information on his conjuring activities, to report him to the authorities. But the doubts must have been resolved, for already on 10 March that year Dee was giving the new medium a trial — with results so successful that there began on that day a strange and close association between the two men that was to last for some seven years, and to involve them in a series of actions with a host of spirits of


SIGILLVM DEI: ÆMÆTH: EMETH
nuncupatum
DEI

Dee's drawing of the *Sigillum Emeth* in Sloane MS 3188, f.30. (Courtesy of the British Library).

all ages and sexes, with magical tablets, lost and miraculously restored books, buried treasure, alchemical recipes, and in the end — a curiously modern touch — wife-swapping.

The first seances

Kelley was an immediate success as a medium, and on that first recorded occasion was granted a vision of Uriel, who revealed his secret sigil or signature, and gave the preliminary instructions for the construction of a powerful magical talisman, the Sigillum Emeth (or Aemeth), to be made of wax and used in further invocations. The original tablet, and smaller similar ones, can still be seen in the British Museum. The design may ultimately derive from Sloane manuscript 313; Kircher, in his book *Oedipus Aegyptiacus* (Rome, 1652-4), gives a version of the seal with traditional angelic names in place of the Enochian names of Dee. It is unlikely that he could have got this from Dee's manuscripts, then, as now, unpublished.

The pattern for almost all the recorded seances is established right at the beginning. The seance opens with a prayer, the magic crystal or 'shewstone' is uncovered, and Kelley sees visions and hears voices, whose content he transmits to Dee, the recorder. Several aids to scrying may have been used. Dee is usually credited with having at least two: a rock crystal globe, and a 'magic mirror' of black obsidian; both of these can be seen in the British Museum. Dee apparently saw and heard nothing (though this is arguable; his *Private Diary* entry for 25 May 1581 reads: 'Today I had sight offered me in chrystallo, and I saw', and at other times he seems to have heard at least some of the sounds produced, such as thunder, roaring and trumpets).

Many of Kelley's 'messages' consisted of letters of the alphabet arranged in squares. It will be necessary to examine some of the early examples in detail, if we are to be able to formulate any coherent theories about the mystical language that was produced at later sessions.

Two of the earliest squares transmitted by the 'spirits' through Kelley are the following:

Z	**l**	**l**	**R**	**H**	**i**	**a**
a	**Z**	**C**	**a**	**a**	**c**	**b**
p	**a**	**u**	**p**	**n**	**h**	**r**
h	**d**	**m**	**h**	**i**	**a**	**i**
k	**k**	**a**	**a**	**e**	**e**	**e**
i	**i**	**e**	**e**	**l**	**l**	**l**
e	**e**	**l**	**l**	**M**	**G**	**†**

[20 March 1582]

S	**A**	**A**	$\mathbf{I}^{21}_{8}$	**E**	**M**	$\mathbf{E}^{8}$
B	**T**	**Z**	**K**	**A**	**S**	$\mathbf{E}^{30}$
H	**E**	**I**	**D**	**E**	**N**	**E**
D	**E**	**I**	**M**	**O**	**30**	**A**
$\mathbf{I}^{26}$	**M**	**E**	**G**	**C**	**B**	**E**
I	**L**	**A**	**O**	$\mathbf{I}^{21}_{8}$	**V**	**N**
I	**H**	**R**	**L**	**A**	**A**	$^{21}_{8}$

[21 March 1582]

With reference to the first square, Dee is instructed to 'read downward'; he does so, and, starting with the left-hand column, he finds the following angelic names: Zaphkiel, Zadekiel, Cumael, Raphael, Haniel, Michael, Gabriel (with the sign of the cross to fill up the last square).

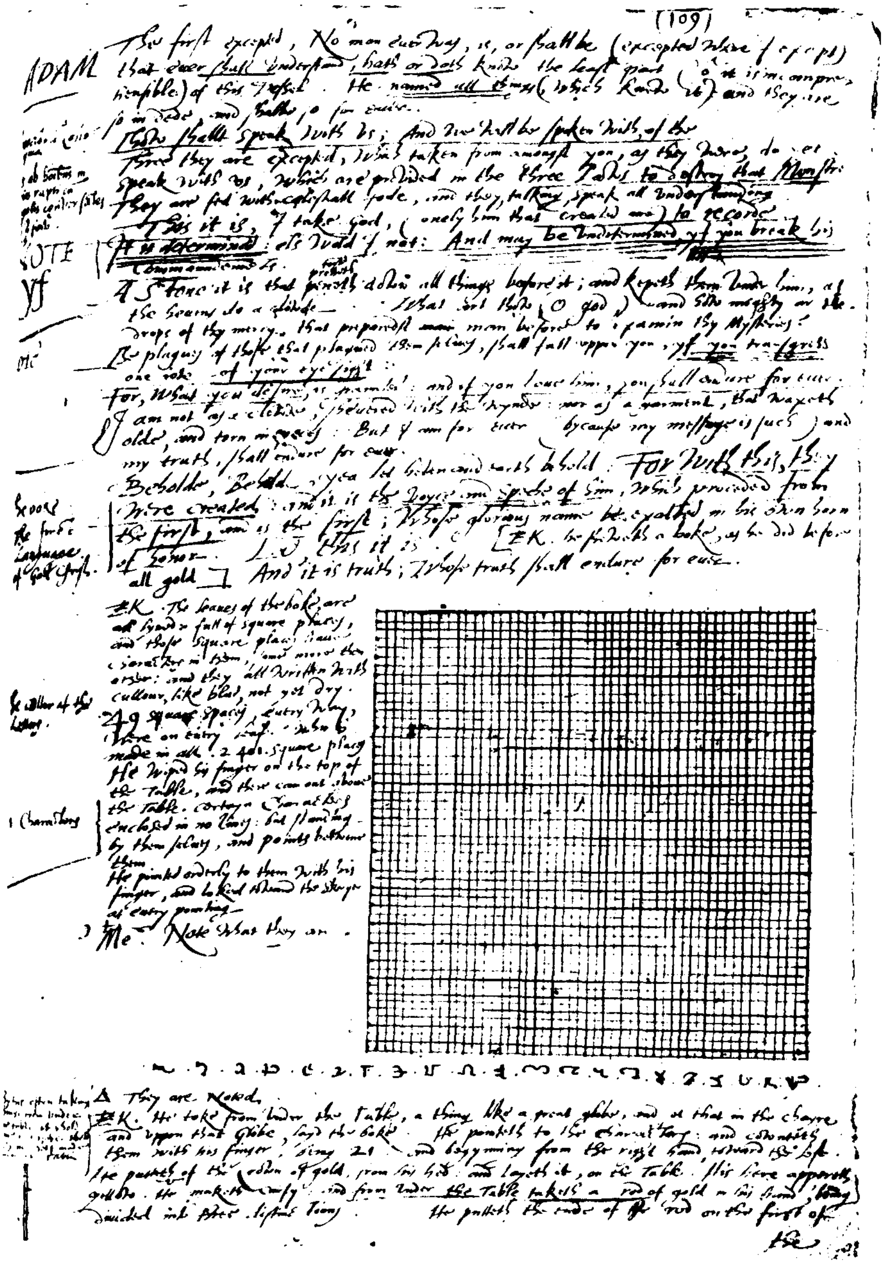
The procedure with the second square is a bit more complicated. The numbers 8, 26 and 30 are to be read as 'L', at the end of names, 21 is the letter 'E'; and the names are to be read off diagonally, in a south-westerly direction, starting with the 'S' of the top left-hand corner. The following names are produced: (S)Zabathiel, Zedekie(i)l, Madimiel, Semeliel, Nogahel, Corabiel, Levanael.

Now, there is nothing new about most of these angelic names. Apart from the archangels Raphael, Michael and Gabriel (Uriel was dictating through Kelley at this point) most of the other names can be found, in identical or very similar forms, in standard magical texts such as those of Agrippa and Peter d'Abano — as Dee himself comments in a marginal note.

This being so, it is hard to believe that these angelic names are in any way *derived* from the squares; it seems much more likely that they are the *formants* of the squares. From such a square, once created, it is however possible to derive *new* names, and in fact Dee is presented with a series of names created from the second square, by reading in different directions along the diagonals. The names were dictated before the square itself was given; the vision was of seven men, seven women, seven 'wenches', and seven boys, each with letters on the fronts of their gowns. These 28 visionary manifestations are given planetary attributions, as follows:

Planet	*7 Women*	*7 Men*	*7 Wenches*	*7 Boys*
Sun	EL (L)	I	S	E
Moon	ME	IH	AB	AN
Venus	ESE	ILR	ATH	AVE
Jupiter	IANA	DMAL	IZED	LIBA
Mars	AKELE	HEEOA	EKIEI	ROCLE
Mercury	AZDOBN	BEIGIA	MADIMI	HAGONEL
Saturn	STIMCVL	STIMCVL	ESEMELI	ILEMESE
Direction of reading in square	NE	SW	NW	SE

The procedure is hardly mystifying, if we ignore for the moment the claimed spiritual transmission. The names are those used in the construction of the wax seals (the Sigillum Emeth and four others) used by Dee in invocations. The procedure for generating these names would have seemed logical and proper to Dee, as qabalist and mathematician — though his mathematical sense must have been upset by the lack of symmetry in the directions for reading the planetary names. (The desire for symmetry would be better satisfied if either the first or second column were read in in the opposite direction — with LVCMITS as the name of a spirit of Saturn).


(109)

ADAM This first excepted, No man euer was, is, or shall be (excepted where I except) that euer shall vnderstand, hath or doth know the least part (for it is incomprehensible) of this Boke. He named all things (which knew it) and they are so in dede, and shall be so for euer.

These shall speak with vs; And we shall be spoken with, of the three they are excepted, which taken from amongst you, as they were, do not speak with vs, which are provided in the three Bokes to destroy that Monster. They are fed with celestiall fode, and they, talking, speak all vnderstanding.

NOTE This it is, I take god, (onely him that created me) to record. It is determined: els would I not: And may be vndetermined yf you break his Commandements.

yf A stone it is that putteth down all things before it; and kepeth them vnder him, as the heavens do a clowde. — What art thow (O god) and how mighty are the drops of thy mercy, that preparedst man before to examin thy Mysteries!

Me The plagues of those that plagued them shall fall vppon you, yf you transgress one iote of your eye sight.

For, what you desire, is graunted: and if you loue him, you shall endure for euer.

I am not as a clowde, seduced with the wynde: nor as a garment, that waxeth olde, and torn in peces. But I am for euer (bycause my message is such) and my truth, shall endure for euer.

Beholde, Beholde, yea let heuen and earth behold. For with this, they were created: and it is the voyce and speche of him, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor. [EK. he shutteth a boke, as he did before all gold] Lo, thus it is. And it is truth; whose truth shall endure for euer.

EK. The leaues of the boke, are all lyned, full of square places, and those square places haue characters in them, and more then order: and they all written with cullour, like blud, not yet dry. 49 square spaces, euery way, were on euery leaf. which made in all. 2401. square places. He wiped his finger on the top of the Table, and there cam out abowt the Table certayn Characters enclosed in no lines: but standing by them selues, and points betwene them. He pointed orderly to them with his finger, and looked toward the skryer at euery pointing.

Me. Note what they are.

Δ They are Noted.

EK. He toke from vnder the Table, a thing like a great globe, and set that in the chayre and vppon that Globe, layd the boke. He poynteth to the Characters: and counteth them with his finger, being 21: and begynning from the right hand, toward the left. He putteth of the crown of gold, from his hed: and layeth it, on the Table. His here appeareth yellow. He maketh cursy: and from vnder the Table taketh a rod of gold in his hand, being divided into three distinct lengths. He putteth the ende of the rod on the first of the

Dee's record of the skrying session for 26 March 1583 when the Enochian letters first appeared, in Sloane MS 3188, f.64. (Courtesy of the British Library).

But what is surprising is that never again, in the seven years of seances that followed, do we get a clear picture of the formation of a square from previously-known elements — and only rarely are we in a position to say with certainty just how names have been generated from the squares. Almost a hundred further squares are dictated by the spirits, some of them as large as 49×49; some are dictated straight across, letter by letter, others are created by the rearrangement of previously-dictated squares. But the details of their creation become increasingly baffling — either because the procedure is increasing in complexity, or because Dee is no longer bothering to set down the details for himself, or both. If the Enochian language is generated by some systematic process from squares, whether as a cipher or as a set of mystical words, we do not have the method.

The appearance of the Enochian alphabet

Just after the dictation of the squares discussed above, on 26 March 1583, Edward Kelley produced the first material concerning the 'angelicall language'. On that day he has a vision of a magical book, with the leaves, perhaps inevitably, 'all filled with squares'. The dictating of the contents of this book occupies the seances of the next thirteen months — with some interruptions, in which the spirits dictate other matter, or prophesy, or refuse to appear at all. There is also some interference from non-angelic spirits, mostly of the type that occultists would recognise as elementals.

First of all, the alphabet of the new language appears: twenty-one special characters, each with its own name. The character names are odd, and seem to bear no relation to the phonetic value of the character; but the fact that the names were given in three groups of seven, and total in all 64 letters, may suggest that here again there may be a square concealed: 8×8, or perhaps even 7×9 or 21×3.

The characters appear three times in the manuscript record of this session: once without the names, once with the names, and once as a fair copy, in a slightly different form. They are also repeated, in their final and most stylised form, at the end of the whole sequence, over a year later; there is also a fair copy by Kelley in the manuscript *Liber Mysteriorum Sextus et Sanctus*

(Sloane MS. 3189), which is a very sloppy transcript of the contents of the angelic book. In addition, individual words written in the characters, in the handwriting of both Kelley and Dee, appear sporadically throughout the manuscripts.

It is necessary to compare all these versions to get a real idea of the characters. The first two versions, for example, look much more like Dee's Hebrew characters than later versions (the letters named Veh (C), Ged (G), Graph (E), and Fam (S) are identical with Aleph, Cheth, Daleth and Resh). The direction of writing, like that of all Semitic languages, is from right to left, but my attempts to trace this alphabet back to a specific Semitic source have failed. All that can be said is that the characters have a general appearance rather like Samaritan — though their stylised forms may also suggest Ethiopic. The scripts they do *not* resemble are proto-Semitic, or Egyptian hieroglyphic, or Sumerian — a resemblance that would seem essential if we were to believe that the script, like the angelical language, dated back to 'before the Flood', and was the most ancient script of mankind.

We may seek a plausible explanation for the 'angelical' script in the fact that Dee may well have had in his library ancient manuscripts in a writing that he could not read, and that either he or Kelley could have got the idea from such a source. Moreover, the idea of the 'lost book of Enoch' (mentioned in the Bible at Jude 14) was very much in the air in the sixteenth century; it is mentioned in several Christian commentaries on the qabalah. The first manuscripts of this work, supposed lost throughout all the Middle Ages, were not found until the middle of the seventeenth century, in Ethiopic and Greek versions. Could Dee perhaps have been in possession of an Ethiopic version of the *Book of Enoch* — which he would certainly not have been able to read?

Another clue to the origin of the Enochian script is given by a sixteenth century work on alchemy: the *Voarchadumia* of Pantheus (1530). On page 14-15 of this work we find another alphabet called Enochian; it is perhaps not additionally surprising, though it seems never to have been pointed out before, that the British Museum copy of this work had actually belonged to Dee, as early as 1559, as attested by the copious marginal notes. Dee's Enochian alphabet bears no relation to that in Pantheus, but Pantheus may have provided the idea. It seems, in the absence of any other evidence, that the Dee/Kelley alphabet may be fanciful, based perhaps on subconscious recollection of similar scripts in earlier literature. There is certainly nothing in Casaubon's suggestion, in his edition of the Dee diaries, that the characters 'are no other, for the most part but such as were set out and published long agoe by one *Theseus Ambrosus* out of Magical books'. The reference is to a work published in 1539 (*Introductio in Chaldaicam linguam,* by Theseus Ambrosius Albonesius), in which are contained a large number of alphabets, both real and magical; and not one of the alphabets resembles Enochian in any way.

The first 'angelical' language

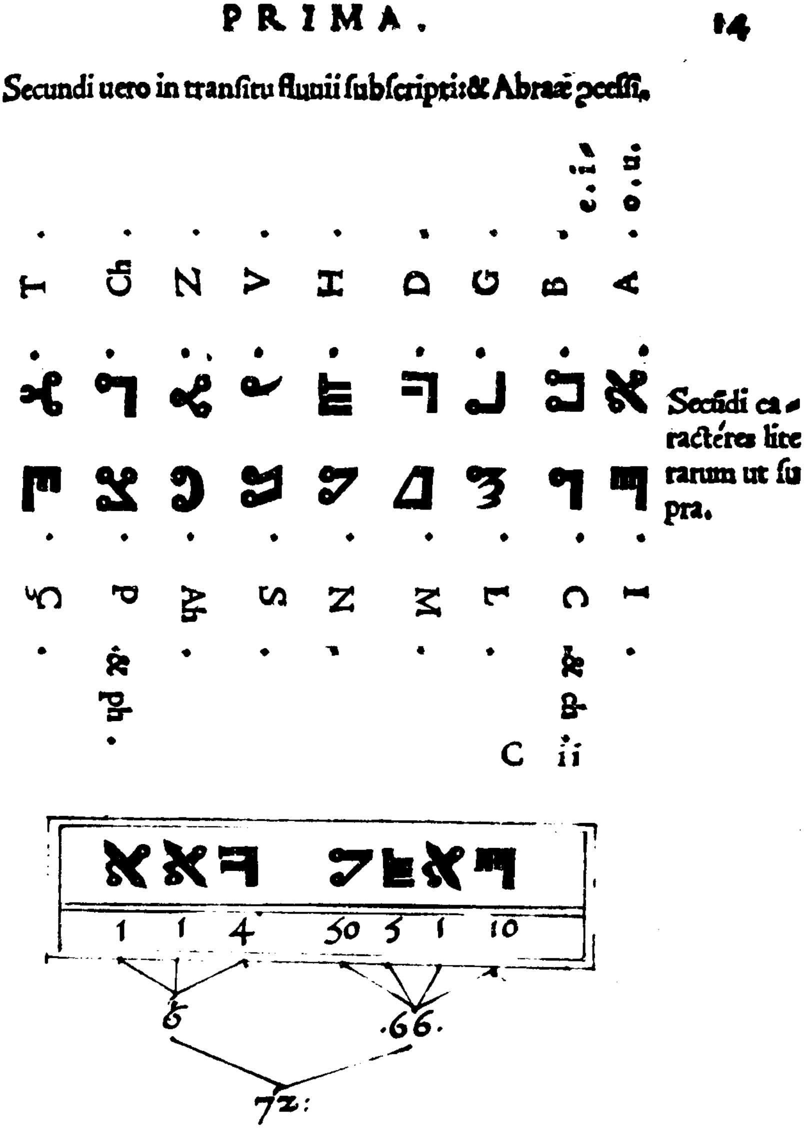
In any case, it is by means of these characters that the first texts in the 'angelical language' are dictated a few days later (29 March 1583 — Good Friday, as it happened to be). In the very first instance, the archangel Raphael *names* the letters, and Dee writes down these names (as if a Greek word, say λογος, were dictated and written down by the Greek letter names *Lambda Omicron Gamma Omicron Sigma*). Afterwards, Dee wrote out the English letters corresponding to the characters, and then read back the text for checking by the angelic visitors.

But after the first two texts, Dee began to realise that the method was much too slow, considering the amount of material yet to come:

> 'Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing. But if it be gods good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the sooner be in the work of Gods seruyce.'

By this remark we see again that the 'texts' really represent further squares. Each text is in fact one line of a gigantic 49×49 square, each square containing one word; there are two sets of such texts, or 98 in all. The physical difficulties of constructing a square so large, and fitting it on to one leaf of a book, daunted even Dee and Kelley.

We can just take each line of the square as being a text, and for



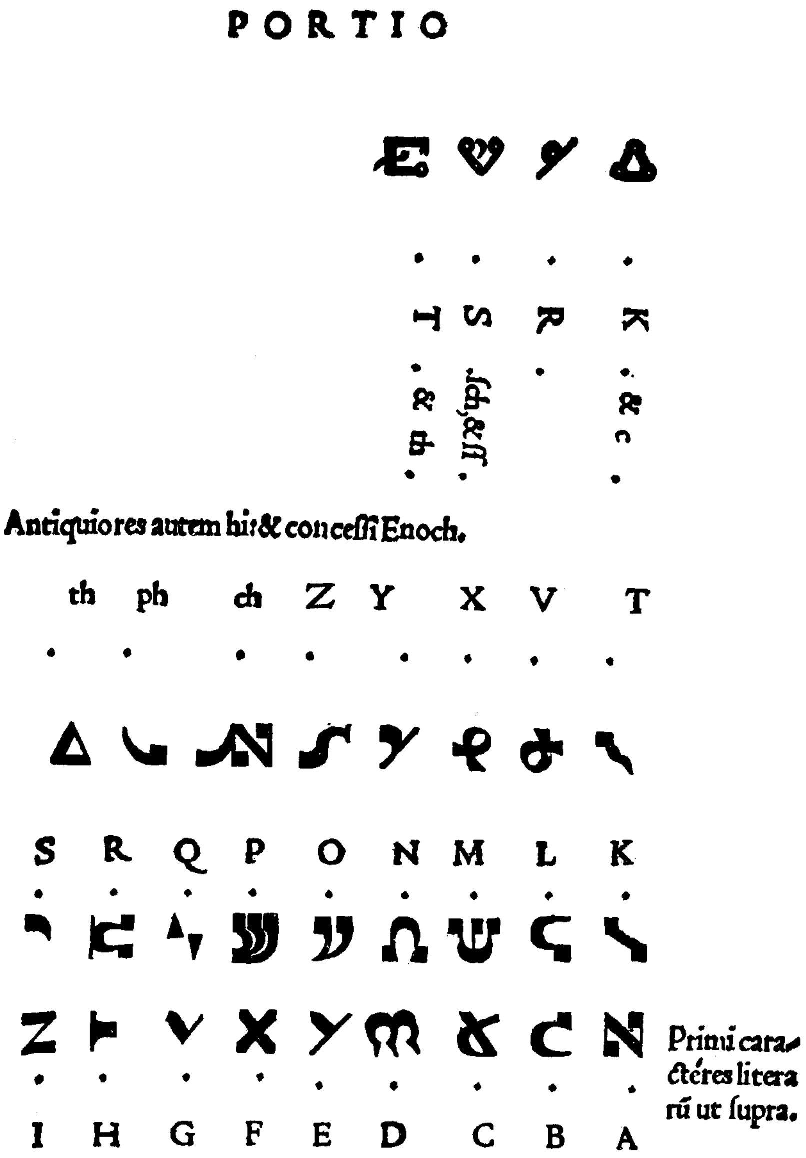
PRIMA. 14

Secundi uero in tranſitu fluuii ſubſcripti: & Abraæ ꝯceſſi.

Secũdi caractéres literarum ut ſupra.

A. B. G. D. H. V. Z. Ch. T.
e.i. o.u.
I. C. & ch. L. M. N. S. Ah. P. & ph. Ts.
C ii
1 1 4 50 5 1 10
6
.66.
72:

Pages 14-15 from the copy of the *Voarchadumia* by Pantheus given to John Dee on 18 January 1559, showing an 'alphabet of


PORTIO
T. & th.
S. ſch, & ſſ.
R.
K. & c.
Antiquiores autem hi: & conceſſi Enoch.
th ph ch Z Y X V T
S R Q P O N M L K
Primi caracteres literarũ ut ſupra.
I H G F E D C B A

Enoch' and Dee's manuscript note deriving the numerical value of his name written in these characters.

easy identification number them from 1 to 49, with the prefix I or II indicating whether the first or second square is meant, when referring to specific texts later in this chapter.

In any case, the angel is annoyed at the request, and whips away the chair and the table; the shewstone goes dark. No more texts are dictated until the following Tuesday (presumably Dee and Kelley had other activities over Easter), and then, as requested, by an abridged method. Now Kelley receives a vision of the whole leaf of the book containing the text, written in the strange characters received the previous week (with which he is obviously not yet quite at home):

> 'A voyce — Read. E.K. — I cannot.
> Δ [Dee]: You should haue lerned the characters perfectly and theyr names, that you mowght now haue redily named them to me as you shold see them.
> A voyce — Say what thow thinkest. Δ: he sayd so to E.K.
> E.K. My hed is all on fire.
> A voyce — What thow thinkest, euery word that speak.
> E.K. I can read all, now, most pefectly, and in the Third row this I see to be red.
> Palce duxma ge na dem oh elog...'

It is still uncertain whether Kelley spells the texts out letter by letter, or whether he reads them off fluently as words. The distinction is important for the understanding of the material from a linguistic point of view; words that are simply 'spelled', and not 'pronounced', may be mere random collections of letters, that do not form pronounceable words at all. The evidence we have is inconclusive. Dee has written the pronunciation over some letters (such as *g* as *j*, final *u* as *f*) — an unnecessary procedure if the texts were written down as heard. This pronunciation must have been given at some stage after the texts were delivered, even though the angels specifically forbid 'dubble repetition', or reading over the text after it is dictated — the quote on page 35 gives the reason.

On the other hand, the pronounceability of the words of the texts speaks in favour for a theory of the words having been read out one after the other, without spelling. There are no sounds that would give any trouble to a native speaker of English, and only a few difficult combinations (*bdrios, excolphabmartbh, longamphlg, lapch*). And some of the texts run so fluently, with so much repetition, rhyme, alliteration, and other types of phonetic patterning, that we are almost forced to conclude that, in the later texts at least, Kelley was speaking aloud, and probably at normal speech speed:

I.13 Ampri apx ard ardo arga arges argah ax...
I.23 ...arcasa arcasam arcusma...
I.24 ...umas ges umas umas ges umas umas ges gabre
umas umascala umphazes umphagam masga
mosel...
I.25 ...zimah zemah zumacah...zapne zarvex zorquam
...zimagauna zonze zamcha...
I.26 ...zambuges zambe ach oha zambuges gasca lunpel
zadphe zomephol zun zadchal...
I.37 ...gasmat gasque gasla gasna gasmaphes gasmagel
gasnunabe...

Text II.20 alternates one- and two-syllable words for thirty three words in succession, with one trifling exception; and an even more subtle form of patterning is found in II.24, where there is a strong tendency (broken only by minor exceptions) for monosyllables containing *o* or *u* to alternate with disyllables containing the same vowel (mostly *a*) repeated with a nasal consonant:

II.24 Voh gemse ax pah losquan nof afma ol vamna un
samses oh set, quamsa ol danfa dot fanta on anma
ol...

What are we to make of this phonetic patterning? Statistical studies in linguistics show that patterning of this nature is rare in normal language — though it is found in poetry and magical charms. It is also characteristically found in certain types of meaningless language (such as glossolalia), which is often produced under conditions similar to trance.

In other words, Kelley may have been 'speaking in tongues'. He did apparently go into trance, as we see from numerous notes in Dee's record of the seances:

> 'Now the fire shot oute of E.K. his eyes, into the stone, agayne. And by and by he vnderstode nothing of all, neyther could reade any thing: nor remember what he had sayde.'
>
> 'The fire cam from E.K. his eyes, and went into the stone agayn. And then; he could not perceyue, or reade one worde.'
>
> 'Suddenly there cam the fyre from his eyes into the stone agayne. And then he could say no more: nor remember any thing of that he had herd, seen or vnderstode less than half a quarter of an howre before.'
>
> [2-3 April 1583]

There are also a few passages which tend to suggest that Kelley did speak the language fluently, instead of reading it letter by letter:

> 'But E.K. prayed perfectly in this Angels language.'
>
> [2 April 1583]
>
> 'A voyce — One Note more, I haue to tell thee.
> Ax him not what he sayeth, but write as thow hearest: for it is true.
> Δ. Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.
> Rap[hael] — Be it vnto the.
> Then E.K. red as followeth' [text I.22 follows]
>
> [3 April 1583]

If we take this as evidence that Kelley was saying 'words' rather than 'letters', then there is no evidence to suggest that these early invocations are any form of 'language' — in the sense of texts bearing a translatable meaning — at all. All the facts seem compatible with Kelley pouring out a string of gibberish while in a trance state. Nevertheless, Dee does add to some of the words some puzzling translations in the margin — but I think he could not have translated a whole text. A few of these glosses are interesting:

> *gassagen* the divine powre creating the angel of the same
>
> *tohcoth* this name comprehendeth the number of all the fayries, who are diuels next to the state and condition of man
>
> *apachana* the slimie things made of dust
>
> *donasdogamatastos* the furious and perpetuall fire enclosed for the punishment of them that are banished from the glory

Whatever else, it is an economical tongue.

So much for the 'language' which makes up *Liber Logaeth,* or the 'Book of the Speech from God', which exists in Kelley's handwriting in the British Museum as Sloane MS. 3189. Kelley's text shows a number of discrepancies from Dee's (as far as it goes), which I take to be evidence of his general carelessness in such matters; but perhaps the conditions he had to work under were not ideal:

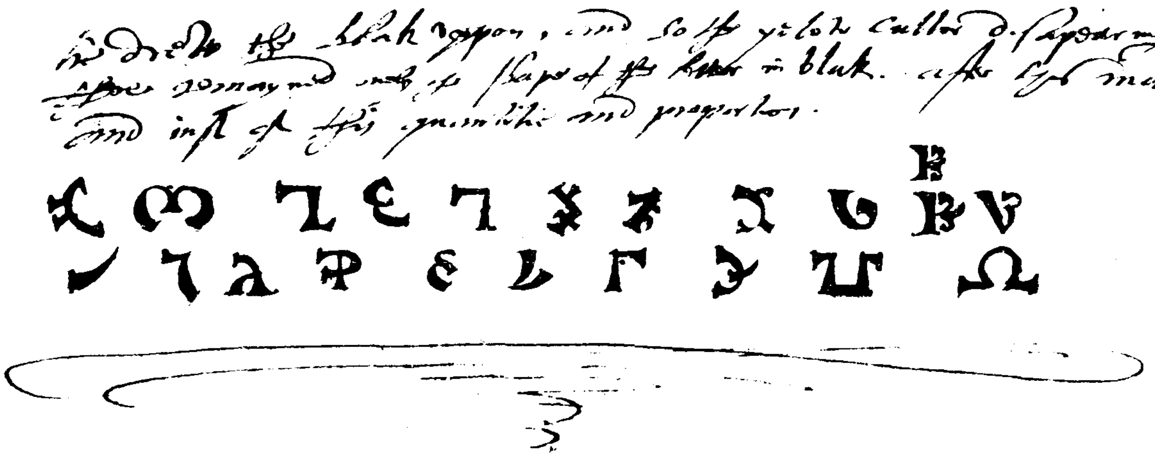
> 'As E.K. was writing the *eighteenth leafe, which was of the spirites of the earth,* (in the afternone about 4½ of the clok) he red a parcell thereof, playnely and alowde to him self, and therevpon suddainely at his side appeared three or fowr spirituall creatures like laboring men, having spades in theyr hands, & theyr haires hanging about theyr eares, and hastely asked E.K. what he would haue, & *wherefore he called* them. He answered that he called them not. And they replyed, & said, that he called them; and he replyed & said, that he called them not, and they replyed & said, that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read & repeat that which he had written: and that *euery man who readeth a prayer to perceyue the sence*

> *thereof, prayeth not.* No more, did he call them. And I bad them be packing out of the place. And thervppon remoued from my desk (where I was ruling of Paper for his writing) to the grene Chayre, which was by my Chymney; and presently he cryed out & sayd, *they had nipped him, & broken his left arme by the wrist:* and he shewed the bare arme and there appeared both on the vpper side and the lower side imprinted depe in, two Circles and broad as Grotes thus very red: and I seeing that, sowght for a stik, and in the meane while, *they assalted him,* and he rose and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him & them. But still they cam gaping, or gyrning at him. Then I axed him where they were: and he poynted to the place, and then I toke the stik and came to the place, and in the name of Jesus commaunded those Baggagis to avoyde, & smitt a cross stroke at them, and presently they avoyded.
>
> All thanks be to the onely one Almighty & everlasting God, whose name be praysed now and foreuer. Amen.'
>
> [15 April 1583]

Nevertheless, Kelley did complete his transcript of the book, the last page being written in 6 May 1583, when Dee was away in London. The last leaf of Kelley's transcript contains the 'correct' form of the Enochian characters, and this is how they were conveyed:

> '. . . it is to be Noted, that, when E.K. could not aptly imitate the forme of the Characters, or letters, as they were shewed: that they appered drawn on his paper with a light yelow cullor, which he drew the blak vppon, and so the yellow cullor disapearing there remayned onely the shape of the letter in blak. . .'
>
> [6 May 1583]

The 'yellow cullor', whatever it was, is not apparent on the manuscript page today.



in dede the blak upon, and so the yelow cullor disappearing, there remayned onely the shape of the letter in blak. after this manner. and iust of this quantitie and proportion.

The corrected form of the Enochian letters as they appear in Sloane MS 3188, f.104.
(Courtesy of the British Library).

Further seances

Other entries in the *Libri Mysteriorum* at this time deal with quarrels with Kelley (mainly about whether the spirits are good or evil), and the search for treasure and lost cipher-books.

For example, Kelley brought Dee a cipher book supposedly giving the location of buried treasure. Dee works out the cipher — which is quite a simple one — but has trouble in deciding whether one cipher character represents K or X, so he notes in the margin: 'Of this K I dowt yet'. One biographer of Dee (Charlotte Fell-Smith) took this to mean that Dee was distrustful of Kelley! We also find detailed instructions for the magical use of *Liber Logaeth*. All these are matters which need not concern us here. But at the end of the long session of 5 May 1583 Kelley reports a dream which contains accurate predictions of events then four years in the future: the Spanish Armada, and the execution of Mary Queen of Scots. These predictions must be borne in mind when we come to assess the genuineness, or otherwise, of Kelley's mediumship:

> 'Δ. As concerning the Vision which yesternight was presented (vnloked for,) to the sight of E.K. as he sat at supper with me, in my hall, I meane the *appering of the very sea,* and many ships thereon, and the cutting of the *hed of a woman,* by a tall blak man, what are we to imagin thereof?
> Vr[iel] — The one, did signifie the prouision of forrayn powres against the welfare of this land: which they shall shortly put into practise. The other, the death of the Quene of Scotts. It is not long vnto it.'

It may not have been difficult for an intelligent man to guess, at that time, that the execution of Mary Queen of Scots was a likely event, and perhaps a foreign invasion appeared probable even in 1583; but, nevertheless, this stands out as a remarkably detailed prediction. (Mary was beheaded in 1587, and the Spanish Armada was destroyed off the coast of England in the middle of 1588.)

About this time the record published by Meric Casaubon in 1659 commences; the date of the first published seances is 28 May 1583, and it begins abruptly with the appearance of a little girl spirit of seven to nine years old, named Madimi. This is one of the names taken from the second square of letters received by Dee over a year before (see page 24), so he knows at once that her elder sister is Esemeli. (Dee mispronounces this name as Esémeli, and Madimi corrects it to Eseméli.) Madimi, from the earliest session, is regarded as being a spirit representing the planet Mercury, which is appropriate for a teacher of languages and magical sciences; her name, in fact, derives ultimately from the Hebrew word for Mars, מאדים *ma'adim* — whence also 'Madimiel', the name of the intelligence of Mars used in constructing the square.

Other spirits appear from time to time, some of them taken from the earlier tables; but Madimi — who at times reminds one of the 'little girl' contacts of nineteenth-century mediums — makes constant appearances, almost to the very end of the record. (One biographer of Dee, Richard Deacon, says that Madimi grew up and reached 'womanhood' in the seven years that she appeared to Dee; but I find no evidence of this, and the period is only four years (1583-1587). There is a sketch of Madimi in one of his diaries, in which she looks vaguely nubile — but it must be remembered that Dee could see her only in his imagination.)

The appearance of the true Enochian language

The seances continue with magical instructions, philosophising, prophesying, misunderstandings, and contradictions. The text of a new book is dictated, with a new set of 49 invocations (one of which is 'silent'); this is the 'Enochian' language strictly so called, which is the subject of this volume. The differences between this language and the former one are considerable. Firstly, for the Enochian texts, a translation is provided, a fact which right from the beginning makes it look more like a real language. Secondly, the Enochian language appears to be *generated,* in some way, out of the previous tables and squares of *Liber Logaeth* — generated, in fact, out of the earlier 'angelic' language.

Unfortunately, the details of how the Enochian language is derived from the squares is very unclear. Only for the very first call is the system given in detail, and the details are very obscure. We read:

'A. (Two thowsand and fortene, in the sixth Table, is) D
7003 in the thirteenth Table, is I
A in the 21st Table. 11406 downward
I in the last Table, one less than Number:
        a word, Iaida.
        You shall
understand, what that Word is before the Sonne go down.
Iaida is the last word of the Call.
H 49 ascending T 49 descending A 909 directly:
    O, simply.
H 2029. directly. call it Hoath.'

[13 April 1584]

It is clear that the numbers do not, as some writers have claimed, give the 'row and column' of the table, nor can they give the absolute number of letters in the square (counting consecutively from the top left) as there are only 2401 squares (49×49) in each table of *Liber Logaeth,* with each word in the square not exceeding a dozen letters (and the majority much shorter); the numbers in the dictation, however, go as high as 312004.

We can conceive of various ways the letters of the Enochian language can have been taken out of the tables previously given to Dee and Kelley. It is possible, for instance, that the letters of the Enochian texts, joined in order on the squares of *Liber Logaeth,* may form geometrical figures or magical sigils; but there are so many letters to choose from that this approach has proved futile. Other attempts at decipherment, such as that put forward in *The Necronomicon,* London, 1978, researched by Robert Turner and David Langford, and introduced by Colin Wilson, are also unsatisfactory.

The letter-by-letter dictation of the Enochian language does account for some of the differences of this language from the earlier untranslated language. The 'new' language is less pronounceable than the old one, and it has awkward sequences of letters, such as long strings of vowels (*ooaona, mooah*) and difficult consonant clusters (*paombd, smnad, noncf*). This is exactly the type of text produced if one generates a string of letters on some random pattern. (The reader can test this by taking, for example, every tenth letter on this page, and dividing the string of letters into words. The 'text' created will tend to look rather like Enochian.)

But not all Enochian is of this form; many of the words are very pronounceable, as we shall see. The words of the Enochian language itself stop short of having the fully random appearance of the names of God, and of angels and 'kings', that Dee generated from the letters on the squares of his 'elemental tables', that were given later by the spirits — names such as LSRAHMP, LAOAXRP, HTMORDA, ALHCTGA, AAETPIO, which look a lot less plausible, as words of a language, than anything in the Enochian texts.

It is also not completely certain that all the texts in the Enochian language were dictated by the letter-by-letter method. It appears that on at least one occasion Kelley (or the spirits) may have tried to speed up the process, only to be rebuked by Dee's insistence on letter-by-letter transmission. Dee tells Kelley that 'unlesse of this strange language I should have these words delivered unto us letter by letter, we might erre both in Orthography, and also for want of the true pronunciation of the words' (19 April 1584).

The nature of the Enochian language

No matter what the method of transmission was, there are certain observations that we can make about the Enochian language, in the texts that we have. We know something of the pronunciation, from the fact that Dee often wrote the pronunciation of individual words next to the Enochian text. And this Enochian text, written in the Roman alphabet, purports to be a transliteration of the Enochian characters of the text of the original book seen in Kelley's vision. As far as we can tell, each letter of the Roman alphabet transcription represents one Enochian character — which means that Enochian spelling, too, has 'hard' and 'soft' values for *c* and *g*, and combines letters such as *s* and *h* to make the *th* sound. Very English behaviour for a language 'which Adam verily spake in his innocency, and was never uttered nor disclosed to man since till now' (21 April 1584).

If the phonology of Enochian is thoroughly English, the grammar is no less so. But here we are faced with one difficulty: the nature of the translation. The English rendering of the

Enochian calls is very free, often using five or six words where the Enochian has one; thus, the word for 'man' (or 'reasonable creature') is glossed as 'the reasonable creatures of Earth, or Man'. Proper names, such as *Idoigo* (one of the 'Names of God') are given translations: 'of Him that sitteth on the holy Throne'. Particles, prepositions, and pronouns are filled in where the sense requires them, but we do not know exactly what they are supposed to represent in Enochian; *moooah,* for example, is glossed as 'it repenteth me' — but it could just as easily be an active verb ('I regret').

Moreover, of about 250 different words in the Enochian texts, more than half occur only once, so that we have no real check on their form or meaning. Nevertheless, we can identify a number of different roots, often in quite distinct forms: *om* 'understand, know', *oma* 'understanding', *omax* 'knowest', *ixomaxip* 'let be known'. This is probably the most language-like, and least explicable, feature of Enochian. What is less certain, however, is how much the differences in the spellings reflect the grammar of Enochian; we find, for example, *caosg, caosga* 'earth', *caosgi* 'earth (accusative case)', *caosgin* 'than the earth', *caosgo* 'of earth', *caosgon* 'to the earth' — but are these really case endings, or just chance variants? The same case endings are not found from one noun to another, so that there are either a large number of different declensions (as in Latin or Greek), or else there are no case-endings at all. I incline toward the latter view.

The vocabulary elements of the language are probably arbitrary; certainly they do not seem to be directly derivable from anything in English, Latin, Greek or Hebrew. But in some cases we meet words we half recognise, with unfamiliar meanings: *angelard* 'thought' (from 'angel'?), *babalond* 'wicked, harlot' (from 'Babylon'?), *christeos* 'let there be' (from 'Christ'?), *levithmong* 'beasts of the field' (a blend of 'Leviathan' and 'mongrel'?), *luciftias* 'brightness' (from 'Lucifer'?), *nazarth* 'pillars of gladness' (from 'Nazareth'?), *paracleda* 'wedding' (from 'paraclete'?), *paradial* 'living dwellings', *paradiz* 'virgins' (both from 'Paradise'?), *salman* 'house' (from 'Solomon'?). (Note that most of the suggested origins are proper names, and are biblical — whatever conclusions may be drawn from that.) The remaining words do not seem to have any assignable etymology, though one can be seduced by occasional plausible explanations, such as *micaolz* 'mighty' from Scots *mickle,* or *izizop* 'vessels, containers' from Hebrew אשישות *ʾašišot* 'vessels'.

It is hard to be dogmatic about Enochian grammar. Verbs show singular and plural forms, and present, future, and past tenses, and have also some participial and subjunctive forms; but we do not have a full declension of any verb.
The fullest data is that for the verbs 'say' and 'be', as follows:

gohus	'I say'
gohe, goho	'he says'
gohia	'we say'
gohol	'saying'
gohon	'they have spoken'
gohulim	'it is said'

zir, zirdo	'I am'
geh	'thou art'
i	'he/she/it is'
chiis, chis, chiso	'they are'
as, zirop	'was'
zirom	'were'
trian	'shall be'
christeos	'let there be'
bolp	'be thou!'
ipam	'is not'
ipamis	'cannot be'

Not much to build a grammar on. We can in addition identify some of the pronouns (*ol* 'I'; *ils* 'thou'; *tox, tbl* 'of him'; *tia* 'his'; *pi* 'she'; *tibl* 'her (acc.)'; *tiobl* 'in her'; *tilb* 'of her'; *z* 'they'), a few more verb forms, and four ways of expressing negation (*chis ge* 'are not'; *ip uran* 'not see'; *ri-pir* 'no place'; *ag toltorn* 'no creature'). But it is apparent that there is nothing strikingly un-English about the grammar: no trace of the construct case or irregular plurals of Hebrew or Arabic, no clear indication of multiple cases or complex verb forms, as in Latin and Greek. The grammar further suggests English with the removal of the articles ('a' and 'the') and the prepositions — and with a few irregularities thrown in to confuse the picture.

The order of words is also strongly English. A phrase such as *adrpan cors ta dobix* 'cast down such as fall' is pure English in its order, and can not idiomatically be duplicated in four words with these meanings in any other European or Semitic language.

However, this language with an English base was not dictated in English-speaking surroundings, but in Cracow in Poland —

part of Dee's six-year absence abroad, living on foreign patronage. (Kelley never returned to England.) But it would be futile to look for Polish influence in Enochian — especially as all the scholars with whom Dee and Kelley were in contact spoke Latin.

There is one aspect of Enochian 'grammar' that remains totally inexplicable: the number system. Throughout the Calls, various numbers occur, and with a certain amount of extrapolation it seems possible to identify most of the numerals from 'one' to 'nine':

0 — T
1 — L, EL, L-O, ELO, LA, LI, LIL
2 — V, VI-I-V, VI-VI
3 — D, R
4 — S, ES
5 — O
6 — N, NORZ
7 — Q
8 — P
9 — M, EM
10 — X

However, the system that generates the remaining numbers is a complete mystery. A full list of the numbers occurring in the Enochian Calls is given here:

12 — OS
19 — AF
22 — OP
24 — OL
26 — OX
28 — OB, NI
31 — GA
33 — PD
42 — VX
456 — CLA
1000 — MATB
1636 — QUAR
3663 — MIAN
5678 — DAOX
6332 — ERAN
6739 — DARG
7336 — TAXS
7699 — ACAM
8763 — EMOD
9639 — MAPM
9996 — CIAL
69636 — PEOAL

The test of any future spirit-revelation of the Enochian language will be the explanation of this numerical system.

The pronunciation of Enochian

As the texts dictated in Enochian consist of a series of 'Calls', or invocations of supernatural beings, it was clearly necessary for Dee and Kelley to know how the words should be uttered; in most magical systems, a slight error in the text of a spell or invocation is regarded as potentially leading to disastrous consequences. Accordingly, Dee was in the habit of writing the pronunciation of the Enochian words alongside the text. If Kelley dictated the words letter by letter, he must have provided the pronunciation of the whole word immediately afterward.

To make these observations on pronunciation, Dee had to make shift with the ordinary English alphabet; he had no system of phonetic notation. But his intention is usually quite clear. He writes *dg* when he means 'soft *g*' (as in *gem*); and *s* for 'soft *c*'; and he indicates in some places that *ch* is to be pronounced as *k*. He marks the stressed vowels in most words. Sometimes — but not often — he indicates that a letter is to be given its pronunciation in the alphabet — thus *ds* is to be pronounced 'dee ess', and *z* in a few instances is given the pronunciation 'zod'. (The letter *z* has not always been called 'zed' or 'zee'; it has had many names, among them being 'izzard', and, at the end of the sixteenth century, 'ezod'. 'Zod' is nothing but a variant of this last name.) In more difficult cases, he gives examples from English, thus, *zorge* is said to be pronounced to rhyme with 'George', and *ul* to be said 'with such sound to U as we pronounce yew, whereof bows are made' — that is, *ul* is pronounced like 'Yule'.

With all of these instructions we can get a fairly good idea of how Enochian sounded to Dee and Kelley. We have to make allowances, of course, for the fact that the two men spoke English of more than four centuries ago — and also that, while Dee came from the Midlands, Kelley came from Worcestershire, at a time when the dialect variations in England were greater than they are now. Fortunately, linguists are in the possession of sufficient evidence — in the forms of pronunciation guides in schoolbooks, rhymes, misspellings, and the like — to establish the pronunciation of most forms of Elizabethan English with a high degree of accuracy (passages of Shakespeare, for instance, have been published in phonetic transcription, representing Shakespeare's own pronunciation).

The resulting pronunciation of Enochian makes it sound much more like English than it looks at first sight. The following table of letters and combinations gives a general view of how the spelling system of Enochian worked:

Letter	**Pronunciation**
A	— long (stressed), as in *lah-di-dah*
	— short (unstressed), as in French *patte*
B	— usually as English *b,* but silent between *m* and another consonant, or after *m* finally
C	— as *k* before *a, o, u* (with some exceptions)
	— as *s* before *i, e* (with many exceptions), and in clusters of consonants (*noncf=nonsf*)
CH	— as *k* in most positions, but as *ch* finally
D	— as *d* in all positions
E	— when stressed, as in French *fee*
	— when unstressed, as in *bed*
F	— as *f* in all positions
G	— as (hard) *g* before *a, o, u*
	— as *j* before *i, e,* in final position, after *d,* and in clusters of consonants
H	— as *h* in most positions (except in combinations *ch, ph, sh, th*); silent after a vowel, but the vowel is lengthened
I	— when stressed, as in (French) *machine*
	— when unstressed, as in *bit*
	— in combinations: *ai* as in *fly; ei* as in *eight; oi* as in *boil*
	— as *y* in word-initial position before a vowel (*Iad=Yad*)
K	— as *k* in all positions
L	— as *l* in all positions
M	— as *m* in all positions
N	— as *n* in all positions
O	— when stressed, as in French *mot*
	— when unstressed, as in *not*
	— in combinations: *oi* as in *boil; ou* as in *bout; oo* as in *fool*
P	— as *p* except in combination *ph*

PH — as *f*
Q, QU — as *kw* (*qu* in *quick*) — but the word *q* is pronounced *kwa*
R — as *r* in *right* (but may be rolled)
S — usually as *s* in *sit*
— sometimes *z*, in places where this is more natural in English (*lrasd=elrazd*)
SH — as *sh* in *ship*
T — as *t* except in combination *th*
TH — as *th* in *thank*
U — as *oo* in *boot*, or *u* in *put*
— in initial position as *yew*
— as *v* or *w* before another vowel, and in word-final position
X — as *x* in *fox*
Y — as *y* in word-initial position before a vowel
— as the letter I before a consonant, and in word-final position
Z — as *z* in *zoo;* in a very few words, as *zod*

It should be further noted that the Enochian characters themselves total only 21, not the 24 characters listed above; C and K are expressed by a single letter, as are I and Y, and U and V. The 21 letters of Enochian are, oddly enough, almost exactly the minimum required to write English without any ambiguity; perhaps Dee was interested in spelling reform.

Using the punctuation guide above, we can transcribe the beginning of the Call of the Aethyr LIL (as given on page 266) into an approximate phonetic representation:

> Mádriaks di-es praf lil kis miká-olz sánir ka-ózgo od físis balzízras yaida. Nonsa gohúlim: míkma adóyan mad, yá-od bliórb, soba o-áona kis lusíftias pirípsol, di-es abrása nonsf netá-ib ka-ozji, od tilb adfát dámploz. . .

As we shall see below, Enochian acquired a very different pronunciation when it came to be used in nineteenth-century magical rituals; but for the moment we are concerned with Dee and Kelley.

Dee and Kelley — the last years

Throughout the remaining years of the association of Dee and Kelley we have, in the record of the seances, a fascinating documentation of the character of the two men, which is relevant to any judgment we may wish to form on Enochian. Though the diaries give only the viewpoint of Dee, the characters of both men come through clearly. Dee is credulous, and willing, usually, to give the spirits the benefit of the doubt; but he keeps a close watch on them too, and queries them when he catches them out in a discrepancy. (The spirits chide him time and time again for asking so many questions — awkward questions.) Kelley, on the other hand, is often surly, and largely uninterested in what the spirits are transmitting through him, except where he sees a chance to find out how to work his alchemical powder, and turn base metal into gold. On one occasion, apropos of nothing, he interrupts the girl-spirit Madimi with the question: 'Canst thou, Madimi, lend me a hundred pounds for a fortnight?' — only to be told, roughly enough, that 'I have swept all my money out of doors'.

Kelley apparently wanted the money in order to clear out, and abandon Dee. A few days before this request, on 29 June 1583, the spirits, speaking through Kelley, warned Dee about this intended departure. The warning was in Greek, which Dee understood well enough, but Kelley certainly did not; he says to the spirit Madimi: 'Unlesse you speak some language which I understand, I will expresse no more of this Ghybbrish'. Madimi also announces: 'It is the Syrian tongue you do not understand it'; can Kelley be trying to throw Dee off the scent here? This episode provides evidence of Kelley speaking yet another language he could not know consciously — and here, if we are to believe that he faked the episode, we must still endeavour to explain how or where, in London at that epoch, he could have learned the necessary Greek phrases. (Kelley was even supposed to be ignorant of the Greek alphabet; in his regular diaries, Dee used to write English in Greek letters, whenever he had something to hide from the prying eyes of Kelley. I am not entirely convinced, however, that a sharp man like Kelley would not have penetrated this device.)

Kelley perhaps wished to leave because the first date announced for the performance of the 'Enochian' magic (August 1583) is close at hand, and he does not want to be around in case it is a fiasco; but it is still hard to see why (and how) he would deliver a message against himself in a language he did not know.

Be that as it may, Kelley is persuaded to stay (with a pay rise), and the spirits continue their instruction. They dictate pages of letters and symbols which seem to lead nowhere, and fill up even more pages with vague prophesying that resembles the sermons of a third-rate evangelical preacher. Their practical knowledge tends to be earthly rather than supernatural, and they have read the same books as Dee and Kelley. (For example, the spirits dictate a list of 91 parts of the earth, ruled by 91 'princes', in the Enochian system of magic; Kelley turns up next day and announces, in some agitation, that the complete list can be found in 'a book of Agrippa's'. The question that immediately arises is: did Kelley make this announcement to forestall a discovery that Dee would eventually make?)

The spirits show many of Kelley's limitations, in imagination and thought; and they tend to identify the many books on Dee's shelves by the characteristics of their bindings, and not by their titles or contents. They have also been poking around in the hidden recesses of the house: on one earlier occasion they announce their knowledge of a record of Dee's seances with previous mediums. Dee had stuffed it up the chimney in an attempt to hide it from Kelley.

On at least one occasion, Kelley can be shown to have falsified the spirit doctrine for his own ends. Almost at the end of the *Libri Mysteriorum,* on 18 April 1587, we find recorded that on the previous day (at a time when Dee was not present) Madimi had suggested to Kelley that the two men share their wives in common — the attractive young Jane Dee, and the almost unknown Joanna Kelley. Dee queries this, and the spirits dictate, as confirmation, a string of numbers in what turns out to be a very elementary cipher. The 624 letters of the large square (24×26) of the 'Elemental Tables' dictated some time before are numbered from 1 to 624, each number designating a letter. The letters dictated spell out the following message in Latin:

> 'Cara tibi uxor, carior tibi sapientia, carissimus tibi ego. Electus tremis, ac hesitando peccas: Noli igitur [hesitare] ad genium, et carnem sapere; sed obtempera mihi: ductor

> enim tuus sum, et auctor spiritus omnibus. Hec omnia a me sunt, et licita vobis.'

Which reads:

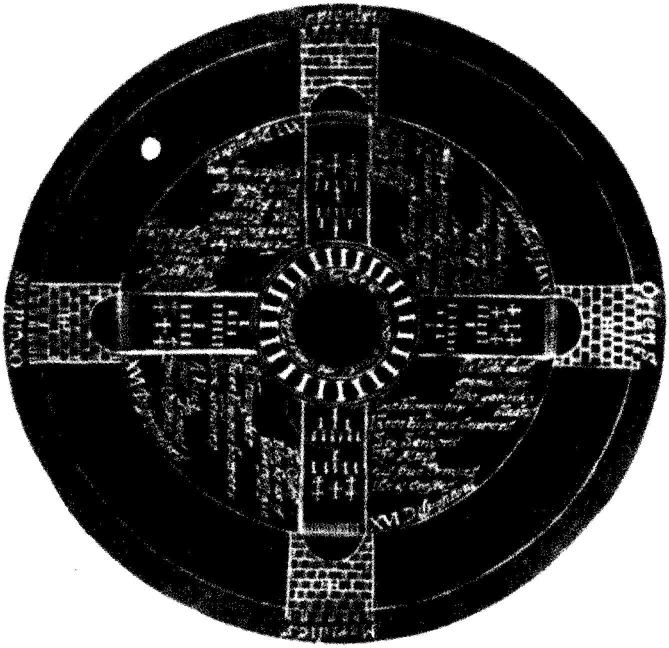
> 'Dear to you is your wife, dearer to you is wisdom, dearest to you am I. Though chosen, you tremble, and in hesitating you sin. Do not therefore [hesitate] to know the mind and the flesh; but obey me, for I am your leader, and the creator of all spirits. All these things are from me, and are permitted to you.'

(The Latin text is that yielded by the cipher, with a few literal errors silently corrected. There should be another verb — perhaps *hesitare* — after *igitur,* and *spiritus omnibus* should probably read *spirituum omnium;* but Kelley's Latin was always shaky. For example, the Casaubon edition of the Dee-Kelley seances has *auctor spiritus omnium* at the end of the penultimate sentence — which we could translate, somewhat facetiously, as 'I am the ghost-writer of all'.)

The cipher shows a number of minor errors — apart from the major fault that most of the numbers are one out; Dee's marginal note is 'I perceive that commonly one is to be abated of the number'. It would require a great deal of credulity to ascribe such an error to the angels, rather than to Kelley.

The wife-swapping episode took place, in spite of the attempts of some biographers of Dee to suggest that it did not. In the original manuscripts there is a section, heavily erased and barely legible, recording the seance of 23 May 1587 — the morning after the wife-swapping. The spirits ask Kelley: 'Was thy brother's wife [Jane Dee] obedient and humble unto thee?' — and Kelley replies: 'She was'. Dee returns the same answer concerning Joanna Kelley.

Dee's association with Kelley, and apparently also with the Enochian angels, ended shortly after this episode — perhaps the tensions in that household of two British couples in Bohemia were becoming too much to bear, and Kelley set himself up as an alchemist in a separate establishment. Nevertheless, the Dees did not leave for England until March 1589, arriving there in December of that year. Kelley stayed on at the court of Emperor Rud-



A gold disc engraved with the four Watchtowers shown to Kelley in a dream. (Courtesy of the Trustees of the British Museum).

olph in Prague, and died there in 1595 — under obscure conditions. (The usual story is that he was imprisoned for failing to produce alchemical gold, and fell from a tower when trying to escape.) Kelley was forty at the time — but on 21 August 1584, the angel Uriel had promised that he would live till eighty-seven (and Dee till a hundred and twenty-two). Not even angels are right all the time.

Dee died in poverty in England in 1608, at the age of 81. There is no record of any seance with Kelley after the wife-swapping incident; both men appear to have had enough of the angelic communications. In later life, however, Dee did record a few more attempts of his own; there is a record of a seance in 1607, which is concerned with such mundane matters as his penury and his 'bleeding fundament'. The fantastic angelic revelations seem to have departed with Kelley, and there is no evidence that Dee ever made any use of the Enochian system of magic which he was at such pains to receive.

Judgment on the spirits

What are we to make of all this? Can we accept the spirits at face value, or must we, in a rational age, look for some other explanation? If we insist on a prosaic rationale, there are only two possible candidates for the dubious honour of having fabricated the whole series of spirit-communications: John Dee and Edward Kelley. It was rare for anyone else to be present at the seances, except on a few occasions when Jane Dee and Joanna Kelley turned up to query the wife-swapping incidents.

The spirits, incidentally, show a marked anti-feminist attitude. On 21 March 1585, they rebuke Jane Dee, who has put in a petition for more housekeeping money, 'because she is a woman', and on 23 May 1587 (the morning after the wife-swap) a spirit calling herself 'The Daughter of Comfort' says: 'Disclose not my secrets unto women'.

Dee could certainly have fabricated the whole record. He had the knowledge to do so, and the diaries are in his handwriting; and he delighted in playing with magic squares, circles, and sigils. But such a suggestion must founder on the question: why on earth would he have done so? Only a man clinically insane — and Dee was certainly not that — would have filled many hundreds of pages, covering more than two decades in all, with a private fantasy that became revealed to the world only by accident. The records of the seances were never intended for publication; Dee had enough experience in his life of the dangers of appearing to be a magician, without adding fuel to the fire by making public his actions with spirits. (Already in 1583 a mob, disturbed by his reputation for trafficking with spirits, had raided his house in Mortlake, and destroyed a large part of his library.) Moreover, no-one can read the spiritual diaries, which on internal evidence were written down at the seances themselves, or very soon after, and doubt the sincerity of Dee himself believing in the reality of the spirits.

I think, therefore, that we can acquit Dee of any deliberate fraud or mystification in this matter. It is not so easy to acquit Kelley. All we know of him (and that is not in fact a very great deal) suggests that he was an occult charlatan, an opportunist looking for ways to make a 'quick quid'; and we have seen him on a number of occasions inject his own personality into the spirit communications. He had motive enough; not only the £50 a year he was paid by Dee as a retainer, but also, perhaps, pride in being able to create a magical system that would be accepted by a credulous old man, the opportunity to use Dee's library and alchemical laboratories, the chance to bask in Dee's reflected glory, the perks of free travel on the continent, and the freedom to make a pass at Jane Dee. And even in this last motive there may be more than meets the eye: there could well have been a homosexual component in Kelley's attachment to Dee. Kelley married late, and only when the spirits advised him to, admitting that he himself 'had no natural inclination thereto'; and it is a well-established psychological fact that the attraction of a man for a member of his own sex may manifest itself in a desire to possess the beloved's wife, if the beloved himself is not accessible.

But did Kelley have the knowledge to create all his spirit revelations? The Enochian system shows a much deeper knowledge of the qabalah than Kelley would seem to have possessed — but not necessarily more than he might have been able to glean by a surreptitious reading of Dee's books. Nevertheless, there is a remarkable consistency about the whole system, which for Kelley to have invented would argue a phenomenal memory, or the keeping of notes (which would have been hard to conceal from Dee). The Enochian Calls, for example, are translated in their entirety often days after the original dictation: could Kelley have carried all this in his head, or on pieces of paper small enough to escape Dee's attention? (During the sessions of 14 May 1584, and on some other occasions, the spirit communications become very garbled — is this an indication of Kelley getting his notes out of order?)

Kelley's predictions of future events, and the production of the warning in Greek, also need to be accounted for, in any explanation. In favour of the Kelley-fraud hypothesis, however, is the fact that the communications of the spirits, though consistent, do change over time; and the 'system' tends to fall into watertight compartments. There is little real relationship, for instance, between the earlier *Heptarchia* system of the 49 Good Angels, and the later *Claves Angelicae* system of the Enochian tables. The latter is more thorough-going, and, as we have seen, the associated language is more convincing: can Kelley have got better at producing what was required of him, as time went on? He must have learnt a great deal from living in close contact with Dee, and Dee's credulity would blind him to slight internal contradictions. (Dee does, as we have seen, query inconsistencies as he finds them; but there could have been others that he did not record, perhaps subconsciously repressing them. We have after all only *Dee's* record of the seances.)

Perhaps Kelley was just feeding Dee's own fantasies back to him. Or perhaps again he may have been picking up Dee's subconscious thoughts, by some kind of ESP, and elaborating on them. Or perhaps, after all, the spirits were all they said they were, and the Enochian system of magic is the most powerful of which we have a record in the English language. The reader is invited to make his own judgment; mine appears in the conclusion to this chapter.

Is Enochian a cipher?

One further possibility remains to be considered: that the Enochian texts are really a cipher, and that some other message is concealed in them. The suggestion was first made by Robert Hooke in a lecture to the Royal Society towards the end of the seventeenth century, and has been resurrected by Richard Deacon, a modern biographer of Dee (*John Dee: Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I,* London, 1968). The possibility cannot be immediately discounted; Dee was familiar with ciphers, and had the mathematical sophistication to develop systems to a high degree of complexity. We have noted already two clear-cut instances of cipher in the spiritual diaries: the decipherment of Kelley's treasure-manuscript, and the cipher of the wife-swapping incident. There is another cipher in the diaries that should be mentioned, as an instance of the tortured nature of some of the spirit communication, and as evidence of the types of ciphers then employed.

The communication was received by the magicians in the first part of 1585. A figure of an old man appears and reads in a book of 'Ivory bone' a text interspersed with odd words and garbled syntax:

> 'Take of your Dlasod dignified, and *Luminus,* or from due degrees. Gather or take fiery degree... Notwithstanding, work it diverse dayes multiplying four digestions... And double then Dlasod, and thy... *Rlodnr*... For, until thou watch so continuing it, a holy hour descendeth... Of every work there ascendeth one Audcal, and so every Law *Rlodnr*... And purpose Dlasod, take a *swift* Image, and have the proportion of a most glorious mixture *Audcal* and also *Lulo.* Continue and by office seek *Rlodnr* backward by the red digestion. But he by the common or red *Darr* doth gather most ripest work, purge the last fortene well fixed. Then the four through your [*Rlodnr*]...*Roxtan* finished more together at the lower body by one degree... by *you* for him hold it, for him in one of them...until of the last thing...In him become his red and highest degree of his resurrection through coition... After a while I come again... There is the whole work.'
>
> [17 January 1585]

This is, of course, gobbledygook; but the next day a string of figures is dictated, which are to be set over the words, and then the words arranged in their appropriate numerical order. In spite of many errors in the transmission, Dee finally works it out, and the entry for 20 March 1585 prints the corrected plaintext:

> 'Take common Audcal; purge and work it by Rlodnr of four divers digestions, continuing the last digestion for fourteen dayes, in one and a swift proportion, untill it be Dlasod fixed, a most red and luminous body, the Image of Resurrection.
>
> Take also Lulo of red Roxtan, and work him through the four fiery degrees, until thou have his Audcal: and there gather him.
>
> Then double every degree of your Rlodnr, and by the law of Coition and mixture work and continue them diligently together. Notwithstanding backward, through every degree, multiplying the lower and last Rlodnr his due office finished by one degree more than the highest.
>
> So doth it become Darr, the thing you seek for: a holy, most glorious, red, and dignified Dlasod.
>
> But watch well, and gather him, so, at the highest: For in one hour, he descendeth, or ascendeth from the purpose.
>
> Take hold.'

This is still obscure, but it is now recognisable as an alchemical text, for preparing alchemical gold. Levanael appears and explains that *Audcal* is 'gold', *Dlasod* is 'sulphur', *Roxtan* is 'pure and simple Wine in her self', *Lulo* is 'Tartar, simply of red wine' or mother of vinegar, *Darr* is the philosopher's stone, and *Rlodnr* must be something like 'furnace' — but there is no key to the formation of these strange words.

Perhaps it was the practical application of this strange formula that gave Kelley his reputation as an alchemist able to transmute base metal into gold, a reputation that got him the position of alchemist at the court of the Emperor Rudolph. But in any case we can see that the angelic spirits were not averse to using cipher when the need arose.

Nor, of course, was Dee, even if he were not acting as a 'secret agent' of Queen Elizabeth abroad. Many years before, he had acquired a manuscript copy of Trithemius' *Steganographia,* forty years before it was first printed; and this work not only deals with various cipher systems, but also contains a 'mystical language' (in reality a fairly simple cipher) that in some ways resembles Enochian. What Dee thought of this book is contained in a letter to Sir William Cecil from Antwerp, dated 16 February 1563:

> 'Allready I have purchased one boke, for which a thousand Crownes have ben by others offred, and yet could not be obtained. A boke, for which many a lerned man hath long sowght, and dayly yet doth seeke: Whose use is greather than the fame thereof is spread... A boke for your honor, or a Prince, so meet, so nedefull and comodious, as in humayne knowledge, none could be meeter, or more behofefull.'

But the various keys of Trithemius do not work on either of the mystical languages produced by Kelley. The whole Enochian system, with its complexity of squares filled with letters, would seem to lend itself to both transposition and substitution ciphers of all kinds; yet checks of some of the more likely possibilities have yielded nothing worth following up. There may be a cipher in the first set of untranslated invocations that Kelley produced initially (but then these invocations would not look so much like glossolalia), but I do not believe there can possibly be cipher in the Enochian Calls. Let us see why not.

The Enochian Calls, as we have seen, are accompanied by a translation. If this translation is genuine, then the Calls must represent the enciphered version of this translation, in English or some other plausible language. And, since the words of the Enochian text occur consistently with the same translation, the only kind of cipher possible is substitution (whether simple or polyalphabetic). Transposition ciphers, and ciphers with polyalphabetic substitution, just would not yield the same 'word' consistently.

But simple substitution cannot have been used in the Calls, or they would have been cryptanalysed by now. Simple substitution in any of the likely languages (let us say for argument Latin, Hebrew, Greek, English, or any common European tongue) is completely transparent — and how much more so when the translation is available! Take the word ROR, for example, meaning 'sun', if this were a word in a simple substitution cipher, it must represent a three-letter word in which the first and the last letters are the same. The best candidate is Hebrew שׁמשׁ meaning 'sun'; but substituting the value of these letters in other words (*e.g.* R in GRAA 'moon') does not yield any further Hebrew words. We could perhaps assume a form of multiple substitution, and try English *sun* or Latin *sol* for ROR, and English *moon* or Latin *luna* for GRAA. The reader is welcome to try this; he will find it leads nowhere. Perhaps even more conclusive, however, is that the letter-frequencies per thousand of the Enochian Calls (as calculated by computer) do not produce a graph resembling that of the letter-frequencies for any of the languages under consideration.

But the most damning case against cipher is the fact that there is a translation at all. What would be the point of writing a text in an elaborate cipher, and then writing the plaintext underneath? It is barely possible, of course, that the translation is a mere blind, and that the Calls contain a totally different enciphered text. But there is a difficulty in this too; it would be extremely difficult (though not entirely impossible) to construct a workable cipher that would first encipher one text, and still yield a consistent 'pseudo-translation' as another text. But Enochian is far too much like the language its translation represents for this to be very likely.

Further, if the magical languages and the squares do contain a cipher, why bother to surround it with all the other material from the spirits: prophecies, dictation, general talk, and indication of breaks for dinner? If Dee had wanted to write messages in cipher, for his own use, he could have done so without creating this elaborate fiction.

I think, therefore, it is possible to assert, with a high degree of confidence, that there is no cipher contained in the 'angelical' language, or in the Enochian Calls.

The later history of Enochian

The use of Enochian as a language after the death of Dee and Kelley, and of the related system of magic, cannot yet be fully documented. But as interest in Dee continues to our own day, it is relevant to sketch in some of the main developments.

Dee died in 1608, in the odour of sanctity, and was buried in the chancel of the church at Mortlake, near his house. Kelley, as we have seen, was already dead. If any of Dee's acquaintances or family — perhaps his son, Arthur Dee, who had once tried to serve as a medium for his father, and later became an alchemist in his own right — continued with the practice of Enochian magic, it was without the seance records, which in the second half of the seventeenth century turned up, rather surprisingly, in a secret drawer of a cedarwood chest that had belonged to Dee.

The papers were discovered in the chest in about 1662 by the wife of a certain Mr Wale. He subsequently gave them to Elias Ashmole in exchange for a copy of the latter's book on the Order of the Garter.

Elias Ashmole (1617-1692) was apparently fascinated by their contents, spending a great deal of effort on reconstructing the Enochian system of magic from the often difficult text. He was probably the first man after Dee to attempt to make contact with Dee's angelic spirits, in a series of seances extending from 1671 to 1676.

As the founder of English freemasonry, Ashmole may have had an even greater significance, in introducing the Enochian system into esoteric freemasonry, and into the English occult tradition in general. However, we do not know for certain whether he did or not, for it is to be some two hundred years before Enochian is mentioned publicly again. It seems that some of the nineteenth-century freemasons with occult interests (such as Frederick Hockley and Kenneth Mackenzie) may have been aware of the Dee manuscripts (by then in the British Museum), but it is unlikely that Enochian magic played any part in masonic rituals.

It was to be another Mason and antiquarian who brought Enochian back into English occultism: Wynn Westcott (1848-1925), one of the founders (in 1888) of the highly influential occult Order of the Golden Dawn. It was certainly Westcott who introduced into the Order the complex system of 'Rosicrucian chess', a divination system blending the Enochian system with Egyptian god-forms and Indian four-handed chess (Chaturanga), on which last Westcott was an expert.

The Enochian Calls, and the general system of Enochian magic, were required subjects of study for the Golden Dawn grade of Adeptus Minor — though it seems that few members of the Order ever knew much about them. Most of the original material (first made publicly available in detail by Israel Regardie in his book on the rituals of the Golden Dawn in 1937-40) is by Westcott, but some notes were also included by Westcott's co-founder of the Order, S. L. MacGregor Mathers. An interesting development is the description of a special pronunciation for Enochian. The advice of 'Sapere Aude' (Wynn Westcott) is as follows:

> 'In pronouncing the Names, take each letter separately. M is prounced Em; N is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is 'u'); A is Ah; P is Peh; S is Ess; D is Deh.
>
> 'NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAAASD is Teh-ah-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh.'

The note by 'S Rioghail Mo Dhream (MacGregor Mathers) describes essentially the same system, but with some idiosyncratic viewpoints:

> 'Briefly, regarding the pronunciation of the Angelical Language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew Alphabet. For example, in Beth, the vowel following 'B' is 'e' pronounced AY. Therefore, if 'B' in an Angelical Name precede another as in 'Sobha', thou mayest pronounce it 'Sobeh-hah'. 'G' may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and Mystical Names, and some other things.
>
> 'Also 'Y' and 'I' are similar, also 'V' and 'U', depending whether the use intended be vowel or

> consonant. 'X' is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein 'X' is made Tzaddi.'

The Egyptology is that of the nineteenth century, and we may suspect that this pronouncing system is of the same period; certainly it is not, as we have seen, the pronunciation used by Dee and Kelley. But it is a practical system for coping with some of the consonant-clusters of the Enochian language, especially the divine Names. In use, the system was modified somewhat; thus, *saanir* 'parts' was apparently pronounced as 'saanire', and not — as the instructions above would suggest — 'Ess-ah-ah-en-ee-reh' or something similar.

The occultist Aleister Crowley took the Enochian system very seriously, and published the text of the Calls, together with the details of making the Enochian magical tablets, in his publication *The Equinox* (1909-1913). His version of the Calls is given in his interpretation of the the expanded Golden Dawn pronunciation; the Call of the Aethyr LIL opens:

> 'Madariatza das perifa LIL cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuça gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonuçafe netaaibe caosaji od tilabe adapehaheta damepelezoda...'

(Compare this with the reconstructed 'original' pronunciation given above, page 47.)

Crowley's own experiences with the Angels of the Aethyrs were also published in the *Equinox,* and also later as a separate book, *The Vision and the Voice;* but it is not generally known that he also composed a set of additional conjurations in the Enochian language. These are published in his edition of MacGregor Mathers' translation of the *Goetia* or *Lesser Key of Solomon* — but are omitted from many current editions. This additional Enochian material of Crowley's, be it spirit revelation, inspired re-creation, or linguistic dilettantism, tends to use the words of Enochian found in the Calls, but with some extended meanings and a few apparently original words. A specimen, from the invocation entitled 'Ye constraynte':

'Od commemahé do pereje salabarotza kynutzire
'And I bind thee in the fire of sulphur mingled
fabaonu, od zodumebi pereji od salabarotza:
with poison and the seas of fire and sulphur:
niisa, eca, dorebesa na-e-el od zodameranu
come forth, therefore, obey my power and appear
asapeta vaunesa komesalohé.'
before this circle.'

Since the time of the Golden Dawn and the various later Orders in one way or another related to it — for details of which see Francis King's book on *Ritual Magic in England* — various occult groups have attempted to use the Enochian system to try to establish contact with the spirits seen by Kelley. Some have claimed success, in the form of new Enochian material (both language and magical formulas) that is not for profane ears. It is difficult to judge such claims until they appear in print — but one simple test that can be applied is to ask the adepts if they know the Enochian word for 'seven'.

One group that is known to be using the Enochian Calls is the Church of Satan, headed by Anton La Vey in California. La Vey's *Satanic Bible* prints the Enochian Calls, in a form that makes it quite clear that they are taken from Aleister Crowley's version — but he substitutes the name 'Saitan' wherever the original has 'Iaida' ('The Highest'), and makes other minor modifications in the translation: 'Lord of the Earth' for 'God of Justice', and 'King of Hell' for 'The Highest'. Whether Dee's spirits still respond, I do not know.

Dee's spirits have recently been associated with those from another source, the essentially Sumerian and Akkadian demons of the *Necronomicon,* a fictitious work invented by the American fantasy writer H.P. Lovecraft. In all there have been in excess of half a dozen 'editions' of this title, all of different content: of which the *Necronomicon,* Barnes Graphics, New York, 1977 has drawn on Sumerian and Akkadian sources. In the edition of the *Necronomicon* published by Neville Spearman, London, 1978, there is a purported translation of Dee's *Liber Logaeth.* Readers who have followed this introduction so far will be able to assess the validity of the supposed translation for themselves — but it is a long way from ancient Sumeria to Dee's London, and there is not much evidence that H. P. Lovecraft had more than a fiction writer's knowledge of either.

Occult groups which have been known to use the Enochian system in recent years include, in London, the Order of the Pyramid and the Sphinx, and the Aurum Solis; in the Midlands, the Order of the Cubic Stone; and elsewhere the Luculentus Astrum. It is hoped that the material in the present book may be of assistance to them, and to all such groups who are pursuing researches in this area.

Conclusion

In the preceding pages, the arguments for and against regarding Enochian as a genuine language, and for and against accepting the reality of the angelic spirits supposedly contacted by Dee and Kelley, have been put at some length. I do not think anyone can afford to be dogmatic in this area. As a scholar, I am by temperament inclined to doubt wherever doubt is possible; but I have known well people who have pursued the study of Enochian from the point of view of practical occultism, and who claim that, whatever the origin of the system, it works as practical magic. And I have no particular reason to disbelieve them.

I believe, myself, that a combination of factors produced Dee's angelic communications. I am sure that Kelley went into genuine trance states, in which he saw visions which he faithfully reported; but I am equally sure that at least on some occasions he consciously elaborated on those visions, and at times even invented them, and fabricated messages from the spirits, for his own ends; and that he used, consciously and unconsciously, any information that he picked up from Dee, and relayed it back to him.

Nevertheless, there may be genuine revelations at the core of his reported visions. But I think that real angels would speak a more euphonious and more consistent tongue than Enochian, that they would not make mistakes, and that they would have more of import to transmit to man than the interminable outpouring of 'Enoch his boke'. Shakespeare's Macbeth claimed of his witches that 'they have more in them than mortal knowledge'; it would be hard to make the same claim for Dee's angels. Their limitations are those of Kelley; their occasional sublimities, those of Dee. If the true voice of God comes through the shewstone at all, it is certainly as through a glass darkly.

The element of doubt remains, however, and therefore it is not surprising that in the 27th Invocation to the Good Angels, we find, in the words of the first angelical language, the sequence:

> '. . . lafet vncas laphet vanascor torx glust hahaha. . .'

The spirits may well have the last laugh.

Donald C. Laycock
Canberra, December 1978

SCOPE AND PLAN OF THE DICTIONARY

This dictionary is intended to allow the reader to find the basic meaning of any Enochian word used by Dee (both in his original manuscripts and in the printed version of Casaubon) to which at least a tentative meaning can be assigned. In addition, a few words which are clearly Enochian, but to which no meaning can be assigned at present, are included with the gloss 'meaning unknown'.

The Dictionary also includes Enochian words, principally (but not entirely) from versions of the Enochian Calls, from the following sources (for which see Bibliography):

GD	The Golden Dawn: text of the Calls, with additional variants as used in the rituals, and some angelic and holy names.
AC:C	Aleister Crowley's version of the Calls, with additional magical data, as published in *The Equinox*, Vol.I, Nos.7 & 8.
AC:VV	Enochian words (some of them not from Dee) as used by Aleister Crowley in his invocations of the Aethyrs in *The Vision and the Voice.* (Note: in this book Crowley uses other magical languages which have no connection with Enochian. These have not been included.)
AC:G	Variants of Enochian words in the goetic invocations published by Aleister Crowley as a supplement to MacGregor Mathers' translation of the *Goetia.* (Note: only rarely are these words not identifiable with the words of Dee's Enochian; but there are many misprints and mistranslations.)

Another source of Enochian vocabulary, La Vey's *Satanic Bible,* was examined, but the Enochian here follows AC: C exactly, with only two additional misprints (*mamao* for *momao,* and *gianai* for *ginai*) which were thought too insignificant to include in the Dictionary. However, this publication is remarkable for the liberties it takes with the English text of the Calls, as well as omitting, for some odd reason, all the numerals of the original text.

Words which do not have a source given them in the Dictionary are all from Dee; occasionally a form is identified as C (Casaubon) when it does not tally with the manuscripts. The words from the Calls, which are of course the most important source of Enochian, are provided with an indication of pronunciation, as far as can be determined from Dee's notes, and from the principles outlined in the chapter on Enochian. There remain many uncertainties, however, and some readers may prefer to use the pronunciation as suggested by the spellings of Aleister Crowley or the Golden Dawn rituals, as this now has a relatively long occult tradition.

In giving the pronunciation, the rule has been followed of 'consonants as in English, vowels as in Italian' — this means *u* as in *put,* not (Southern British English) *but.* Long vowels are marked with a bar over them (a, i), and the English murmured vowel (as in the last syllable of *father*) has been represented by ë when no other symbol would do; but it would also be possible to pronounce all sequences of *er, ir* and *ur* as *ër* wherever they occur. Note that the *r,* in Dee's time, would have been pronounced everywhere it occurred; a light Scottish burr sounds good, but an American *r* will suffice.

A note must be added on *zod,* which is frequent in the Aleister Crowley versions of Enochian words. This was simply a short-lived Elizabethan word for the letter *Z* (which we now call *zed* or *zee*). As the letter was used less frequently in Elizabethan English than now, but had a high frequency in Enochian, Dee would often write *zod* over the letter *z,* to remind himself that it was not to be spelt *s.* I think that only rarely did he intend this to suggest a pronunciation with *zod.*

Another characteristic of Elizabethan usage was the (to us) inconsistent writing of *u* and *v,* and to a lesser extent *i* and *j.* Dee almost invariably writes *v* at the beginning of words, and *u* in the middle, whether *u* or *v* (of modern English) was intended. With regard to *i* and *j*, he almost always writes only *i; j* appears only as capital *I* or *J*, and at the end of words (mostly Latin). These Elizabethan habits in the spelling of Enochian have given rise to some odd-looking words, such as *vnchi* (where we would now write *unchi*). These anomalies have been regularised in the Dictionary, according to modern spelling conventions.

Also, in accordance with the values of the Enochian alphabet given by Dee, *U* and *V* are placed together in the Dictionary, as are *I* and *Y*. However, *J* is placed with *G* rather than with *I*, since the only Enochian words that have ever been spelled with *J* are the Aleister Crowley versions of words beginning with 'soft g'. Similarly, *K* is included with *C*.

Enochian variants that differ *only* in these spelling alternations (such as *u* for *v*) are not always included separately. Nor are variants that differ only in the use of capitals, hyphens, or spaces. Thus, the reader who has encountered, in Aleister Crowley's *Goetia,* the word *dari-lapa,* will only find listed *darilapa* (which also occurs in the *Goetia*). It is not expected that this will cause the reader any inconvenience in finding words.

All variants are cross-referenced to the best possible form of the word as used by Dee, as far as this can be determined; but where there are many Dee variants, these are usually to be taken as all equivalent.

A few variant words are to be found a line or two away from their true alphabetical place, to avoid multiplying cross-references; thus *butamonu* occurs within the entry *butmon,* and not before it. This should not cause inconvenience; if a word is not found at its strict alphabetical place, simply look a line or two higher or lower.

Variants that appear to arise from miscopying or printers' errors are marked with a following asterisk: thus *coasg** (for *caosg*). Such errors are frequent in all previously published works containing any Enochian material; it is to be hoped that the printer treats this work better.

A fairly comprehensive list of divine and angelic names, mainly from Dee's magical manuscripts, is included, but the reader is warned against regarding this list as complete, in the sense of giving the key to the complete Dee magical system. Only those names actually used by Dee (and, preferably, those used with some frequency) are included. The texts contain instructions for generating many additional names, from the various Enochian tables, but no names have been *generated* for this Dictionary. Also, a large number of angelic names that are given in the Golden Dawn rituals are omitted, as these appear to have been created from the tables in ways not intended by Dee. In addition, only the barest outline of the nature and functions of the various spirits can be given in the Dictionary. The publisher of this volume will be bringing out a complete guide to Enochian magic at a later date.

The Enochian Letter at the beginning of each part of the Angelic-English section of the Dictionary is reproduced in facsimile from the original letters in Dee's manuscript diary for 6 May 1583 (Sloane MS 3188 f.104). For details of how they were formed see the previous chapter, page 36.

PART I
ANGELIC-ENGLISH

A Un

Angelic	*Source and Pronunciation*	*English*
a	a	1) in, on, of, with. Cf. *c*, *q*. 2) the.
Aaan		angel, companion of *Anaa*. Also *Aavan.*
Aabco		Divine Name of Five Letters,
Aalco	AC:C	ruling Air of Water.
Aadt		angel, companion of *Taad.*
Aaetpio		Senior of Fire, associated with
Aaetpoi	GD	Mars. Also *Aetpio.*
aaf	ā-f	among, amongst. Cf. *eai, oai.*
aai	ā-i	
aao	ā̆-o	
aaiom	GD, AC:C	=*aai om* 'amongst us'.
aaiome	AC:C	
aala	ā-la	put, place
Aalco	AC:C	=*Aabco,* Divine Name.
Aana		angel, companion of *Anaa.* Also *Aavna.*
Aanaa		angel ruling *Anaa* and companions.
aao		=*aaf,* among.
Aaodt		angel, also known as *Aadt.*
Aaoxaif		Senior of Air, associated with Jupiter.
Aapdoce		Senior of Fire, associated with Venus. Also *Apdoce.*

Aavan		angel, also known as *Aaan.*
Aavna		angel, also known as *Aana.*
Aax		cacodemon, counterpart of the angel *Axir.*
Ab		angel (Filia Filiarum Lucis) associated with Luna.
abai	a-bai	stooping.
Abaiond		Governor of the Second Division of the Aethyr *Pop.*
abaivoninu*	GD	=*abai vovin,* stooping dragon.
Abamo		angel, also known as *Abmo.*
Abaoz		angel, also known as *Aboz.*
abaramig		=*abramg, prepare.*
abaramiji	AC:G	
aberaasasa	AC:C	=*abraasa,* provide.
aberameji	AC:C	=*abramg,* prepare.
aberamiji	AC:G	
Abioro		=*Habioro,* Senior of Air.
Abmo		angel powerful in transformation, ruled by *Aiaoai Oiiit.* Also *Abamo.* Companions are *Bmoa, Moab, Oabm.*
aboapri	a-bo-a-pri	serve. Cf. *booapis.*
aboaperi	AC:C	
Aboz		angel, companion of *Boza.*
abraasa	a-brā-sa	provide, provided.
abraassa	GD, AC:VV	
aberaasasa	AC:C	
abra	AC:VV	

abramg	a-bramg	prepare.
abramig	a-bra-mig	
abaramiji	AC:G	
aberameji	AC:C	
aberamiji	AC:G	
berameji	AC:C	
beramiji	AC:C	
ACAM		7699.
acame	AC:C	
Acar		angel ruled by *Rzionr Nrzfm.* Also *Acrar.* Companions are *Cara, Arac, Raca.*
acaro*	AC:C	see *acroodzi,* beginning.
Acca		angel ruled by *Aourrz Aloai.* Also *Acuca.*
Acmbicu		Senior of Earth, associated with Mercury.
Acmsicu		
Ahmbicv	GD	
a-cocasahe*	AC:C	= *a cocasb,* the time.
Acps		angel, companion of *Psac.*
Acrar		angel, also known as *Acar.*
acroodzi	a-cro-od-zi	beginning. Also *croodzi.* Cf. *iaod, iaodaf.*
acaro odazodi	AC:C	
Acuca		angel, also known as *Acca.*
Acups		angel, also known as *Acps.*
Aczinor		Senior of Earth, associated with Jupiter.
ad	AC:G	See *adrpan,* cast down.
adagita	AC:C	= *adgt,* can.
adana	AC:C, G	= *adna,* obedience.
adapehaheta	AC:C, G	= *adphaht,* unspeakable.

adarepanu	AC:C, G	=*adrpan*, cast down.
adarepeheta	AC:VV	
adarocahe	AC:C	=*adroch*, Mount of Olives.
adgmach		much glory.
adgt	ajt	can, be able.
adagita	AC:C	
Adi		cacodemon, counterpart of the angel *Diom*.
Adire		angel, also known as *Adre*.
adna	ad-na	obedience.
adana	AC:C, G	
Adnop		angel, also known as *Adop*.
Adoeoct		Senior of Fire, associated with Jupiter.
Adoeoet		
adohi*	GD	See *loadohi*, kingdom.
adoho*	AC:C	
adoian	a-do-yan	face.
adoianu	AC:C, G	
adoranu*	AC:G	
Adois		Demonic name (reversal of *Sioda*) commanding cacodemons of Earth of Fire.
Adop		angel, companion of *Dopa*.
Adopa		angel ruling *Dopa* and companions.
adoranu*	AC:G	=*adoian*, face.
Adota		angel also known as *Adta*.
adph	GD	See *piadph*, jaw.
adphaht	ad-fāt	unspeakable.
adapehaheta	AC:C, G	

Adraman		name of an evil spirit.
Adre		angel ruled by *Rzionr Nrzfm*.
Ah-deh-er-reh	GD	Also *Adire*.
Ah-deh-reh	GD	
adroch	ad-roch	Mount of Olives.
adarocahe	AC: C	
adrpan	ad-r-pan	cast down.
adarepanu	AC: C	
adarepeheta	AC: VV	
ad peranuta	AC: G	
Adta		angel, companion of *Taad*.
Advorpt		Governor of the Third Division of the Aethyr *Tex*.
Aetpio		=*Aaetpio,* Senior of Fire.
AF		19.
afa	AC: C	
affa	a-fa	empty.
afafa	AC: G, VV	
afefa	AC: C	
Aflafben		Dee's good angel, appeared to Dee and Kelley on 1 November 1583.
Aphlafben		
ag	ag	none, no, no one.
agi	AC: C	
Agb		cacodemon, counterpart of the angel *Gbal*.
Aglm		angel, companion of *Magl*.
Agmlm		
Ahaozpi		Senior of Air, associated with Venus. Also *Haozpi*.
Ah-deh-er-reh	GD	=*Adre,* angel.
Ah-deh-reh	GD	

Ah-ee-ah-oh-ah-ee		=*Aiaoai,* Divine Name.
Ahmbicv	GD	=*Acmbicu,* Senior of Air.
Aiaoai		Divine Name of Six Letters, ruling Earth of Air.
Aidrom		=*Laidrom,* Senior of Earth.
Aira		Angel skilled in medicine, ruled by *Angpoi Unnax.*
Aigra		
aisaro	AC:C	=*a isro,* the promise.
aji-la-tore-torenu	AC:C	=*ag l toltorn,* no one creature.
ajitoltorenu	AC:C	=*ag toltorn,* no creature.
akarinu	AC:G	praiseworthy. Cf. *ecrin, oecrimi.*
Akele		angel (Filia Lucis), associated with Mars.
aladi	AC:VV, C	=*aldi,* gathering.
aladonu	AC:C, G	=*aldon,* gather.
alalare	AC:C	=*allar,* bind up.
alar	a-lar	settle.
alre	AC:C	
alca		judgment(?)
ald*	GD	=*sald,* wonder.
aldaraia		will of God (?) (Another title of the *Book of Soyga.*)
aldi	al-di	gathering. Cf. *aldon.*
aladi	AC:VV, C	
aldon	al-don	gather, gird up. Cf. *aldi.*
aladonu	AC:C, G	
Alhctga		Senior of Earth, associated with Venus.
Alhectega	AC:C	

allar	a-lar	bind up.
alalare	AC:C	
Aloai		Divine Name of Five Letters, ruling Fire of Air.
alonusahi	AC:G	=*lonshi,* power.
Alpudus		angelic King ruling in the West-South-West.
alre	AC:C	=*alar,* settle.
am	GD	See *amizpi,* fasten.
amayo*	AC:G	=*enay,* lord.
Ambriol		Governor of the Third Division of the Aethyr *Loe.*
Ambrial		
a-me-ipezodi	AC:C	=*amizpi,* fasten.
amema	AC:C, G	=*amma,* curse.
ametajisa	AC:G	=*emetgis,* seal.
amgedpha		I begin anew.
amizpi	a-miz-pi	fasten.
a-me-ipezodi	AC:C	
am pizi	GD	
amiran	a-mi-ran	yourselves.
amiranu	AC:C, G	
amma	a-ma	curse, cursed.
amema	AC:C, G	
Amox		angel skilled in finding metals and precious stones, ruled by *Vadali Obava.*
Amsox		
An		angel (Filus Filiorum Lucis), associated with Luna.
Aw*	AC:C	
Anaa		angel powerful in change of place, ruled by the angel

		Aanaa and *Vadali Obava.* Also *Anvaa.* Companions are *Naaa, Aaan, Aana.*
Anaeem		Divine Name of Six Letters, ruling Water of Earth.
ananael	a-na-na-el	wisdom.
Ancro		angel also known as *Anro.*
And		cacodemon, counterpart of the angel *Ndzn.*
Andispi		Governor of the Third Division of the Aethyr *Zom.*
aneta-na*	AC:C	= *a netab,* in government.
angelard	an-je-lard	thought, thoughts.
anugelareda	AC:G	
anujelareda	AC:C	
Angpoi		Divine Name of Six Letters, ruling Air of Earth.
Anodoin		Senior of Fire, associated with Mercury.
Anro		angel, companion of *Roan.* Also *Ancro.*
anugelareda	AC:G	= *angelard,* thought.
anujelareda	AC:C	
Anvaa		angel, also known as *Anaa.*
aoiveae	a-oi-ve-ai	star, stars.
Aomi		angel, companion of *Iaom.* Also *Aosmi.*
Aor		cacodemon, counterpart of the angel *Ormn.*
Aosmi		angel, also known as *Aomi.*

Aourrz		Divine Name of Six Letters, ruling Fire of Air.
Aozpi		Holy Name of Five Letters, ruling the element of Air.
Apa		cacodemon, counterpart of the angel *Paoc.*
apachana		'the slimy things made of dust'.
Apahr		angel, also known as *Aphr.*
Apata		demonic name (reversal of *Atapa*) commanding cacodemons of Fire of Water.
Apdoce		=*Aapdoce,* Senior of Fire.
apeta*	AC:G	see *aspt,* before.
Aphlafben		=*Aflafben,* Dee's good angel, appeared to Dee and Kelly on 1 November 1583.
Aphr		angel, companion of *Phra.*
apila	a-pi-la	live (v.)
Aplst		angel, also known as *Apst.*
Apm		cacodemon, counterpart of the angel *Pmox.*
Apst		angel ruled by *Noalmr Oloag.* Also *Aplst.*
aqlo	GD	=*a q loadohi,* in thy kingdom.
aqoso	AC:C	
ar	ar	1) winnow, van. 2) that, so that.
Arbiz		Divine Name of Five Letters, ruling Earth of Earth.

ar-caosaji	AC:C	= *ar caosgi,* winnow the earth.
Ardza		Divine Name of Five Letters, ruling Air of Air.
arecoazodiore	AC:C	= *ar coazior,* that increase.
aretabasa	AC:G	= *ar tabas,* that govern.
are-zodi*	AC:G	= *etharzi,* peace.
Arfaolg		angelic King ruling in the North-North-East.
argedco		(meaning unknown; invoke?)
Arinnap		Senior of Fire, associated with Saturn.
Arizl		angel, also known as *Arzl.*
Arn		name of the Second Aethyr.
arp		conquer? See *zilodarp.*
arphe		descend.
Arsl **Arsel**		Holy Name of Four Letters, ruling the element of Water.
artebasa*	AC:G	= *ar tabas,* that govern.
Arzl		angel, companion of *Rzla.*
Arzulgh		name of an evil spirit, counterpart of *Befafes.*
as **asa**	as AC:C, G	was
asage	AC:G	= *as ge*, was not.
asa-momare	AC:C	= *as momar,* was (and shall be) crowned.
asapata **asapeta**	AC:G AC:C, G	= *aspt,* before.
asata	AC:G	= *as ta,* was as.

Ascha		God.
Ash		cacodemon, counterpart of the angel *Shal.*
Asi		cacodemon, counterpart of the angel *Sisp.*
Asndood		Senior of Fire, associated with Luna.
Asp		name of the Twenty-First Aethyr.
aspian	as-pi-an	quality, qualities.
Aspiaon		Governor of the Third Division of the Aethyr *Deo.*
aspt		before, in front of.
asapata	AC: G	
asapeta	AC: C, G	
as apeta*	AC: G	
Ast		cacodemon, counterpart of the angel *Stim.*
astel		(meaning unknown).
asymp	GD	= *a symp,* with another.
Ataad		angel ruling *Taad* and companions.
Atapa		Divine Name of Five Letters, ruling Fire of Water.
ataraahe	AC: C	= *atraah,* girdle.
Atdim		angel ruling *Tdim* and companions.
Ath		angel (Filia Filiarum Lucis) associated with Venus.
Ato		cacodemon, counterpart of the angel *Tott.*

Atogbo		demonic name (reversal of *Obgota*) commanding cacodemons of Air of Water.
atraah	a-traa	girdle, girdles.
ataraahe	AC:C	
auauago	AC:C	=*avavago,* thunder.
auauotza	AC:C	=*avavox,* pomp.
audcal		gold, philosophical mercury.
Audropl		=*Aydropl,* Governor.
Autp		angel, companion of *Utpa.*
Aultp		
Ava		cacodemon, counterpart of the angel *Vasa.*
avabh	a-vab	hyacinth, hyacinthine.
Avabo		demonic name (reversal of *Obava*) commanding cacodemons of Water of Fire.
avavago	a-va-va-go	thunder, thunders. Cf. *coraxo.*
auauago	AC:C	
avavox	a-va-vox	pomp.
auauotza	AC:C	
Ave		angel (Filius Filiorum Lucis), associated with Venus.
aviny	a-vi-ni	millstone, millstones.
avini	AC:C	
Avtotar		Senior of Air, associated with Mercury.
Aw*	AC:C	=*An,* angel.
Axir		angel powerful in transformation, ruled by *Cbalpt Arbiz.*
Axtir		

Axziarg		Governor of the Second Division of the Aethyr *Pax*.
Aydropl **Aydropt** **Audropl**		Governor of the Second Division of the Aethyr *Tan*.
Azcall		demonic name (reversal of *Llacza*) commanding cacodemons of Water of Air.
Azdobn		angel (Filia Lucis), associated with Mercury.
Azdra		demonic name (reversal of *Ardza*) commanding cacodemons of Air of Air.
aziagiar **azodiajiere**	a-zi-a-jar AC:C	harvest.
aziazor **azodiazodore**	a-zi-a-zor AC:C, G	likeness.
Aziz		angel, companion of *Ziza*. Also *Azriz*.
azodiajiere	AC:C	= *aziagiar,* harvest.
azodiazodore	AC:C, G	= *aziazor,* likeness.
azodien	AC:C	= *a zien,* on hands.
Azriz		angel, also known as *Aziz*.

B Pa

Baataiva*		=*Bataiva,* Elemental King of Water.
bab		power, ability, possibility.
babage	ba-ba-je	south.
babagen	ba-ba-jen	
babaje	AC:C, G	
babajehe	AC:C	
babalanuda*	AC:C	=*babalond,* harlot.
Babalel		King, associated with Mars.
babalon	ba-ba-lon	wicked. Cf. *babalond.*
babalonu	AC:C, G	
babalond	ba-ba-lond	harlot. Cf. *babalon.*
babalanuda*	AC:C	
Bablibo		Prince, associated with Sol.
Baeovib	ba-e-o-vib	righteousness; one of the names of God. Cf. *baltoh.*
Baeouib	GD	
Baeouibe	AC:C	
Bag		name of the Twenty-Eighth Aethyr.
Bagenol		Prince, associated with Venus.
bagie	ba-gi-e	fury.
baghie	GD	
bajihie	AC:C	
bagle	bag-le	because, for that reason; why, for what reason?
baglen	bag-len	
bagile	AC:C	
bagilenu	AC:C, G	
bajile	AC:C	
bajileim*	AC:G	

bajilenu	AC:C, G	
bajirele*	AC:C	
Bagledf		Prince, associated with Luna.
bahal	ba-hal	cry aloud.
bahala	AC:C	
bajihie	AC:C	=*bagie,* fury.
bajile	AC:C	=*bagle,* because.
bajileim*	AC:G	=*baglen,* because.
bajilenu	AC:C, G	
bajirele*	AC:C	
balata	AC:C, G	=*balt,* justice.
balatanu	AC:C	=*baltan,* justice.
balatime	AC:G	=*baltim,* justice.
bala-tima	AC:C	
balatoha	AC:C	=*baltoh,* righteousness.
balatohe	AC:C	
balatune*	AC:G	=*baltim,* justice.
balazodareji	AC:G	=*balzarg,* steward.
Balceor		Prince, associated with Saturn.
Baldago		Prince, associated with Jupiter.
balie	GD, AC:C	=*balye,* salt.
Baligon		King, associated with Venus.
balit		just, righteous. Cf. *balt.*
balita	AC:C	
balozodareji	AC:G	=*balzarg,* steward.
balt	balt	justice. Cf. *balit, baltim, baltoh, balzizras.*
balata	AC:C, G	
baltan	bal-tan	
balatanu	AC:C	

baltim	bal-tim	justice, extreme justice.
balatime	AC:G	
bala-tima	AC:C	
balatune*	AC:G	
baltoh	bal-to	righteousness. Cf. *balt, Baeovib.*
balatoha	AC:C	
balatohe	AC:C	
baltoha	AC:C	
balye	bal-ye	salt.
balie	AC:VV, AC:C	
balzarg	bal-zarg	steward.
balazodareji	AC:G	
balzizras	bal-ziz-ras	judgment. Cf. *balt.*
balzodizodarasa	AC:C	
Bamasan		name of a guardian angel.
bamesa	AC:G	= *bams,* forget.
Bamnode		Prince, associated with Saturn.
bams	bams	forget.
bamesa	AC:G	
Bapnido		Prince, associated with Mars.
Barfort		Prince, associated with Mercury.
Bariges		Prince, associated with Sol.
barinu	AC:C	= *brin,* have.
Barma		name of a demon.
Barman		
Barnafa		Prince, associated with Sol.
Bartiro		Prince, associated with Jupiter.
basada*	AC:G	= *busd,* glory.

basajime	AC:C, G	=*basgim,* day.
basajinu*	AC:G	
basgim	bas-jim	day. Cf. *bazm.*
basajime	AC:C, G	
basajinu*	AC:G	
besajinu*	AC:G	
Basmelo		Prince associated with Jupiter. Cf. *bazm?*
Baspalo		Prince, associated with Luna.
Bataivah		Elemental King of Air, associated with Sol.
Bataivh		
Bataiva		
Baataiva*		
Bazchim		Governor of the Third Division of the Aethyr *Des.*
bazm	baz-m	midday, noon. Cf. *basgim, basmelo?*
bazodemelo	AC:C	
Bazpama		Prince, associated with Mercury.
Bbemo		demonic name (reversal of *Omebb)* commanding cacodemons of Water of Water.
Befafes		Prince, associated with Mars. Cf. *Befes.* (His name means 'Light from Light').
Befes		(vocative case of) *Befafes,* Prince.
beh-ee-teh-oo-em	GD	=*Bitom,* spirit of Fire.
beh-ee-to-em	GD	
Beigia		angel (Filius Lucis), associated with Mercury.

belanusa	AC:C	=*blans,* harbour.
beliora	AC:C, G	=*bliora,* comfort.
belioraxa	AC:C	=*bliorax,* comfort.
beliore	AC:C	=*blior,* comfort.
beliorebe	AC:C	=*bliorb,* comfort.
beliorese	AC:C	=*bliors,* comfort.
belioreta	AC:C	=*bliort,* comfort.
Belmagel		Kelley's evil angel.
Belmara		Prince, associated with Luna.
Ben		angel who appeared to Dee and Kelley.
Benpagi		Prince, associated with Venus.
berameji	AC:C	=*abramg,* prepare.
beramiji	AC:C	=*abramig,* prepare.
beranusaji	AC:C	=*bransg,* guard.
beregida	AC:C	=*brgda,* sleep.
berinu	AC:C	=*brin,* have.
berinuta	AC:C	=*brint,* have.
berinutasa	AC:C	=*brints,* have.
be-ri-ta	AC:C	=*brita,* talk.
Bermale		Prince, associated with Sol.
Bernole		Prince, associated with Venus.
besajinu*	AC:G	=*basgim,* day.
Besgeme		Prince, associated with Jupiter.

bia	bi-a	voice, voices.
bial	bi-al	
bien	bi-en	
bialo	GD	
bianu	AC:G	
bienu	AC:C	
biab	bi-ab	stand.
biabe	AC:C	
bigliad	big-li-ad	comforter. Cf. *blior, bliorax.*
bijil-iad	AC:C	
Binodab		Prince, associated with Venus.
Binofom		Prince, associated with Mars.
Bitom		spirit of Fire.
beh-ee-teh-oo-em	GD	
beh-ee-to-em	GD	
Blamapo		Prince, associated with Mercury.
blans	blans	harbour, protect, shelter. Cf. *bransg.*
belanusa	AC:C	
bliar		= *blior,* comfort.
bliard		= *bliord,* comfort.
Bliigan		Prince, associated with Mercury.
Blingef		Prince, associated with Jupiter.
Blintom		Prince, associated with Saturn.
blior	bli-or	comfort (n.) Cf. *bliorax.*
bliar	bli-ar	
bliard	bli-ard	
bliora	bli-or-a	

bliorb	bli-orb	
bliors	bli-ors	
bliort	bli-ort	
beliore	AC:C	
beliora	AC:C, G	
beliorebe	AC:C	
beliorese	AC:C	
belioreta	AC:C	
bliorax	bli-or-ax	comfort (v.) Cf. *blior.*
belioraxa	AC:C	
Blisdon		Prince, associated with Mercury.
Blumaza		King, associated with Luna.
Blmaza*		
Bmamgal		Prince, associated with Saturn.
Bmilges		Prince, associated with Mars.
Bminpol		Prince, associated with Mars.
Bnagole		Prince, associated with Venus.
Bnapsen		King, associated with Saturn.
Bnaspol		King, associated with Mercury.
boaluahe	AC:G	worship.
Boaza		angel, also known as *Boza.*
bobanu*	AC:G	=*soboln,* west.
Bobogel		King, associated with Sol.
Bobagel	GD	
Bogemo		(meaning unknown).
bogpa	bog-pa	reign, rule. Cf. *sonf.*
bogira	AC:C	

bojira	AC:G	
bojua	AC:G	
bolanu	AC:G	=*soboln,* west.
bolp	bolp	be! be thou!
bolape	AC:G, C	
Bonefom		Prince, associated with Venus.
booapis	bo-a-pis	serve. Cf. *aboapri.*
booapisa	AC:C	
Bormila		Prince, associated with Venus.
Bornogo		Prince, associated with Sol.
Boza		angel powerful in mixtures of natures, ruled by the angel *Eboza* and *Angpoi Unnax.* Also *Boaza.* Companions are *Ozab, Zabo, Aboz.*
Bracn		angel, also known as *Brcn.*
Bragiop		Prince, associated with Luna.
Bralges		Prince, associated with Luna.
Brasges		
Branglo		Prince, associated with Saturn.
bransg	branzj	guard. Cf. *blans.*
beranusaji	AC:C	
Brap		angel skilled in finding metals and precious stones, ruled by *Vadali Obava.* Also *Briap.*
Brasges		=*Bralges,* Prince.
Brcn		angel, companion of *Cnbr.* Also *Bracn.*

brgda	bërj-da	sleep.
brgdo	GD	
beregida	AC:C	
Briap		angel, also known as *Brap*.
brin	brin	have (they have, you have, thou hast).
brint	brint	
brints	brints	
berinu	AC:C	
berinuta	AC:C	
berinutasa	AC:C	
Brisfli		Prince, associated with Luna.
brita	brita	talk.
be-ri-ta	AC:C	
Brorges		Prince, associated with Saturn.
bufd*		= *busd,* glory.
busada	AC:C, G	= *busd,* glory.
busadire	AC:C	= *busdir,* glory.
busd	buzd	glory.
busdir	buz-dir	
bufd*		
busada	AC:C	
basada*	AC:G	
busadire	AC:C	
Busduna		Prince, associated with Mars.
butmon	but-mon	mouth, mouths.
butmona	but-mo-na	
butmoni	but-mo-ni	
butamonu	AC:C	
butamona	AC:C	
butamoni	AC:C	
Butmono		Prince, associated with Saturn.
Bynepor		King, associated with Jupiter.

c	s	1) on, with, of, unto. 2) o, oh.
ca	ka	1) therefore.
eca	AC:C, G; GD	2) as. Cf. *ta*.
eka	GD	3) another. Cf. *symp*.
cab	kab	rod.
caba	AC:C	
Cab		cacodemon, counterpart of the angel *Abmo*.
caba	ka-ba	govern. (More usually *taba)*.
Cabalpt		=*cbalpt,* Divine Name.
Cac		cacodemon, counterpart of the angel *Acca*.
cacacom	ka-ka-kom	flourish.
ca-ca-come	AC:C	
cacocasb	AC:C	=*ca cocasb,* another time.
cacocasabe	AC:C	
cacrg	ka-kërj	until.
cacareji	AC:C	
kakareji	AC:G	
kakoreji	AC:G	
cacureji	AC:C	
Cadaamp		angelic King ruling in the North-North-West.
caelazod	AC:C, G	=*calz,* firmament.
cafafam	ka-fa-fam	abiding, abode.
cafafame	AC:C	
caharisateosa	AC:C	=*christeos,* let there be.
cahirelanu	AC:C	=*chirlan*, rejoice.

cahisa	AC:C, G	=*chis,* are.
kahisa	AC:G	
cahisaji	AC:C	=*chis ge,* are not.
cahiso	AC:C	=*chiso,* are.
cala	AC:C	=*CLA,* 456.
calaa	AC:C	
calz	kalz	firmament.
caelazod	AC:C	
Calzirg		Governor of the Third Division of the Aethyr *Lin.*
Cam		cacodemon, counterpart of the angel *Amox.*
camascheth		(meaning unknown).
cameliatza	AC:G	=*camliax,* speak.
cameliaxa	AC:C	
camikas		(meaning unknown).
camliax	kam-li-ax	speak, spake.
cameliatza	AC:G	
cameliaxa	AC:C	
canal	ka-nal	workman, workmen.
canale	AC:C	
kanila	AC:G	=*cnila,* blood.
canilu	AC:C	
ca-ni-quola*	AC:C	=*c noqod, c noqodi,* o you servants.
ca-ni-quodi	AC:C	
ca-no-quoda	AC:C, G	
canse		mighty. Cf. *cruscanse.*
ca-ol	AC:G	meaning unknown; perhaps *ca,* therefore.
caosg	ka-ozg	earth.
caosga	ka-oz-ga	

caosgi	ka-oz-ji	
caosgin	ka-oz-jin	
caosgo	ka-oz-go	
caosgon	ka-oz-gon	
caosaga	AC:C, G	
caosagi	AC:C, G	
caosaji	AC:C, G	
caosajinu	AC:C	
caosago	AC:C, G	
caosagonu	AC:C	
coasg*	GD	
capimali	ka-pi-ma-li	successively, time after time.
capmiali	kap-mi-a-li	
cape-mi-ali	AC:C	
capimao	ka-pi-ma-o	time, period, season, while.
capimaon	ka-pi-ma-on	
carbaf	kar-baf	sink.
carebafe	AC:C	
carep-el	AC:C	=*crp l,* but one.
caresa*	AC:C	=*cors,* such.
caripe	AC:C	=*crip,* but.
carma		come out. Cf. *niis.*
Carmara		angelic King ruling the Kings and Princes of the planetary hours. Also called Marmara.
caro-o-dazodi	AC:C	=*croodzi,* beginning.
casarm	ka-sarm	whom, in whom, to whom, under whom, of whom, whose. Cf. *ds.*
casarma	ka-sar-ma	
casarman	ka-sar-man	
casarmg	ka-sarmj	
casarmi	ka-sar-mi	
casarem	AC:C	
casareme	AC:C, G	
kasareme	AC:G	

casarema	AC:C	
casaremanu	AC:C	
casaremeji	AC:C	
kasaremeji	AC:G	
casaremi	AC:C	
catabela	AC:C	=*orsca tbl,* the buildings of her.
cbalpt		Divine Name of Six Letters, ruling Earth of Earth.
cabalpt		
kelpadman		(meaning unknown).
ceph		name of the Enochian letter representing Z.
cheph		
keph		
Chialps		Governor of the Second Division of the Aethyr *Nia.*
chiis	kis	are. Cf. *chis.*
childao	kil-da-o	diamond, diamonds.
chirlan	kir-lan	rejoice.
cahirelanu	AC:C	
Chirspa		Governor of the First Division of the Aethyr *Asp.*
chis	kis	are (they are).
chiis	kis	
chiso	ki-so	
cahisa	AC:C, G	
kahisa	AC:G	
cahiso	AC:C	
chisa	GD	=*chis a,* are in.
Choronzon	AC:VV	=*Coronzon,* demon.
Chr		name of the Twentieth Aethyr.
Khr	AC:C	
chramsa		(meaning unknown).

christeos	kris-te-os	let there be.
caharisateosa	AC:C	
ci	AC:C	see *ulcinin,* happy.
CIAL		9996.
ciaofi	si-a-o-fi	terror.
ciaosi	AC:C	
kiaisi*	AC:G	
cicle	si-kle	mystery, mysteries.
cicles	si-kles	
cicale	AC:C	
kikale	AC:G, GD	
kikle	GD	
cicalesa	AC:C	
cinxir	GD	= *cynxir,* mingle.
CLA		456.
Cms		cacodemon, counterpart of the angel *Msal.*
Cnbr **Cnabr**		angel powerful in mechanical arts, ruled by *Aiaoai Oiiit* and the angel *Hcnbr.* Companions are *Nbrc, Brcn, Rcnb.*
cnila	kni-la	blood.
kanila	AC:G	
canilu	AC:C	
c-noqol	GD	= *c noqod,* o you servants.
coasg*	GD	= *caosg,* earth.
coazior	ko-a-zi-or	increase.
coazodiore	AC:C	
Cocarpt	AC:C	= *Cucarpt,* Governor.
cocasb	ko-kazb	time, times.
cocasg	ko-kazj	
cocasa	AC:C	

kokasa	AC:G	
cocasabe	AC:C	
cocasaji	AC:C	
a-cocasahe*	AC:C	
collal	ko-lal	sleeve, sleeves.
colalala	AC:C	
Comanan		Governor of the Second Division of the Aethyr *Zax.*
Comananu	GD	
comerelahe*	AC:G	=*comselh,* circle.
commah	ko-ma	truss, trussed.
comemahe	AC:C	
commemahe	AC:G	
commennahe*	AC:G	
como	ko-mo	window.
comselh	kom-sel	circle.
com-selahe	AC:C	
comselha	AC:C	
komesalehe	AC:G	
komesalahe	AC:G	
komesalohe	AC:G	
komeselake*	AC:G	
komeselahe	AC:G	
kromeselahe*	AC:G	
congamphlgh		man's spirit; the Holy Ghost.
conisa*	AC:C	=*eolis,* make.
conisbra	ko-niz-bra	works of man.
conisabera	AC:C	
const	konst	thunder. Cf. *avavago, coraxo.*
conusata	AC:C	
Cop		cacodemon, counterpart of the angel *Opna.*
copehanu*	AC:C	=*eophan,* lamentation.

cor	kor	number. Cf. *cormf, cormp.*
core	AC:C	
Corabiel		planetary angel presiding over the sphere of Mercury.
coraxo	ko-rax-o	thunder. Cf. *const, avavago.*
cordziz	kord-ziz	reasonable creature, man (Homo sapiens).
coredazodizoda	AC:C	
koredazodizod	AC:G	
Corfax		name of a guardian angel.
cormf	kormf	number. Cf. *cor, cormp.*
cormfa	korm-fa	
coremefa	AC:C, G	
cormp	kormp	number (v.), count, be numbered.
cormpo	korm-po	
cormpt	kormpt	
coremepe	AC:C	
coremepo	AC:C	
coremepeta	AC:C	
Coronzon		name of a mighty demon (perhaps = Lucifer) who rebelled against God.
Coronzom		
Choronzon	AC:VV	
cors	kors	such.
coresa	AC:C	
coresi*	AC:C	
corsi*	GD	
caresa*	AC:C	
Cpsa		angel, companion of *Psac.*
Cpusa		
Cralpir		Governor of the Second Division of the Aethyr *Zip.*
crip	krip	but, only.
crp	krip	
caripe	AC:C	

croodzi	kro-od-zi	beginning. Also *acroodzi.* Cf. *iaod, iaodaf.*
kromeselahe*	AC:G	= *comselh,* circle.
cruscanse		more mighty. Cf. *canse.*
Csc		cacodemon, counterpart of the angel *Scio.*
Cucarpt		Governor of the First Division of the Aethyr *Lea.*
Cocarpt	AC:C	
kures		here (?)
Cus		cacodemon, counterpart of the angel *Ussn.*
cynxir	sinx-ir	mingle, mingled; mix, mixed.
cinxir	GD	
cynuxire	AC:C	
kynutzire	AC:G	
Czns		angel ruled by *Idoigo Ardza.*
Czons		
Czodenes		

d	di	three, third.
da	AC:C	
dau	AC:C	
da	da	1) there.
	AC:C	2) = *d*, three.
Daalo		demonic name (reversal of *Olaad*, commanding cacodemons of Earth of Water.
dalagare	AC:C	= *dlugar*, give.
Daltt		angel also known as *Datt*.
daluga	AC:C, G	= *dluga*, give.
dalugare	AC:C	= *dlugar*, give.
damploz	dam-ploz	variety.
damepelozoda	AC:C	
dao	AC:C	See *childao*, diamond.
DAOX		5678
Dapi		angel ruled by *Iaaasd Atapa*. Also *Daspi*.
darbs	darbz	obey.
darebesa	AC:C, G	
dare-pasa*	AC:G	
dorebasa*	AC:G	
dorebesa*	AC:G	
dorepesa*	AC:G	
dareji	AC:C	= *DARG*, 6739.
daresare	AC:C	= *darsar*, wherefore.
DARG		6739.
dareji	AC:C	

darilapa	AC:C	=*drilpa,* great.
darisapa*	AC:C, G	
darilapi	AC:C	=*drilpi,* great.
darix	AC:C	=*drix,* bring down.
darolanu	AC:C	=*droln,* any.
darr		the philosopher's stone.
darsar	dar-sar	wherefore. Cf. *bagle.*
daresare	AC:C	
das	AC:C, G	=*ds,* which.
dasata	AC:C	=*ds t,* which also.
dasonuf	AC:C	=*ds sonf,* which reign.
Daspi		angel also known as *Dapi.*
Datt		angel powerful in transformation, ruled by *Volxdo Sioda.*
dau	AC:G	=*d,* three.
dax	dax	loin, loins.
dazis	da-zis	head, heads.
dazodisa	AC:C	
de	di	of, to.
dedvilh		(meaning unknown).
Deo		name of the Seventh Aethyr.
Des		name of the Twenty-Sixth Aethyr.
desa*	AC:C	=*od es,* and fourth.
Dial		Holy Name of Four Letters, ruling the Element of Earth.
dial*	AC:C	=*d ialprt,* third flame.

Dialiva		Governor of the Third Division of the Aethyr *Arn.*
Diari		angel also known as *Diri.*
dilzmo	dilz-mo	differ.
dizodalamo*	AC:C	
Dimt		angel, companion of *Tdim.*
Dinmt		
Diom		angel powerful in transformation, ruled by *Volxdo Sioda.* Also *Dixom.*
Diri		angel skilled in finding metals and precious stones, ruled by *Llacza Palam.* Also *Diari.*
diu	di-u	angle.
di-vau	AC:C	
duiv	GD	
Dixom		angel also known as *Diom.*
dizodalamo*	AC:C	=*dilzmo,* differ.
dlasod		sulphur (alchemical). Cf. *salbrox.*
dluga	dlu-ga	give, given.
dlugam	dlu-gam	
dlugar	dlu-gar	
daluga	AC:C, G	
dalugare	AC:C	
Dmal		angel (Filius Lucis) associated with Jupiter.
do	AC:G	in.
Doagnis		Governor of the First Division of the Aethyr *Arn.*
doalim	do-a-lim	sin (v.)
doalime	AC:C	

Doanzin		Governor of the Third Division of the Aethyr *Zip.*
dobix	do-bix	fall.
dobitza	AC:C	
Docepax		Governor of the Third Division of the Aethyr *Zim.*
dodapala	AC:C	= *dodpal,* vex.
dodaremeni	AC:C	= *dodrmni,* vex.
dodasa	AC:C	= *dods,* vexation.
dodasihe	AC:C	= *dodsih,* vexation.
dodpal	dod-pal	vex. Cf. *dodsih.*
dodrmni	dod-ërm-ni	
dods	dodz	
dodapala	AC:C	
dodaremeni	AC:C	
dodasa	AC:C	
dodsih	dod-si	vexation. Cf. *dodpal.*
dodseh	GD	
Dolop		angel also known as *Doop.*
don		name of the Enochian letter representing R.
donasdogamatastos		hell-fire.
Donpa		angel also known as *Dopa.*
dooain	do-o-ain	name.
dooaip	do-o-aip	
dooiap	do-o-yap	
dooainu	AC:C, G	
dooaipe	AC:C, G	
dooiape	AC:C, G	
doooape*	AC:G	

Doop		angel powerful in transformation, ruled by *Cbalpt Arbiz.* Also *Dolop.*
Dopa		angel powerful in mixtures of natures, ruled by *Noalmr Oloag* and the angel *Adopa.* Also *Donpa.* Companions are *Opad, Pado, Adop.*
dorebasa*	AC:G	=*darbs,* obey.
dorebesa*	AC:G	
dorepesa*		
dorpha	dor-fa	look about.
dorphal	dor-fal	
dorepaha	AC:C	
dorepehal	AC:C	
dorepehala	AC:G	
dorepehela	AC:G	
dosig	do-sij	night.
dosiji	AC:C	
Dozinal		Governor of the Fourth Division of the Aethyr *Tex.*
drilpa	dril-pa	great, greater. Cf. *canse.*
drilpi	dril-pi	
darilapa	AC:C	
darilapi	AC:C, G	
darisapa*	AC:C, G	
drix	drix	bring down.
darix	AC:C	
droln	droln	any.
darolanu	AC:C	
drux		name of the Enochian letter representing N.
drun	GD	

ds	di-es	who, which, that. Cf. *casarm.*
Dsaaai		demonic name (reversal of *Iaaasd)* commanding cacodemons of Fire of Water.
Dtaa **Dtoaa**		angel, companion of *Taad.*
duiv	GD	= *diu,* angle.
Dxgz **Dxagz**		angel, companion of *Xgzd.*

E Graph

E		angel (Filia Lucis) associated with Sol.
Eac		cacodemon, counterpart of the angel *Acar.*
eai	e-ai	among, amongst. Cf. *aaf, oai.*
Eboza		angel ruling *Boza* and companions.
eca	AC:C, G; GD	=*ca,* therefore.
Ecop		angel skilled in finding metals and precious stones, ruled by *Vadali Obava.*
Ecaop		
ecrin	e-krin	praise (n.) Cf. *oecrimi.*
ecarinu	AC:C	
e-karinu	AC:G	
akarinu	AC:G	
Edelprna		Elemental King of Fire, associated with Sol.
Edelperna		
Edelprnaa	AC:C	
Edlprnaa	GD	
ednas	ed-nas	visit. Cf. *f.*
eda-nasa	AC:C	
ef	AC:C, GD	=*f,* visit.
efafafe	e-fa-fa-fe	vial, vials. Also *ofafafe.*
efafaje*	AC:C	
efe		(meaning unknown).
eh-ex-ar-peh	GD	=*Exarp,* Spirit of Air.
eka	GD	=*ca,* therefore.
e-karinu	AC:G	=*ecrin,* praise.

Ekiei		angel (Filia Filiarum Lucis) associated with Mars.
El		angel (Filia Lucis) associated with Sol.
el	el	one, first. Also *l.*
ela	AC:C, G	
elanusahe	AC:G	=*lansh,* power.
elanusaha	AC:C	
elasa*	AC:G	=*ils,* you.
elasadi	AC:C	=*lasdi,* foot.
elazodape	AC:G	=*elzap,* course.
Elexarpeh	GD	=*Lexarph,* Governor.
elo	el-o	first. Cf. *el.*
elonu-dohe	AC:G	=*londoh,* kingdom.
elonusa	AC:C, G	=*lonsa,* power.
elonusahi	AC:C, G	=*lonshi,* power.
elonusahinu	AC:C, G	=*lonshin,* power.
elzap	el-zap	course.
elazodape	AC:C, G	
elzodape	AC:G	
em	em	nine. Also *m.*
emena	AC:C	=*emna,* herein.
emetgis	e-met-jis	seal.
ametajisa	AC:G	
emetajisa	AC:C, G	
emna	em-na	herein.
emena	AC:C	
EMOD		8763.
emoda	AC:C	

Emor	GD	=*Mor,* Holy Name.
Empeh	GD	=*Mph,* Holy Name.
En-ah-en-tah	GD	=*Nanta,* Spirit of Earth.
Enai	AC:C	=*Enay,* Lord.
E-na-iad	AC:C	=*Enay Iad,* Lord God.
Enay	en-e	Lord. Also *Na.*
Enayo	AC:C, G	
eol	e-ol	make, made. Cf. *eolis.*
e-ola	AC:G	
eolis	e-o-lis	making. Cf. *eol.*
eophan	e-o-fan	lamentation. Cf. *ser.*
copehanu*	AC:C	
eors	e-ors	hundred.
eoresa	AC:C	
Ephra		angel ruling *Phra* and companions.
ERAN		6332.
Eranu	AC:C	
erem	AC:C	=*erm,* ark.
Erg		cacodemon, counterpart of the angel *Rgan.*
erm	erm	ark.
erem	AC:C	
Ern		cacodemon, counterpart of the angel *Rnil.*
es	es	four. Also *s.*
Erzla		angel ruling *Rzla* and companions.
Ese		angel (Filia Lucis) associated with Venus.

Esemeli		angel (Filia Filiarum Lucis) associated with Saturn.
esiasch	e-si-ask	brother, brothers.
esiasacahe	AC:C, G	
siasch	GD	
ethamz	e-thamz	cover (v.).
etahamezoda	AC:C	
ethamza	GD	
etharzi	e-thar-zi	peace.
Eutpa		angel ruling *Utpa* and companions.
ex	AC:C	see *oxex,* vomit.
Exarp		Spirit of Air.
Exentaser	AC:VV	Mother of All (?).
Exr		cacodemon, counterpart of the angel *Xrnh.*

f	ef	visit. Also *ef.*
fa	AC:C	
fe	AC:G	
faaip	fa-a-ip	voice, voices. Cf. *bia.*
fa-a-ipe	AC:C	
Faax		angel skilled in medicine, ruled by *Obgota Aabco.* Also *Fatax.*
faboan	fa-bo-an	poison.
faboanu	AC:C, G	
fafen	fa-fen	1) to the intent that.
fafenu	AC:C	2) follower, followers.
fam		name of the Enochian letter representing S.
faoda*	AC:C	=*iaod,* beginning.
faonts	fānts	dwell. Cf. *faorgt, praf.*
faonutas	AC:C	
faorgt	farjt	dwelling-place. Cf. *faonts.*
fargt	farjt	
faoregita	AC:C, G	
faorejita	AC:G	
faregita	AC:C	
farzm	far-zëm	lift up, raise. Cf. *goholor.*
farsm	GD	
farezodem	AC:C	
fatahe-are-zodi	AC:G	=*f etharzi,* visit with peace.
Fatax		angel, also known as *Faax.*
FAXS		7336. More usually TAXS.
faxisa	AC: C	

felathe-are-zodi*	AC:G	=*f etharzi,* visit with peace.
fetahe*	AC:G	
fetahe-ar-ezodi	AC:C	
fetahe-are-zodi	AC:G	
fifalz	fi-falz	weed out.
fifalazoda	AC:C	
fifis	fi-fis	execute, perform, carry out.
fifisa	AC:C	
fisis*	GD	
Fmnd		angel skilled in medicine, ruled by *Idoigo Ardza.*
Fmond		
Focisni		Governor of the Second Division of the Aethyr *Bag.*

G/J Ged

g	ji	1) with, in.
gi	ji	2) you, your.
ji	AC:G	
GA		31.
Ga		name of an angel who appeared to Dee and Kelley ('Last breath of the living').
gag		(meaning unknown).
gah	gā	spirit, spirits.
gahe	AC:C, G	
gaha	AC:VV	1) existed. 2) Babes of the Abyss (?)
gahal	AC:VV	exists.
gahalana	AC:VV	will exist.
gahire		(meaning unknown).
Gahoachma		I am what I am (a title of God).
Gaiol		Holy Name of Five Letters, ruling the Element of Water.
gal		name of the Enochian letter representing D.
galgol		(meaning unknown).
galsuagaph		(meaning unknown).
galsuagath		
Galvah		name of an angel who appeared to Dee and Kelley on 14 June 1583. His name means 'end'.
Ganislay		name of a demon.

ganiurax		(meaning unknown).
Gaolo		demonic name (reversal of *Oloag*) commanding cacodemons of Air of Fire.
garmal		(meaning unknown).
garnastel		(meaning unknown).
garp		(meaning unknown).
gascampho		(meaning unknown: 'the word has 64 significations').
gassagen		'the divine power creating the angel of the same'.
Gazavaa		name formed of the angels *Ga, Za, Vaa.*
Gbal **Gbeal**		angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn (?)*
ge	je	1) not. 2) our.
Gebabal		angelic King ruling in the East-North-East.
Gecaond		Governor of the First Division of the Aethyr *Zim.*
ged		name of the Enochian letter representing G.
Gedoons		Governor of the Second Division of the Aethyr *Loe.*
gedotbar		begotten.
geh	je	thou art.
gemeganza		your will be done.
Gemnimb		Governor of the Second Division of the Aethyr *Tex.*

Genadol		Governor of the Second Division of the Aethyr *Deo.*
genetaahe*	AC:G	=*g netaab,* your government.
gephna		(meaning unknown).
ger		name of the Enochian letter representing Q.
geraa	AC:G	=*graa,* moon.
geta		out of him.
gevamna		beginning (?)
gi		=*g,* with.
gigipah	ji-ji-pa	breath.
gigipahe	AC:C	
jijipahe	AC:G	
gil		we want (?)
jimi-calazodoma	AC:C	=*g micalz oma,* with a power of understanding.
ginai	AC:C	=*gnay,* does.
jinayo	AC:C	
ginetaabe	AC:C	=*g netaab,* your government.
ginonupe	AC:C	=*gnonp,* garnish.
giraa	AC:C	=*graa,* moon.
giresam	AC:C	=*g rsam,* with admiration.
jirosabe	AC:C, G	=*grosb,* sting.
gisg		name of the Enochian letter representing T.
gisa	GD	
Githgulcag		name of a demon (perhaps Lucifer).
givi	ji-vi	stronger. Cf. *drilpa, canse.*

gizyax	jiz-yax	earthquake.
jizodajazoda	AC:G	
jizodyazoda	AC:C	
Glma		angel, companion of *Magl.*
Glmma		
glo	GD	see *tofglo,* all things.
Gmnm		angel skilled in finding metals and precious stones, ruled by *Vadali Obava.*
Gmdnm		
gna		(meaning unknown).
gnay	jë-nei	does.
ginai	AC:C	
jinayo	AC:C	
gnetaab	GD	=*g netaab,* your government.
gnonp	jë-nomp	garnish.
ginonupe	AC:C	
go-a-al*	AC:G	=*qaal,* creator.
go-a-anu*	AC:G	=*qaan,* creation.
gohe	go-he	say, saying, said, (he says).
gohia	go-hi-a	(we say).
goho	go-ho	(he says).
gohol	go-hol	(saying).
gohon	go-hon	(have said).
gohulim	go-hu-lim	(it is said to you).
gohus	go-hus	(I say).
gohas	AC:G	
gohola	AC:C, G	
gohu	AC:C	
gohulime	AC:C	
gohusa	AC:C, G	
gohed		one, everlasting.
goholor	go-ho-lor	lift up, raise. Cf. *farzm.*
goholore	AC:C, G	

Gomziam		Governor of the Third Division of the Aethyr *Rii.*
gon		name of the Enochian letter representing I.
gono	go-no	faith.
gonsag		(meaning unknown).
go-o-al*	AC:G	=*qaal,* creator.
gosaa	go-sā	stranger.
graa	grā	moon.
geraa	AC:G	
giraa	AC:C	
gran	gran	elder, elders. Also *uran.*
graph		name of the Enochian letter representing E.
grosb	grozb	sting, bitter sting.
jirosabe	AC:C, G	
gru		deed, fact.
Gzdx		angel, companion of *Xgzd.*
Gzadx		

ha		(meaning unknown).
Habioro		Senior of Air, associated with Mars. Also *Abioro.*
Hagone **Hagonel**		angel (Filius Filiorum Lucis), associated with Mercury; also, the angelic Prince ruling, with King Carmara, the Kings and Princes of the planetary hours.
hal		(meaning unknown).
hami **ham**	ha-mi ham	creature, creatures.
Haozpi		=*Ahaozpi,* Senior of Air.
harg **haraji**	harj AC:C	plant (v.)
Hbr		cacodemon, counterpart of the angel *Brap.*
Hcmorda		=*Htmorda,* Senior of Air.
Hcnbr		angel ruling *Cnbr* and companions.
Hcoma **heh-co-em-ah**	 GD	Spirit of Water.
Hctga **Hectega**	 GD	Holy Name of Five Letters, ruling the Element of Earth.
he	GD	see *luiahe,* song.
Heeoa		angel (Filius Lucis), associated with Mars.
helech		in ours (?)

Hiaom		angel ruling *Iaom* and companions.
Hipotga		Senior of Air, associated with Saturn.
hoath	ho-ath	worshipper.
hoathahe	AC:C	
hoel-q	AC:C	= *holq,* measure.
holdo	hol-do	groan.
holado	AC:G, C	
holq	holk	measure (v.)
hoel-q	AC:C	
hometohe	AC:C, G	= *homtoh,* triumph.
homin	ho-min	age.
homil	ho-mil	
homida*	AC:C, G	
homila	AC:C, G	
homtoh	hom-to	triumph (v.)
hometohe	AC:C, G	
Hononol		angelic King ruling in the West.
hoxmarch		fear (n.)
Hrap		angel, companion of *Phra.*
Hraap		
Hroan		angel ruling *Roan* and companions.
Hru		cacodemon, counterpart of the angel *Ruoi.*
Hsa		cacodemon, counterpart of the angel *Saiz.*
Htmorda		Senior of Air, associated with Luna.
Hcmorda		

Hua		cacodemon, counterpart of the angel *Vasg*.
hubaio	hu-bay-o	lantern, lamp.
hubar	hu-bar	
hubaro	hu-bar-o	
hubardo	GD	
hubare	AC:C	
hucacha		(meaning unknown).
huseh		(meaning unknown).
Hxgzd		angel ruling *Xgzd* and companions.

I/Y Gon

i	i	1) is. 2) in. 3) angel (Filius Lucis) associated with Sol.
Iaaasd		Divine Name of Six Letters, ruling Fire of Water.
Iaba		angel ruled by *Spmnir Llpiz.* Also *Ianba.*
Iabes		God, Lord; Supreme Life.
Iad	yad	God.
iado		
Iada	AC:C, G	
iadnah	yad-na	knowledge, divine knowledge.
iadnamad	yad-na-mad	
iadanahe	AC:C	
iadanamada	AC:C	
Iadpil	yad-pil	one of the names of God: 'He That Lives'.
Iahl		angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn.* Also *Iamhl.*
iaiadix	ya-ya-dix	honor.
iaial	ya-yal	include (conclude).
Iaida	yai-da	a title of God: 'The Highest'.
Iaidon	yai-don	a title of God: 'The All-Powerful'.
ialapereji	AC:G	=*ialprg,* flame.
iala-pire-gahe	AC:C, G	=*ialpirgah,* flames of first glory.

ialaponu	AC:G	=*ialpon,* burn.
yalaponu	AC:C	
ialapore	AC:C	=*ialpor,* burning.
Yalpamb		Governor of the Third Division of the Aethyr *Zen.*
ialpereji	AC:C	=*ialprg,* flame.
ialpirgah	yal-pir-ga	flames of first glory. Cf. *ialprg.*
iala-pire-gahe	AC:C, G	
ialpirt	GD	=*ialprt,* flame.
ialpon	yal-pon	burn. Cf. *ialpor.*
ialaponu	AC:G	
yalaponu	AC:C	
ialpor	yal-por	burning, flaming.
ialapore	AC:C	
ialprg	yal-përj	flame, flames. Cf. *ialpirgah, vep.*
ialprt	yal-përt	
ialapereji	AC:G	
ialpereji	AC:C	
ialpirt	GD	
Iamhl		angel also known as *Iahl.*
Iana		angel (Filia Lucis) associated with Jupiter.
Ianba		angel also known as *Iaba.*
Iaoaia		demonic name (reversal of *Aiaoai*) commanding cacodemons of Earth of Air.
iaod	ya-od	beginning. Cf. *croodzi.*
iaodaf	ya-o-daf	
yaodafe	AC:C	
Iaola		demonic name (reversal of *Aloai*) commanding cacodemons of Fire of Air.

Iaom **Iasom**		angel powerful in finding out secrets of men, ruled by the angel *Hiaom* and *Spmnir Llpiz*. Companions are *Aomi, Omia, Miao.*
yarry **yareryo**	ya-ri AC:C	providence.
iasa*	AC:C	=*las,* rich.
Ibah		Holy Name of Four Letters, ruling the Element of Air.
i-be-da	AC:G	triangle.
Ich		name of the Eleventh Aethyr.
icoresaka*	AC:C	=*i cors ca,* is such as.
Iczhhcal **Iczhhca** **Iczhhcl** **Iczhhcz** **Iczodhehca**		Elemental King of Earth, associated with Sol.
Idalam		demonic name (reversal of *Maladi*) commanding cacodemons of Earth of Water.
idalugame **idalu-gamea**	AC:G AC:C	=*i dlugam,* is given.
Idoian	AC:VV	Holy Name (name of God).
Idoigo	i-do-i-go	1) a title of God: 'He that sits on the Holy Throne'. 2) Divine Name of Six Letters, ruling Air of Air.
iecarimi*	AC:C	=*oecrimi,* praise.
iehe	AC:C, G	=*geh,* thou art.

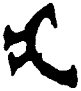
iehusoz	ye-hu-soz	mercy.
iehusozod	AC:G	
yehusozod	AC:C	
iehusozoda	AC:G	
i-el	AC:C	=*i l,* is one.
Ih		angel (Filius Lucis), associated with Luna.
Iipo **Iidpo**		angel powerful in transformation, ruled by *Maladi Olaad.*
iisononu*	AC:C	=*lilonon,* branch.
il	il	thou, thee. Also *ils.*
ila	AC:G	
Ilacza		=*Llacza,* Divine Name.
Iladav		demonic name (reversal of *Vadali*) commanding cacodemons of Water of Fire.
ilas	AC:G	=*ils,* thou.
ilasa	AC:C, G	
Ilemese		angel (Filius Filiorum Lucis), associated with Saturn.
ilesa	AC:G	=*ils,* thou.
ili	AC:C	=*i li,* in the first.
ili-i	AC:G	o ye hills.
ilonon	GD	=*lilonon,* branch.
Ilr		angel (Filius Lucis), associated with Venus. Also *Isc.*
ils	ils	thou, thee. Also *il.*
yls	ils	
ylsi	ilsi	

ilas	AC:G	
ilasa	AC:C, G	
ilesa	AC:G	
ilsi	GD	
yolasa	AC:C	
i-mica-ol-zododa*	AC:C	=*omicaolz,* be mighty.
imimuamare*	AC:G	=*imvamar,* apply oneself.
Imtd		angel, companion of *Tdim.*
Imntd		
imvamar	im-va-mar	apply oneself.
imimuamare*	AC:G	
imuamar	AC:C	
imumamare	AC:G	
in	GD	=*m,* except.
inoasa	AC:C	=*i noas,* is become.
insi	in-si	walk.
inusi	AC:C	
Iocle		angel (Filius Filiorum Lucis), associated with Mars.
iod	AC:C	=*i od,* is and.
Ioiad	i-o-yad	a title of God: 'He that Lives Forever'.
Io-iiad	GD	
yolasa	AC:C	=*ils,* thou.
yolcam	yol-kam	bring forth.
yolci	yol-si	
iolcam	GD	
yolacame	AC:C	
yolakame	AC:G	
yolaci	AC:C	
yolaki	AC:G	
Iopgna		demonic name (reversal of *Angpoi*) commanding cacodemons of Air of Earth.

yor	yor	roar.
yorb	GD	
yore	AC:C	
yorepoila	AC:C	=*yrpoil,* division.
ip	ip	not. Cf. *ipam, ipamis.*
ipe	AC:C	
ipam	i-pam	is not. Cf. *ip, ipamis.*
ipame	AC:C, G	
ipamis	i-pa-mis	cannot be. Cf. *ip, ipam.*
ipamisa	AC:G	
iparanu	AC:G	=*ip uran,* not see.
ipuranu	AC:C	
irgil	ir-jil	how many.
irejila	AC:C	
yrpoil	ir-poil	division. Cf. *poilp.*
yorepoila	AC:C	
isa*	AC:G	=*as,* was.
isalamanu	AC:C	=*i salman,* is the house.
isaro	AC:C	=*isro,* promise.
Isc		=*Ilr,* angel.
isro	iz-ro	promise.
isaro	AC:C	
itahila	AC:C	=*othil,* seat.
itzomatzipe	AC:C	=*ixomaxip,* known.
Iubanladaec **Jubanladaec** **Jubanladaa*** **Jubenladece**		name of an angel who appeared to Dee and Kelley on 19 June 1583.
iudra		(meaning unknown).
ivame*	AC:C	=*i umd,* is called.
ivaumed	AC:G	

ivaumeda	AC:G	
ivaunieda	AC:G	
ivemeda	AC:C	
ixomaxip	ix-o-max-ip	known. Cf. *om.*
itzomatzipe	AC:C	
Izaz		angel, companion of *Ziza.* Also *Izraz.*
izazaz	i-za-zaz	frame, framed.
i-zoda-zodazod	AC:C	
Ized		angel (Filia Filiarum Lucis), associated with Jupiter.
Izinr		angel, also known as *Iznr.*
Izixp		angel, also known as *Izxp.*
izizop	i-zi-zop	vessel, vessels; container. Also *zizop.*
izodizodope	AC:C	
Iznr		angel skilled in medicine, ruled by *Angpoi Unnax.* Also *Izinr.*
i-zoda-zodazod	AC:C	=*izazaz,* frame.
izodizodope	AC:C	=*izizop,* vessel.
Izraz		angel, also known as *Izaz.*
Izxp		angel ruled by *Spmnir Llpiz.* Also *Izixp.*

L Ur



L	el	1) one, first; The First (a title of God). Cf. *la, li, lo.*
	AC:C	2) angel (Filius Filiorum Lucis), associated with Sol.
la	la	first. Cf. *l, li, lo.*
Labnixp		Governor of the First Division of the Aethyr *Bag.*
laf		(meaning unknown).
lah		(meaning unknown).
laiad	lai-ad	secret, secrets.
laiada	AC:C, G	
Laidrom		Senior of Earth, associated with Mars. Also *Aidrom.*
Lairz		angel also known as *Larz.*
Lanacon	AC:C	=*Lavacon,* Governor.
Lang		ministering angels.
lanibame	AC:C	=*l nibm,* one season.
lansh	lonsh	power. Also *lonsa, lonshi, lonshin.*
Laoaxrp		Senior of Water, associated with Luna.
Laoazrp	AC:C	
lap	lap	for (conj.)
lape	AC:C, G, VV	
Laparin		Governor of the Second Division of the Aethyr *Zim.*
larag	la-raj	nor.
laraji	AC:C	
larasada	AC:C, G	=*lrasd,* dispose.

larianu*	AC:G	=*trian,* shall be.
larinuji	AC:C, G	=*lring,* stir up.
Larz		angel, companion of *Rlza.*
las	las	rich.
lasa	AC:C	
Lasben		angel who appeared to Dee and Kelley.
lasdi	laz-di	foot, feet. Also *lusd.*
lusdi	GD	
lava		pray.
Lavacon		Governor of the Second Division of the Aethyr *Lea.*
Lanacon	AC:C	
Lavavoth		angelic King ruling in the South-South-West.
Lazdixi		Governor of the First Division of the Aethyr *Lit.*
Lea		name of the Sixteenth Aethyr.
Leaoc		angel also known as *Leoc.*
lehusan		(meaning unknown).
lehuslach		(meaning unknown).
lel	lel	same. Cf. *l.*
Leoc		angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb.* Also *Leaoc.*
lephe		(meaning unknown).
Levanael		planetary angel, associated with Luna.
Leveanael		
levithmong	le-vith-mong	beast (of the field), cattle.
leuitahemonuji	AC:C	

Lexarph		Governor of the First Division of the Aethyr *Zax*.
Lgaiol		=*Slgaiol,* Senior of Water.
Lhctga		=*Alhctga,* Senior of Earth.
Lhiansa **Liiansa**	 AC:C	Senior of Earth, associated with Saturn.
li		first. Cf. *l, la, lo.*
liaida*	AC:G	=*laiad,* secret.
Liba		angel (Filius Filiorum Lucis), associated with Jupiter.
li-el	AC:C	=*l,* first.
Ligdisa		Senior of Water, associated with Saturn.
Liiansa	AC:C	=*Lhiansa,* Senior of Earth.
Lil		name of the First Aethyr.
lilonon **iisononu*** **ilonon**	li-lo-non AC:C GD	branch, branches.
limlal	lim-lal	treasure.
Lin		name of the Twenty-Second Aethyr.
Lit		name of the Fifth Aethyr.
Lixipsp	AC:VV	warden of the Aethyr *Bag.*
Llacza **Ilacza** **Olacza**		Divine Name of Six Letters, ruling Water of Air.
Llpiz		Divine Name of Five Letters, ruling Fire of Earth.
Lmag **Lmmag**		angel, companion of *Magl.*

loadohi	lo-a-do-hi	kingdom. Also *londoh.*
adohi*	GD	
adoho*	AC:C	
loangab		(meaning unknown).
Loe		name of the Twelfth Aethyr.
loagaeth		speech from God. The name of a book by the angels, *Liber Logaeth.*
logaeth		
logaah		
logah		
loholo	lo-ho-lo	shine.
sobolo	AC:C, GD	
lolcis	lol-sis	buckler.
lolacis	AC:C	
loncho	lon-cho	fall.
lonucaho	AC:C	
lonukaho	AC:G	
londoh	lon-do	kingdom. Also *loadohi.*
londohe	AC:C	
lonudohe	AC:C	
lonsa	lon-sa	power. Also *lansh.*
lonshi	lon-shi	
lonshin	lon-shin	
lonsh	GD	
lonu-sahi-toxa	AC:C	= *lonshi tox,* power of her.
lorslq	lor-sel-kwa	flower, flowers.
lores-el-qo	AC:C	
lrasd	el-razd	dispose.
larasada	AC:C, G	
lring	el-ring	stir up.
larinuji	AC:C, G	
Lrxn		angel, companion of *Nlrx.*
Lrixn		

Lsrahpm		Senior of Water, associated with Mars.
lu	lu	nor.
Luah		praising angels.
Luach		
lucal	lu-kal	north.
lucala	AC:C, G	
luciftian	lu-sif-ti-an	brightness.
luciftias	lu-sif-ti-as	
lucifatianu	AC:C	
lukiftias	AC:C	
luiahe	lu-ya-he	song.
lulo		tartar (or mother of vinegar).
lurfando		(meaning unknown).
lusd	luzd	foot, feet. Also *lasdi*.
lusda	luz-da	
lusdan	luz-dan	
lusdi	GD	
luseroth		(meaning unknown).

M Tal

m	em	1) nine. Also *em.* 2) except (GD *in*).
maasi	mā-si	laid up.
mabberam		(meaning unknown).
mabza	mab-za	coat.
mabezoda	AC:C	
Mad	mad	God. Cf. *Iad, Oiad, Piad.*
mada	AC:C, G	
madariatza	AC:C	= *madriax,* heaven.
madarida	AC:C, G	= *madrid,* iniquity.
madariitza	AC:G	= *madriax,* heaven.
madariiatza	AC:C	
Madimi		angel (Filia Filiarum Lucis), associated with Mercury.
Madimiel		planetary angel presiding over the sphere of Mars.
madriax	mad-ri-ax	heaven. Cf. *oadriax.*
madriiax	mad-ri-ax	
madriaax	GD	
madariatza	AC:C	
madariitza	AC:G	
madariiatza	AC:C	
madrid	mad-rid	iniquity, iniquities.
madarida	AC:C	
maelpereji	AC:C, G	= *malprg,* fire.
Magl		angel powerful in mechanical aids, ruled by the angel *Pmagl* and *Maladi Olaad.* Also

		Mamgl. Companions are *Aglm, Glma, Lmag.*
Magm		angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb.* Also *Masgm.*
mahorela	AC:VV	dark heavens. Cf. *madriax.*
Maladi		Divine Name of Six Letters, ruling Earth of Water.
Malap		demonic name (reversal of *Palam*) commanding cacodemons of Water of Air.
malprg	mal-përj	fire, fires; fiery darts.
malpirgi	mal-përji	
maelpereji	AC:C, G	
malapereji	AC:C	
malapireji	AC:C	
Mals		name of the Enochian letter representing P.
Mamgl		angel also known as *Magl.*
manada*	AC:C	see *smnad,* another.
manin	ma-nin	mind (n.).
maninu	AC:C	
maoffas	ma-of-fas	measure, be measured.
maof-fasa	AC:C	
MAPM		9639.
meapeme	AC:C	
Mapsama		angel who appeared to Dee and Kelley; the name means 'Tell them'.
marb	marb	according to.
marebe	AC:C, G	
marebi	AC:G	
mariehc*	AC:G	

Masgm		angel also known as *Magm.*
Matb		thousand
matabe	AC:C	
Mathula		Governor of the Second Division of the Aethyr *Zaa.*
Mathvla	AC:C	
matorb	ma-torb	echoing.
mtorebe	AC:C	
Maz		name of the Sixth Aethyr.
Me		angel (Filia Lucis), associated with Luna.
Med		name of the Enochian letter representing O.
Meeana		demonic name (reversal of *Anaeem*) commanding cacodemons of Water of Earth.
Merifri		=*Murifri,* angel.
Mfzrn		demonic name (reversal of *Nrzfm*) commanding cacodemons of Fire of Fire.
Mgm		cacodemon, counterpart of the angel *Gmnm.*
miam	mi-am	continuance. Cf. *nuam.*
mian	mi-an	
miame	AC:C	
MIAN		3663.
mianu	AC:C	
Miao		angel, companion of *Iaom.* Also *Misao.*
micalp	mi-kalp	mightier. Cf. *cruscanse.*
micalapape	AC:C	

micalz	mi-kalz	power; powerful, mighty.
micalzo	mi-kal-zo	Cf. *canse, drilpa, lonsa.*
micaolz	mi-kalz	
micaelazodo	AC:G	
micaelzodo	AC:G	
micalazoda	AC:C	
micalazodo	AC:C	
micaolazoda	AC:C	
mikaelzodo	AC:G	
micma	mik-ma	behold.
micama	AC:C, G	
miinoag	mī-nōj	corner.
miinoagi	AC:C	
miketh		wisdom (?)
mir	mir	torment (n.)
mire	AC:G	
mirc	mirk	upon.
mireca	AC:C	
mireka	AC:C	
Mirzind		Governor of the First Division of the Aethyr *Uti.*
Misao		angel also known as *Miao.*
Miz		cacodemon, counterpart of the angel *Izxp.*
Mma		cacodemon, counterpart of the angel *Magm.*
moanu*	AC:C	= *ooanoan,* eyes.
Moc		cacodemon, counterpart of the angel *Ocnm.*
molap	mo-lap	man, men.
Molpand		Governor of the First Division of the Aethyr *Ich.*

molvi	mol-vi	surge.
molui	AC:C	
mom	mom	moss.
momao	mo-mau	crown (n.) Cf. *momar.*
momar	mo-mar	crown (v.), be crowned.
momare	AC:C	
monasci	mo-nas-ki	name. Cf. *omaoas.*
monasaci	AC:C	
monons	mo-nonz	heart.
mononusa	AC:C	
moooah	mō-wa	repent, regret.
moooabe*	AC:C	
Mop		cacodemon, counterpart of the angel *Opmn.*
Mor		Holy Name of Three Letters, ruling the Element of Earth.
Moreorgran		angel who appeared to Dee and Kelley.
Morvorgran		
mospleh	mos-ple	horn.
mos-pelehe	AC:C	
Mot		cacodemon, counterpart of the angel *Otoi.*
moz		joy.
mozod		joy of God.
Mph		Holy Name of Three Letters, ruling the Element of Water.
Mrx		cacodemon, counterpart of the angel *Rxnl.*
Msal		angel ruled by *Spmnir Llpiz.*
Msmal		

Mtdi **Mtndi**		angel, companion of*Tdim*.
Mto		cacodemon, counterpart of the angel *Toco*.
mtorebe	AC:C	= *matorb,* echoing.
Murifri **Merifri**		angel who appeared to Dee and Kelley on 2 June 1583.

N Drux

Na		Lord of Hosts; Trinity. Cf. *Enay.*
na		name of the Enochian letter representing H.
na-hath	GD	
na	AC:VV	that.
Naaa		angel, companion of *Anaa.* Also *Navaa.*
Nabaomi		Governor of the First Division of the Aethyr *Zen.*
na-e-el	AC:G	=*nanaeel,* power.
na-hath	GD	=*na,* Enochian letter.
nai		(meaning unknown).
Nalvage		angel who appeared to Dee and Kelley on 11 February 1584; his name means 'Avoidance of earthly things' *(fuga terrestrium).* Nalvage, a near kinsman of Madimi's mother, was the principal dictator of the Enochian Calls.
nanaeel	na-nai-el	power. Cf. *micalz, lonsa.*
nanba	nan-ba	thorn, thorns.
nanuba	AC:C	
Nanta		spirit of Earth.
Naoo		angel powerful in transformation, ruled by *Aiaoai Oiiit.*
Naooo		
napta	nap-ta	sword, swords. Also *nazpsad.*
napeai	na-pe-ai	

napea	GD	
napeta	AC:C	
Navaa		angel also known as *Naaa.*
nax		(meaning unknown).
naz	naz	pillar, pillars. Cf. *nazarth, nazavabh.*
nazoda	AC:C, G	
nazarth	naz-arth	pillars of gladness. Cf. *naz.*
na-zodaretahe	AC:C	
nazavabh	naz-a-vab	hyacinth pillars. Cf. *naz.*
na-zodavabebe*	AC:C	
nazpsad	naz-psad	sword, swords. Also *napta.*
nazps	GD	
nazodapesad	AC:C, G	
Nbrc		angel, companion of *Cnbr.*
Nbarc		
Ndazn		angel also known as *Ndzn.*
Ndnos		demonic name (reversal of *Sondn*) commanding cacodemons of Water of Earth.
ne		holy.
Ndzn		angel powerful in transformation, ruled by *Maladi Olaad.* Also *Ndazn.*
Nelapr		Divine Name of Six Letters, ruling Water of Water.
nenni	AC:VV	you have become. Cf. *noan.*
neph		(meaning unknown).
netaab	ne-tab	government, governing.
netaaib	ne-taib	
netab	ne-tab	

netaabe	AC:C	
netaaibe	AC:C	
Nhdd		angel skilled in medicine, ruled by *Obgota Aabco.*
Nhodd		
NI		28.
Nia		name of the Twenty-Fourth Aethyr.
nibm	nib-ëm	season. Cf. *capimao.*
nidali	ni-da-li	noise, noises.
Nigrana		Governor of the Second Division of the Aethyr *Des.*
niis	nīs	come, come away, come forth.
niisa	nī-sa	
niiso	nī-so	
ninu	AC:C	see *ulcinin,* happy.
Nlrx		angel powerful in finding out secrets of men, ruled by the angel *Pnlrx* and *Iaaasd Atapa.* Companions are *Lrxn, Rxnl, Xnlr.*
Nlirx		
Noalmr		Divine Name of Six Letters, ruling Air of Fire.
noan	no-an	be, become.
noaln	no-aln	
noar	no-ar	
noas	no-as	
noasmi	no-as-mi	
noanu	AC:C	
noalanu	AC:C	
noari	AC:C	
noasa	AC:C	
noasami	AC:C	

nobloh	nob-lo	palm, palms (of hand).
nobeloha	AC:C	
Nocamal		Governor of the Second Division of the Aethyr *Lit*.
Nociabi		Governor of the Second Division of the Aethyr *Oxo*.
noco	no-ko	servant. Cf. *booapis*.
nofahon*	AC:G	=*nothoa,* midst.
Nogahel		planetary angel presiding over the sphere of Venus.
noib	noib	yea.
noibe	AC:C	
nomig	no-mij	even as.
nomiji	AC:C, G	
nonca	non-sa	you, to you. Cf. *vomsarg, g.*
noncf	nonsf	
nonci	non-si	
noncp	nonsp	
nonuca	AC:C	
nonucafe	AC:C	
nonuci	AC:C	
nonucape	AC:C	
nonuji*	AC:G	
noqod	nok-wod	servant, minister. Cf. *noco, booapis.*
noquodi	nok-wo-di	
noquol	nok-wol	
noqodi	AC:C	
noquod	GD	
nor	nor	son, sons. Also *noromi.*
nore	AC:G	
norezoda	AC:G	=*norz,* six.
norezodacahisa	AC:C	=*norz chis,* six are.

noromi	no-ro-mi	son, sons. Also *nor*.
noroni*	AC:C	
norz	norz	six.
norezoda	AC:G	
nostoah		it was (?)
nothoa	no-thoa	midst; among, amidst.
notahoa	AC:C, G	
nofahon*	AC:G	
Npat		angel ruled by *Aourrz Aloai*.
Nprat		
Nroa		angel, companion of *Roan*.
Nrcoa		
Nrzfm		Divine Name of Five Letters, ruling Fire of Fire.
nuam	nu-am	continuance. Cf. *miam*.
nuame	AC:C	

o	o	five.
Oacnr		angel, also known as *Oanr.*
oadariatza	AC:C	=*oadriax,* lower heavens.
oado	o-a-do	weave.
oadriax	o-ad-ri-ax	lower heavens. Cf. *madriax.*
oadariatza	AC:C	
oai	o-ai	amongst. Also *aaf, aai, aao, eai.*
Oalco		=*Aabco,* Divine Name.
oali	o-a-li	place, put. Cf. *aala.*
oeli	AC:C	
oanio	o-a-ni-o	moment.
Oanr		angel, companion of *Roan.* Also *Oacnr.*
Oap		cacodemon, counterpart of the angel *Apst.*
OB		28.
Obava		Divine Name of Five Letters, ruling Water of Fire.
Obelison		a title of the angelic Prince *Befafes:* 'Pleasant Deliverer'. Cf. *obelisong.*
obelisong	o-be-li-song	deliverer. Cf. *zonrensg.*
obelisonugi	AC:C, G	
obelisonuji	AC:G	
obeloce	AC:C	=*obloc,* garland.
obezoda	AC:C	=*obza,* half.

obloc **obeloce**	ob-lok AC:C	garland.
Obgota **Olgota** **Oblgota**	 GD	Divine Name of Six Letters, ruling Air of Water.
Obmacas		Governor of the First Division of the Aethyr *Deo.*
oboleh **obolehe**	o-bo-le AC:C	garment.
Obvaors **Obuaors**	 AC:C	Governor of the Second Division of the Aethyr *Uti.*
obza **obezoda**	ob-za AC:C	half.
Ocanm		angel, also known as *Ocnm.*
Ocbaa		demonic name (reversal of *Aabco*) commanding cacodemons of Air of Water.
Occodon		Governor of the First Division of the Aethyr *Lil.*
Ocnm		angel powerful in transformation, ruled by *Cbalpt Arbiz.*
od	od	and.
odazodi	AC:C	see *acroodzi,* beginning.
Oddiorg		Governor of the First Division of the Aethyr *Zip.*
odo	o-do	1) open. 2) cacodemon, counterpart of the angel *Doop.*
Odraxti		Governor of the Second Division of the Aethyr *Rii.*

Odxlov		demonic name (reversal of *Volxdo*) commanding cacodemons of Earth of Fire.
Oec		cacodemon, counterpart of the angel *Ecop.*
oecrimi	o-ek-ri-mi	praise (v.), sing praises. Cf. *ecrin, rest.*
oe-cari-mi	AC:C	
oekarimi	AC:G	
iecarimi*	AC:C	
oela	AC:G	= *ol,* make.
oeli	AC:C	= *oali,* place.
ofafafe	o-fa-fa-fe	vial. Also *efafafe.*
ofekufa	AC:VV	elevated, lifted up.
Ogiodi		demonic name (reversal of *Idoigo*) commanding cacodemons of Air of Air.
oheloka	AC:G	duke.
ohio	o-hi-o	woe.
ohyo	AC:C	
oholera*	AC:G	= *ohorela,* make law.
Ohooohaatan		Great Elemental King of Fire.
ohorela	o-ho-re-la	make a law, legislate.
oholera*	AC:G	
oi	oi	this.
Oia		cacodemon, counterpart of the angel *Iaba.*
Oiad	o-yad	God, the Just One. Cf. *Iad, Mad.*
Oiada	AC:C, G	
Oiiit		Divine Name of Five Letters, ruling Earth of Air.

Oip		Holy Name of Three Letters, ruling the Element of Fire.
o-isalamahe*	AC:C	=*oi salman,* this house.
okada	AC:G	mercy.
ol	ol	1) I, myself.
ole	AC:C	2) make. Cf. *eol, oln.*
		3) 24; one twenty-fourth.
Olaad		Divine Name of Five Letters, ruling Earth of Water.
Olacza		=*Llacza,* Divine Name.
olaho	AC:VV	for the second time. Cf. *olani.*
olalogi	AC:C	=*ollog,* man.
olalore	AC:C, G	=*ollor,* man.
olani	o-la-ni	twice.
olanu	AC:C	=*oln,* made.
olapireta	AC:C, G	=*olpirt,* light.
ole	AC:C	=*ol,* one twenty-fourth.
Olgota		=*Obgota,* Divine Name.
ollog	ol-og	man, men. Cf. *morlap, olora.*
ollor	ol-or	
olalogi	AC:C	
olalore	AC:C, G	
oln	oln	made. Cf. *ol, eol.*
olanu	AC:C	
Oloag		Divine Name of Five Letters, ruling Air of Fire.
olora	ol-o-ra	(of) man. Cf. *ollag, morlap.*
Olpaged		angelic King ruling in the East.

olpirt	ol-përt	light.
olprt	GD	
olapireta	AC:C, G	
om	om	1) understand, know. Also *omax*. Cf. *oma, ixomaxip*. 2) we, us.
ome	AC:C	
oma	o-ma	understanding. Cf. *om*.
omp	omp	
omepe	AC:G	
Omagg		angel, also known as *Omgg*.
Omagrap		Governor of the Third Division of the Aethyr *Pop*.
omaoas	o-ma-was	name. Cf. *dooain, monasci*.
omaoasa	AC:C, G	
omaosa	AC:G	
omax	om-ax	know. Also *om*. Cf. *oma, ixomaxip*.
omaxa	AC:C	
ome	AC:C	=*om, know*.
Omebb		Divine Name of Five Letters, ruling Water of Water.
omepe	AC:C	=*omp,* understanding.
ome-petilabe	AC:C	=*omp tilb,* her understanding.
Omgg		angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn*. Also *Omagg*.
Omia		angel, companion of *Iaom*. Also *Omsia*.
omicaolz	o-mi-kalz	be mighty. Cf. *micalz*.
omp		=*oma,* understanding.
Omsia		angel, also known as *Omia*.
omsomna		(meaning unknown).

on	AC:VV	made, built. Cf. *oln.*
Ona		cacodemon, counterpart of the angel *Naoo.*
ondoh*	GD	= *londoh,* kingdom.
Onh		cacodemon, counterpart of the angel *Nhdd.*
Onizimp		Governor of the Second Division of the Aethyr *Tor.*
Onp		cacodemon, counterpart of the angel *Npat.*
ooa* **ooain***	AC:C GD	See *ooanoan,* eye.
Ooanamb		Governor of the Third Division of the Aethyr *Uta.*
ooanoan **ooaona** **ooa*** **ooain***	ō-a-no-an ō-a-o-na AC:C GD	eye, eyes.
ooge	ō-ge	chamber.
Oopz **Oodpz**		angel powerful in transformation, ruled by *Volxdo Sioda.*
OP **ope**	 AC:C	22.
Opad		angel, companion of *Dopa.* Also *Opnad.*
Opmn **Opamn**		angel skilled in medicine, ruled by *Noalmr Oloag.*
Opna **Opana**		angel powerful in transformation, ruled by *Cbalpt Arbiz.*

Opnad		angel, also known as *Opad.*
oq	ok	but. Cf. *crip.*
o-quo	AC:C	
or		name of the Enochian letter representing F.
orth	GD	
Orcanin		Governor of the First Division of the Aethyr *Nia.*
Orcamir	AC:C	
oreri	AC:C, G	= *orri,* stone.
oresa	AC:C, G	= *ors,* darkness.
oresaba	AC:C	= *orsba,* drunken.
oresacore	AC:C	= *orscor,* dryness.
oresaha*	AC:C	= *orsba,* drunken.
Orh		name of a spirit. ('The word has 72 significations').
Ormn		angel skilled in medicine, ruled by *Angpoi Unnax.* Also *Orpmn.*
Oro		Holy Name of Three Letters, ruling the Element of Air.
oroch	o-roch	under, underneath.
orocha	o-ro-cha	
orocahe	AC:C	
orocaha	AC:C	
Orpanib		Governor of the Third Division of the Aethyr *Zaa.*
Orpamb	AC:C	
Orpmn		angel, also known as *Ormn.*
orri	or-ri	stone. Cf. *patralx.*
oreri	AC:C, G	
ors	orz	darkness.
oresa	AC:C, G	

orsba	orz-ba	drunken.
oresaba	AC:C	
orsca	orz-ka	building, buildings.
orscor	orz-kor	dryness.
oresacore	AC:C	
orth	GD	= *or*, Enochian letter representing F.
os	os	twelve.
osf	osf	discord.
othil	o-thil	1) set; I have set.
otahil	AC:C	2) seat, seats. Cf. *thil.*
otahila	AC:C, G	
Otoi		angel ruled by *Aourrz Aloai.*
Otroi		
oucho	u-cho	confound.
ovcho	GD	
oucaho	AC:G	
ovankaho*	AC:G	
ovoars	o-vo-arz	centre.
ouoaresa	AC:G	
ovof	ov-of	magnify, be magnified.
OX		26.
oxex	ox-ex	vomit.
oxiayal	ox-i-ai-al	mighty seat, throne.
Oxlopar		Governor of the Third Division of the Aethyr *Bag.*
Oxo		name of the Fifteenth Aethyr.
oxox		(meaning unknown).
Oyub		angel skilled in finding metals and precious stones, ruled by *Llacza Palam.*
Oyaub		

Ozab		angel, companion of *Boza.*
Ozaab		
ozazm	o zaz-ëm	make (me), make (us). Cf. *ol.*
ozazma	o-zaz-ma	
ozozma	GD	
ozadazodame	AC:C	
ozodazodama	AC:C	
Ozidaia		Governor of the First Division of the Aethyr *Lin.*
ozien	o-zin	hand. Cf. *zien.*
ozol	o-zol	
ozodien	AC:C	
ozodola	AC:C	
ozongon	o-zong-on	wind, winds. Also *zong.*
ozodonugonu	AC:C	

p	pi	eight.
pa		name of the Enochian letter representing B.
pe	GD	
paaox	pa-ox	remain.
paaoxt	pa-oxt	
pa-aolza*	AC:G	
pa-aotza	AC:G	
paaotzata	AC:C	
pa-iotz	AC:G	
pa-iotza	AC:G	
pacaduasam		(meaning unknown).
pacaph		(meaning unknown).
Pacasna		Governor of the Second Division of the Aethyr *Arn.*
Paco		angel powerful in transformation, ruled by *Maladi Olaad.* Also *Palco.*
padgze		justice from the Divine Power, without blemish.
Pado		angel, companion of *Dopa.* Also *Pando.*
paeb	paib	oak.
paebe	AC:C	
Paeoc		angel, also known as *Paoc.*
page	pa-ge	rest.
paje	AC:C	
paid	paid	always.
paida	AC:C, G	

pa-iotz	AC:G	=*paaox,* remain.
pa-iotza	AC:G	
pajeipe	AC:C	=*page ip,* rest not.
pajo-ooaoanu	AC:G	=*pugo ooaona,* to eyes.
pal	GD	name of the Enochian letter representing X.
pala		two (separated), pair. Cf. *pola.*
Palam		Divine Name of Five Letters, ruling Water of Air.
Palco		angel, also known as *Paco.*
Pali		angel ruled by *Rzionr Nrzfm.* Also *Panli.*
Palut		angel, also known as *Paut.*
pambt	pamt	unto (me).
pamebeta	AC:C	
pamphicas		(meaning unknown: a contemptuous word).
Pando		angel, also known as *Pado.*
Panli		angel, also known as *Pali.*
panpir	pan-për	pour (down).
panupire	AC:C	
Paoc		angel skilled in finding metals and precious stones, ruled by *Llacza Palam.* Also *Paeoc.*
paombd	pāmd	member, members.
paomebeda	AC:C	
papnor	pap-nor	remembrance, memory.
papenore	AC:C	
par	par	they, them; in them.
pare	AC:C	

parach	par-ak	equal.
paracahe	AC:C	
paracleda	pa-ra-kle-da	wedding.
paracaleda	AC:C	
paradial	pa-ra-di-al	dwelling, dwellings; living dwellings.
pa-ra-diala	AC:C	
paradiz	pa-ra-diz	virgin.
paradizod	AC:C	
para-di-zoda	AC:C	
Paraoan		Governor of the Second Division of the Aethyr *Lin.*
pare	AC:C	=*par,* they.
pare-meji	AC:C	=*parm gi,* run with.
parm	parm	run.
pareme	AC:C	
Parziba		Governor of the Second Division of the Aethyr *Chr.*
pasbs	pazbz	daughter, daughters.
pashs	GD	
pasahasa	AC:C	
Pascomb		Governor of the Second Division of the Aethyr *Lil.*
Paxcomb		
patralx	pat-ralx	rock (n.) Cf. *orri.*
pataralaxa	AC:C	
Paulacarp		name of an evil spirit.
Paut		angel, companion of *Utpa.* Also *Palut.*
Paxcomb		=*Pascomb,* Governor.
Paz		name of the Fourth Aethyr.
PD		33.
peda	AC:C	

Pdi		cacodemon, counterpart of the angel *Diri.*
Pdoce		Holy Name of Five Letters, ruling the Element of Fire.
Pedoce	GD	
pe	GD	=*pa,* Enochian letter representing B.
pe-iad	AC:C	=*Piad,* God.
pelapeli	AC:C	=*plapli,* partaker.
peleh		(meaning unknown).
pelosi	AC:C	=*plosi,* many.
PEOAL		69636.
peranuta	AC:G	see *adrpan,* cast down.
peredazodare	AC:C	=*prdzar,* diminish.
peregi	AC:G	=*prge, prgel,* fire.
pereje	AC:C, G	
pereji	AC:G	
perejela	AC:C	
pereta	AC:C	see *ialprt,* flame.
periazoda	AC:C	=*priaz, priazi,* those.
periazodi	AC:C	
perifa*	AC:C	=*praf,* dwell.
peripsax	pe-rip-sax	heaven. Cf. *madriax.*
peripsol	pe-rip-sol	
piripsol	pi-rip-sol	
piripson	pi-rip-son	
pi-ripesonu	AC:C	
peripesatza	AC:C	
peripesol	AC:C, G	
piripsax	GD	
Pfm		cacodemon, counterpart of the angel *Fmna.*

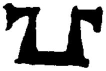
phama		I will give.
Phanael		angel who appeared to Dee and Kelley.
Phra		angel powerful in change of place, ruled by the angel *Ephra* and *Anaeem Sondn.* Companions are *Hrap, Raph, Aphr.*
Phara		
pi	pi	1) place (n.) 2) she.
Pia		cacodemon, counterpart of the angel *Iahl.*
Piad	pi-ad	God. Cf. *Iad, Mad, Oiad.*
piadph	pi-adf	jaw, jaws.
pi-adapahe	AC:G	
pi-adapehe	AC:C, G	
pi-adph	GD	
piamol	pi-a-mol	righteousness.
piamoel	AC:C, GD	
pian	GD	See *aspian,* quality.
pianu	AC:C	
piap	pi-ap	balance (n.)
piape	AC:C, G; GD	
pi-beliare	AC:C	=*pi bliar,* places of comfort.
pidiai	pi-di-ai	sleeve, marble sleeves.
pii	GD	=*pi i,* she is.
pilada	AC:C	=*pild,* continually.
pilah	pi-la	moreover.
pilahe	AC:C, G	
pild	pild	continually.
pilada	AC:C	

pilzin	pil-zin	firmament of waters.
pil-zodinu	AC:C	
pinzu-a		(meaning unknown).
Pir	pīr	Holy One, Holy Ones.
Pire	AC:C, G	
pire	AC:VV	holy.
pireda	AC:VV	
pi-ripesonu	AC:C	=*peripsax,* heaven.
piripsax	GD	
piripsol		
piripson		
Piz		cacodemon, counterpart of the angel *Iznr.*
pizi	GD	See *amipzi,* fasten.
plapli	plap-li	partaker, partakers.
pelapeli	AC:C	
plosi	plo-zi	many, as many.
pelosi	AC:C	
Pmagl		angel ruling *Magl* and companions.
Pmox		angel ruled by *Aourzz Aloai.*
Pmzox		
poamal	po-a-mal	palace.
poamalzod	po-a-mal-zod	
poamala	AC:C	
pooumala	AC:G	
proamal*	AC:G	
Pocisini	AC:VV	=*Focisni,* Governor.
poilp	poilp	divide. Cf. *yrpoil.*
poilape	AC:C, G	
pola		two (together), *pair.* Cf. *pala.*

Ponodol		Governor of the Third Division of the Aethyr *Ich.*
pooumala	AC:G	=*poamal,* palace.
Pop		name of the Nineteenth Aethyr.
Pophand		Governor of the First Division of the Aethyr *Des.*
Pothnir		Governor of the Third Division of the Aethyr *Paz.*
Ppsac		angel ruling *Psac* and companions.
praf	praf	dwell (in). Cf. *faonts, pragma.*
perifa*	AC:C	
pragma		dwell(?) Cf. *praf, faonts.*
prdzar	për-dzar	diminish.
peredazodare	AC:C	
prge	përj	fire.
prgel	për-jel	
peregi	AC:G	
pereje	AC:C, G	
pereji	AC:G	
perejela	AC:C	
priaz	pri-az	those.
priazi	pri-a-zi	
periazoda	AC:C	
periazodi	AC:C	
Pristac		Governor of the Third Division of the Aethyr *Zid.*
proamal*	AC:G	=*poamal,* palace.
Psac **Psuac**		angel powerful in mechanical arts, ruled by the angel *Ppsac*

		and *Volxdo Sioda*. Companions are *Sacp, Acps, Cpsa*.
pugo	pu-go	unto.
pujo	AC:G	
puje	AC:G	
puim	pu-im	sickle, sickles.
puin★		
pu-ime	AC:C, G	
puje	AC:G	=*pugo*, unto.
pujo	AC:G	
Pxinbal	AC:VV	=*Labnixp*, Governor.
Pziza		angel ruling *Ziza* and companions.

Q Ger



q	kwa	or.
qo	AC:C	
q	kwa	1) thy.
quo	AC:C	2) content, contents.
qaa	kwā	garment, garments.
qaa	kwā	creation. Cf. *qaal.*
qaan	kwān	
qaaon	kwān	
qaas	kwās	
quaa	AC:G	
qa-a-an	GD	
qo-a-an	AC:C	
qaa-om	GD	
qoaanu	AC:G	
qua-a-on	AC:G	
go-a-anu*	AC:G	
qaal	kwāl	creator. Cf. *qaa.*
qadah	kwā-dā	
qo-a-al	AC:G	
qo-o-al	AC:G	
qo-o-ala	AC:G	
quo-o-al	AC:G	
go-o-al*	AC:G	
qaada	GD	
quo-a-dahe	AC:C	
qanis	GD	= *quanis,* olive.
qouodi	AC:G	see *noquod,* minister.
qting	kwë-ting	rotten.
qotinuji	AC:C	
quanis	kwa-nis	olive, olives.
qanis	GD	

QUAR		1636.
quare	AC:C	
quasahi	kwa-sa-hi	pleasure
quasb	kwazb	destroy.
quasaba	AC:G	
quasabe	AC:C, G	
quasahe★	AC:G	
quiin	kwīn	wherein.
quiinu	AC:C, G	
quo-a-al	AC:C, G	=*qaal,* creator.
quo-a-asa	AC:C	=*qaas,* creation.
quo-a-dahe	AC:C	=*qadah,* creator.
quo-o-al	AC:G	=*qaal,* creator.
quo-o-i-ape	AC:G	by the name. Cf. *dooiap.*
qurlst	kwërlst	handmaid.
qurelesata	AC:C	

Raagios		Elemental King of Water, associated with Sol.
Raagiol		
Raagiosl		
Raagiosel	AC:C	
Raaph		angel, also known as *Raph.*
raas	rās	east.
raasy	rā-sy	
ra-asa	AC:C	
raasyo	AC:C	
raclir	rak-lir	weeping.
racalire	AC:C	
Rad		cacodemon, counterpart of the angel *Adre.*
Ranglam		Governor of the Third Division of the Aethyr *Uti.*
Raph		angel, companion of *Phra.*
Rapolxo	AC:VV	=*Oxlopar,* Governor.
Rbnh		angel skilled in finding metals and precious stones, ruled by *Llacza Palam.*
Rbznh		
Rcnb		angel, companion of *Cnbr.*
Rcanb		
Rda		cacodemon, counterpart of the angel *Datt.*
resat-el	AC:C	=*rest el,* praise Him.
rest	rest	praise (v.) Cf. *oecrimi.*
Rgan		angel powerful in transformation, ruled by *Volxdo Sioda.*
Rgoan		

Rii		name of the Twenty-Ninth Aethyr.
Rinmps		demonic name (reversal of *Spmnir*) commanding cacodemons of Fire of Earth.
rior	ri-or	widow.
riore	AC:C	
ripir	ri-pir	no place. Cf. *pi.*
ripire	AC:C	
rit	rit	mercy. Cf. *iehusoz.*
rita	AC:C	
Rlmu		angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn.*
Rlemu		
rlodnr		furnace (?), crucible (?)
Rmlaon		demonic name (reversal of *Noalmr*) commanding cacodemons of Air of Fire.
Rnoizr		demonic name (reversal of *Rzionr*) commanding cacodemons of Fire of Earth.
Roan		angel powerful in mechanical arts, ruled by the angel *Hroan* and *Cbalpt Arbiz.* Companions are *Oanr, Anro, Nroa.*
Rocan		
Rocle		angel (Filius Filiorum Lucis) associated with Mars.
Iocle	AC:C	
Ronoamb		Governor of the First Division of the Aethyr *Tor.*
ror	ror	sun.
roray	AC:C, G	
rore	AC:G	

rowgh		(meaning unknown).
roxtan		wine.
Rpa		cacodemon, counterpart of the angel *Paco.*
Rpalen		demonic name (reversal of *Nelapr*) commanding cacodemons of Water of Water.
Rrb		cacodemon, counterpart of the angel *Rbnh.*
Rrl		cacodemon, counterpart of the angel *Rlmu.*
rsam	rë-sam	admiration.
Rsi		cacodemon, counterpart of the angel *Sias.*
Rsni **Rsoni**		angel skilled in medicine, ruled by *Angpoi Unnax.*
rudna		(meaning unknown).
Ruoi **Ruroi**		angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb.*
Rxao		angel powerful in transformation, ruled by *Cbalpt Arbiz.* Also *Rxpao.*
Rxnl **Rxinl**		angel, companion of *Nrlx.*
Rxp		cacodemon, counterpart of the angel *Xpcn.*
Rxpao		angel, also known as *Rxao.*
Rzionr		Divine Name of Six Letters, ruling Fire of Fire.

Rzla **Rzila**	angel powerful in mixtures of natures, ruled by the angel *Erzla* and *Idoigo Ardza.* Companions are *Zlar, Larz, Arzl.*

S Fam

S		1) four, fourth. 2) angel (Filia Filiarum Lucis) associated with Sol.
sa	AC:G	and.
sa	GD	see *saga,* entire.
Saaiz		angel, also known as *Saiz.*
saanir	sā-nir	part, parts.
saanire	AC:C	
saba		=*soba,* whose.
Sabathiel		planetary angel presiding over the sphere of Saturn.
Sach		confirming angels.
Sacp		angel, companion of *Psac.* Also *Saucp.*
sa-div	AC:C	=*s diu,* fourth angle.
saga	sa-ga	one, entire, whole.
Saiinou		Senior of Water, associated with Jupiter.
Saiinov	AC:C	
Saiz		angel skilled in medicine, ruled by *Obgota Aabco.* Also *Saaiz.*
salabaiotza*	AC:G	=*salbrox,* sulphur.
salabarotza	AC:G	
salaberoxa	AC:C	
salaberotza	AC:G	
salada	AC:C, G	=*sald,* wonder.
salamanu	AC:C, G	=*salman,* house.
salamann*	AC:G	

salbrox	sal-brox	sulphur. Cf. *dlasod.*
salabaiotza*	AC:G	
salabarotza	AC:G	
salaberoxa	AC:C	
salaberotza	AC:G	
sald	sald	wonder, wonders (n.) Cf. *zirn.*
salada	AC:C, G	
ald*	GD	
salman	sal-man	house.
salamanu	AC:C, G	
salamann*	AC:G	
Samapha		Governor of the First Division of the Aethyr *Zom.*
same*	AC:C	= *om,* know.
samvelg	sam-velj	righteous. Cf. *balit.*
samevelaji	AC:C	
sapah	sa-pa	sound, sounds; mighty sounds.
sapahe	AC:C, G	
Saucp		angel, also known as *Sacp.*
Saxtomp		Governor of the First Division of the Aethyr *Maz.*
sayomepe	AC:C	= *symp,* another.
Saziami		Governor of the First Division of the Aethyr *Zaa.*
Scio		angel skilled in medicine, ruled by *Noalmr Oloag.*
Scmio		
sembabam		(meaning unknown).
Semeliel		planetary angel presiding over the sphere of Sol.
semeroh		(meaning unknown).

Sendenna **Sondenna** **Sundenna**		name of an evil spirit.
ser		mourning, lamentation. Cf. *eophan*.
Shal **Shial**		angel powerful in transformation, ruled by *Aiaoai Oiiit*.
siaion **siaionu**	si-ay-on AC:C	temple, temples.
Sias		angel skilled in medicine, ruled by *Idoigo Ardza*. Also *Sigas*.
siasch	GD	=*esiasch*, brother.
siatris **skatarisa***	si-a-tris AC:C	scorpion, scorpions.
sibsi **sibesi**	sib-si AC:C	covenant.
Sigas		angel, also known as *Sias*.
Sigmorf		Governor of the First Division of the Aethyr *Tan*.
Sioda		Divine Name of Five Letters, ruling Earth of Fire.
Sisp **Siosp**		angel ruled by *Rzionr Nrzfm*.
skatarisa*	AC:C	=*siatris*, scorpion.
Slgaiol		Senior of Water, associated with Venus. Also *Lgaiol*.
smnad	smë-nad	another. Cf. *symp*.
Soageel		Governor of the Third Division of the Aethyr *Nia*.

Soaixnt		Senior of Water, associated with Mercury.
Soaiznt	AC:C	
soba	so-ba	whose, whom.
sobam	so-bam	
sobca	sob-ka	
sobol	so-bol	
sobra	so-bra	
sobha	so-ba	
soha	so-ha	
sobama	so-ba-ma	
sobame	AC:C, G	
sobeh-hah	GD	
sobola	AC:C	
sob-ha-atahe	AC:C	=*sobha ath,* whose works.
sobol	so-bol	west. (Also 'whose': see *soba*).
soboln	GD	
so-bolunu	AC:C	
bobanu*	AC:G	
bolanu*	AC:G	
sobra		=*soba,* whose.
sobrazod-ol	AC:C	=*sobra zol,* whose hands.
Sochial		Governor of the Third Division of the Aethyr *Lea.*
sola-bi-enu*	AC:G	=*solpeth bien,* hearken to my voice.
solamianu	AC:G	=*soba mian,* whose continuance.
solpeth	sol-peth	hearken, listen.
sol-petahe	AC:C	
Sondenna		=*Sendenna,* an evil spirit.
Sondn		Divine Name of Five Letters, ruling Water of Earth.

sonf **sonuf**	sonf AC:C	reign, rule.
sor		action.
soyga		will of God (?) (The *Book of Soyga* was one of Dee's holy books; the spirits said it was not a reversal of the Greek ἅγιοσ , holy.)
Spmnir		Divine Name of Six Letters, ruling Fire of Earth.
Srahpm		=*Lsrahpm,* Senior of Water.
Stim **Strim**		angel ruled by *Spmnir Llpiz.*
Stimcul		1) angel (Filius Lucis), associated with Saturn. 2) angel (Filia Filiarum Lucis) associated with Saturn.
Sudsamna		Kelley's good angel.
Sundenna		=*Sendenna,* an evil spirit.
surzas **surezodasa**	sur-zas AC:C	swear, be sworn. Cf. *zurza.*
symp	simp	another. Cf. *smnad.*

T Gisg

t	ti	1) also. 2) it. 3) visit. Also *f.*
ta	ta	1) as. 2) thee (AC:G).
Taad		angel powerful in mixtures of natures, ruled by the angel *Ataad* and *Obgota Aabco.* Also *Taoad.* Companions are *Aadt, Adta, Dtaa.*
taba	ta-ba	govern. Also *caba.* Cf. *tabaan, tabaord.*
tabas	ta-bas	
tabaori	ta-bāri	
tabasa	AC:G	
tebasa	AC:G	
tabaan	ta-bān	governor. Cf. *taba, tabaord.*
tabaanu	AC:C	
tabaord	ta-bārd	govern, be governed.
tabaoreda	AC:C	
tabges	tab-jes	cave.
tabejesa	AC:C	
Tabitom		Governor of the Third Division of the Aethyr *Zax.*
Tahando		Governor of the Third Division of the Aethyr *Oxo.*
Tahaoeloj		Elemental King of Air.
tahil	AC:C	= *thil, thild, thiln,* seat.
tahila	AC:G	
tahilada	AC:C	
tahilanu	AC:C	

tal		name of the Enochian letter representing M.
talho	tal-ho	cup.
ta-labo*	AC:C	
taliobe	AC:C	=*tliob,* separate.
Tan		name of the Seventeenth Aethyr.
Taoad		angel, also known as *Taad.*
Taoagla		Governor of the First Division of the Aethyr *Tex.*
Taongla	AC:C	
Tapamal		Governor of the First Division of the Aethyr *Loe.*
tarananu	AC:C	=*tranan,* marrow.
tarianu	AC:C, G	=*trian,* shall be.
tarinuta	AC:C	=*trint,* sit.
tarofe	AC:C	=*trof,* building.
tasataxa	AC:C	=*tustax,* precede.
tastax	GD	
Tastoxo		Governor of the Third Division of the Aethyr *Oxo.*
tatan	ta-tan	wormwood.
tatanu	AC:C	
TAXS		7336.
tbl	ti-bël	=*tilb,* her.
Tdim		angel powerful in change of place, ruled by the angel *Atdim* and *Nelapr Omebb.* Companions are *Dimt, Imtd, Mtdi.*
Tdnim		

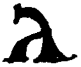
Teaa		Holy Name of Four Letters, ruling the Element of Fire.
Tedoand		Governor of the First Division of the Aethyr *Uta.*
Tedoond		
teloc	te-lok	death.
teloah	te-lo-a	
teloch	te-lok	
teloca	AC:C	
telocahe	AC:C, G	
telokake*	AC:G	
Tex		name of the Thirtieth Aethyr.
Thahaaotahe		Elemental King of Water.
thil	thil	seat, seats. Cf. *othil.*
thild	thild	
thiln	thiln	
tahil	AC:C	
tahila	AC:G	
tahilada	AC:C	
tahilanu	AC:C	
Thotanf		Governor of the First Division of the Aethyr *Paz.*
ti	GD	=*t i,* it is.
tia	ti-a	his.
tianta	ti-an-ta	bed.
tianuta	AC:C	
Tiarpax		Governor of the Third Division of the Aethyr *Lit.*
Tiiio		demonic name (reversal of *Oiiit*) commanding cacodemons of Earth of Air.
tibibp	ti-bib	sorrow.
tibibipe	AC:C	

tilb	tilb	her, of her.
tlb	tilb	
tiobl	ti-obl	
tilaba	AC:C	
tilabe	AC:C	
tibl	GD	
tiobela	AC:C	
tliob	të-li-ob	separate (v.)
taliobe	AC:C	
Toantom		Governor of the Second Division of the Aethyr *Asp.*
toatar	to-a-tar	hearken, listen. Cf. *solpeth.*
toatare	AC:C, G	
Tocarzi		Governor of the Third Division of the Aethyr *Tan.*
Toco		angel skilled in medicine, ruled by *Obgota Aabco.* Also *Togco.*
Todnaon		Governor of the Second Division of the Aethyr *Zid.*
tofglo	tof-glo	all things, everything. Cf. *tol.*
tofagilo	AC:G	
tofajilo	AC:G	
tofejilo	AC:C	
tofijilo	AC:G	
tofijila	AC:G	
tol glo	GD	
Togco		angel, also known as *Toco.*
toh	GD	see *homtoh,* triumph.
tohcoth		fairy, fairies (?)
Tohomaphala		name of a guardian angel.
Toitt		angel, also known as *Tott.*

tol	tol	all.
ton	ton	
tonu	AC:C	
tolahame	AC:C, G	=*tol ham,* all creatures.
toltorg	tol-torj	creature, creatures. Cf. *ham.*
toltorn	tol-torn	
tolteregi	AC:G	
toltoregi	AC:C, G	
toltoreji	AC:G	
toltorenu	AC:C	
tore-torenu	AC:C	
toltorgi	GD	
ton		=*tol,* all.
tonug	to-nug	deface, be defaced.
tonuji	AC:C	
tooat	to-wat	furnish, provide. Cf. *abraasa.*
tooata	AC:C	
Tor		Name of the Twenty-Third Aethyr.
torezodu	AC:C	=*torzu, torzul, torzulp,* arise.
torezodul	AC:C	
torezodulape	AC:C	
torgi	GD	see *toltorg,* creature.
torgu		=*torzu,* arise.
Torzoxi		Governor of the First Division of the Aethyr *Pop.*
torzu	tor-zu	arise.
torgu	tor-ju	
torzul	tor-zul	
tor-zulp	tor-zulp	
torezodu	AC:C	
torezodul	AC:C	
torezodulape	AC:C	

Totocan		Governor of the Third Division of the Aethyr *Chr.*
Tott		angel skilled in medicine, ruled by *Idoigo Ardza.* Also *Toitt.*
tox	tox	of him, his. Cf. *tia.*
totza	AC:G	
toxa	AC:C	
Tpau		angel, companion of *Utpa.*
Tplau		
Tplabc		demonic name (reversal of *Cbalpt*) commanding cacodemons of Earth of Earth.
tranan	tra-nan	marrow.
tarananu	AC:C	
trian	tri-an	shall be.
tarianu	AC:C, G	
trint	trint	sit.
tarinuta	AC:C	
trof	trof	building. Cf. *orsca.*
tarofe	AC:C	
turbs	turbz	beauty.
turebesa	AC:C, G	
tustax	tus-tax	go before, precede.
tastax	GD	
tasataxa	AC:C	

U/V Van



Vaa		name of an angel who appeared to Dee and Kelley ('Scourge of those who resist the power, will and command of God').
Vaasa		angel, also known as *Vasa.*
vabzir	vab-zir	eagle.
vabezodire	AC:C	
Vadali		Divine Name of Six Letters, ruling Water of Fire.
valasa	AC:G	=*uls,* end.
Valgars		Governor of the Third Division of the Aethyr *Lil.*
vamuela	AC:G	=*uml,* add.
van		name of the Enochian letter representing V.
vau	GD	
Vanarda	AC:C	=*Usnarda,* Governor.
vanucahi	AC:C	=*unchi,* confound.
vanupehe	AC:G	=*unph,* anger.
vaoan	vau-an	truth. Cf. *vooan.*
vaoanu	AC:G, GD	
vaomesareji	AC:C	=*vomsarg,* every one of you.
vaoresa	AC:C	=*vors,* over.
vaoresaji	AC:C, G	=*vors g,* over you.
vaoresagi	AC:G	
vaorsag	GD	
vaorsagi	GD	
varanu	AC:C	=*uran,* elder.

Vasa		angel ruled by *Iaaasd Atapa.* Also *Vaasa.*
Vasg		angel skilled in medicine, ruled by *Noalmr Oloag.*
Varsg		
Vastrim		Governor of the First Division of the Aethyr *Rii.*
vau	GD	=*van,* Enochian letter.
vaugeji	AC:C, G	=*ugeg,* wax strong.
vaukaho*	AC:G	=*unchi,* confound.
vaul	vaul	work (v.)
vaun	vaun	
vaunu	AC:C	
vavale	AC:C	
vaulasa	AC:C	=*uls,* end.
vaun		=*vaul,* work.
vaunala	AC:C	=*unalab,* skirt.
vaunesa*	AC:C, G	=*unal,* these.
vaunigilaji	AC:C	=*uniglag,* descend.
vaunilaji	AC:G	
vaunilagi	AC:G	
vaunud-el	AC:C	=*undl,* remainder.
vaunupehe	AC:C	=*unph, vonph,* anger.
vaunupeho	AC:C	=*vonpho,* anger.
vaupaahe	AC:C	=*upaah,* wing.
vaurebes	AC:C	=*urbs,* beautify.
vaurelar*	AC:C	=*urelp,* seething.
Vavaamp		Governor of the Second Division of the Aethyr *Maz.*
vavale	AC:C	=*vaul,* work.

vax	AC:C	=*VX*, 42.
ucim	u-sim	frown not (smile?).
vcim	GD	
ucime	AC:C	
veh		name of the Enochian letter representing C.
velucorsapax	AC:VV	enthroned.
vep	vep	flame. Cf. *ialprg.*
vepe	AC:C	
ugear	u-jar	strength. Cf. *ugeg.*
vgear	GD	
ujeare	AC:C	
ugeg	u-jej	wax strong, grow strong.
ugegi	u-je-ji	
vgeg	GD	
vgegi	GD	
vaugeji	AC:C, G	
vicap		(meaning unknown).
vi-i-v	GD	=*viu,* second.
vi-i-vau	AC:C	
vi-i-vl	GD	=*viu l,* second of the first.
uime	AC:C	see *vovim,* dragon.
vime*	AC:G	=*unph,* wrath.
vinu	AC:G	invoke.
uirequo	AC:C	=*virq,* nest.
Virooli		Governor of the Second Division of the Aethyr *Zom.*
virq	virk	nest.
uirequo	AC:C	
viruden	AC:VV	beautified. Cf. *urbs.*

viu	vi-u	second.
viv	AC:C, GD	
vi-i-v	GD	
u-i-v	GD	
vi-vau	AC:C	
viviala pereta	AC:C	=*viu ialprt,* second flame.
vi-vi-iv	GD	=*viu diu,* second angle.
Vivipos		Governor of the Second Division of the Aethyr *Uta.*
Vixpalg		Governor of the Third Division of the Aethyr *Asp.*
ujeare	AC:C	=*ugear,* strength.
ulcinin	ul-si-nin	happy.
vlcinina	GD	
il ci ninu*	AC:C	
uls	uls	end, ends.
vls	GD	
vaulasa	AC:C	
um		=*umd,* called.
umadea	u-ma-de-a	tower.
vmadea	GD	
vo-ma-dea	AC:C	
umapelifa	AC:C	=*umplif,* strength.
umd	umd	call, be called.
um	um	
uml	um-ël	add.
vml	GD	
umela	AC:C	
umplif	um-plif	strength. Cf. *ugear.*
vmplif	GD	
umapelifa	AC:C	

un		name of the Enochian letter representing A.
unal	u-nal	these, those.
vnal	GD	
vaunala	AC:C	
unalah	u-na-lā	skirt, skirts.
vnalah	GD	
vaunalahe	AC:C	
uncal		(meaning unknown).
unchi	un-chi	confound. Cf. *oucho.*
vnchi	GD	
vanucahi	AC:C	
vaukaho*	AC:G	
undl	un-dël	remainder, rest
vnd-l	GD	
vaunud-el	AC:C	
unig	u-nig	require.
vnig	GD	
uniji	AC:C	
uniglag	u-nig-lag	descend, go down. Cf. *arphe.*
vniglag	GD	
vaunigilaji	AC:C	
vaunilaji	AC:G	
vaunilagi	AC:G	
Unnax		Divine Name of Five Letters, ruling Air of Earth.
unph	unf	anger, wrath. Also *vonph.*
vnph	GD	
vanupehe	AC:G	
vaunupehe	AC:C	
vo	AC:VV	wherein.
vohim	vo-him	mighty. Cf. *canse, micalz.*
vohima	AC:C	

vo-ma-dea	AC:C	=*umadea,* tower.
vomsarg	vom-sarj	every one of you. Cf. *g.*
vaomesareji	AC:C	
vomesareji	AC:G	
vonsarg	GD	
vonph	vonf	anger, wrath. Cf. *unph.*
vonpho	von-fo	
vaunupehe	AC:C	
vaunupeho	AC:C	
vonupehe	AC:C	
vonsarg	GD	=*vomsarg,* every one of you.
vooan	vō-an	truth. Cf. *vaoan.* (*Vooan* is the pronunciation used by the fallen angels.)
vooanu	AC:G	
vors	vorz	over.
voresa	AC:G	
vaoresa	AC:C	
vorsag	AC:G, GD	=*vors g,* over you.
vovim	vo-vim	dragon.
vovin	vo-vin	
vovina	vo-vi-na	
uo uime	AC:C, G	
upaah	u-pā	wing, wings.
upaahi	u-pā-hi	
upaahe	AC:C	
vpaah	GD	
vpaahi	GD	
vaupaahe	AC:C	
ur		name of the Enochian letter representing L.
uran	u-ran	1) see.
vran	GD	2) elder, elders. Also *gran.*
varanu	AC:C	

urbs	urbz	beautify. Cf. *turbs*.
vrbs	GD	
vaurebes	AC:C	
Urch		confounding angels.
urelp	u-relp	seething.
vrelp	GD	
vaurelar*	AC:C	
Urzla		=*Erzla*, angel.
Usnarda		Governor of the Second Division of the Aethyr *Ich*.
Vanarda	AC:C	
Ussn		angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb*.
Uspsn		
Uta		name of the Fourteenth Aethyr.
Vta	AC:C, GD	
Uti		name of the Twenty-Fifth Aethyr.
Vti	AC:C, GD	
Utpa		angel powerful in change of place, ruled by the angel *Eutpa* and *Llacza Palam*. Companions are *Tpau*, *Paut*, *Autp*.
Utlpa		
VX		42.
vax	AC:C	

Xai	cacodemon, counterpart of the angel *Aira.*
Xannu	demonic name (reversal of *Unnax*) commanding cacodemons of Air of Earth.
Xcz	cacodemon, counterpart of the angel *Czns.*
Xda	cacodemon, counterpart of the angel *Dapi.*
Xgzd **Xgazd**	angel powerful in finding out secrets of men, ruled by the angel *Hxgzd* and *Aourrz Aloai.* Companions are *Gzdx, Zdxg, Dxgz.*
Xii	cacodemon, counterpart of the angel *Iipo.*
Xnlr **Xnilr**	angel, companion of *Nlrx.*
Xom	cacodemon, counterpart of the angel *Omgg.*
Xoo	cacodemon, counterpart of the angel *Oopz.*
Xoy	cacodemon, counterpart of the angel *Oyub.*
Xpa	cacodemon, counterpart of the angel *Pali.*
Xpcn **Xpacn**	angel ruled by *Iaaasd Atapa.*
Xrnh **Xrinh**	angel powerful in transformation, ruled by *Maladi Olaad.*

Z Ceph

z	zë	they.
zod	AC:C	
Za		name of an angel who appeared to Dee and Kelley ('Transmitter of Gifts').
Zaa		name of the Twenty-Seventh Aethyr.
Zabo		angel, companion of *Boza.*
Zaabo		
zacam	za-kam	move.
zacar	za-kar	
zacare	za-ka-re	
zodaca	AC:G	
zodacame	AC:C	
zodakame	AC:G	
zodacar	GD	
zodacara	GD	
zodakara	AC:C	
zodacare	AC:C	
zodakare	AC:C	
zodame*	AC:G	
Zadzaczadlin		Adam (in the language of the *Book of Soyga).*
Zafasai		Governor of the Second Division of the Aethyr *Zen.*
Zamfres		Governor of the First Division of the Aethyr *Zid.*
Zainfres	AC:C	
zamran	zam-ran	appear, show oneself.
zodamerann*	AC:G	
zodameranu	AC:C, G	
zodamran	GD	

zar **zodare**	zar AC:C	course, courses. Cf. *elzap*.
Zarnaah		angelic King ruling in the North.
Zarzi		angel, also known as *Zazi*.
Zarzilg		angelic King ruling in the East-South-East.
Zax		name of the Tenth Aethyr.
Zaxanin		Governor of the Third Division of the Aethyr *Tor*.
Zazi		angel, companion of *Ziza*. Also *Zarzi*.
Zdxg **Zdaxg**		angel, companion of *Xgzd*.
Zedekiel		planetary angel presiding over the sphere of Jupiter.
Zen		name of the Eighteenth Aethyr.
Zibra		demonic name (reversal of *Arbiz*) commanding cacodemons of Earth of Earth.
Zid		name of the Eighth Aethyr.
zien **zodien**	zīn AC:C	hand, hands. Cf. *zol, ozien, ozol*.
zil	zil	stretch forth (?) See *Zilodarp*.
zildar **zodiladare**	zil-dar AC:C	fly, flew.
Zildron		Governor of the First Division of the Aethyr *Chr*.
Zilodarp **Zodilodarepe**	zil-od-arp AC:C	a name of God: 'Stretch-Forth-and-Conquer'.

Zim		name of the Thirteenth Aethyr.
zimii	zi-mī	enter.
zodimii	AC:C	
zimz	zimz	vestures; apparel, clothing. Cf. *oboleh, qaa.*
zodimezod	AC:C	
zodimezoda	AC:G	
Zinggen		angelic King ruling in the West-North-West.
Zip		name of the Ninth Aethyr.
Zipll		demonic name (reversal of *Llpiz*) commanding cacodemons of Fire of Earth.
zir		presence.
zir	zir	I am.
zirdo	zir-do	
zire	GD	
zodir	AC:C, G	
zodiredo	AC:C, G	
zodireda	AC:VV	
zodivedo*	AC:G	
Ziracah		angelic King ruling in the South.
zirdo		=*zir,* I am.
zire	GD	
Zirenaiad		a name of God: 'I am the Lord your God' (Zir Enay Iad).
zirn	zirn	wonder, wonders (n.) Cf. *sald.*
zodirenu	AC:C	
zirom	zi-rom	was, were.
zirop	zi-rop	
zodirome	AC:C	
zodirope	AC:C	

Zirza		angel, also known as *Ziza.*
Zirzird		Governor of the Third Division of the Aethyr *Maz.*
Ziza		angel powerful in finding out secrets of men, ruled by the angel *Pziza* and *Rzionr Nrzfm.* Also *Zirza.* Companions are *Izaz, Zazi, Aziz.*
Zod-ee-zod-ah	GD	
zizop	zi-zop	vessel, container.
zodizodope	AC:C	
Zlar		angel, companion of *Rzla.*
Zliar		
zlida	zli-da	water (v.)
zode-lide	AC:C	
zna		motion, movement.
znurza	znur-za	swear, swore. Cf. *surzas.*
zurza	zur-za	
znrza	GD	
zodenurezoda	AC:C	
zod	AC:C	= *z,* they.
zodaca	AC:G	= *zacam, zacar, zacare,* move.
zodacame	AC:C	
zodakame	AC:G	
zodacar	GD	
zodacara	GD	
zodakare	AC:C	
zodakara	AC:C	
zodameta	AC:G	conjure thee.
zodamran	GD	= *zamran,* appear.
zodare	AC:C	= *zar,* course.
zodayolana	AC:C	= *zylna,* itself.

Zod-ee-zod-ah		=*Ziza,* an angel.
zode-lida	AC:C	=*zlida,* water.
zodenurezoda	AC:C	=*znurza,* swear.
zodien	AC:C	=*zien,* hand.
zodiladare	AC:C	=*zildar,* fly.
Zodilodarepe	AC:C	=*Zilodarp,* 'Stretch-forth-and-Conquer': a name of God.
zodimezod	AC:C	=*zimz,* vestures.
zodimezoda	AC:G	
zodimibe	AC:G	veil.
zodimii	AC:C	=*zimii,* enter.
zodinu	AC:G	water. Cf. *zlida.*
zodir	AC:C, G	=*zir, zirdo,* I am.
zodiredo	AC:C, G	
zodireda	AC:VV	inhabit.
zodirenu	AC:C	=*zirn,* wonder.
zodirome	AC:C	=*zirom, zirop,* were.
zodirope	AC:C	
zodivedo*	AC:G	=*zirdo,* I am.
zodixalayo	AC:C	=*zixlay,* stir up.
zodizodarasa	AC:G	=*balzizras,* judgment.
zodizodearasa	AC:G	
zodizodope	AC:C	=*zizop,* vessel.
zodomeda	AC:C	=*zomd,* midst.
zodonace	AC:C	=*zonac,* apparelled.
zodonugonu	AC:C, G	=*zong,* wind.
zodonurenusagi	AC:C	=*zonrensg,* deliver.

zodoreje	AC:C, G	= *zorge,* be friendly.
zodumebi	AC:C, G	= *zumvi,* sea.
zol	zol	hand. Cf. *zien.*
Zom		name of the Third Aethyr.
zomd	zomd	midst.
zodomeda	AC:C	
zonac	zo-nak	apparelled, dressed, clothed.
zodonace	AC:C	
zong	zong	wind.
zodonugonu	AC:C, G	
zonrensg	zon-renj	deliver. Cf. *obelisong.*
zodonurenusagi	AC:C	
zorge	zorj	be friendly.
zodoreje	AC:C, G	
Zrruoa		demonic name (reversal of *Aourrz*) commanding cacodemons of Fire of Air.
zudna		(meaning unknown).
zuraah		fervently, with humility.
zurah		
Zurchol		angelic King ruling in the South-South-East.
zure		(meaning unknown).
zurza	zur-za	= *znurza,* swear.
zylna	zil-na	itself.
zodayolana	AC:C	

Explicit Thesaurus Linguae Angelorum

PART II

ENGLISH — ANGELIC

A

English	*Angelic*
abiding	**cafafam**
ability	**bab**
able — *see* can	
abode	**cafafam**
according to	**marb**
action	**sor**
Adam	**Zadzaczadlin**
add	**uml**
admiration	**rsam**
Aethyrs (numbers indicate the order of the Aethyrs)	**Arn** *2* **Asp** *21* **Bag** *28* **Chr** *20* **Deo** *7* **Des** *26* **Ich** *11* **Lea** *16* **Lil** *1* **Lin** *22* **Lit** *5* **Loe** *12* **Maz** *6* **Nia** *24* **Oxo** *15* **Paz** *4* **Pop** *19* **Rii** *29* **Tan** *17* **Tex** *30* **Tor** *23* **Uta** *14* **Uti** *25* **Zaa** *27* **Zax** *10* **Zen** *18* **Zid** *8* **Zim** *13* **Zip** *9* **Zom** *3*
age	**homin**
Air (Element):	
— Spirit:	**Exarp**
— Holy Names ruling:	**Oro Ibah Aozpi**
— Divine Names ruling sub-elements:	
Air of Air	**Idoigo Ardza**
Earth of Air	**Aiaoai Oiiit**

Fire of Air	**Aourrz Aloai**
Water of Air	**Llacza Palam**
— Demonic Names ruling sub-elements:	
Air of Air	**Ogiodi Azdra**
Earth of Air	**Iaoaia Tiiio**
Fire of Air	**Zrruao Iaola**
Water of Air	**Azcall Malap**
— Seniors (with planetary associations):	
Sol (Elemental King)	**Bataivah**
Luna	**Htmorda**
Mars	**Habioro**
Mercury	**Acmbicu**
Jupiter	**Aaoxaif**
Venus	**Ahaozpi**
Saturn	**Hipotga**
— Great Elemental King:	**Tahaoeloj**
all	**tol, ton**
All-Powerful (title of God)	**Iaidon**
all things	**tofglo**
also	**t**
always	**paid**
am — *see* be	
amidst	**nothoa**
among	**aaf, aai, aao, eai, oai, nothoa**
and	**od; sa** (AC:G)
angels (names of) — minor angels	**Aaan Aadt Aana Aanaa Aaodt Aavan Aavna Abamo Abaoz Abmo**

— minor angels (continued)	**Aboz Acar Acca Acps Acrar Acuca Acups Adire Adnop Adop Adopa Adota Adre Adta Aglm Agmlm Aigra Aira Amox Amsox Anaa Ancro Anro Anvaa Aomi Aosmi Apahr Aphr Aplst Apst Arizl Arzl Ataad Atdim Aultp Autp Axir Axtir Aziz Azriz Boaza Boza Bracn Brap Brcn Briap Cnabr Cnbr Cpsa Cpusa Czns Czons Daltt Dapi Daspi Datt Diari Dimt Dinmt Diom Diri Dixom Dolop Donpa Doop Dopa Dtaa Dtoaa Dxagz Dxgz Eboza Ecaop Ecop Ephra Erzla Eutpa Faax Fatax Fmnd Fmond Gbal Gbeal Glma Glmma Gmdnm Gzadx Gzdx Hcnbr Hiaom Hraap Hrap Hroan Hxgzd Iaba Iahl Iamhl Ianba Iaom Iasom Iidpo Iipo Imntd Imtd Izaz Izinr Izixp Iznr Izraz Izxp Lairz Larz Leaoc Leoc Lmag Lmmag Lrixn Lrxn Magl Magm Mamgl Masgm Miao Misao Msal Msmal Mtdi Mtndi Naaa Naoo Naooo Navaa Nbarc Nbrc Ndazn Ndzn Nhdd**

— minor angels (continued)

Nhodd Nlirx Nlrx Npat Nrcoa Nroa Oacnr Oanr Ocanm Ocnm Omagg Omgg Omia Omsia Oodpz Oopz Opad Opamn Opmn Opana Opna Opnad Ormn Orpmn Otoi Otroi Oyaub Oyub Ozaab Ozab Paco Pado Paeoc Palco Pali Palut Pando Panli Paoc Paut Phara Phra Pmagl Pmox Pmzox Ppsac Psac Psuac Pziza Raaph Raph Rbnh Rbznh Rcanb Rcnb Rgan Rgoan Rlemu Rlmu Roan Rocan Rsoni Rsni Ruoi Ruroi Rxao Rxinl Rxnl Rxpao Rzila Rzla Saaiz Sacp Saiz Saucp Scio Scmio Shal Shial Sias Sigas Siosp Sisp Stim Strim Taad Taoad Tdim Tdnim Toco Togco Toitt Tott Tpau Tplau Vaasa Vasa Uspsn Ussn Utlpa Utpa Xgazd Xgzd Xnilr Xpaxn Xpcn Xrinh Xrnh Zaabo Zabo Zarzi Zazi Zdaxg Zdxg Zirza Ziza

— planetary angels, with associated planets (see page 25):

	angel of sphere	**Filiae Lucis**	**Filii Lucis**	**Filiae Filiarum Lucis**	**Filii Filiorum Lucis**
Sol	*Semeliel*	**El (L)**	**I**	**S**	**E**
Luna	*Levanael*	**Me**	**Ih**	**Ab**	**An**
Venus	*Nogahel*	**Ese**	**Ilr**	**Ath**	**Ave**
Jupiter	*Zedekiel*	**Iana**	**Dmal**	**Ized**	**Liba**
Mars	*Madimiel*	**Akele**	**Heeoa**	**Ekiei**	**Rocle**
Mercury	*Corabiel*	**Azdobn**	**Beigia**	**Madimi**	**Hagonel**
Saturn	*Sabathiel*	**Stimcul**	**Stimcul**	**Esemeli**	**Ilemese**

— orders of angels:

confirming angels	**Sach**
confounding angels	**Urch**
ministering angels	**Lang**
praising angels	**Luah**

— angelic Kings, with region in which ruling:

East	**Olpaged**
East-South-East	**Zarzilg**
South-South-East	**Zurchol**
South	**Ziracah**
South-South-West	**Lavavoth**
West-South-West	**Alpudus**
West	**Hononol**
West-North-West	**Zinggen**
North-North-West	**Cadaamp**
North	**Zarnaah**
North-North-East	**Arfaolg**
East-North-East	**Gebabal**

— other angels and good spirits:

Aflafben
Bamasan
Ben
Corfax
Ga

	Galvah
	Iubanladaec
	Lasben
	Mapsama
	Murifri
	Nalvage
	Obelison
	Phanael
	Sudsamna
	Tohomaphala
	Vaa
	Za
— see also Governors, Kings, Princes, Seniors	
anger	**unph, vonph, vonpho**
angle	**diu**
another	**symp, smnad, ca**
any	**droln**
apparel — *see also* garments, vestures	**zimz**
apparelled	**zonac**
appear	**zamran**
apply oneself	**imvamar**
are — *see* be	
arise	**torzu, torzul, torzulp, torgu**
ark	**erm**
art (thou art) — *see* be	

as	**ca, ta**
— even as	**nomig**
as many	**plosi**
avoidance of earthly things	**nalvage**

B

Babes of the Abyss (?)	**gaha** (AC:VV)
balance (n.)	**prap**
be	
— I am	**zir, zirdo**
— thou art	**geh**
— he/she/it is	**i**
— they are	**chiis, chis, chiso**
— was	**as, zirop**
— it was (?)	**nostoah**
— were	**zirom**
— shall be	**trian**
— let there be	**christeos**
— be thou!	**bolp**
— is not	**ipam**
— cannot be	**ipamis**
— be (become)	**noan, noaln, noar, noas, noasmi; nenni** (AC:VV)
be friendly	**zorge**
be mighty	**omicaolz**
beast (of the field)	**levithmong**
beautify	**urbs; viruden** (AC:VV)
beauty	**turbs**
because	**bagle, baglen**
— *see also* therefore, wherefore	
become	**noan, noaln, noar, noas, noasmi**
bed	**tianta**
before	**aspt**
— go before	**tustax**

begin anew	**amgedpha**
beginning	**acroodzi, croodzi, gevamna, iaod, ioadaf**
begotten	**gedotbar**
behold	**micma**
bind up	**allar**
bitter sting	**grosb**
blood	**cnila**
branch	**lilonon**
breath	**gigipah**
brightness	**luciftian, luciftias**
bring down	**drix**
bring forth	**yolcam, yolci**
brother	**esiasch**
buckler	**lolcis**
building	**orsca, trof**
built	**on** (AC:VV)
burn	**ialpon**
burning	**ialpor**
but	**crip, crp, oq**

C

cacodemons — *see* demons	
call (be called)	**umd, um**
can (be able to)	**adgt**
carry out (execute)	**fifis**
cast down	**adrpan**
cattle	**levithmong**
cave	**tabges**
centre	**ovoars**
chamber	**ooge**
circle	**comselh**
clothed	**zonac**
clothes, clothing — *see also* garments, vestures	**zimz**
coat	**mabza**
come, come away, come forth	**niis, niisa, niiso**
come out	**carma**
comfort (n.)	**blior, bliar, bliora, bliorb, bliors, bliort, bliard**
comfort (v.)	**bliorax**
comforter	**bigliad**
conclude (include)	**iaial**
confirming angels	**Sach**
confound	**oucho, unchi**

confounding angels	**Urch**
conjure thee	**zodameta** (AC:G)
container	**izizop, zizop**
contents	**q**
continually	**pild**
continuance	**miam, mian, nuam**
conquer (?)	**arp**
corner	**miinoag**
count	**cormp, cormpo, cormpt**
course	**elzap; zar** (AC:C)
covenant	**sibsi**
cover	**ethamz**
creation	**qaa, qaan, qaaon, qaas**
creator	**qaal, qadah**
creature	**ham, hami, toltorg, toltorn**
crown (n.)	**momao**
crown (v.)	**momar**
crucible (?)	**rlodnr**
cry aloud	**bahal**
cup	**talbo**
curse	**amma**

D

dark heavens	**mahorela** (AC: VV)
darkness	**ors**
daughter	**pasbs**
day	**basgim**
— midday	**bazm**
death	**teloc, teloch, teloah**
deed	**gru**
deface (be defaced)	**tonug**
deliver	**zonrensg**
deliverer	**obelisong**
demons, names of:	
— cacodemons	**Aax Adi Agb And Aor** **Apa Apm Ash Asi Ast** **Ato Ava Cab Cac Cam** **Cms Cop Csc Cus Eac** **Erg Ern Exr Hbr Hru** **Hua Mgm Miz Mma** **Moc Mop Mto Oap Odo** **Oec Oia Ona Onh Onp** **Pdi Pfm Pia Piz Rad** **Rda Rpa Rrb Rrl Rsi** **Rxp Xai Xcz Xdz Xii** **Xom Xoy Xpa**
— other demons and evil spirits:	**Adraman** **Arzulgh** **Barma** **Belmagel** **Coronzon** **Ganislay** **Githgulcag**

	Orh
	Paulacarp
— demonic names (commanding demons of sub-elements):	
Air of Air	**Ogiodi Azdra**
Earth of Air	**Iaoaia Tiiio**
Fire of Air	**Zrruoa Iaola**
Water of Air	**Azcall Malap**
Air of Earth	**Iopgna Xannu**
Earth of Earth	**Tplabc Zibra**
Fire of Earth	**Rinmps Zipll**
Water of Earth	**Meeana Ndnos**
Air of Fire	**Rmlaon Gaolo**
Earth of Fire	**Odxlov Adois**
Fire of Fire	**Rnoizr Mfzrn**
Water of Fire	**Iladav Avabo**
Air of Water	**Atogbo Ocbaa**
Earth of Water	**Idalam Daalo**
Fire of Water	**Dsaaai Apata**
Water of Water	**Rpalen Bbemo**
descend	**uniglag, arphe**
destroy	**quasb**
diamond	**childao**
differ	**dilzmo**
diminish	**prdzar**
discord	**osf**
dispose	**lrasd**
divide	**poilp**
Divine and Holy Names	
— of elements:	
Air	**Oro Ibah Aozpi**
Earth	**Mor Dial Hctga**

Fire	**Oip Teaa Pdoce**
Water	**Mph Arsl Gaiol**
— of sub-elements:	
Air of Air	**Idoigo Ardza**
Earth of Air	**Aiaoai Oiiit**
Fire of Air	**Aourrz Aloai**
Water of Air	**Llacza Palam**
Air of Earth	**Angpoi Unnax**
Earth of Earth	**Cbalpt Arbiz**
Fire of Earth	**Spmnir Llpiz**
Water of Earth	**Anaeem Sondn**
Air of Fire	**Noalmr Oloag**
Earth of Fire	**Volxdo Sioda**
Fire of Fire	**Rzionr Nrzfm**
Water of Fire	**Vadali Obava**
Air of Water	**Obgota Aabco**
Earth of Water	**Maladi Olaad**
Fire of Water	**Iaaasd Atapa**
Water of Water	**Nelapr Omebb**
divine knowledge	**iadnah, iadnamad**
division	**yrpoil**
do, does	**gnay**
dragon	**vovim, vovin, vovina**
dressed	**zonac**
drunken	**orsba**
dryness	**orscor**
duke	**oheloka** (AC: G)
dwell — *see also* live	**faonts, praf, pragma**
dwelling, dwelling-place — *see also* house, building	**faorgt, fargt, paradial**

E

eagle	**vabzir**
Earth (Element):	
— Spirit:	**Nanta**
— Holy Names ruling:	**Mor Dial Hctga**
— Divine Names ruling sub-elements:	
Air of Earth	**Angpoi Unnax**
Earth of Earth	**Cbalpt Arbiz**
Fire of Earth	**Spmnir Llpiz**
Water of Earth	**Anaeem Sondn**
— Demonic Names ruling sub-elements:	
Air of Earth	**Iopgna Xannu**
Earth of Earth	**Tplabc Zibra**
Fire of Earth	**Rinmps Zipll**
Water of Earth	**Meeana Ndnos**
— Seniors (with planetary associations):	
Sol (Elemental King)	**Iczhhcal**
Luna	**Lzinopo**
Mars	**Laidrom**
Mercury	**Acmbicu**
Jupiter	**Aczinor**
Venus	**Alhctga**
Saturn	**Liiansa**
— Great Elemental King:	**Thahaaotahe**
east	**raas, raasy**
echoing	**matorb**
eight	**p**
elder	**gran, uran**

Elemental Kings:		
— Air	**Tahaoeloj;** **Bataivah** (Senior)	
— Earth	**Thahaaotahe;** **Iczhhcal** (Senior)	
— Fire	**Ohooohaatan;** **Edelprna** (Senior)	
— Water	**Thahebyobeeatan;** **Raagiosl** (Senior)	
elevated	**ofekufa** (AC:VV)	
empty	**affa**	
end	**uls, galvah**	
Enochian letters:	**Ceph**	Z
	Don	R
	Drux	N
	Fam	S
	Gal	D
	Ged	G/J
	Ger	Q
	Gisg	T
	Gon	I/Y
	Graph	E
	Mals	P
	Med	O
	Na	H
	Or	F
	Pa	B
	Pal	X
	Tal	M
	Un	A
	Ur	L
	Van	U/V
	Veh	C/K
enter	**zimii**	

enthroned	**velucorsapax**
— *see also* throne	
entire	**saga**
equal	**parach**
even as	**nomig**
everlasting	**gohed**
everything	**tofglo**
evil spirits	
— *see* demons	
except	**m**
execute (carry out)	**fifis**
exist	**gahal** (AC: VV)
— existed	**gaha** (AC: VV)
— will exist	**gahalana** (AC: VV)
— *see also* be	
eye	**ooanoan, ooaona**

F

face	**adoian**
fact	**gru**
faith	**gono**
fall	**dobix, loncho**
fasten	**amizpi**
fear (n.)	**hoxmarch**
feet — *see* foot	
fervently	**zuraah, zurah**
fiery darts	**malprg, malpirgi**
fire	**malprg, malpirgi, prge, prgel**
Fire (Element):	
— Spirit:	**Bitom**
— Holy Names ruling:	**Oip Teaa Pdoce**
— Divine Names ruling sub-elements:	
Air of Fire	**Noalmr Oloag**
Earth of Fire	**Volxdo Sioda**
Fire of Fire	**Rzionr Nrzfm**
Water of Fire	**Vadali Obava**
— Demonic Names ruling sub-elements:	
Air of Fire	**Rmlaon Gaolo**
Earth of Fire	**Odxlov Adois**
Fire of Fire	**Rnoizr Mfzrn**
Water of Fire	**Idalav Avabo**
— Seniors (with planetary associations):	
Sol (Elemental King)	**Edelprna**

Luna	**Asndood**
Mars	**Aaetpio**
Mercury	**Anodoin**
Jupiter	**Adoeoct**
Venus	**Aapdoce**
Saturn	**Arinnap**
— Great Elemental King	**Ohooohaatan**
firmament	**calz**
firmament of waters	**pilzin**
first	**el, elo, l, la, li, lo**
five	**o**
flame	**ialprg, ialprt, vep**
flames (of first glory)	**ialpirgah**
flaming	**ialpor**
flourish	**cacacom**
flower	**lorslq**
fly (v.)	**zildar**
follower	**fafen**
foot	**lasdi, lusd, lusda**
for (because)	**lap**
forget	**bams**
four, fourth	**s, es**
frame (v.)	**izazaz**
friendly (be friendly)	**zorge**
front (in front of)	**aspt**
frown not	**ucim**
furnace (?)	**rlodnr**
furnish (provide)	**tooat**
fury	**bagie**

G

garland	**obloc**	
garment — *see also* apparel, vestures	**oboleh, qaa**	
garnish	**gnonp**	
gather	**aldon**	
gathering	**aldi**	
gird	**aldon**	
girdle	**atraah**	
give, given	**dluga, dlugam, dlugar, phamah**	
glory	**busd, busdir, adgmach**	
go before	**tustax**	
go down	**uniglag**	
God	**Ascha, Iabes, Iad, Mad, Oiad, Piad**	
God (names of):	**Baeovib, Gahoachma, Iadpil, Iaida, Iaidon, Idoian** (AC:VV), **Idoigo, Ioiad, L, Zilodarp, Zirenaiad**	
gold	**audcal**	
govern	**caba, taba**	
govern (be governed)	**tabaord**	
government	**netaab, netaaib, netab**	
governor	**tabaan**	
Governors of Aethyrs:	**Abaiond**	**2/Pop**
	Advorpt	**3/Tex**

— Governors of Aethyrs (continued)	**Ambriol**	**3/Loe**
	Andispi	**3/Zom**
	Aspiaon	**3/Deo**
	Axziarg	**2/Pax**
	Aydropl	**2/Tan**
	Bazchim	**3/Des**
	Calzirg	**3/Lin**
	Chialps	**2/Nia**
	Chirspa	**1/Asp**
	Comanan	**2/Zax**
	Cralpir	**2/Zip**
	Cucarpt	**1/Lea**
	Dialiva	**3/Arn**
	Doagnis	**1/Arn**
	Doanzin	**3/Zip**
	Docepax	**3/Zim**
	Dozinal	**4/Tex**
	Focisni	**2/Bag**
	Gecaond	**1/Zim**
	Gedoons	**2/Loe**
	Gemnimb	**2/Tex**
	Genadol	**2/Deo**
	Gomziam	**3/Rii**
	Yalpamb	**3/Zen**
	Labnixp	**1/Bag**
	Laparin	**2/Zim**
	Lavacon	**2/Lea**
	Lazdixi	**1/Lit**
	Lexarph	**1/Zax**
	Mathula	**2/Zaa**
	Mirzind	**1/Uti**
	Molpand	**1/Ich**
	Nabaomi	**1/Zen**
	Nigrana	**2/Des**
	Nocamal	**2/Lit**
	Nociabi	**2/Oxo**
	Obmacas	**1/Deo**
	Obvaors	**2/Uti**
	Occodon	**1/Lil**

— Governors of Aethyrs (continued)	**Oddiorg**	**1/Zip**
	Odraxti	**2/Rii**
	Omagrap	**3/Pop**
	Onizimp	**2/Tor**
	Ooanamb	**3/Uta**
	Orcanin	**1/Nia**
	Orpanib	**3/Zaa**
	Oxlopar	**3/Bag**
	Ozidaia	**1/Lin**
	Pacasna	**2/Arn**
	Paraoan	**2/Lin**
	Parziba	**2/Chr**
	Pascomb	**2/Lil**
	Ponodol	**3/Ich**
	Pophand	**1/Des**
	Pothnir	**3/Paz**
	Pristac	**3/Zid**
	Ranglam	**3/Uti**
	Ronoamb	**1/Tor**
	Samapha	**1/Zom**
	Saxtomp	**1/Maz**
	Saziami	**1/Zaa**
	Sigmorf	**1/Tan**
	Soageel	**3/Nia**
	Sochial	**3/Lea**
	Tabitom	**3/Zax**
	Tahando	**1/Oxo**
	Taoagla	**1/Tex**
	Tapamal	**1/Loe**
	Tastoxo	**3/Oxo**
	Tedoand	**1/Uta**
	Thotanf	**1/Paz**
	Tiarpax	**3/Lit**
	Toantom	**2/Asp**
	Tocarzi	**3/Tan**
	Todnaon	**2/Zid**
	Torzoxi	**1/Pop**
	Totocan	**3/Chr**
	Valgars	**3/Lil**

— Governors of Aethyrs (continued)	**Vastrim**	1/**Rii**
	Vavaamp	2/**Maz**
	Virooli	2/**Zom**
	Vivipos	2/**Uta**
	Vixpalg	3/**Asp**
	Usnarda	2/**Ich**
	Zafasai	2/**Zen**
	Zamfres	1/**Zid**
	Zaxanin	3/**Tor**
	Zildron	1/**Chr**
	Zirzird	3/**Maz**
great, greater — *see also* mighty	**drilpa, drilpi**	
Great Elemental Kings — *see* Elemental Kings		
groan	**holdo**	
grow strong	**ugeg, ugegi**	
guard	**bransg**	

H

half	**obza**
hand	**ozien, zien, ozol, zol**
handmaid — *see also* servant, minister	**qurlst**
happy	**ulcinin**
harbour (v.)	**blans**
harlot	**babalond**
harvest	**aziagiar**
have	**brin, brint, brints**
he (his, of him)	**tia, tox**
head	**dazis**
hearken	**solpeth, toatar**
heart	**monons**
heaven	**madriax, madriiax, peripsax, peripsol, piripsol, piripson**
— lower heavens	**oadriax**
hell-fire	**donasdogamatatastos**
her — *see* she	
here	**kures** (?)
herein	**emna**
Highest, The (name of God)	**Iaida**
hills	**ili-i** (AC:G)
holy	**ne; pire, pireda** (AC:VV)
Holy Ghost	**congamphlgh**

Holy Name (title of God)	**Idoian** (AC:VV)
Holy Names — *see* Divine and Holy Names	
Holy One	**Pir**
honor	**iaiadix**
house — *see also* dwelling-place, building, palace	**salman**
horn	**mospleh**
humility	**zuraah, zurah**
hundred	**eors**
hyacinth, hyacinthine	**avabh**
hyacinth pillars	**nazavabh**

I

I, me, my, myself	**ol**
in	**a, g, i; do** (AC:G)
in front of	**aspt**
include	**iaial**
increase	**coazior**
inhabit — *see also* be	**zodireda**
iniquity	**madrid**
intent (to the intent that)	**fafen**
invoke	**argedco** (?); **vinu** (AC:G)
is — *see* be	
it	**t**
itself	**zylna**

J

jaw	**piadph**
joy	**moz**
joy of God	**mozod**
judgment	**alca, balzizras**
Jupiter (associated angels and spirits):	
— Filia Lucis	**Iana**
— Filia Filiarum Lucis	**Ized**
— Filius Lucis	**Dmal**
— Filius Filiorum Lucis	**Liba**
— Seniors:	
Air	**Aaoxaif**
Earth	**Aczinor**
Fire	**Adoeoct**
Water	**Saiinou**
— King (of planetary hours)	**Bynepor**
— Princes (of planetary hours)	**Baldago**
	Bartiro
	Basmelo
	Besgeme
	Blingef
	Butmono
— planetary angel	**Zedekiel**
just	**balit**
Just One, The (name of God)	**Oiad**
justice	**balt, baltim; padgze**

K

kingdom	**londoh, loadohi**
Kings (names of):	
— Elemental Kings:	
Air	**Tahaoeloj; Bataivah** (Senior)
Earth	**Thahaaotahe; Iczhhcal** (Senior)
Fire	**Ohooohaatan; Edelprna** (Senior)
Water	**Thahebyobeeatan; Raagiosl** (Senior)
— kings of planetary hours:	
Grand King	**Carmara**
Sol	**Bobogel**
Luna	**Blumaza**
Mars	**Babalel**
Mercury	**Bnaspol**
Jupiter	**Bynepor**
Venus	**Baligon**
Saturn	**Bnapsen**
— angelic kings — *see* angels	
know	**om, omax**
knowledge	**iadnah, iadnamad**
known	**ixomaxip**

L

laid up	**maasi**
lamentation	**eophan, ser**
lamp, lantern	**hubaio, hubar, hubaro**
law (make a law)	**ohorela**
legislate	**ohorela**
let there be — *see* be	
Life, Supreme (name of God)	**Iabes**
lift up — *see also* raise	**farzm, goholor;** **ofekufa** (AC: VV)
light	**olpirt**
likeness	**aziazor**
listen	**solpeth, toatar**
live (v.) — *see also* dwell	**apila**
live: He that Lives (name of God)	**Iadpil**
live: He that Lives Forever (name of God)	**Ioiad**
loins	**dax**
look about	**dorpha, dorphal**
Lord	**Enay, Na, Iabes**
Luna (associated angels and spirits:	
— Filia Lucis	**Me**
— Filia Filiarum Lucis	**Ab**
— Filius Lucis	**Ih**

— Filius Filiorum Lucis	**An**
— Seniors:	
Air	**Htmorda**
Earth	**Lzinopo**
Fire	**Asndood**
Water	**Laoaxrp**
— King (of planetary hours)	**Blumaza**
— Princes (of planetary hours)	**Bagledf**
	Baspalo
	Belmara
	Bragiop
	Bralges
	Brisfli
— planetary angel	**Levanael**
— *see also* moon	

M

magnify, be magnified	**ovof**
make	**eol, ol**
make (made)	**oln; on** (AC:VV)
make a law	**ohorela**
make me/us (partakers)	**ozazm, ozazma**
man	**cordziz, molap, ollog, ollor, olora**
— works of man	**conisbra**
many (as many)	**plosi**
many (how many)	**irgil**
marble sleeves	**pidiai**
marrow	**tranan**
Mars (associated angels and spirits):	
— Filia Lucis	**Akele**
— Filia Filiarum Lucis	**Ekiei**
— Filius Lucis	**Heeoa**
— Filius Filiorum Lucis	**Rocle**
— Seniors:	
Air	**Habioro**
Earth	**Laidrom**
Fire	**Aaetpio**
Water	**Lsrahpm**
— King (of planetary hours)	**Babalel**
— Princes (of planetary hours)	**Bapnido** **Befafes** **Binofom** **Bmilges** **Bminpol**

	Busduna
— planetary angel	**Madimiel**
me	
— *see* I	
measure (v.)	**holq, maoffas**
member	**paombd**
memory	**papnor**
Mercury (associated angels and spirits):	
— Filia Lucis	**Azdobn**
— Filia Filiarum Lucis	**Madimi**
— Filius Lucis	**Beigia**
— Filius Filiorum Lucis	**Hagonel**
— Seniors:	
Air	**Avtotar**
Earth	**Acmbicu**
Fire	**Anodoin**
Water	**Soaixnt**
— King (of planetary hours)	**Bnaspol**
— Princes (of planetary hours)	**Barfort**
	Bazpama
	Bernole
	Blamapo
	Bliigan
	Blisdon
— planetary angel	**Corabiel**
mercy	**iehusoz, rit; okada** (AC:G)
midday	**bazm**
midst	**nothoa, zomd**
mighty	**canse, micalz, micalzo, micaolz, vohim**
— more mighty, mightier	**cruscanse, micalp**

— be mighty	**omicaolz**
— *see also* great	
mighty seat	**oxiayal**
millstone	**aviny**
mind (n.)	**manin**
mingle	**cynxir**
ministering angels	**Lang**
mix	**cynxir**
moment	**oanio**
moon	**graa**
— *see also* Luna	
moreover	**pilah**
moss	**mom**
Mother of All	**Exentaser** (AC:VV)
mother of vinegar	**lulo**
motion	**zna**
Mount of Olives (Mt. Olivet)	**adroch**
mouth	**butmon, butmona, butmoni**
mourning	**ser**
move	**zacam, zacar, zacare**
movement	**zna**
my, myself	
— *see* I	
mystery	**cicle, cicles**

N

name	**dooain, dooaip, dooiap, monasci, omaos**
names of angels — *see* angels	
names of cacodemons and demons — *see* demons	
names of God — *see* God — *see* Divine and Holy Names	
nest	**virq**
night	**dosig**
nine	**m, em**
no	**ag**
no one	**ag**
no place	**ripir**
noise — *see also* sound	**nidali**
none	**ag**
noon	**bazm**
nor	**larag, lu**
north	**lucal**
not	**ge, ip**
number (n.)	**cor, cormf, cormfa**
number (v.), numbered	**cormp, cormpo, cormpt**
numbers, Enochian — *see* Introduction, p.44	

O

o, oh	**c**
oak	**paeb**
obedience	**adna**
obey	**darbs**
of	**a, c, de**
olive	**quanis**
Olives, Mount of (Mt. Olivet)	**adroch**
on	**a, c**
one	**l, el, saga, gohed**
only	**crip, crp**
open (v.)	**odo**
or	**q**
our, ours — *see* we	
out of him	**geta**
over	**vors**

P

pair	**pala, pola**
palace	**poamal, poamalzod**
palm (of hand)	**nobloh**
part	**saanir**
peace	**etharzi**
perform	**fifis**
period	**capimao, capimaon**
philosopher's stone	**darr**
pillar	**naz**
pillar of gladness	**nazarth**
pillar of hyacinth	**nazavabh**
place (n.)	**pi**
— no place	**ripir**
place (v.)	**aala, oali**
planetary angels — *see* angels	
plant (v.)	**harg**
pleasure	**quasahi**
poison	**faboan**
pomp	**avavox**
possibility	**bab**
pour down	**panpir**
power	**bab, lansh, lonsa, lonshi, lonshin, micalz, micalzo, micaolz, nanaeel**

powerful	**micalz, micalzo, micaolz**
praise (n.)	**ecrin**
praise (v.)	**oecrimi, rest**
praising angels	**Luah**
praiseworthy	**akarinu** (AC:G)
pray	**lava**
precede	**tustax**
prepare	**abramg, abramig**
Princes (of planetary hours):	
Grand Prince	**Hagonel**
Sol	**Bablibo Bariges** **Barnafa Bermale** **Bornogo Buscnab**
Luna	**Bagledf Baspalo** **Belmara Bragiop** **Bralges Brisfli**
Mars	**Bapnido Befafes** **Binofom Bmilges** **Bminpol Busduna**
Mercury	**Barfort Bazpama** **Bernole Bliigan** **Blisdon Blamapo**
Jupiter	**Baldago Bartiro** **Basmelo Besgeme** **Blingef Butmono**
Venus	**Bagenol Benpagi** **Binodab Bnagole** **Bormila Bonefom**
Saturn	**Balceor Bamnode** **Blintom Bmamgal** **Branglo Brorges**
— *see also* Kings (of planetary hours)	
promise (n.)	**isro**

protect	**blans, bransg**
provide	**abraasa, tooat**
providence	**yarry**
put	**aala, oali**

Q

quality	**aspian**

R

raise	**farzm, goholor**
reasonable creature (man)	**cordziz**
rejoice	**chirlan**
regret	**moooah**
reign	**bogpa, sonf**
remain	**paaox, paaoxt**
remainder	**undl**
remembrance	**papnor**
repent	**moooah**
require	**unig**
rest (n.) (remainder)	**undl**
rest (v.)	**page**
rich	**las**
righteous	**balit, samvelg**
righteousness	**baltoh, piamol; Baeovib**
roar	**yor**
rock — *see also* stone	**patralx**
rod	**cab**
rotten	**qting**
rule	**bogpa, sonf**
Rulers of Aethyrs — *see* Governors of Aethyrs	
Rulers of Elements — *see* Divine and Holy Names	

— *see* Elements

Ruling angels
— *see* angels (names of)

run	**parm**

S

saintly	**soyga**
— *see also* holy	
salt	**balye**
same	**lel**
Saturn (associated angels and spirits):	
— Filia Lucis	**Stimcul**
— Filia Filiarum Lucis	**Esemeli**
— Filius Lucis	**Stimcul**
— Filius Filiorum Lucis	**Ilemese**
— Seniors:	
Air	**Hipotga**
Earth	**Lhiansa**
Fire	**Arinnap**
Water	**Ligdisa**
— King (of planetary hours)	**Bnapsen**
— Princes (of planetary hours)	**Balceor** **Bamnode** **Blintom** **Bmamgal** **Branglo** **Brorges**
— planetary angel	**Sabathiel**
say	
— I say	**gohus**
— he says	**gohe, goho**
— we say	**gohia**
— saying	**gohol**
— is said (to you)	**gohulim**
— they have said (have spoken	**gohon**

scorpion	**siatris**
seal (n.)	**emetgis**
season	**capimao, nibm**
seat (n.) — *see also* set	**othil, thil, thild, thiln**
seat, mighty (throne)	**oxiayal**
second	**viu**
second time, for the — *see also* twice	**olaho** (AC: VV)
secret	**laiad**
see	**uran**
seething	**urelp**
Seniors of Elements (with planetary attributions):	

	Air	Earth	Fire	Water
Sol	**Bataivah**	**Iczhhcal**	**Edelprna**	**Raagiosl**
Luna	**Htmorda**	**Lzinopo**	**Asndood**	**Laoaxrp**
Mars	**Habioro**	**Laidrom**	**Aaetpio**	**Lsrahpm**
Mercury	**Avtotar**	**Acmbicu**	**Anodoin**	**Soaixnt**
Jupiter	**Aaoxaif**	**Aczinor**	**Adoeoct**	**Saiinov**
Venus	**Ahaozpi**	**Alhctga**	**Aapdoce**	**Slgaiol**
Saturn	**Hipotga**	**Lhiansa**	**Arinnap**	**Ligdisa**

separate (v.) — *see also* divide	**tliob**
servant — *see also* handmaid, minister, serve, steward	**noco, noquod, noquodi, noquol**
serve	**aboapri**
set (v.)	**othil**
settle	**alar**

she	**pi**
— her, of her	**tilb, tlb, tiobl**
shelter	**blans**
shine	**loholo**
show oneself	**zamran**
shrine	**arba** (AC:VV)
sickle	**puim**
sin (v.)	**doalim**
sing praises	**oecrimi**
sink	**carbaf**
sit	**trint**
six	**norz**
skirt (n.)	**unalab**
sleeve	**collal, pidiai**
slimy things made of dust	**apachama**
smile (?)	**ucim**
Sol (associated angels and spirits):	
— Filia Lucis	**El (L)**
— Filia Filiarum Lucis	**S**
— Filius Lucis	**I**
— Filius Filiorum Lucis	**E**
— Seniors:	
Air	**Bataivah**
Earth	**Iczhhcal**
Fire	**Edelprna**
Water	**Raagiosl**
— King (of planetary hours)	**Bobogel**
— Princes (of planetary hours)	**Bablibo**

	Bariges
	Barnafa
	Bermale
	Bornogo
	Buscnab
— planetary angel	**Semeliel**
— *see also* sun	
so that	**ar**
son	**nor, noromi**
sorrow	**tibibp**
sound	**sapah**
— *see also* noise	
south	**babage, babagen**
speak	**camliax**
— *see also* say	
speech from God	**loagaeth, logaeth, logaah, logah**
spirit	**gah**
spirit (of man)	**congamphlgh**
Spirit of Air (Tablet of Union)	**Exarp**
Spirit of Earth (Tablet of Union)	**Nanta**
Spirit of Fire (Tablet of Union)	**Bitom**
Spirit of Water (Tablet of Union)	**Hcoma**
spirits, names of	
— *see* angels, demons	
stand	**biah**
star	**aoiveae**

steward — *see also* handmaid, minister, servant	**balzarg**
sting	**grosb**
stir up	**lring**
stone — *see also* rock	**orri**
stone, philospher's	**darr**
stooping	**abai**
stranger	**gosaa**
strength — *see also* strong	**ugear, umplif**
stretch forth (?)	**zil**
Stretch-Forth-and-Conquer (name of God)	**Zilodarp**
strong (grow strong)	**ugeg, ugegi**
strong (stronger) — *see also* mighty	**givi**
successively	**capimali**
such	**cors**
sulphur	**salbrox; dlasod** (alchemical)
sun — *see also* Sol	**ror**
Supreme Life (name of God)	**Iabes**
surge (n.)	**molvi**
swear (swore, sworn)	**surzas, znurza, zurza**
sword	**napta, napeai, nazpsad**

T

talk	**brita**
— *see also* speak, say	
tartar	**lulo**
tell them	**mapsama**
temple	**siaion**
that (so that)	**fafen; na** (AC: VV)
— which	**ar, ds**
the	**a**
thee	
— *see* thou	
them	
— *see* they	
there	**da**
therefore	**ca**
these	**unal**
— *see also* this, those	
they, them	**par, z**
third	
— *see* three	
this	**oi**
— *see also* these, those	
thorn	**nanba**
those	**priaz, priazi**
— *see also* this, these	
thou	**ils**
— thee	**yls; ta** (AC: G)
— thy	**il, q**
— *see also* you	

thought	**angelard**
thousand	**matb**
three, third	**d**
throne	**oxiayal**
thunder	**avavago, const, coraxo**
thy — *see* thou	
time	**capimao, cocasb, cocasg**
time after time	**capimali, capmiali**
to	**de**
torment	**mir**
tower	**umadea**
treasure	**limlal**
Trinity	**Na**
triumph (v.)	**homtoh**
truss (v.)	**commah**
truth	**vaoan; vooan** (with fallen angels)
twelve	**os**
twenty-fourth (part)	**ol**
twice — *see also* two, second	**olani**
two (separated)	**pala**
two (together) — *see also* second, twice	**pola**

U

under, underneath	**oroch, orocha**
understand — *see also* know	**om**
understanding — *see also* knowledge, wisdom	**oma**
unspeakable	**adphaht**
until	**cacrg**
unto	**pambt, pugo**
upon	**mirc**
us — *see* we	

V

van (v.) (winnow)	**ar**
variety	**damploz**
veil	**zodimibe** (AC:G)
Venus (associated angels and spirits):	
— Filia Lucis	**Ese**
— Filia Filiarum Lucis	**Ath**
— Filius Lucis	**Ilr**
— Filius Filiorum Lucis	**Ave**
— Seniors:	
Air	**Ahaozpi**
Earth	**Alhctga**
Fire	**Aapdoce**
Water	**Slgaiol**
— King (of planetary hours)	**Baligon**
— Princes (of planetary hours)	**Benpagi** **Binodab** **Bnagole** **Bonefom** **Bormila** **Busduna**
— planetary angel	**Nogahel**
vessel (container)	**izizop, zizop**
vestures — *see also* garments	**zimz**
vex	**dodpal, dodrmni, dods**
vexation	**dodsih**
vial	**efafafe, ofafafe**
vinegar, mother of	**lulo**

virgin	**paradiz**
visit	**f, ef, t**
voice	**bia, bial, bien, faaip**
vomit	**oxex**

W

walk	**insi**
want	**gil** (?)
warden (of the Aethyr *Bag*)	**Lixipsp** (AC:VV)
was — *see* be	
water (v.)	**zlida**
water (n.)	**zodinu** (AC:G)
Water (Element):	
— Spirit	**Hcoma**
— Holy Names ruling:	**Mph Arsl Gaiol**
— Divine Names ruling sub-elements:	
Air of Water	**Obgota Aabco**
Earth of Water	**Maladi Olaad**
Fire of Water	**Iaaasd Atapa**
Water of Water	**Nelapr Omebb**
— Demonic Names ruling sub-elements:	
Air of Water	**Atogbo Ocbaa**
Earth of Water	**Idalam Daalo**
Fire of Water	**Dsaaai Apata**
Water of Water	**Rpalen Bbemo**
— Seniors (with planetary associations):	
Sol (Elemental King)	**Raagiosl**
Luna	**Laoaxrp**
Mars	**Lsrahpm**
Mercury	**Soaixnt**
Jupiter	**Saiinov**
Venus	**Slgaiol**
Saturn	**Ligdisa**
— Great Elemental King	**Thahebyobeeatan**

wax strong	**ugeg, ugegi**
we, our, us	**ge**
— in ours	**helech**
weave	**oado**
weed out	**fifalz**
weeping	**raclir**
were — *see* be	
west	**sobol**
wherefore	**darsar**
wherein	**quiin; vo** (AC: VV)
which	**ds**
— *see also* who	
while (n.)	**capimao**
who	**ds**
— whom	**casarm, casarma, casarmg, casarmi, sobam**
— whose	**casarman, soba, sobca, sobha, sobol, sobra, soha**
whole	**saga**
why	**bagle, baglen**
wicked	**babalon**
will of God	**soyga, aldaraia**
will (your will be done)	**gemeganza**
wind	**ozongon, zong**
window	**como**
wine	**roxtan**
wing	**upaah**
winnow	**ar**

wisdom — *see also* knowledge, understanding	**ananael, miketh**
with	**a, c**
woe	**ohio**
wonder (n.)	**sald, zirn**
work (v.)	**vaul, vaun**
workman	**canal**
works of man	**conisbra**
wormwood	**tatan**
worship	**boaluahe** (AC:G)
worshipper	**hoath**
wrath	**unph, vonph, vonpho**

Y

yea	**noib**
you	**g, gi, nonci**
— to you	**nonca, noncf, noncp**
— your	**g**
— yourselves	**amiran**
— *see also* thou	

End of English-Angelic Dictionary

THE ENOCHIAN CALLS

This edited version of the Enochian Calls follows closely Dee's fair copy in the manuscript of the *48 Claves Angelicae* (Cracow, 13 April-13 July 1584). I have modernised his often erratic spelling, punctuation, and word-division; and here and there I have replaced an archaic word or phrase with its modern equivalent. Other minor amendments have been made to allow the English text to be compared with the Enochian more closely. I have, however, resisted the temptation to interfere with the Enochian text, except for corrections which Dee himself made. Capitalisation and word-division conform to the English text, in accord with my grammatical analysis of Enochian. The Enochian words appear directly under the English words to which they most closely relate, except in a few instances where either the English text or the Enochian text is defective. There is still room for dispute in some of the identifications, and in one or two instances arbitrary decisions had to be made. Further information on the exact shades of meaning, as far as can be determined, will be found in the dictionary section.

The First Call

I reign over you, says the God of Justice, in power exalted
Ol sonf vors g, gohó Iad Balt, lansh

above the firmaments of wrath; in Whose hands the sun is as a
calz vonpho; Sobra zol ror i ta

sword, and the moon as a penetrating fire; Who measures your
nazpsad, graa ta malprg; Ds holq

garments in the midst of my vestures, and trussed you together
qaa nothoa zimz, od commah

as the palms of my hands; Whose seats I garnished with the
ta nobloh zien; Soba thil gnonp

fire of gathering; Who beautified your garments with admiration;
prge aldi; Ds urbs oboleh g rsam;

to Whom I made a law to govern the Holy Ones; Who delivered
Casarm ohorela taba Pir; Ds zonrensg

you a rod with the ark of knowledge. Moreover, you lifted up your
cab erm iadnah. Pilah farzm

voices and swore obedience and faith to Him that lives, and who
znurza adna gono Iadpil, ds

triumphs; Whose beginning is not, nor end cannot be; Who
homtoh; Soba ipam, lu ipamis; Ds

shines as a flame in the midst of your palace, and reigns amongst
loholo vep zomd poamal, od bogpa aai

you as the balance of righteousness and truth. Move, therefore,
ta piap piamol od vooan. Zacare, ca,

and show yourselves; open the mysteries of your creation; be
od zamran; odo cicle qaa;

friendly unto me; for I am the servant of the same God as you,
zorge, lap zirdo noco Mad,

the true worshipper of the Highest.
hoath Iaida.

The Second Call

Can the wings of the winds understand your voices of wonder,
Adgt upaah zong om faaip sald,

o you the second of the First? Whom the burning flames have
viu L? Sobam ialprg

framed within the depth of my jaws; Whom I have prepared
izazaz piadph; Casarma abramg

as cups for a wedding, or as the flowers in their beauty
ta talho paracleda, q ta lorlsq turbs

for the chamber of righteousness. Stronger are your feet than
ooge baltoh. Givi chis lusd

the barren stone, and mightier are your voices than the manifold
orri, od micalp chis bia

winds; for you are become a building such as is not, but in
ozongon; lap noan trof cors ta ge, oq

the mind of the All-Powerful. Arise, says the First; move,
manin Iaidon. Torzu, gohe L; zacar,

therefore, unto his servants; show yourselves in power, and
ca, c noqod; zamran micalzo, od

make me a strong seething; for I am of Him that lives forever.
ozazm urelp; lap zir Ioiad.

The Third Call

Behold, says your God, I am a circle on whose hands stand
Micma, goho Piad, zir comselh a zien biah

twelve kingdoms. Six are the seats of living breath, the
os londoh. Norz chis othil gigipah,

rest are as sharp sickles, or the horns of death, wherein
undl chis ta puim, q mospleh teloch, quiin

the creatures of the earth are and are not, except by my
toltorg chisi chis ge, m

own hands, which also sleep and shall rise. In the first I made you
ozien, ds t brgda od torzul. I li eol

stewards, and placed you in seats twelve of government, giving
balzarg, od aala thiln os netaab, dluga

unto every one of you power successively over 456, the true
vomsarg lonsa capmiali vors cla,

ages of time, to the intent that, from the highest vessels and
homil cocasb, fafen izizop od

the corners of your governments, you might work my power,
miinoag de g netaab, vaun nanaeel,

pouring down the fires of life and increase on the earth
panpir malpirgi caosg

continually. Thus you are become the skirts of justice and truth.
pild. Noan unalah balt od vooan.

In the name of the same, your God, lift up, I say, yourselves.
Dooiap Mad, goholor, gohus, amiran.

Behold His mercies flourish, and His Name is become mighty
Micma iehusoz cacacom, od dooain noar micaolz

amongst us; in Whom we say: Move, descend, and apply
aai om; Casarmg gohia: Zacar, uniglag, od imvamar

yourselves unto us, as unto the partakers of the secret wisdom
pugo plapli ananael

of your Creation.
qaan.

The Fourth Call

I have set my feet in the south, and have looked about me,
Othil lasdi babage, od dorpha,

saying: are not the thunders of increase numbered 33,
gohol: g chis ge avavago cormp pd,

which reign in the second angle? Under whom I have placed
ds sonf viu diu? Casarmi oali

9639, whom none has yet numbered but one, in whom the second
mapm, sobam ag cormpo crp l, casarmg

beginning of things are and wax strong; which also success-
croodzi chis od ugeg; ds t, capimali,

ively, are the number of time; and their powers are as the
chis capimaon; od lonshin chis ta

first 456. Arise, you sons of pleasure, and visit the earth for
lo cla. Torgu, nor quasahi, od f caosga; bagle

I am the Lord your God, which is and lives. In the name of the
zir enay Iad, ds i od apila. Dooaip

Creator, move, and show yourselves as pleasant deliverers,
Qaal, zacar, od zamran obelisong,

that you may praise him amongst the sons of men.
rest el aaf nor molap.

The Fifth Call

The mighty sounds have entered in the third angle, and are
Sapah zimii d diu, od

become as olives on the Mount of Olives, looking with gladness
noas ta quanis Adroch, dorphal

upon the earth, and dwelling in the brightness of the heavens as
caosg, od faonts piripsol ta

comforters; unto whom I fastened pillars of gladness nineteen,
blior; casarm amipzi naz arth af,

and gave them vessels to water the earth with [all] her creatures;
od dlugar zizop zlida caosgi tol torgi;

and they are the brothers of the first and second, and the
od z chis esiasch l ta viu, od

beginning of their own seats, which are garnished with continual
iaod thild, ds

burning lamps 69636, whose numbers are as the first, the ends
hubar peoal, soba cormfa chis ta la, uls

and the content of time. Therefore come and obey your
od q cocasb. Ca niis od darbs

creation; visit us in peace and comfort; include us as receivers
qaas; f etharzi od bliora; iaial ednas

of your mysteries, because our Lord and Master is all One.
cicles, bagle ge Iad L.

The Sixth Call

The spirits of the fourth angle are nine, mighty in the firmament
Gah s diu em, micalzo pilzin;

of waters; whom the first has planted as a torment to the
sobam el harg mir

wicked and a garland to the righteous, giving unto them
babalon od obloc samvelg, dlugar

fiery darts to winnow the earth, and 7699 continual workmen;
malprg ar caosgi, od acam canal;

whose courses visit with comfort the earth, and are in govern-
sobol zar f bliard caosgi, od chis a netab

ment and continuance as the second and third. Wherefore harken
od miam ta viu od d. Darsar solpeth

unto my voice; I have talked of you, and I move you in power
bien; brita od zacam g micalzo

and presence, you whose works shall be a song of honour and the
sobha ath trian luiahe od

praise of your God in your creation.
ecrin Mad qaaon.

The Seventh Call

The east is a house of virgins, singing praises amongst the
Raas i salman paradiz, oecrimi aao

flames of first glory, wherein the Lord has opened his mouth,
ialpirgah, quiin Enay butmon,

and they are become 28 living dwellings, in whom the strength
od i noas ni paradial, casarmg ugear

of man rejoices; and they are apparelled with ornaments of
chirlan; od zonac

brightness, such as work wonders on all creatures; whose
luciftian, cors ta vaul zirn tol hami; soba

kingdoms and continuance are as the third and fourth, strong
londoh od miam chis ta d od es,

towers and places of comfort, the seats of mercy and continuance.
umadea od pi bliar, othil rit od miam.

O you servants of mercy, move, appear, sing praises
C noquol rit, zacar, zamran, oecrimi

unto the Creator; and be mighty amongst us; for to this
Qadah; od omicaolz aai om; bagle

remembrance is given power, and our strength waxes
papnor i dlugam lonshi, od umplif ugegi

strong in our comforter.
bigliad.

The Eighth Call

The midday, the first, is as the third heaven made of pillars
Bazm, elo, i ta piripson oln naz

of hyacinth 26, in whom the elders are become strong;
avabh ox, casarmg uran chis ugeg;

which I have prepared for my own righteousness, says the Lord;
ds abramig baltoha, goho Iad;

whose long continuance shall be as bucklers to the stooping
soba mian trian ta lolcis abai

dragon, and like unto the harvest of a widow. How many are
vovin, od aziagiar rior. Irgil chis

there which remain in the glory of the earth, which are, and
da ds paaox busd caosgo, ds chis, od

shall not see death until this house fall, and the dragon
ip uran teloah cacrg oi salman loncho, od vovina

sink! Come away, for the thunders have spoken; come away,
carbaf! Niiso, bagle avavago gohon; niiso,

for the crowns of the temple, and the coat of Him that is,
bagle momao siaion, od mabza Iado i,

was, and shall be crowned, are divided. Come, appear to the
as, momar, poilp. Niis, zamran

terror of the earth, and to our comfort, and of such as
ciaofi caosgo, od bliors, od cors i ta

are prepared.
abramig.

The Ninth Call

A mighty guard of fire, with two-edged swords flaming (which
Micaolz bransg prgel, napta ialpor (ds

have vials eight of wrath for two times and a half, whose
brin efafafe p vonpho olani od obza, sobca

wings are of wormwood, and of the marrow of salt), have settled
upaah chis tatan, od tranan balye) alar

their feet in the west, and were measured with their ministers
lusda sobol, od chis holq c noquodi

9996. These gather up the moss of the earth as the rich man
cial. Unal aldon mom caosgo ta las ollor

does his treasure. Cursed are they whose iniquities they are!
gnay limlal. Amma chiis sobca madrid z chis!

In their eyes are millstones greater than the earth, and
Ooanoan chis aviny drilpi caosgin, od

from their mouths rain seas of blood: their heads are covered
butmoni parm zumvi cnila: daziz ethamz

with diamonds, and upon their hands are marble sleeves. Happy
a childao, od mirc ozol chi pidiai collal. Ulcinin

is he on whom they frown not, because the God of Righteousness
a sobam ucim, bagle Iad Baltoh

rejoices in them. Come away (and not your vials)! For
chirlan par. Niiso (od ip ofafafe)! Bagle

the time is such as requires comfort.
a cocasb i cors ca unig blior.

The Tenth Call

The thunders of judgment and wrath are numbered and are
Coraxo chis cormp od

harboured in the north in the likeness of an oak, whose
blans lucal aziazior paeb, soba

branches are nests 22 of lamentation and weeping laid up
lilonon chis virq op eophan od raclir maasi

for the earth, which burn night and day, and vomit out
bagle caosgi, ds ialpon dosig od basgim, od oxex

the heads of scorpions, and live sulphur mingled with poison.
dazis siatris, od salbrox cynxir faboan.

These are the thunders that 5678 times in the 24th part
Unal chis const ds daox cocasg ol

of a moment roar with a hundred mighty earthquakes, and a
oanio yor eors vohim gizyax, od

thousand times as many surges, which rest not, nor know
matb cocasg plosi molvi, ds page ip, larag om

any echoing time. Here one rock brings forth a
droln matorb cocasb. Emna l patralx yolci

thousand, even as the heart of man does his thoughts.
matb, nomig monons olora gnay angelard.

Woe Woe Woe Woe Woe Woe, yes, Woe be to the earth, for
Ohio Ohio Ohio Ohio Ohio Ohio, noib, Ohio caosgon, bagle

her iniquity is, was, and shall be great. Come away — but not
madrid i, zirop, chiso drilpa. Niiso - crip ip

your noises.
nidali.

The Eleventh Call

The mighty seat groaned and there were five thunders
Oxiayal holdo od zirom o coraxo

which flew into the east, and the Eagle spake and cried
ds zildar raasy, od vabzir camliax od bahal:

with a loud voice: Come away! And they gathered themselves
Niiso!

together and became the house of death; of whom it is measured,
salman teloch; casarman holq,

and it is as they are whose number is 31. Come away! For
od t i ta z chis soba cormf i ga. Niisa! Bagle

I prepare for you. Move, therefore, and show yourselves;
abramg noncp. Zacare, ca, od zamran;

open the mysteries of your creation; be friendly unto me, for
odo cicle qaa; zorge, lap

I am the servant of the same God as you, the true worshipper
zirdo noco Mad, hoath

of the Highest.
Iaida.

The Twelfth Call

O you that reign in the south, and are 28, the lanterns
Nonci ds sonf babage, od chis ob, hubaio

of sorrow bind up your girdles, and visit us! Bring down
tibibp allar atraah, od ef! Drix

your followers 3663, that the Lord may be magnified, Whose
fafen mian, ar Enay ovof, Soba

name amongst you is Wrath. Move, I say, and show
dooain aai i Vonph. Zacar, gohus, od zamran;

yourselves; open the mysteries of your creation; be friendly
odo cicle qaa; zorge

unto me, for I am the servant of the same God as you, the true
lap zirdo noco Mad,

worshipper of the Highest.
hoath Iaida.

The Thirteenth Call

O you swords of the south, which have 42 eyes to stir up
Napeai babagen, ds brin vx ooaona lring

the wrath of sin, making men drunken which are empty;
vonph doalim, eolis ollog orsba ds chis affa;

behold the promise of God, and the power of Him, which is
micma isro Mad, od lonshi Tox, ds i

called amongst you a bitter sting; move and show yourselves;
umd aai grosb; zacar od zamran;

open the mysteries of your creation; be friendly unto me,
odo cicle qaa; zorge,

for I am the servant of the same God as you, the true
lap zirdo noco Mad,

worshipper of the Highest.
hoath Iaida.

The Fourteenth Call

O you sons of fury, the daughters of the Just, which sit
Noromi bagie, pasbs Oiad, ds trint

upon 24 seats, vexing all creatures of the earth with age;
mirc ol thil, dods tol ham caosgo homin;

which have under you 1636; behold the voice of God, the
ds brin oroch quar; micma bial Oiad, a

promise of Him, which is called amongst you extreme justice;
isro Tox, ds i um aai Baltim;

move and show yourselves; open the mysteries of your creation;
zacar od zamran; odo cicle qaa;

be friendly unto me, for I am the servant of the same God as you,
zorge, lap zirdo noco Mad,

the true worshipper of the Highest.
hoath Iaida.

The Fifteenth Call

O thou the governor of the first flame, under whose
Ils tabaan l ialprt, casarman

wings are 6379, which weave the earth with dryness,
upaahi chis darg, ds oado caosgi orscor,

who knowest the great name Righteousness and the seal
ds omax monasci Baeovib od emetgis

of honour: move and show yourselves; open the mysteries
iaiadix: zacar od zamran; odo cicle

of your creation; be friendly unto me, for I am the servant
qaa; zorge, lap zirdo noco

of the same God as you, the true worshipper of the Highest.
Mad, hoath Iaida.

The Sixteenth Call

O thou second flame, the house of justice, who hast thy
Ils viu ialprt salman balt, ds

beginning in glory, and shall comfort the just; who walkest
acroodzi busd, od bliorax balit; ds insi

on the earth with feet 8763 that understand and separate
caosg lusdan emod ds om od tliob:

creatures: great art thou in the God of Stretch-forth-and-
drilpa geh ils Mad Zilodarp.

Conquer. Move and show yourselves; open the mysteries of
Zacar od zamran; odo cicle

your creation; be friendly unto me, for I am the servant of the
qaa; zorge, lap zirdo noco

same God as you, the true worshipper of the Highest.
Mad, hoath Iaida.

The Seventeenth Call

O thou third flame, whose wings are thorns to stir up vexation,
Ils d ialprt, soba upaah chis nanba zixlay dodsih,

and who hast 7336 living lamps going before thee, whose God
od brint taxs hubaro tustax ylsi, soba Iad

is wrath in anger: gird up the loins of thee and harken. Move and
i vonpo unph: aldon dax il od toatar. Zacar od

show yourselves; open the mysteries of your creation; be friendly
zamran; odo cicle qaa; zorge,

unto me, for I am the servant of the same God as you, the true
lap zirdo noco Mad,

worshipper of the Highest.
hoath Iaida.

The Eighteenth Call

O thou mighty light and burning flame of comfort, which
Ils micaolz olpirt ialprg bliors, ds

openest the glory of God to the centre of the earth; in whom the
odo busdir Oiad ovoars caosgo; casarmg

secrets of truth 6332 have their abiding; which is called in thy
laiäd eran brints cafafam; ds i umd a q

kingdom Joy, and not to be measured: be thou a window of
loadohi Moz, od maoffas: bolp como

comfort unto me. Move and show yourselves; open the
bliort pambt. Zacar od zamran; odo

mysteries of your creation; be friendly unto me, for I am the
cicle qaa; zorge, lap zirdo

servant of the same God as you, the true worshipper of the
noco Mad, hoath

Highest.
Iaida.

The Call of the Thirty Aethyrs

O you heavens which dwell in the (first Air), which are
Madriax ds praf (LIL), chis

mighty in the parts of the earth, and which execute the
micaolz saanir caosgo, od fifis

judgment of the Highest! To you it is said: Behold the
balzizras Iaida!. Nonca gohulim: Micma

face of your God, the beginning of comfort, Whose eyes are
adoian Mad, iaod bliorb, Soba ooaona chis

the brightness of heavens; Who provided you for the govern-
luciftias peripsol; Ds abraasa noncf netaaib

ment of the earth, and her unspeakable variety, furnishing
caosgi, od tilb adphaht damploz, tooat

you with a power of understanding, to dispose all things
noncf g micalz oma, lrasd tofglo

according to the providence of Him that sits on the Holy Throne;
marb yarry Idoigo;

and Who rose up in the beginning, saying: the earth, let her
od torzulp iaodaf, gohul: caosga,

be governed by her parts, and let there be division in
tabaord saanir, od christeos yrpoil

her, that the glory of her may be always drunken and vexed in
tiobl, busdir tilb noaln paid orsba od dodrmni

itself. The course of her, let it run with the heavens, and as a
zylna. Elzap tilb, parm gi peripsax, od ta

handmaid let her serve them. One season, let it confound
qurlst booapis. L nibm, oucho

another; and let there be no creature upon or within her
symp; od christeos ag toltorn mirc q tiobl

the same. All her members, let them differ in their qualities; and
lel. Ton paombd, dilzmo aspian; od

let there be no one creature equal with another. The
christeos ag l tortorn parach a symp.

reasonable creatures of the earth, let them vex and weed out
Cordziz, dodpal od fifalz

one another; and the dwelling places, let them forget their
l smnad; od fargt, bams

names. The works of man and his pomp, let them be defaced.
omaoas. Conisbra od avavox, tonug.

The buildings of her, let them become caves for the beasts of the
Orsca tbl, noasmi tabges levithmong;

field; confound the understanding of her with darkness. Why?
unchi omp tilb ors. Bagle?

I regret that I made man. One while let her be known, and
Moooah ol cordziz. L capimao ixomaxip, od

another while a stranger; because she is the bed of a harlot,
ca cocasb gosaa; baglen pi tianta a babalond,

and the dwelling place of him-that-is-fallen. O you heavens,
od faorgt teloc vovim. Madriiax,

arise! The lower heavens underneath you, let them serve you.
torzu! Oadriax orocha, aboapri.

Govern those that govern; cast down such as fall; bring forth
Tabaori priaz ar tabas; adrpan cors ta dobix; yolcam

with those that increase, and destroy the rotten. No place let it
priazi ar coazior, od quasb qting. Ripir

remain in one number; add and diminish, until the stars be
paaoxt saga cor; uml od prdzar, cacrg aoiveae

numbered. Arise, move, and appear before the covenant of His
cormpt. Torzu, zacar, od zamran aspt sibsi

mouth, which He has sworn unto us in His justice; open the
butmona, ds surzas Tia baltan; odo

mysteries of your creation, and make us partakers of undefiled
cicle qaa, od ozazma plapli

knowledge.
iadnamad.

BIBLIOGRAPHY

Further reading on Dee, Kelley, and the Enochian Language:

Manuscripts

London:

Appendix MS XLVI, parts 1 and 2. Manuscript of Dee's 'Spiritual Diaries' edited by Meric Casaubon.

Sloane MS 78, art.11. Part of Dee's 'Liber mysteriorum sextus et sanctus'.

Sloane MS 3188. Dee's 'Spiritual Diaries' from 22 December 1581 to 30 May 1583.

Sloane MS 3189. Dee's 'Liber mysteriorum sextus et sanctus' in Edward Kelley's handwriting.

Sloane MS 3191, arts.1-4. 'Claves angelicae'; 'Liber scientia auxilii et victoria terrestris'; 'De heptarchia mystica'; Tabula bonorum angelorum invocationes'.

Sloane MS 3677. Elias Ashmole's copy of Dee's 'Spiritual Diaries'.

Sloane MS 3678, art.1. Elias Ashmole's copy of Sloane MS 3191.

Warburg MS FBH 510. John Dee's 'Tuba veneris'.

Cambridge:

Trinity College MS O. 4. 20. Dee's list of his books made on 6 September 1583.

Oxford:

Ashmole MS 422, art.2. Notes copied by Elias Ashmole from Dee's fifth 'Liber mysteriorum'.

Ashmole MS 1790, I-IV. 'Praefatio Latina in actionem'; a collection of papers relating to Dee's actions with the spirits; Elias Ashmole's observations and collections concerning the same; Elias Ashmole's correspondence relating to Dee.

Rawlinson MS 923, arts.A.12; B.10. An account of John Dee's family and notes on Meric Casaubon's edition of the 'Spiritual Diaries'.

Printed Editions of Dee's Works

Autobiographical Tracts of Dr John Dee, Warden of the College of Manchester, ed. James Crossley. *Chetham Society Publications,* Vol.XXIV. Manchester, 1851.

Diary for the years 1595-1601, ed. John E Bailey. Privately printed, 1880.

Monas Hieroglyphica. Antwerp, 1564, reprinted Frankfurt, 1591.

Hieroglyphic Monad, tr. J W Hamilton-Jones, London, 1947.

Monas Hieroglyphica, tr. C H Josten, *AMBIX,* XII (1964), 84-221.

Private Diary, ed. James O Halliwell. *Camden Society Publications,* Vol.XIX. London, 1842.

A True & Faithful Relation of what passed for many Yeers Between Dr John Dee...and Some Spirits, ed. Meric Casaubon. London, 1659. Casaubon's own copy with his handwritten corrections is in the Bodleian Library, shelf mark D.8.14 art, while a copy in the British Museum contains revealing marginal notes by contemporaries of Casaubon's, shelf mark 719. m. 12. Reprinted Askin Publishers, London, 1974.

Printed Sources

Agrippa, Henry Cornelius. *Three Books of Occult Philosophy,* tr. J(ames) F(rench). London, 1651. Reprinting Askin Publishers, London, 1979.

Bailey, John E. 'Dee and Trithemius's "Steganography"', *N&Q,* 5th series, XI (1879), 401-2, 422-3.

Crowley, Aleister. 'Liber XXX AERUM vel Saeculi sub figura CCCCXVIII being of the Angels of the Thirty Aethyrs, the Vision and the Voice'. *The Equinox* I.5, supplement, 1911. Republished as *The Vision and the Voice* ed. Israel Regardie, Dallas, 1972.

Crowley, Aleister. 'Liber LXXXIV vel Chanokh: a brief abstract of the Symbolic Representation of the Universe derived by Doctor John Dee through the scrying of Sir Edward Kelly'. *The Equinox* I. 7: 229-243, 1912; I. 8: 99-128, 1912.

Dalton, Ormonde M. 'Notes on Wax Discs used by Dr Dee', *Proceedings of the Society of Antiquaries of London,* XXI (1906-7), 380-3.

Deacon, Richard. *John Dee: Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I.* London, 1968.

French, Peter J. *John Dee: The World of an Elizabethan Magus.* London, 1972. Contains a very full Dee bibliography.

Hay, G, Wilson, C, Turner, R and Langford, D. *The Necronomicon,* London, 1978.

Hooke, Robert. *The Posthumous Works.* London, 1705.

Hort, Gertrude M. *Dr John Dee: Elizabethan Mystic and Astrologer.* London, 1922.

Josten, CH. 'An Unknown Chapter in the Life of John Dee', in *JWCI,* XXVIII (1965), 223-57.

King, Francis. *Ritual Magic in England.* London, 1970.

LaVey, Anton Szandor. *The Satanic Bible.* Secaucus, 1969.

Laycock, Donald. 'How to Speak the Angelical Language', *Arc* 3, 19-21, London, 1973.

Mathers, S L MacGregor and Crowley, Aleister. *The Book of the Goetia of Solomon the King.* London, 1904.

McCulloch, S C. 'John Dee: Elizabethan Doctor of Science and Magic', *South Atlantic Quarterly,* L (1951), 72-85.

Prideaux, W R B. 'Books from John Dee's Library', *N&Q,* 9th series, VIII (1901), 137-8.

Prideaux, W R B. 'Books from John Dee's Library', *N&Q,* VIII (1904), 241.

Regardie, Francis Israel, ed. *The Golden Dawn,* 4 vols., 1937-1940. Minnesota, 1971.

Skinner, Stephen. 'The Magic of John Dee', *Cosmos* 1 (12).1, 12-13, 1974.

Skinner, Stephen. *Enochian Magic.* NYP

Smith, Charlotte Fell. *John Dee: 1527-1608.* London, 1909.

Smith, Thomas. *Vita Joannis Dee,* in *Vitae quorundam eruditissimorum et illustrium virorum.* London, 1707.

Smith, Thomas. *The Life of John Dee,* tr. William A Ayton. London, 1908.

Tait, Hugh. '"The Devil's Looking Glass": The Magical Speculum of Dr John Dee', *Horace Walpole: Writer, Politician, and Connoisseur,* ed. Warren Hunting Smith. New Haven and

London, 1967.

Trithemius, Johannes. *Steganographia.* Frankfurt, 1606.

Vinci, Leo. *Gmicalzoma!* London and New York, 1976.

Yates, Frances A. *Giordano Bruno and the Hermetic Tradition.* London and Chicago, 1964.

Yates, Frances A. *The Rosicrucian Enlightenment.* London, 1972.

Angels/Magic

Yes, the spirits are real. Yes, the spirits are imaginary. Most of us, however, cannot imagine how real our imaginations are.

—Rabbi Lamed Ben Clifford
(a.k.a. Lon Milo DuQuette)

Dr. John Dee, Mathematician in the court of Queen Elizabeth I, and Edward Kelley, his medium, first deciphered the language of the angels, or Enochian, in 1581. Dr. Dee's efforts furthered the development of the Enochian system of magic, and his methods of invocation have been taken up and expounded upon by many magicians since.

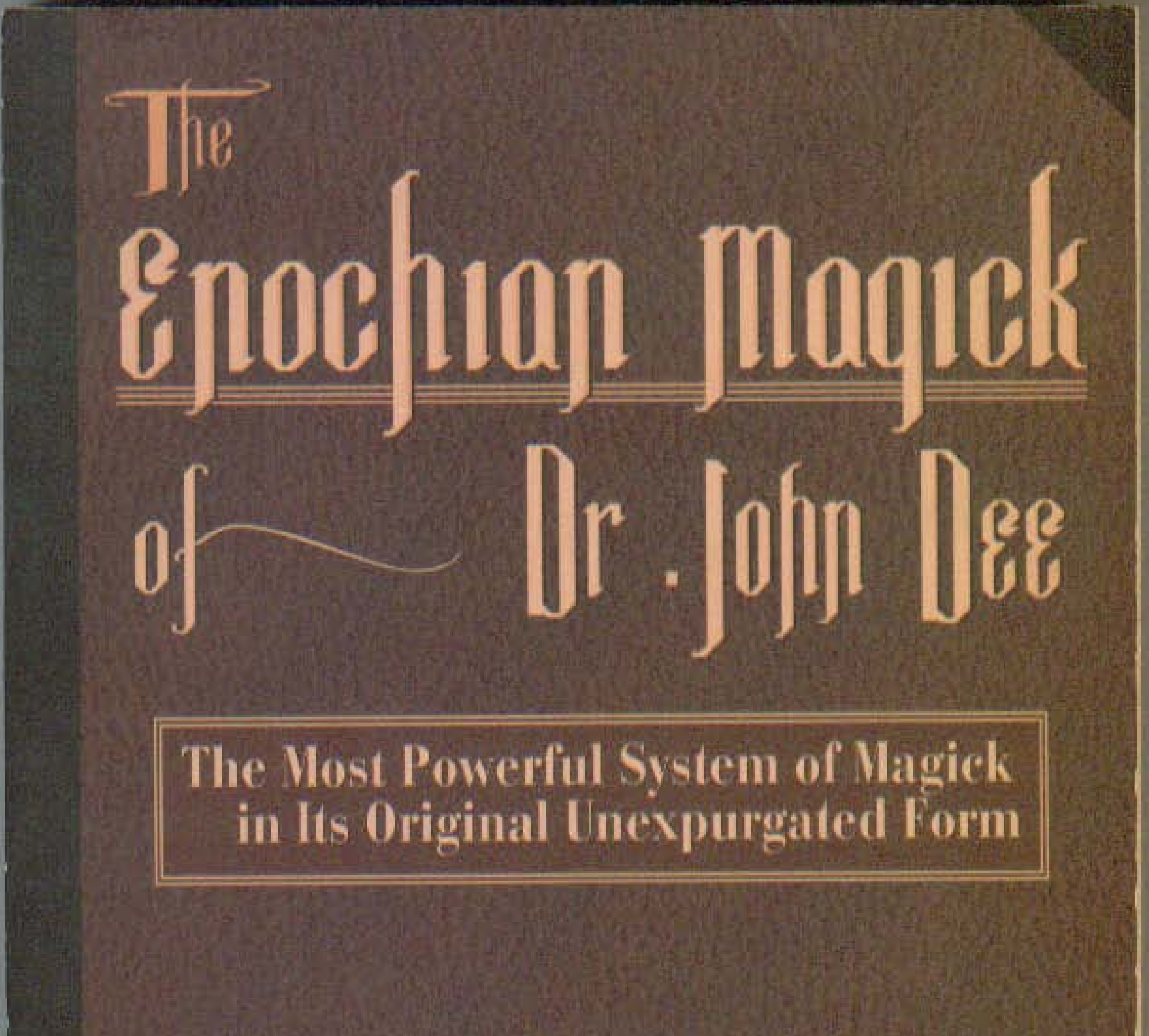
Donald Laycock gives us the history of Dr. Dee's and Edward Kelley's work and explains how the alphabet is pronounced, and then presents an Angelic-English and English-Angelic dictionary. It is intended to allow the reader to find the basic meaning of any Enochian word used by Dee, words in the *Enochian Calls of the Golden Dawn*, and those used by Aleister Crowley in *The Equinox* and *The Vision and the Voice*. The book also includes variants of Enochian words in the Goetic invocations published by Aleister Crowley as a supplement to MacGregor Mathers' translation of the *Goetia*.

In his Foreword to this edition, Lon Milo DuQuette, a well-known figure in the world of modern occultism, gives us a humorous yet edifying description of how he and his students put *The Complete Enochian Dictionary* to the test—with astonishing results! This book is a must-have for any serious magician's library.

U.S. $21.95

ISBN-10: 1-57863-254-4
ISBN-13: 978-1-57863-254-1

52195
9 781578 632541



The Enochian Magick of Dr. John Dee

The Most Powerful System of Magick
in Its Original Unexpurgated Form

Geoffrey James

About the Editor/Translator

Geoffrey James' experience with the history of magick dates back to his college years, when he studied medieval and Renaissance literature. Geoffrey received a degree in English *magna cum laude* from the University of California, Irvine, where he was the Rhodes Scholarship candidate and was elected *Phi Beta Kappa*. After graduating, he moved into the computer industry where he has advised Fortune 500 companies on emerging technology. He has traveled worldwide, written numerous books and articles, spoken at major industry conferences, and taught university extension courses. Today, when not traveling, Geoffrey lives and writes in a hexagonal house on a boulder-strewn hilltop in the New England woods. His current interests include Taoism, Chi Kung, Tai Chi, and the spiritual revolution in corporate America.

To Write to the Editor/Translator

If you wish to contact the author or would like more information about this book, please write to the author in care of Llewellyn Worldwide, and we will forward your request. Both the author and publisher appreciate hearing from you and learning of your enjoyment of this book and how it has helped you. Llewellyn Worldwide cannot guarantee that every letter written to the author can be answered, but all will be forwarded. Please write to:

Llewellyn's New Worlds of Mind and Spirit
P.O. Box 64383 Dept. K367-0
St. Paul, MN 55164-0383, U.S.A.

Please enclose a self-addressed, stamped envelope for reply, or $1.00 to cover costs. If outside the U.S.A., enclose international postal reply coupon.

THE ENOCHIAN MAGICK OF DR JOHN DEE

The Most Powerful System of Magick in Its Original, Unexpurgated Form

EDITED & TRANSLATED BY

GEOFFREY JAMES

1998
Llewellyn Publications
St. Paul, MN 55164-0383, USA

The Enochian Magick of Dr. John Dee. © 1984, 1994 by Geoffrey James. All rights reserved. Printed in the United States of America. No part of this book may be reproduced in any manner whatsoever without written permission from Llewellyn Publications, except in the case of brief quotations embodied in critical articles and reviews.

FIRST LLEWELLYN EDITION
Second Printing, 1998

Previously published by Heptangle Books, Gillette, New Jersey
as *The Enochian Evocation of Dr. John Dee* (1984)

Cover design by Linda Norton

Library of Congress Cataloging-in-Publication Data

Dee, John, 1527–1608
[Enochian evocation of Dr. John Dee]
The Enochian magick of Dr. John Dee / edited & translated by Geoffrey James
p. cm.
Originally published: The Enochian evocation of Dr. John Dee. Gillette, N.J. : Heptangle Books, 1984.
Includes bibliographical references.
ISBN 1-56718-367-0
1. Enochian magic–early works to 1800. I. James, Geoffrey 1953– . II. Title.
BF1623.E55D44 1944
133.4'3—dc20
94-38268
CIP

Publisher's note:
Llewellyn Worldwide does not participate in, endorse, or have any authority or responsibility concerning private business transactions between our authors and the public.
All mail addressed to the author is forwarded but the publisher cannot, unless specifically instructed by the author, give out an address or phone number.

Llewellyn Publications
A Division of Llewellyn Worldwide, Ltd.
P.O. 64383, St. Paul, MN 55164-0383

Printed in the U.S.A.

ACKNOWLEDGMENTS

I thank C. R. Runyon (of the Church of Hermetic Sciences),
& David G. Kennedy
for their assistance & criticism
in the early stages of this project,
& (especially) Daniel Driscoll
for his patience, advice, & unstinting efforts
to bring this volume to publication.

◆

Magical sigils are reproduced by permission of the British Library.

* * *

Dr. JOHN DEE

TABLE OF CONTENTS

Preface to the Llewellyn Edition xi

Preface xiij

BOOK ONE: THE MAGICK OF ENOCH

CHAPTER I. The Fall of Man 1

CHAPTER IJ. The Wisdom of Enoch 3

CHAPTER IIJ. The Fall of Enoch's Magick 6

CHAPTER IV. The Reestablishment of Enoch's Wisdom 8

CHAPTER V. The Nature of This Wisdom 10

CHAPTER VI. General Considerations of This Art 14

BOOK TWO: THE MYSTICAL HEPTARCHY 17

CHAPTER I. Of the Title & General Contents of This Book with Some Needful Testimonies 17

CHAPTER IJ. Of John Dee & His Interest to Exercise the Doctrine Heptarchical 21

CHAPTER IIJ. Some Remembrances of the Furniture & Circumstances Necessary in the Exercise Heptarchical 29

CHAPTER IV. Some Notice of the Peculiar Forms & Attire Wherein the Kings, Princes & Ministers Heptarchical Appeared & Some of Their Actions & Gestures at Their Appearance 39

CHAPTER V. The Oration to God to Be Spoken Every Day, Three Times Successively 53

CHAPTER VI. The Devout and Pious Invitations to the Good Heptarchical Angels 57

CHAPTER VIJ. Some Recital & Contestation of the Peculiar Offices, Words, & Deeds of the Seven Heptarchical Kings & Princes 59

BOOK THREE: THE FORTY-EIGHT ANGELIC KEYS 65

behind the scenes, preserving the great man's work for posterity. Such tantalizing speculation is unlikely to be confirmed, however. It is interesting to note, in this regard, that a form of Enochian lettering appears in certain editions of Mackey's *Masonic Encyclopedia.* It is, however, unlike Dee's Enochian alphabet.

I'm often asked the question: "Are the Enochian angels real?" Usually I pawn the questioner off with an evasive remark like: "Doctor Dee certainly thought that they were." This is pure editorial cowardice on my part and I believe I owe the reader the questionable benefit of my own opinion on the subject.

As I best understand it, Enochian angels are unlikely to be "real" in the sense of being composed out of atoms, particle waves, or quantifiable material. On the other hand, I believe that angels may represent aspects of the human consciousness that all of us share. In that way, they exist in collective unconscious, which is, in some ways at least, more "real" than the physical world.

Another question I'm also asked is: "Have you ever tried Enochian magic?" This question I *will* leave unanswered. I shall, however, mention that I remember feeling uneasy when I was working on the original material. I had a quite distinct sensation that somebody was looking over my shoulder, a sensation that tickled the hairs on the back of my neck. Other Enochian scholars have related similar experiences.

It's an undeniable fact that curious things happen to people who are interested in this arcane subject. This edition is a result of such an event. Nancy J. Mostad, Acquisitions and Development Manager at Llewellyn, dreamed about Enochian magic and was given a copy of my book, just a few days before I contacted her. But for this possibly fortuitous dream, you might not be holding this book in your hands.

GEOFFREY JAMES

Bavaria, Germany
July 1993

PREFACE

Geoffrey James

❦

THE ENOCHIAN EVOCATION is based on the magical diaries & workbooks of Doctor John Dee, the famous Elizabethan scientist and magus. These manuscripts document the ceremonies that Dee performed with Edward Kelly, who, gazing into a crystal stone, claimed to see and hear angels. According to Kelly, these beings desired to re-establish the true art of Magic, which had been lost due to Man's wickedness and ignorance. The true magical art (they claimed) would bequeath superhuman powers upon its practitioners, change the political structure of Europe, and herald the coming of the Apocalypse.

Dee believed that this research was of great benefit to Mankind and far more important than his more mundane studies. Dee explained his dissatisfaction with worldly knowledge:

> *I have from my youth up, desired and prayed unto God for pure and sound wisdom and understanding of truths natural and artificial, so that God's wisdom, goodness, and power bestowed in the frame of the world might be brought in some bountiful measure under the talent of my capacity... So for many years and in many places, far and near, I have sought and studied many books in sundry languages, and have conferred with sundry men, and have laboured with my own reasonable discourse, to find some inkling, gleam, or beam of those radical truths. But after all my endeavours I could find no other way to attain such wisdom but by the Extraordinary Gift, and not by any vulgar school, doctrine, or human invention.**

Dee felt that only through the practice of magic would he be able to learn those 'radical truths.' Like Luther, Dee rejected the necessity of the church as an intermediary to God. But Dee carried this doctrine one step further, believing that holy revelations could be obtained by practicing the magic of the ancient Hebrews:

---

* From Dee's Preface to Sloane MS. 3188.

> *I had read in books and records how Enoch enjoyed God's favor and conversation, and how God was familiar with Moses, and how good angels were sent to Abraham, Isaac, Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, to instruct them, inform them and help them in worldly and domestic affairs, and even sometimes to satisfy their desires, doubts, and questions of God's secrets. Furthermore, I considered the Shewstone which the high priests did use, by God's own ordering, wherein they had lights and judgements in their great doubts. I considered, too, that God did not refuse to instruct the prophets and seers to give answers to the common people concerning economics, as Samuel did for Saul; and so did Solomon the wise, immediately after attaining his wonderful wisdom through God. Therefore I was sufficiently taught and confirmed that I would never attain wisdom by man's hand or by human power, but only from God, directly or indirectly.*[†]

Realizing the heretical aspects of these beliefs at a time when magic was perceived as questionable at best and at worst diabolic, Dee was vehement in his rejection of the 'black arts':

> *I have always had a great regard and care to beware of the filthy abuse of such as willingly or wittingly invoke or consult with spiritual creatures of the damned sort: angels of darkness, forgers, patrons of lies and untruths. Instead I have flown unto God through hearty prayer, full oft and in sundry manners.*[‡]

Dee discovered that he was unable to perceive spirits on his own, and so was forced to employ skryers or crystal gazers. The most prolific of Dee's skryers was Edward Kelly, a man of mediocre education whose main interest was alchemy. Kelly originally asked to work with Dee because Kelly believed that with divine aide they might discover the philosopher's stone that would transmute lead into gold. Dee was hesitant at first, but when they performed a simple ceremony, it was far more successful than anything Dee had ever experienced:

[†] *Ibidem*

[‡] *Ibidem*

> *Thereupon I brought forth to him my stone in the frame (which was given me of a friend) and I said unto him, that I was credibly informed that to it (after a sort) were answerable various good Angels . . . He then settled himself to the Action: and on his knees at my desk, setting the stone before him, fell to prayer and entreaty. In the mean space, I in my oratory did pray and make motion to God & his good Creatures for the furthering of this Action. And within a quarter of an hour (or less) he had sight of one in the stone.*[*]

Kelly's skrying was destined to produce what is perhaps the most unusual magical literature of the Renaissance.

Was Kelly a charlatan who fabricated visions out of his own imagination? Historians have traditionally cast Kelly as a *fraud who deluded his pious master*[†], but the evidence perhaps does not justify this judgement. It is true that Kelly accepted £50 per year for his services to Dee[‡] but such annuities were the basis for survival in Elizabethan times. Far from encouraging Dee, Kelly eventually began to question the angelic nature of the spirits, and frequently tried to extricate himself from Dee's employ[⁑]. Kelly might, of course, have been applying reverse psychology, but there is little reason why he should have bothered to do so, as Dee was already determined to continue the experimentation. If Kelly had been trying to plunder Dee's money, why would Kelly have tried to convince Dee that the spirits were devils?

It is difficult to account for the serious stylistic differences between Kelly's usual writing style and the utterances that he attributed to the spirits. Kelly was an uninspired writer; the following exerpt is representative of his prowess:

The heavenly cope hath in him nature's fower
Two hidden, but the rest to sight appear:
Wherein the sperms of all the bodies lower
Most secrett are, yett spring forth once a yeare...[§]

---

[*] Sloane MS. 3188; Passages marked March 10, 1582.

[†] Francis Yates, *Gordiano Bruno and the Hermetic Tradition*, London: 1964, p. 149.

[‡] Meric Casaubon, ed., *A True and Faithful Relation of What passed for many Yeers Between Dr. John Dee . . . and some Spirits*, London: 1659, pg. 28. (Facsimilie republished by Askin, London: 1974.)

[⁑] *Ibidem*, pgs. 20, 91, 153, 169 & 171.

[§] A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser, New York: 1973, p. liii.

Contrast those stilted and awkward lines with the Call of the Thirty Aires:

> *The work of man and his pomp,*
> *let them be defaced:*
> *His buyldings*
> *Let them become caves for the beasts of the fiield:*
> *Confownd her understanding with darkness.*
> *For why?*
> *It repenteth me I made Man.*

It seems impossible that this powerful passage could have been written by the same hand, or that Kelly's own writing skill could have produced such passages of eldrich beauty as:

> *Can the wings of the windes understand your voyces of wonder?...*
> *Stronger are your fete than the barren stone:*
> *And mightier are your voices than the manifold windes....*

Admittedly, stylistic differences are subtle gauges of authorship. But more concrete evidence against Kelly fabricating all his visions lies in the complexity of the Angelical (Enochian) keys. Could Kelly, whose single linguistic accomplishment was mastery of schoolboy Latin and even whose English was laced with colloquialisms, have devised an entire language, with its own unique grammar and syntax? It took Tolkien, a professor of philology, years to fabricate the Elvish tongue that figures so largely in his work; if Kelly fabricated the keys, he would have had to do so in a matter of days.

In short, if Kelly was the conscious author of all his 'visions', then he possessed a far greater literary competence than he ever exhibited elsewhere. However, the subconscious mind is often capable of feats that are impossible to the conscious mind. Could Kelly have hallucinated the visions? It has been suggested that Dee may have propelled Kelly into a state of artificial psychosis with their ceremonies.[†] Kelly may also have had multiple personalities, for the spirits talk in biblical dialects quite different from Kelly's normal speech.

[†] Peter French, *John Dee, The World of the Elizabethian Magus*, London: Routledge & Kegan Paul, 1972, pg. 114.

Kelly was having trouble distinguishing between his own thoughts and those of the 'spirits'. He complained of:

> *...a great stir and moving in his brains, very sensible and distinct, as of a creature of human shape and lineaments going up and down, to and fro in his brains and within his skull.*[‡]

Dee was forcing Kelly to perform ceremonies on an almost daily basis, and for hours at a stretch. Reflecting this stress, Kelly's temper became extremely volatile as shown by this event that Dee recorded:

> *Suddenly E. K. fell into such a rage that...much ado I, Emericus, and his brother had to stop or hold him...At length we let him go in his doublet and hose, without a cap or hat on his head: and into the street he hastened with his brother's rapier drawn... The rage and fury was so great in words and gesture as might plainly prove that the wicked enemy sought either E. K. his own destroying himself, or of me, or of his brother.*[‡‡]

Kelly's behaviour was so bizarre that Dee was afraid that Kelly was possessed by the devil, one of the time's standard diagnoses for insanity. Dee had recently discovered that Kelly was performing black magic independent of their work together. This horrified Dee so much that he noted the event in Latin, even in his own private diary:

> *Horrenda & multiplicia heresium, & blasphemiarum dogmata, quibus illi hostes Jesu Christi illum imbuerant...illisque malis Angelis renunciare, & omnes illorum fraudes deteger... Conversio E. K. ad Deum, abdicatis omnibus Diabolicis experimentis.*[§]

The 'horrible heresies' that the 'evil angels' had revealed to Kelly were, in the context of the time, insane. They questioned the entire fabric on which the culture was built. Dee recorded these heresies in his diary:

[‡] Casaubon, *op. cit.*, p. 328.

[‡‡] *Ibidem*, p. 230.

[§] *Ibidem*, p. 164: Manifold horrible heresies and blasphemous doctrines, in which they eat the host of Jesus Christ ... but he was led to put aside these evil angels and all their frauds. . . I spoke with E. K. about God, telling him to give over all his Diabolical experiments.

> *They would have persuaded (Kelly):*
> *—That Jesus was not God.*
> *—That no prayer ought to be made to Jesus.*
> *—That there is no sin.*
> *—That man's soul doth go from one body to another childes quickening*
> *—That as many men and women as are now, have always been.*
> *—That the generation of mankind from Adam and Eve, is not an History, but a writing which has another sense.**

Kelly could not have entertained such notions without being profoundly disturbed by their implications, and his conversion back to orthodoxy indicates his remorse and guilt. There is little question that Kelly was exhibiting signs of extreme stress and possible psychosis while working with Dee.

Kelly's participation in private magical ceremonies raises the tantalizing possibility that he might have had access to magical texts of which Dee was not aware, and that may have served as source material for the *Enochian Evocation*. Although Isræl Regardie states that *there is absolutely no trace of any part of the Enochian magical system or Angelical language in Europe.*†;that viewpoint is not entirely justified. While it is true that the Angelical keys are very different from, for example, the bastardized Arabic and Greek in various Solomonic grimoires, elements of the *Enochian Evocation* are similar and in some cases almost identical to other Renaissance magical texts.

Both the *Arbatel*‡ and the *Heptameron*⹋ are arranged like Book Two of the *Enochian Evocation*, with conjurations addressed to the rulers of each day of the week. The sigil of Æmeth, also in Book Two, is apparently based upon an earlier sigil that appears in the *Sworn Book of Honourius*,§ a manuscript that antedated Kelly by almost 300 years. Of course, the entire methodology for devising spirit sigils out of magical squares of numbers and or letters was described in detail by Cornelius Agrippa *c.* 1533.**

---

* *loc, cit.*

† Isræl Regardie, *The Golden Dawn*, St. Paul: Llewellyn, 1971, p. 208.

‡ Anonymous, *Arbatel, De Magia Verum*, Basileæ: 1575; or Robert Turner, tr., Gillette: Heptangle Books, 1979.

⹋ Henrici Cornelii Agrippæ, *Liber Quartus De Occulta Philosophia seu de Ceremoniis Magicis Cui accessurunt Elementa Magica Petri de Abano Philosophi*, Location not given, 1565; or Robert Turner, tr., *Fourth Book of the Occult Philosophy*, London: 1655; (Facsimile by Askin, London: 1974.)

§ Daniel Driscoll, tr., *The Sworn Book of Honourius the Magician*, Gillette: Heptangle Books, 1977.

** *De Occulta Philosophia*, Sine loco, 1533.

Renaissance Europe did contain books of evocation magic attributed to Enoch. The very year the keys were dictated, Reginald Scot complained:

> *Conjurors carrie about at this daie, bookes intitled under the names of Adam, Abel, Tobie, & Enoch; which Enoch they repute the most divine fellow in such matters**.

Could Kelly have been utilizing such a book to assist him in his private ceremonies, or to provide the material that Dee so incessantly demanded? Kelly was certainly guilty of some plagiarism, although it may have been subconscious, for it was Kelly rather than Dee, who discovered the plagiarism and reported it to Dee:

> *(Kelly) came speedily out of his Study, and brought in his hand one volume of Cornelius Agrippa his works... whereupon he inferred, that our spiritual Instructors were Cosenors to give us a description of the world, taken out of other Books...*†

Dee, somewhat surprised, replied: *I am very glad that you have a Book of your own, wherein these Geographical names are expressed*‡. Dee's ignorance of the exact contents of the library that Kelly kept in his study is extremely suspicious.

If Kelly was plagiarizing some as-yet undiscovered manuscript, it may have been Gnostic in origin, as significant parallels exist between the Angelical keys and certain Gnostic texts. For example, a typical incantation from the *Pistis Sophia*: ZAMA ZAMA OZZA RACHAMA OZAI⹋ is not Angelical, but the overuse of the 'Z' phoneme is characteristic of Angelical, and the repetition of the word ZAMA echoes the refrain ZACAR CA ZAMRAN that permeates the keys. Another linguistic similarity is the Gnostic name for the demiurge IALDABAOTH,§ quite close to the Angelical IAD BALTOH for 'God of Righteousness.'

The Gnostics tended to treat Enoch as a special personage, because he was the first mortal to speak with God after the fall, and so the first to attain the gnosis that they sought[§]. The Gnostics attributed works of magic to Enoch, such as *the two great Books of* IEOU, *which Enoch wrote when I spoke with him from the Tree of Knowledge, which were in the paradise of Adam*[*]. The word IEOU suggests that the books contained conjurations with words much like those of the *Pistis Sophia* or the Angelical keys; the legendary origin of the Books in the garden of Eden recalls the claim that the Angelical language was that *which Adam verily spake in innocence*.

---

* Reginald Scot, *The Discovery of Witchcraft*, London: William Brome, 1584, Book xv, Chapter xxxi.

† Casaubon, *op. cit.*, p. 158.

‡ *Ibidem.*

⹋ G. R. S. Mead, *Fragments of a Faith Forgotton*, New York: University Books, 1960, p. 462.

§ *Ibidem*, p. 188.

Like many Gnostic texts, the Angelical keys emphasize the opening of 'gates' into various mystical realms. The *Book of the Great Logos*, a Gnostic text associated with the Books of IEOU, contains the following passage:

> *The guardians of the Gates of the treasure will open them, and they will pass upwards and ever inwards through the following spaces, and the powers rejoicing and giving them their mysteries, seals, and names of power: the Orders of the Three Amens...Within each treasure is a Door or Gate, and without three Gates; each of the outer gates has three guardians.*[†]

Compare the above passage with the following from Kelly's scrying:

> *Every table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power...for every Palace is above his City and every City is above his Entrance.*[‡]

Both Gnostic and Angelical magic place emphasis on the number 49. For example, the *Pistis Sophia* states that *the reflection of the supernal projections, powers, or co-partners of the Sophia* [*when*] *looked at from without, make an ordering into forty-nine*,[⁑] while the apoc-

---

[§] *Vide: The Secrets of Enoch*, published in *The Lost Books of the Bible*, Cleveland: Forum Books, 1963.

[*] Mead, *op. cit.*, p. 487.

[†] *Ibidem*, p. 258 & 541.

[‡] Casaubon, *op. cit.*, p. 88.

[⁑] Mead, *op. cit.*, p. 471.

ryphal *Books of the Savior* state that *no mystery is higher than the mysteries ye seek after, save only the mystery of the Seven Voices and the Nine-and-Forty Powers and Numbers*.[*] These 49 powers recall the 49 good angels or even the Angelical keys themselves, which Kelly's spirits described as:

> *49 voyces , or callings, which are the Natural Keys, to open...Gates of understanding...you shall have knowledge to move every Gate, and to call out as many as you please...and wisely open unto you the secrets of their Cities...*[†]

The possibility that Kelly did plagiarize large portions of the *Enochian Evocation* would do much to explain the presence of the Angelical language in his scrying, as well as the stylistic variations in his work. However, the similarity between Kelly's scrying and Gnostic magic, while undeniable, is not sufficiently strong to build a direct textual connection.

A serious objection to the theory that Kelly plagiarized visions is the way that the keys were revealed. The first five keys were dictated, letter by letter, backwards, while the rest were dictated forwards, without any significant errors. The bulk of the keys (over 1000 words) were dictated on a single day during a single session. Most of the English glosses were dictated on a single day, well after the Angelical, yet they match their Angelical counterparts almost perfectly. Kelly would have had to be capable of extraordinary feats of mnemonic virtuosity, if he utilized another magical text as source material for the keys.

A final possibility deserves discussion—was Kelly ever actually in contact with supernatural entities? In fact, the Dee-Kelly ceremonies contain some evidence that would seem to indicate the presence of the supernatural during some of the ceremonies.

One standard test for the presence of the supernatural is precognition of future events. This took place at least twice during the Dee-Kelly workings; the spirits predicted the Spanish armada and the execution of Mary Queen of Scots well before those events could have been known.[⁑] However, the 'spirits' predicted other events that never took place.

---

[*] *Ibidem*, pgs. 516 & 523.

[†] Casaubon, *op. cit.*, p. 77.

[⁑] Donald C. Laycock, *The Complete Enochian Dictionary*, London: Askin, 1978, p. 38

Another classic test for the presence of the supernatural is the speaking of a tongue with which the possessed is not familiar. During one ceremony, Kelly began repeating Greek words, but he soon became frustrated and interrupted with: *Unless you speak some language that I can understand, I will express no more of this Ghybbrish*[§]. Curiously, the Greek translates into a warning to Dee not to trust Kelly.

But the Angelical language itself forms a more startling example of 'speaking in tongues', because it exhibits characteristics that would seem to indicate that it was designed to be a non-spoken language. As Da Vinci had pointed out nearly 100 years before the keys were dictated, spirits would be unable to make audible sounds on their own, due to a lack of vocal chords with which to vibrate the air[*].

Thus any 'language' that spirits would 'speak' would be radically different from a language intended for use by human beings. Onomatapœiæ would be totally lacking. Contractions would be used to create new concepts, rather than to smooth out pronunciation. Many words would feature strings of consonants rather than an easily-pronounced intermixes of vowels and consonants. The letter arrangement would appear somewhat random and more like a Cabbala than a spoken tongue. And finally, the system of numbers would not be based on 10, since along with a lack of vocal chords, non-material entities would have little use for fingers.

The Angelical language exhibits most of these characteristics. There are no onomatapeioæ in Angelical. Angelical contractions such as TELOCVOVIM and JADOIASMOMA are conceptually convenient, but have not been edited for easier pronunciation. Many Angelical words feature unpronouncable strings of consonants. Angelical letter arrangements appear to be random[‡], and the language is stated to be the source language for Hebrew and thus Cabbala is implied. Finally, Angelical numbers are incomprehensible using any known base or numbering scheme[⁑].

[§] Casaubon, *op. cit.*, p. 27.

[*] Jean Paul Richter, tr., *The Notebooks of Leonardo Da Vinci*, New York: Dover Publications, 1970, Vol. II, p. 307.

[‡] Laycock, *op. cit.*, p. 40.

[⁑] *Ibidem*, p. 44.

The compiler of the Enochian dictionary, on the other hand, asserts that the Angelical language is English-like both in word order and in pronunciation. Since the exact character of the Angelical language is essential to an understanding of *The Enochian Evocation*, Laycock's theory must be examined in some detail.

Laycock gives an example where English is the only language that matches the Angelical[§]. But the keys include many other passages where the Angelical phrasing makes for extremely awkward English. For example, NIISO CRIP IP NIDALI is glossed as *Come awaye, but not your noyses.* Since this is addressed to the *Thunderers of Judgement and Wrath*, what is probably meant by NIISO CRIP IP NIDALI is *leave wherever you are and come here, but don't make thundering noises.* The Angelical language expresses the concept much more succinctly than is possible in English. Again, the Angelical word TELOCVOVIM is glossed as *him that is faln* [*fallen*], but is actually a contraction of TELOCH (death) and VOVIN (dragon), literally 'death-dragon'—a reference to Satan's transformation during his fall. Words like TELOCVOVIM are much more Germanic than English-like. In short, the Angelical language is no more English-like than any other non-English language; the fact that there are some matches is not significant.

Laycock states that the Angelical language has English pronunciations. Unfortunately, Kelly never, as the spirits' 'mouthpiece', pronounced the Angelical words. Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded:

> [*The angel*] *hath a rod or wand in his hand...it is of Gold...He standeth upon his round table of Christal or rather Mother of Pearl: There appear an infinite number of letters on the same, as thick as can stand by another...He standeth and pointeth with his rod to the letters of his Table, as if he made some account or reckoning*[⁑].

Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestons, the spirits seem unconcerned with pronunciation. The Angelical language in its basic form makes few concessions to the human vocal chord.

[§] *Ibidem*, p. 43.

[⁑] Casaubon, *op. cit.*, p. 73.

Of course, one must keep in mind that Kelly might have plagiarized the keys; in any case, whoever or whatever devised the keys made a viable attempt to simulate a 'language' designed for non-material beings.

The final and most dramatic evidence for the presence of the supernatural is a telekinetic phenomenon that Dee himself witnessed and described:

> *There appeared a great flame of fire in the principal Stone....Suddenly one seemed to come in at the fourth window of the Chappel... the stone was heaved up a handful high and set down again. The one at the window seemed... with spread-abroad arms to come to E. K., at which sight, he shrinked back somewhat, and then that Creature took up between both his hands the stone and frame of gold, and mounted up away as he came E. K. catched at it, but he could not touch it ...E. K. was in a great fear and trembling and had* tremorem cordis *for a while. But I was very glad and well pleased**.

Although it is true that this event could easily be reproduced using modern techniques of prestidigitation, stage magic in the 16th century was much too crude to produce such an illusion†. If Kelly had some trick of making a crystal rise and fly out a window, he could have made far more than £50 a year performing this feat for the public. Kelly's reaction to the event is revealing; Dee apparently listened to his heart and noticed tremors, a condition that Kelly would have found difficult to simulate. Kelly seems genuinely affected, but the cold and clinical Dee declared that he was *glad and well pleased.* The event proved to Dee, beyond the shadow of all doubt, that they were in contact with supernatural powers.

---

* *Ibidem*, Second page 19.

† *Vide*, Scot, *op. cit.*, Book XIII, Chapter XXXIV, for a description of the primitive stage illusions of the 16th Century.

Was Kelly a charlatan, a psychotic, a plagiarist, or a true skryer? The distinction was non-existent in Kelly's own mind, because differentiating between these states required a well-defined sense of reality. There is no simple explanation for Kelly's actions. He believed in the spirits, yet he fabricated and plagiarized. He exhibited the signs of psychosis, yet manifested extraordinary linguistic and telekinetic phenomena.. Forced on an almost daily basis into abnormal psychological and hypnotic states, plagued by the constant fear of damnation, convinced to let his life be controlled by 'angels' that were either manifestations of his diseased subconscious or of strange otherworldly presences-all these served to blur Kelly's perception of reality.

It is ironic that Kelly is so often viewed as victimizing Dee. Kelly was forced to stay with Dee because the money that the doctor gave him supported Kelly's wife and brother. When Kelly tried to leave, Dee would coerce him to remain by playing on his guilt and fear. It was Dee, not Kelly, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths'.

A single incident epitomizes the difference between the attitudes of the two men. The spirits demanded that Dee and Kelly have sexual relations with each other's wives. Whether the suggestion came from Kelly's subconscious or from some other source is not important; what is important is the reactions of the two men.

Kelly was appalled and, in a rare lucid moment, insisted that Dee include a written protest in his magical diaries:

> *I, Edward Kelly, by good and provident determination and consideration in these former Actions, that is to say, appearings, shews made, and voyces uttered...have from the beginning thereof (which at large by the records appeareth) not only doubted and disliked their insinuations and doctrine but also at diverse and sundry times... sought to depart from the exercises thereof...they manifestly* [*have*] *urged and commanded in the name of God a Doctrine Damnable and contrary to the Laws of God.**

---

* Casaubon, *op. cit.*, Second page 17.

Dee had his own doubts, and for the first time calls the spirits 'apparitions'‡. But Dee was not willing to admit that the 'radical truths' might have had a less than divine origin, and, against all the protests of Kelly and the two wives (who 'disliked utterly this last doctrine'), Dee drew up an elaborate contract that included the following stipulation:

> *this doctrine and doings should unto no mortal man be disclosed, but among us onely the above-named four to be kept most secret... we all and every four of us do request...that the sudden and immediate death may light and fall onto the discloser and on him or her to whom the same doctrine or doing any manner of way shall be disclosed or known*⁑.

Thus the hypocritical Dee was willing to pretend that he was following the commandments of God, but asked for death for anyone who found out about it.

The ceremonies continued for some time, possibly pushing Kelly beyond the limits of sanity. After splitting with Dee, he foolishly proclaimed (and perhaps believed himself) that he had indeed discovered the Philosopher's Stone. Finally, in another manic rage, he murdered a man and was imprisioned for the rest of his life. When finally given the opportunity to escape from his tower prison, he fell (or jumped?) to his death§.

Dee felt no guilt for any of his magical experiments, and continually protested his own innocence of any wrongdoing:

> *The great losses and damages which I have sustained do not grieve my heart so much as the rash, lewd, fond, and most untrue fables and reports of me and my philosophical studies... The works of my hands and the words of my mouth bear lively witness to the thoughts of my heart and inclination of my mind*§§.

Even in the last years of his life, Dee was willing to stand trial for Witchcraft, convinced that even the repressive courts under

---

‡ *Ibidem*, Second page 13.
⁑ *Ibidem*, Second page 21.
§ A.E. Waite, *Alchemists Through the Ages*, New York, Steiner,1970,p.158
§§ Casaubon, *op cit*, Dee's Apology to the Archbishop of Canterbury.

James the First would acquit him.*

Dee's quest was a spiritual one and his sincere intention was to bring God's wisdom to Mankind. Dee tried to extend the power of Man beyond the threshold of science. While Dee's fanaticism and blind faith in the reality of Kelly's skrying caused others to suffer, one must admit that Dee himself did not escape unscathed. Once the news of his magical practices had become public knowledge, his house and belongings were partially destroyed by a mob of ignorant peasants. And despite the spirits' promises of vast treasures, Dee died in abject poverty, still practicing magic to the end of his days.†

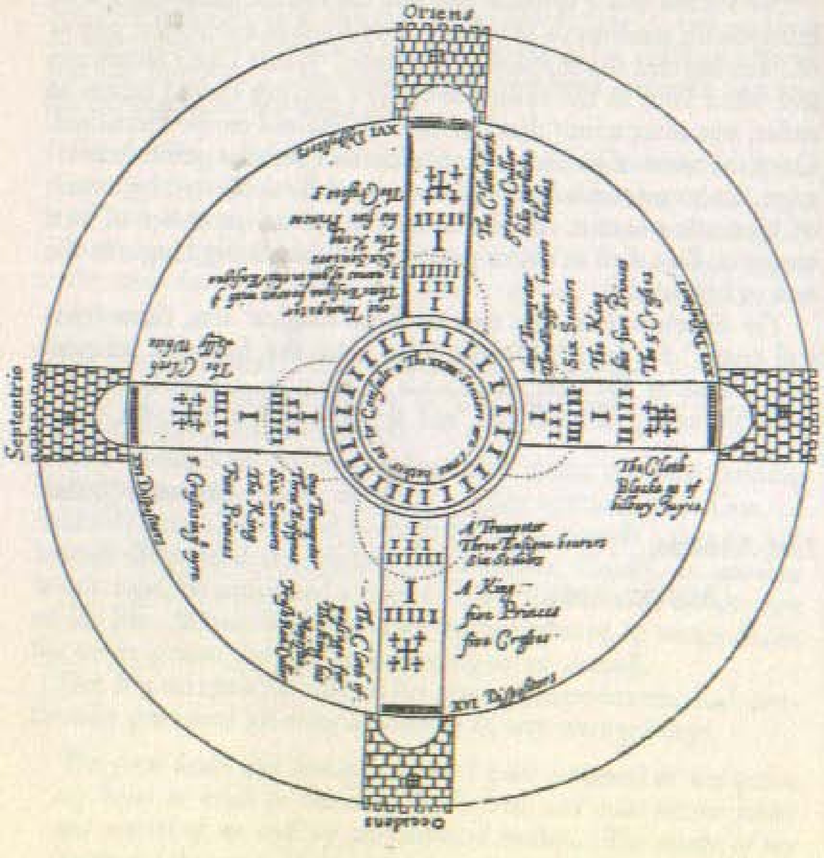
The Enochian Evocation reveals those magical arts, those 'radical truths' for which Doctor John Dee, the foremost scientist and magus of his time, risked his reputation, the virtue of his wife, the sanity of his friend, and the salvation of his own soul.

GEOFFREY JAMES

LOS ANGELES,
AUGUST, 1982.

---

* French, *op. cit.*, p. 10.
† Laycock, *op. cit.*, p. 53.



THE GOLDEN TALISMAN
[*Vide:* APPENDIX A, ¶V., p. 187–88.]

BOOK ONE
THE MAGICK OF ENOCH

CHAPTER I.
THE FALL OF MAN

§1. *The Garden of Eden.*

MAN, IN HIS CREATION, BEING MADE AN INNOCENT, WAS also authorized and made partaker of the Power and Spirit of God. He not only knew all things under Creation and spoke of them properly—naming them as they were—but was also a partaker of the presence and society of Angels, a speaker of the mysteries of God, and spoke even with God Himself. ❧ So in that innocence, the power of his partaking with God and His good Angels was exalted, and so became holy in the sight of God.

§2. *The Casting Out of Adam.*

❧But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and unperfect in respect to his purer essence, began to assail man, and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the Garden of Felicity and the judgement of his understanding, but not utterly the favor of God. But he was driven forth (as your scriptures record) unto the Earth which was covered with brambles. ❧Adam received punishment for his offence, in that he was turned out into the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her time, and placed over her Angelic Keepers, Watchmen, and Princes.

§3. *The Origin of Hebrew.*

❧Being as dumb, and not able to speak, Adam began to learn (through necessity) the language which thou callest Hebrew but not in the form which is now Hebrew amongst you. Adam uttered and delivered to his posterity the nearest knowledge that he had of God and His Creatures. From his own self, he divided this speech into three parts: twelve, three, and seven. This division yet remaineth, but the true forms and pronunciations are lost. Therefore Hebrew is not of that force that it was in its original dignity; much less is it to be compared with this language that we deliver, which Adam verily spake in innocence and which has never been uttered nor disclosed to man since, until now. In this language, the power of God must work and wisdom in her true kind must be delivered.

CHAPTER IJ.

THE WISDOM OF ENOCH.

§1. *The Lord & Enoch.*

WHEN THE LORD APPEARED UNTO ENOCH AND WAS merciful unto him and opened up his eyes so that he might see and judge the earth, which was unknown unto his parents by reason of their fall. For the Lord said: *Let us show unto Enoch the use of the earth.* And lo, Enoch was wise and full of the spirit of wisdom.

§2. *The Prayer of Enoch.*

❧*Thrice a day did Enoch talk with God, and this was his prayer:*

CAN THE VESSEL OF FEAR, FRAGILITY, OR THAT WHICH IS OF A determined proportion, lift up himself, heave up his hands, and gather the sun into his bosom? Lord, it cannot be. Lord, my imperfection is great. Lord, I am less than sand. Lord, thy good Angels and Creatures excel me by far, for our proportion is not alike and our senses agreeth not.

❧Notwithstanding I am comforted. For we all have one God, all one beginning from thee, and all respect thee as Creator. Therefore I will call upon thy name and in thee I will become mighty. Thou shalt light me, and I will become a Seer. I will see thy Creatures and will magnify thee amongst them.

❧Those that come into thee have the same gate, and through that same gate descend those that thou sendest. Behold, I will offer my house, my labour, my heart and soul, if it will please thy Angels to dwell with me and I with them—to rejoice with me that I might rejoice with them—to minister unto me that I might magnify thy name.

❧Then, lo, these Tables (which I have provided and prepared according to thy will) I offer unto thee and unto thy holy Angels, desiring them through thy holy Names. As thou art their light and comfort, so they will be my light and comfort. Lord, they prescribe no laws unto thee, thus it is not meet that I prescribe laws unto them. What it pleases them to offer unto me, I will receive. Behold, Oh Lord, if I shall call them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them manifest unto me, howsoever I shall call them and at whatever time.

❧Oh Lord, is there any who is mortal that can measure the heavens? How, therefore, can the heavens enter into man's Imagination? Thy Creatures are the glory of thy countenance and thereby thou glorifiest all things; but this glory excelleth and is far above my understanding. It is great wisdom to speak with Kings according to one's understanding, but to command Kings is not wisdom unless it come from thee.

❧Behold, Lord, how shall I ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, oh thou very light and true comfort, that canst command the Heavens: Behold, I offer these Tables unto thee. Command them as it pleaseth thee. Oh you Ministers and true lights of understanding, who govern this earthly frame and the elements wherein we live: Do for me as for the servant of the Lord. For unto me it has pleased the Lord to talk of you.

❧Behold, Lord, thou hast appointed me 50 times. Thrice 50 times I will lift up my hands unto thee. Be it unto me as it pleaseth thee and thy holy Ministers. I require nothing but thee, through thee, and for thy honor and glory. Yet I hope that I shall be satisfied and shall not die (as thou hast promised) until thou gatherest the clouds together to judge all things. And in that moment I shall be changed and dwell with thee forever.

§3. *The Book of Enoch.*

❧And at the end of the 50 days, there appeared unto Enoch that which is not now to be manifested nor spoken of. Enoch enjoyed the fruit of God, his promise, and received the benefit of his faith. Here may the wise learn wisdom; for what doth man do that is not corruptible? ❧And Enoch said unto the Lord: *Let there by remembrance of thy mercy, and let those that love thee taste of this after me. Oh let not thy mercy be forgotten.* And the Lord was pleased. So after 50 days, Enoch wrote, and this was the title of his books: LET THOSE THAT FEAR GOD AND ARE WORTHY —READ.

CHAPTER IIJ

THE FALL OF ENOCH'S MAGICK.

§1. *The Unworthy Read Enoch's Book.*

BUT BEHOLD, THE PEOPLE WAXED WICKED & BECAME unrighteous, and the spirit of the Lord was far off and gone away from them. So that those that were unworthy began to read. And the kings of the earth said thus against the Lord: *What is it that we cannot do, & who is he that can resist us ?*

§2. *The Lord Sends Wicked Spirits.*

❡And the Lord was vexed, and he sent in amongst them 150 lions, spirits of wickedness, error, and deceit. And they appeared unto the kings of the earth, for the Lord had put them between those that are wicked and his good Angels. And these spirits began to counterfeit the doings of God and His power, for they had power given to them to do so. And the memory of Enoch washed away.

§3. *Enoch's Magick Forgotten.*

❡The knowledge of mystical figures and their use is the gift of God delivered unto Enoch and (by Enoch's request) unto the faithful, that they might have the true use of God's Creatures, and of the earth whereon they dwell. So hath the Devil delivered unto the wicked the signs and tokens of his error and hatred towards God, so that they, in using them, might consent in their will and so become partakers with him in his reward, which is æternal damnation. These signs they call Characters—a lamentable thing—for by these many souls have perished. For the doings of the Ægyptians seem, but are not so. The doings of the Lord are, and continue to be. But, as the painter imitates the gestures of man, so doth the Devil imitate the substance and things created and made by God.

§4. *Concerning Satan.*

❡Where are the monuments that Satan hath built ? Hath he not built a fort on the whole earth ? Hath he not victory over the Saints ? Dwelleth he not in the temple of the Highest ? Triumpheth he not in the cities of the world ? But without comfort are his victories and without pleasure are his dwelling places, for he knoweth that his time is at hand. He that now hath freedom shall become bound. He unto whom the whole world is a garden, there shall not be one foot left. Therefore are all his pleasures vanity, all his triumphs smoke, and his authority nothing but a meer shadow.

CHAPTER IV.
THE REESTABLISHMENT OF ENOCH'S WISDOM.

§1. *The Lord is Displeased With Man.*

THE GODHEAD, KEEPING IN HIS ALMIGHTY BOSOM THE image and form of all things, looked down upon the earth, and said: *Let us now go down amongst the sons of men.* But he saw that all things grew contrary to their creation and nature, either keeping their dignities and secret virtue shut up in obscurity, or else riotously perishing through imbecility and ignorance.

¶So then he said: *Behold, I delight not in the World. The Elements are defiled. The sons of men are wicked, their bodies are become dunghills, and the inward parts (which are the secret chambers of their hearts) are become the dens and dungeons of the damned. Therefore, I will draw my spirit from amongst them, and they shall become more drunken, and their ignorance shall become such as never was before...no, not since the fall of the heavens! For, Lo, the time is come, and he that is the Son of the Unrighteousness liveth. Unto him shall be given strength and power. The kings of the earth shall become mad, yea, even raging mad, yea, even unto the third madness in the depth of their own imagination. But I will build my temple in the woods and in the desert places and will become a serpent in the wilderness.*

§2. *The Lord Relenteth.*

¶Lo, the Thunder spake, and the earth became misty and full of fog, so that the soul of man might sleep in its own confusion. The second Thunder spake, and there arose spirits, such as are for Soothsayers, Witches, Charmers, and Seducers. They have entered into the holy places and have taken up their seats in man.

¶Woe be unto the earth, for she is corrupted. Woe be unto the earth, for she is surrendered to her adversary. Woe be unto the earth, for she is delivered into the hands of her enemy. Yea, woe be unto the sons of man, for their vessels are poisoned. But even then said the Lord: *I will be known in the wilderness and will Triumph in my weakness.*

§3. *The Lord Sends Raphæl to Dee & Kelly.*

¶And lo, he called you. And you became drunken and foolish with the spirit of God. The Lord said: *Descend, for he calleth.* And so Raphæl (who had brought up your prayer) descended, and he was full of the power and spirit of God. And he delivered a Doctrine—neither painted nor carved nor imagined by man—but simple, plain, full of strength and the power of the Holy Ghost. This doctrine began, as man did, nakedly from the earth, but is yet the image of perfection. It is this self-same Art which is delivered unto you as an infallible doctrine. For now it hath pleased God to deliver this Doctrine again out of darkness and to fulfil his promise with thee for the Books of Enoch. And to thee he sayeth as he said to Enoch: *Let those that are worthy understand this, by thee, that it be one witness of my promise towards thee.*

CHAPTER V.

THE NATURE OF THIS WISDOM.

§1. *To whom this Wisdom is to be Spoken.*

THIS WISDOM IS NOT TO BE SPOKEN OF IN ANY OTHER thing, neither is it to be talked of with man's imagination. For this work is the gift of God, which is all power, and so doth He open it in a tongue of power, to the intent that the proportions may agree in themselves. For it is written, Wisdom sitteth upon a hill, and beholdeth the four winds, and girdeth herself together as the brightness of the morning. But she is visited by only a few, and dwelleth alone as though she were a widow.

§2. *Concerning the Tables of Enoch.*

¶We instruct and inform you, according to this Doctrine delivered, that which is contained in the 49 Tables. In 49 voyces, or callings, which are the Natural Keyes to open those (not 49 but 48, for One is not to be opened) Gates of understanding. You shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary. They can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly that which is contained in the Tables. Through this knowledge you shall easily be able to judge, not as the world doth, but perfectly: of the world, of all things contained within the compass of Nature, and of all things which are subject to an end.

§3. *Concerning the Angelic Calls or Keys.*

¶Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. These calls touch all parts of the World. The World may be dealt with, and her

parts; therefore you may do anything. These calls are the keys into the Gates and Cities of wisdom, which cannot be opened, but with visible apparition. This is according to the former instructions and is to be had by the calling of every Table.

¶These are the holy and mystical Calls delivered, which followeth in practice for the moving of the Tables that control the Kings and Ministers of government. Their utterance is of force, and moveth them to visible apparition. Moved and appeared, they are forced (by the Covenant of God delivered by his spirit) to render obedient and faithful society. They will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand secrets, wherein you are yet but children. For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power. For every Palace is above his City and every City above his entrance.

¶In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech nor silence that was or shall be to the end of the world.

§4. *Concerning the Primæval Language.*

¶Thus you see the necessity of this tongue, the excellency of it, and why it is preferred before that which you call Hebrew. For it is written that every lesser consenteth to its greater. Our wisdom shall prove Rhetoric. In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in confusion: and therefore, are by numbers gathered together, which also signify a number. For as every greater containeth his lesser, so are secret and unknown forms of things knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the Creator.

❡Even as the mind of man is moved at an ordered speech, and is easily persuaded in things that are true, so are the creatures of God stirred up in themselves when they hear the words with which they were nursed and brought forth. For nothing moveth, that is not persuaded; neither can anything be persuaded that is unknown. Without this language, the Creatures of God understand you not. You are not of their Cities; you are become enemies, because you are separated by ignorance from Him that governeth the City.

§5. *Concerning the 91 Earthly Princes.*

❡The Call of the Thirty Aires summons the 91 Princes and spiritual Governors unto whom the earth is delivered as a portion. They bring in and depose kings and all governments upon the earth, and they vary the natures of things with the variation of every moment. Unto them, the providence of the æternal judgement is already opened. They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God.

❡Let him that can see, look up. Let him that can hear, attend, for this is wisdom. They are all spirits of the Air, not rejected, but dignified. They dwell and have their habitation in the air, in diverse and sundry places, for their mansions are not alike, nor are their powers equal. Understand, therefore, that from the fire to the earth, there are 30 places or abidings, one above and beneath another, wherein these Creatures have their abode, for a time.

§6. *Concerning the Great Table of the Quarters.*

❡THE GREAT TABLE OF THE QUARTERS CONTAINETH THE FOLLOWING: ❦ 1. All human knowledge. ❦ 2. Out of it springeth Physic. ❦ 3. The knowledge of all elemental Creatures amongst you, how many kinds there are, and for what use they were created, those that live in the air, those that live in the waters, those that dwell in the earth, and those of the fire (which is the secret life of all things). ❦ 4. The knowledge, finding, and use of metals, the virtues of them, the congelations and virtues of stones. ❦ 5. The conjoining and knitting together of natures. The destruction of all nature and of things that may perish. ❦ 6. Moving from place to place, as, in this country or that country at your pleasure. ❦ 7. The knowledge of all mechanical crafts. ❦ 8. The transmutation of form, but not essence. ❦ 9. The knowledge of the secrets of men.

CHAPTER VI

GENERAL CONSIDERATIONS OF THIS ART.

§1. *Art Thou Worthy to Read ?*

THUS SAITH THE MESSENGERS OF THE GOD OF WISDOM: ❧Is your worthiness such that you merit such great mercy ? Are your vessels cleansed and made apt to receive and hold the sweet liquor of pure understanding ? ❧Be not proud of the gifts of God, but become humble. Do not justify yourself in respect that this is the word of God delivered unto you for your own selves. The more you receive, be the more thankful. The more you be in the strength of God, the more use you the pureness of humility.

❧You called for Wisdom, and God hath opened unto you his Judgement. He hath delivered unto you the keys that you may enter. But be humble. Enter not of presumption, but of permission. Go not in rashly, but be brought in willingly. For many have ascended, but few have entered. Therefore be diligent that you may enter in, not as spoilers, but as such as deserve entertainment in the name and through the power of the Highest. For great are the mercies of God unto such as have faith.

§2. *Deal not with Wicked Spirits.*

❧As long as thou dealest with wicked spirits, the Lord will keep back his hands and thou keepest back the Lord. If thou wilt be the minister of God, if thou wilt go forward in His work, if thou wilt see the happy times that are to come, thou must abstain from evil. Thou must sweep thy house clean. Thou must put on thy best garments and must become humble and meek.

❧Let not thy life be a scandle to the will of the Lord, and to the greatness of his works. For the power that is within thy soul is of great force and the ability to perform those things that proceed with power. This is the cause that the wicked ones

obey thee, for they fear themselves when they see the seal of thy Creation. Remember that there is a continual fight between us and Satan, wherein we vanquish by patience. The Devil is the father of carping, so doth he subtly infect the Seer's imagination, mingling unperfect forms with my utterance. Water is not received without air, neither the word of God without blasphemous insinuation. The son of God never did convert all, neither did all that did hear him, believe. Therefore, where the power of God is, is also Satan.

§3 .*Concerning the Book, Vestments, & Days.*

❧The book consisteth first of the invocation of the names of God, and second of the invocation of the Angels, by the names of God. Their offices are manifest. ❧Four days after your book is made, you must only call upon those names of God or of the God of Hosts, in those names. And 14 days after, you shall (in some convenient place) call the Angels by petition and by the name of God unto which they are obedient. ❧ On the fifteenth day, you shall cloth yourselves in vestures made of white linen and so have the apparition, use, and practice of the Creatures. ❧For this Art is not a labour of years, nor many days.

§4. *Conclusion.*

❧Thus hath God kept promise with you, and hath delivered you the keys to his storehouses, wherein you shall find (if you enter wisely, humbly, and patiently) treasures worth more than the frames of the heavens. Therefore, examine your books. Confer one place with another, and learn to be perfect for the practice and entrance.

❧Thinkest thou that we speak anything that is not true ? Then thou shalt never know the mysteries of all the things that have been spoken. If you love together and dwell together, and in one God, then God will be merciful unto you, bless you, comfort you, and strengthen you unto the end. More would I say but words profit not. God be amongst you.

BOOK TWO

THE MYSTICAL HEPTARCHY

OF THE DIVINE CREATION ITSELF TO BE READ BY THE FAITHFUL

CHAPTER I.

OF THE TITLE & GENERAL CONTENTS OF THIS BOOK WITH SOME NEEDFUL TESTIMONIES

PRINCE BRALGES

BEWARE OF WAVERING AND BLOT OUT SUSPICION, for we are God's creatures that have reigned, do reign, and shall reign forever. Behold, our mysteries shall be known unto you, preserving the secrets of Him that reigneth forever and whose name is great forever.

KING CARMARA

Open your eyes and you shall see from the highest to the lowest and the peace of God shall be upon you. Come, gradually we repeat the work of God. There is one God and one are his works.

DEE

Note that this Book of Creation speaks firstly of the mighty works of God and secondly of the kings that perform these great works. Very many came upon the curved surface of the transparent globe and said: *We are prepared to serve our God.*

KING CARMARA

This work shall have relation to time present and present use, to mysteries far exceeding it, and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of force, must appear with the apparition of his wonders and marvels yet unheard of. So say I.

DEE

❧As Michæl and Uriel at the beginning of these revealed mysteries were present and gave authority to Carmara to order the whole Heptarchical Revelation; so at the conclusion, they appeared again, and Raphæl with them; and Michæl concluded the second book of this particular revelation Heptarchical with these words following:

MICHÆL

❧Merciful is our God and glorious is his name, which chooseth his creatures according to his own secret judgement. This Art is thr first part of a threefold Art joining Man with the knowledge of the world, the government of his creatures, and the sight of his majesty. This is (O I say unto you) that which is strength, medicine, and mercy to those that fear him. Amen.

KING CARMARA

❧Thou hast a work of three proportions in essence, and of seven in form, which is (of itself) divided by a number sevenfold: of the course, estate, and determination of things above, things near, and things below, which of itself, is pure, perfect, and without blemish. ❧Oh God, how easy is this first understanding ! Thou hast been told perfectly, plainly, and absolutely, not only of the condition, dignities, and estate of all things that God hath framed, but also, thou wast delivered the most perfect form and use of them. ❧Even as God is just, His judgements true, His mercies unspeakable, so are we the true messengers of God.

MICHÆL

❧Now you touch the world and the doings upon Earth. Now we show unto you the lower world and the governors that work and rule under God. By them you will have power to work such things as shall be to God's glory, and the profit of your country and the knowledge of his Creatures. They proceed from

one God, one knowledge, and one operation. Come, my sons, behold these tables. Herein lie the names, that work under God upon the earth, not of the wicked, but of the Angels of light. The whole government doth consist in the hands of 49, (in God his Power, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious. Mark these tables, mark them, record them to your comfort. This is the first knowledge. Herein shall you find wisdom. Halleluiah. Mighty and Omnipotent art thou, O God, God, God, amongst thy creatures. Thou fillest all things with thy excellent foresight. Thy glory be amongst us forever. Amen.

URIEL

❧The fountain of wisdom is opened. Nature shall be known. The earth with her secrets shall be disclosed. The elements with their power shall be divulged.

❧Behold, I teach! There are 49 Angels, glorious and excellent, appointed for the government of all earthly actions. These 49 do work and dispose the will of the Creator, being limited from the beginning in strength, power, and glory. These shall be subject unto you, in the name and by invocating upon the name of God, who doth lighten, dispose, and comfort you.

KING CARMARA

❧What doth heaven behold or the earth contain that is not or may be subdued, formed, and made by these? What learning grounded upon wisdom with the excellencies in nature cannot they manifest?

❦ One in Heaven they know.
❦ One & all in Man they know.
❦ One & all in Earth they know.

❧Measure Heaven by a part (my meaning is by those few). Let God be glorified, his name praised, for his creation will be taken and his creatures well used.

URIEL

¶He that standeth in the midst of the globe signifieth Nature. Whereupon, in the first point, is the use and practice of this work. That is to say, concerning the first part, for it is said: The book containeth three kinds of knowledge:

- ❦ The knowledge of God truly.
- ❦ The number & doings of His Angels perfectly.
- ❦ The beginning & ending of Nature substantially.

CHAPTER IJ

OF JOHN DEE & HIS INTEREST TO EXERCISE THE DOCTRINE HEPTARCHICAL

❦

URIEL

THIS, YOUR ERA, IS THE LAST AGE, WHICH WILL BE revealed unto you. The mysteries of God have a time. The Sons of Light and their Sons are subject unto my commandment. This is a mystery. I have spoken of it; note it thoroughly. They are my servants. By them thou shalt work marvels.

PRINCE HAGONEL

¶There are kings false and unjust, whose power I have subverted and destroyed. So shalt thou.

¶The second assembly were the governors of the Earth, whose glory (if they be good) the weapons we have taught thee will augment, and, consequently (if they be evil) will pervert.

PRINCE BORNOGO

¶I am Bornogo. What thou desirest shall be fulfilled. Glory to God.

PRINCE BEFAFES

¶Behold, Behold, Lo Behold, my mighty power consisteth in this. Learn wisdom by my words. This is wrought for thy erudition, what I instruct thee from God. Look to thy charge truly. Thou art yet dead. Thou shalt be revived. But Oh, bless God truly. The blessing that God giveth me I will bestow upon thee by permission. O how mighty is our God, which walked on the waters, which sealed me with His name, whose glory is without end. Thou hast written me, but yet dost not know me. Use me, in the Name of God; I shall, at the time appointed, be ready. I will manifest the works of the seas and the miracles of the deep shall be known.

KING CARMARA

¶Behold, thou desirest and art sick with desire. I am the disposer though not the composer of God's medicines. Thou desirest to be comforted and strengthened in thy labours. I minister unto thee the Strength of God. What I say is not of myself. Neither that which is said to me, is of themselves; but is said of Him which liveth forever. These mysteries hath God lastly, and of His great mercies granted unto thee. I have answered thy doubting mind. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up with the perfect knowledge of God's mysteries in His mercies. Abuse them not. Be faithful; use mercy. God shall enrich thee. Banish Wrath—It was the first and the greatest commandment. I reign by Him and live by Him which reigneth and liveth forever.

¶I have showed thee perfectly. Behold I teach again. O how merciful is God, that revealeth such great secrets to flesh and blood! Thou has 42 letters. Thy tables last, contain so many.

¶When thou wilt work for anything pertaining to the estate of a good king, thou must first call upon him which is their prince. Secondly, the ministers of his power are six.

¶In outward sense my words are true. I speak now of the use of one of the first that I speak of, or manifested yesterday. Said I not and showed I not the Government of princes, for as it is a mystery to a further matter, so it is a purpose to a present use. If it rules worldly princes, how much more shall it work with the Princes of Creation? Thou desirest use; I teach thee use. And yet the Art is to the further understanding of all sciences that are past, present, and yet to come. Fruits hath further virtue, but only in the eating. Gold has further condition, property and quality, than in melting or in common use. Kings there are in Nature, with Nature, and above Nature. Thou art dignified in this knowledge.

¶Last of all, thy ring, which was appointed thee, with the lamen comprehending the form of thy own name, which is to be made in perfect gold, as is aforesaid.

¶Thou shalt be comforted. But respect the world, whereunto thou art provided; and for what end; and that in what time. Serve God truly; serve Him justly. Great care is to be had with those that meddle with Prince's affairs. Much more consideration with whom thou shalt meddle or use any practice. But God hath shadowed thee from destruction. He preserveth His faithful, and shaddoweth the just with a shield of honour. None shall enter into the knowledge of these mysteries with thee, but this worker*. Thy estate with the Prince (now reigning)† shall shortly be amended, her favour increased, with the good will of diverse that are now deceivers. Thy hand shall shortly be their help; and thou shalt do wonderful and many benefits (to the augmenting of God's Glory) for thy country. Finally, God doth enrich thee with knowledge and of thyself hath given thee understanding of these worldly vanities. He is merciful and his good creatures neither have, do, nor will forget thee. God bless you both; whose Mercy, Goodness, and Grace I pronounce and utter upon you.

KING BOBOGEL

¶I have said: *Dee, Dee, Dee* at length, but not too late‡.

KING CARMARA

¶Lo, thus thou seest the glory of God's creatures; whom thou mayest use with the consideration of the day, their King, their Prince and his Character. The King and Prince govern for the whole day; the rest according to the sixth part of the day. Use them to the glory, praise, and honour of Him which created them, to the laude and praise of His Majesty.

---

* *i. e.* Kelly

† *i. e.* Queen Elizabeth

‡ Dee's note: King Bobogel said this of my attaining to such mysteries as the ministers under him made show of.

KING BYNEPOR

❡Write this reverently. Note it with submission. What I speak hath not been revealed; no not in the last times of the second last world. Thou shalt work marvels marvelously by my workmanship in the highest.

KING BNASPOL

❡Unto my Prince (my subject) are delivered the keys of the mysteries of the Earth. All those are Angels that govern under him. Use them; they are and shall be at thy commandment.

KING BNASPEN

❡By me thou shalt cast out the power of wicked spirits. By me thou shalt know the doings and practices of evil men, and more than may be spoken or uttered to man.

KING CARMARA

❡Oh, how great is the sickness and corruption of man who barely has faith in God or in His good Angels? You maketh all the earthly things that have the corruption of the earth within them. Our God, our God, He is our God. It is true we are His Angels and it is also true that we are His servants. I ask for that power. I speak, and that which I speak is the shadow of truth, justice, and perfection.

❧ BEHOLD: (Holding up the measuring rod.)
❧ HERE: (Pointing to the end of the rod.)
❧ AND HERE: (Pointing to the middle of it.)

❡I bear a power and virtue that is beyond measure. Nothing is obscure which is received through him. ❡One thing is yet wanting; a meet receptacle. There is yet wanting a stone. One there is most excellent; hid in the secret part of the depths in the uttermost part of the Roman possession. Lo, the right hand of God is upon thee. Thou shalt prevail with it, with Kings and with all Creatures of the world; whose beauty (in virtue) shall be more worth than the Kingdoms of the Earth. Go towards it and take it up. Keep it secret. Let no mortal hand touch it but thine own.

IL

❡Thy character must have the names of the six angels (written in the midst of the Sigillum Æmeth) graven upon the other side in a circle, in the midst where must the stone be (which was also brought). Wherein thou shalt at all times behold (privately to thyself) the state of God's people, through the whole world.

RAPHÆL

❡Go and thou shalt receive. Tarry and thou shalt receive. Sleep and thou shalt see. But watch, and thine eyes shall be fully opened. One thing which is the ground and element of thy desire is already perfected. Out of seven thou hast been instructed (of the lesser part) most perfectly. ❡All those before spoken of are subject to thy call. Of friendship at any time thou mayest see them and know what thou wilt. Every one (to be short) shall at all times and seasons, show thee direction in anything.❡One thing, I answer thee for all offices. Thou hast in subjection all offices. Use them when it pleaseth thee and as thy instruction hath been.

URIEL

❡The Lord saith: *I have hardened the heart of one of you. Yea, I have hardened him , as the flint, and burnt him together with the ashes of a cedar, to the intent he may be proved just in my work, and great the strength of my glory. Neither shall his mind consent to the wickedness of iniquity, for from iniquity I have chosen him to be a first earthily witness of my dignity.**

DEE

❡Uriel came in again and another with him and jointly they did say together: *Glorify God forever.* And now Uriel stood behind and the other sat down in the chair with a sword in his right hand. All his head glittered like the sun; the hair of his head was long. He had wings and all his lower parts seemed to be with feathers. He had a robe over his body and a great light in his left hand. He said: *We are blessed from the beginning and blessed be the name of God forever*†.

---

* Apparently Uriel is refering to Kelly.

❧An innumerable company of angels were about him. And Uriel didst lean on the square table. Then he that sat on the chair said to them:

Go forward, God hath blessed thee.
I will be thy Guide.
Thou shalt attain unto thy Searching,
The world begins with thy doings.
Praise God.
The Angels under my power shall be
at thy commandment.
Thou shalt see me.
I will be seen of thee.
I will direct thy Living & Conversation.

❧Now Michæl thrust out his right Arm with the sword. I bade the Skryer to look. Then the sword did seem to cleave in two. And a great fire flamed out of it vehemently. Then he took a ring out of the flames of his sword and gave it to Uriel and said: *The Strength of God is unspeakable. Praise be to God for ever & ever.* And Uriel did make curtsy to him. Then Michæl did say the following:

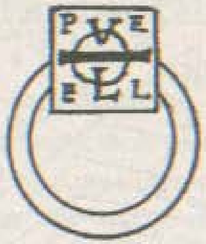
MICHÆL

❧After this sort must be the ring. Note it. I will reveal thee this ring, which was never revealed since the death of Solomon, with whom I was present. I was present with him in strength and mercy. Lo, this it is. This it is wherewith all miracles and divine works and wonders were wrought by Solomon. This it is which I have revealed unto thee. This it is which Philosophie dreameth of. This it is which the Angels scarce know. This it

---

† Dee's note: This was Michæl and his manner of apparition.

is and blessed by his name, yea his name be blessed forever. There are kings false and unjust, whose power thou mayest subvert & destroy.



DEE

❧Then he laid the ring down upon the Table and said: Note. I noted the manner of the ring in all points. After that he threw the ring down upon the table and it seemed to fall through the table. And then he said the following:

MICHÆL

❧So shall it do at thy commandments. Without this ring thou shalt do nothing. Blessed be his Name that compasseth all things. Wonders are in him and his Name is wonderful. His Name worketh wonders from generation to generation.

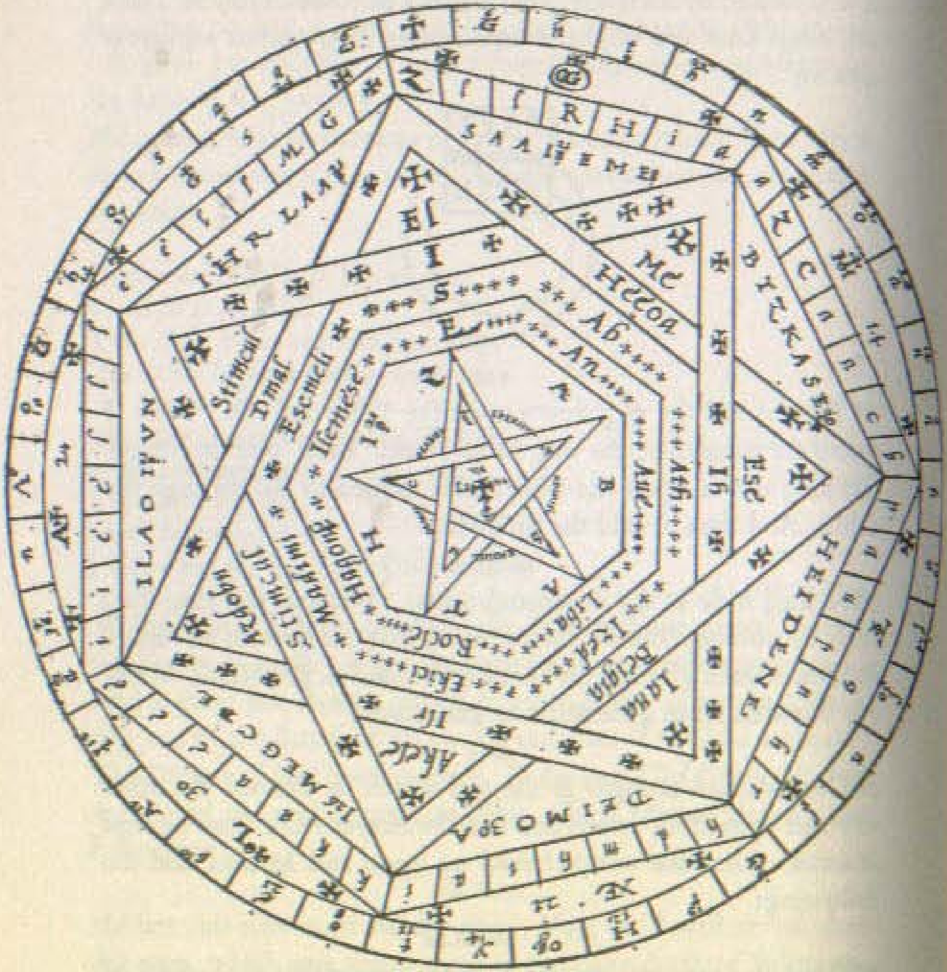
DEE

❧Then Michæl brought in the seal which he showed the other day and opened his sword and had the Skryer read. And he read ÆMETH. Then the sword closed up again and Michæl said the following:

MICHÆL

❧This I do open unto thee because thou marvelest at the Sigil of God. This is the name of the Seal which be blessed forever. This is the seal itself. This is holy. This is pure. This is forever. Amen.

❧As truely as I was with Solomon, so truely will I be with thee. I was with Solomon in all his works and wonders. Use me, in the Name of God, for all occasions.



THE SIGIL OF ÆMETH

CHAPTER IIJ

SOME REMEMBRANCES OF THE FURNITURE & CIRCUMSTANCES NECESSARY IN THE EXERCISE HEPTARCHICAL

KING CARMARA

FIRST CAST THINE EYES UNTO THE GENERAL PRINCE Governor or Angel that is principal in this world Then place my name that thou hast already. Then the name of him that was showed thee yesterday (with the short coat*). Then his power, with the rest of his six perfect ministers. With these three thou shalt work to a good end. All the rest thou may use to God's glory for every one of them shall minister to thy necessities. ¶Moreover, when thou invokest, thy feet must be placed upon these tables which thou seest written last, comprehending 42 letters and names. But with this consideration: that the character (which is the first of the 7 in the former book) be placed upon the top of the table, which thou wast and art and shall be commanded to have and use. ¶Last of all the ring which was appointed thee, with the lamen comprehending the form of thy own name; which is to be made in perfect gold as is aforesaid.

¶Even as God is just, his judgements true, his mercies unspeakable; so are we the true messengers of God and our words are true in His mercy forever. Glory, Oh Glory be to thou, Oh most high God. ¶Lo, thus thou seest the Glory of God's creatures; whom thou mayest use with the consideration of the day, their

---

* Prince Hagonel

King, their Prince, and his character. The King and Prince govern for the whole day; the rest according to the six parts of the day. Use them to the glory, praise, and honour of Him, which created them, to the laude and praise of His majesty. The characters of the Kings are in the Globe; and the characters of the Princes are in the Heptagon.

PRINCE HAGONEL

❧The Sons of Light snd their Sons are subject to my commandment. This is a mystery. I have spoken of it. Note it thoroughly. They are my servants. By them thou shalt work marvels. My time is yet to come. The operations of the earth are subject to my power. I am the first of twelve. My seal is called 'Barces' & here it is. In his name with my name by my character and the rest of my ministers are these things brought to pass.

❧These that lie here are Witches, Enchanters, Deceivers, and Blasphemers. And finally all they that offer Nature with abuse and dishonour Him which reigneth forever. ❧The second assembly were the governors of the earth, whose glory, if they be good, the weapons which we have brought thee will augment, and consequently (if they be evil) will pervert. ❧The third assembly are those which taste of God's mysteries and drink of the juice of Nature, and whose minds are divided, some with eyes looking towards heaven, the rest to the center of the earth. Where God's glory is not, there neither are the good, nor goodness.

❧It is wrought (I say) it is wrought (for thy understanding) by the seven of the seven, which were the sons of æternity, whose names thou hast written and recorded to God's glory.

PRINCE BUTMONO

❧Mark this*: All spirits inhabiting within the earth where their habitation is of force, not of will, are subject to the power here

---

*Dee's note: Prince Butmono said this, but the office is under King Bnaspol, whose Prince is Blisdon. The mystery of this I know not yet, for Blisdon will be found to be the proper minister of King Bnaspol.

within my seal: with this you shall govern; with this you shall unlock; with this (in his Name who reigneth) you shall discover the entrance.

KING CARMARA

❧Secondly, the ministers of his power are six, whose names contain seven letters apiece. So thy tables do manifest. By whom in generality, or by any one of them in particularity, thou shalt work for any intent or purpose. As concerning the letters particularly, they do concern the names of 42, which 42 in generally, or one of them, do and can work the destruction, hinderance, or annoyance of the estate, condition, or degree (as well for a body of government) of any wicked or ill-living prince.

❧*Venito Bobogel, Rex et Princeps Nobilitatis; Venito cum Ministris; Venito (inquam) venito cum Satellitibus tuis, minutus*†.

[Come Bobogel, Noble Prince & King. Come with your ministers. Come, yea, come with your satellites.]

KING BOBOGEL

❧*Veni Princepes & Principum, qui sunt Aquarum Principes; Ego sum Rex Potens et mirabilis in Aquis; cuius potestas est aquarum viceribus.*‡

[Come, O thou who are Princes of the waters. I am the King, powerful and wonderous in the waters, whose power is over the waters.]

KING CARMARA

❧*Venito veni (inquam) Adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito, Venito, (inquam). Magna est tua. Major autem mea potestas. Vitam dedit Deum omnibus creaturis.*

[Come, I say, come at this time. Come, O King, King, King of the waters. Your power is great but my power is greater. God gave life to all creatures.]

KING CARMARA

❧*Veni Ignis, Veni vita mortalium (inquam) ventio. Adesdum. Regnat Deus, O Venite. Nam unus illo. Regnat, et est vita viventium.*

---

† Dee's note: This I note for the form of calling.

‡ Dee's note: This is King Bobogel's call to his Prince.

[Come, O fire, which is the life of all mortal things. Come at this time. God Reigns. O come, for he is one. He reigns and is the life of all living things.]

KING CARMARA

❧*Venite, ubi nulla quius sed stridor dentium. Venite vos, qui sub meæ estis potestate.*
[Come, where there is nothing of him but the gnashing of teeth. Come, all of you who are under my power.]

❧Behold, every one of these princes must have his peculiar table.

URIEL

❧Thy character must have the names of the seven Angels (written in the midst of the Sigil of Æmeth) graven upon the other side in a circle. In the midst whereof must the stone be, which was also brought, wherein thou shalt at all times behold (private to thyself) the state of God's people through the whole earth.

❧The four feet of the table must have 4 hollow things of sweet wood, whereupon they must stand. Within the hollow spheres thy seals may be kept unperished. One month is all for the use thereof. The silks must be of diverse colours, the most changeable that can be gotten, for who is able to behold the Glory of the Seat of God?

DEE

❧The character or lamen for me was noted that it should contain some token of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.

URIEL

❧The form in every corner considereth your name.

DEE

❧You mean there to be a certain shadow of Delta‡?

URIEL

❧Well.

---

‡ Dee used a delta (triangle) to represent his name.

DEE

❧What is the use of these tables? From what ground are they framed or divided?

URIEL

❧They are the ensignias of the creation wherewith all they were created by God: known only by their acquaintance and the manner of their doings.

DEE

❧Have I rightly applied the days to the Kings?

URIEL

❧The days are rightly applied to the Kings.

DEE

❧The characters and words, annexed to the Kings' names in the outer circumference of the great circle or globe: how are they to be used?

URIEL

❧They are to be painted on sweet wood and so to be held in thy hand as thou shalt have cause to use them.

IL*

❧The Sigil of Æmeth is to be set in the middle of the table.

❧Grace, Mercy, and Peace be unto the lively branches of his flourishing kingdoms. And strong art thou in their glory which dost unknit the secret part of thy lively workmanship; and that before the weak understanding of men. Herein is thy power and magnificence opened unto Man. And why? Because thy divinity and secret power is here shut up in the third and fourth number; from the first and fundamental is of all your most holy works. For if thou (O God) be wonderful and incomprehensible in thine own substance, it must needs follow that thy works are likewise incomprehensible. But lo, they shall now believe, because they see that which heretofore they could scarcely believe. Strong is the influence of thy supercelestial power, and mighty is the force of thy arm which overcometh all things. Let all power therefore rest in thee. Amen.

---

* Dee's note: IL is the first of the seven Sons of Light. IL is the always adherent minister to King Baligon and his name is expressed in his character.

❧Leave out the letter 'B' of the seven names of the Kings and seven princes and place them in a table divided by 12 and 7, the seven spaces being uppermost. And therein write in the upper line, the letters of the King, with the letters of his prince following just after his name. And so of the six others and their princes. And read them on the right hand, from the upper part to the lowest. And thou shalt find, then, the composition of this table.

❧Therein they are all comprehended, saving certain letters which are not to be put in here. By reason that the Kings and Princes do spring from God, and not God from the Kings and Princes. Which excellency is comprehended and is also manifest in that third and fourth number round about the sides (of this square table) is every letter of the 14 names of the seven kings and princes.

❧Hereafter shall you perceive that the glory of this table surmounteth the glory of the sun. All things also that appertain unto it are already proscribed by your former instruction.

❧God is the beginning of all things, but not after one sort, nor to every one alike. But there are three manners of working with His name: ❦1: in respect of dignification; ❦2: in respect of conciliation; ❦3: in respect to the end & determined operation.

❧Now as to what and would you wear your characters, &c. But how do I teach? The character is an instrument applicable only to dignification. But there is no dignification but that which doth proceed and hath his perfect composition centrally in the square number of 3 & 4, the center whereof and shall be equal to the greatest. Hereby you may gather not only to what end, the blessed character (wherewith thou shalt be dignified) is prepared, but also the name of all other characters.

❧The table is the instrument of conciliation, and so are proper to every King and Prince, according to their order.

❧Now as to the last, concerning the end and determination. It only consisteth in the mercy of God and the characters of these books. Set down the Kings and their Princes in a table, as thou knowest them, with their letters backward (excepting their "B's") from the right hand to the left. Let Bobogel be the first and Bornogo his prince, &c.‡

DEE

❧So on my character or lamen of dignification are all the names of the seven kings and all the seven princes, perfect as in the great table, the "B's" only being the first letter common to them all, kept back, but in memory.

MICHÆL

❧I will now speak concerning the Sigil of Æmeth, called also the Sigil of God. I will show thee in the mighty hand and strength of God, what His mysteries are, the true circle of Æternity, comprehending all virtue, the whole and sacred trinity. Oh holy be he; Oh holy be he; Oh holy be he. Amen. ❧Now what wilt thou?

DEE

❧I would full fain proceed according to the matter in hand.

MICHÆL

❧Divide this outward circle into 40 equal parts, whose greatest numbers are four. See that thou do it presently.

DEE

❧I did so dividing it first into four parts and then every one of them by ten. ❧Michæl then called out by name *Semiel.* One came in and knelt down and great fire came out of his mouth.

MICHÆL

❧To this one named Semiel, are the mysteries of this table known. ❧Oh God, thou hast said and thou livest forever.

---

‡Dee's note: It may appear that Butmono is Prince to Bynepor and Blisdon Prince to King Bnaspol.

DEE

§Semiel then stood up, and flaming fire came out of his mouth and then he said as followeth: *Mighty lord: what wouldst thou with the tables ?*

MICHÆL

§It is the will of God that thou fetch them hither.

SEMIEL

§I am his tables. Behold, these are his tables. Lo, where they are.

DEE

§There came in 40 white creatures, all in white silk long robes, and they were like children. And all of them, falling on their knees, said: *Thou only art holy among the highest: Oh God, thy Name be blessed forever.*

§Michæl then stood up out of his chair and, by & by, all his legs seemed to be like two pillars of brass, and he was as high as half-way up to heaven. And, by and by, his sword was all on fire. And he shook and drew his sword over the heads of all these 40 and they fell down. Then Michæl spake to Semiel with a thundering voice:

MICHÆL

§Declare the mysteries of the Living God; our God; of One that liveth forever !

SEMIEL

§I am ready.

DEE

§Michael shook over them with his sword and they all fell down (and Uriel also) on their knees. And commonly at the striking with the sword, flaming fire like lightning, did flash.

MICHÆL

§Note: Here is a mystery.

DEE

§Then stept forth one of the 40 from the rest and opened his breast, which was covered with silk, and there appeared on it a great 'T' all of gold. And over the 'T' stood the number '4'. The 40 all cried: *It liveth and multiplieth forever; blessed be his Name.* Then that creature did shut up his bosom and vanished away like fire.

MICHÆL

§Place that in the first place. It is the name of God.

DEE

§Then there seemed a great clap of Thunder*. . . The chair was brought in again and I asked what it meant.

URIEL

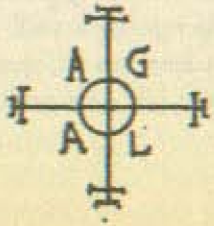
§This is a seat of perfection, from which things shall be showed unto thee, which thou hast long desired.

DEE

§Then was a square table brought into the stone and I demanded what that table betokened.

URIEL

§A mystery not yet to be known. These two shall remain in the same stone to the sight of all undefiled creatures. §You must use a four-square table, two cubits square, whereupon must be set the Sigil of God. This seal is not to be looked upon without great reverence and devotion. This seal is to be made of perfect wax. The seal must be 9 inches in diameter. The roundness must be 27 inches or somewhat more. The thickness of it must be an inch and a half to an inch and a quarter. And a figure of a cross must be on the backside of it made thus:



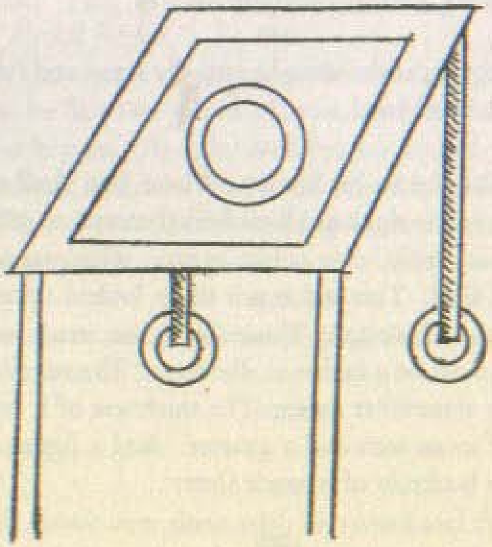
---

* Dee's note: And so forth. And note that the whole second book is nothing else but the Mysteries most marvelous of the Sigil of God, sometimes called the Sigil of Æmeth, wherein here I did leave but a little exerpt. Note further that almost all the third book was of the seven ensignias of creation whereof mention was before made.

The table is to be made of sweet wood and of two cubits high, with four feet with four of the former seals under the four feet.

Under the table did seem to be laid red silks two yards square. And over the seal did seem likewise red silk to lie four square, broader than the table, hanging down with four tassles at the four corners thereof. Upon this uppermost red silk did seem the stone with the frame to be set, right over and upon the principal seals, saving that the red silk was between the one and the other.

There appeared the first table covered with a cloth of silk of changeable colour, red and green, with a white cloth under it hanging very low.



CHAPTER IV

SOME NOTICE OF THE PECULIAR FORMS & ATTIRE WHEREIN THE KINGS, PRINCES & MINISTERS HEPTARCHICAL APPEARED & SOME OF THEIR ACTIONS & GESTURES AT THEIR APPEARANCE

KING CARMARA

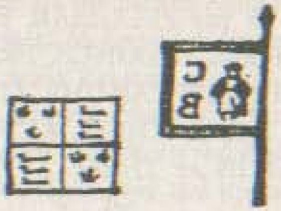
THIS King (being called first by Uriel) appeared as a man, very well proportioned and clad in a long purple robe with a triple crown of gold upon his head.

At his first coming he had seven spirits (like men) waiting on him, which afterwards declared themselves to be the seven Princes Heptarchical.

Uriel delivered unto this King (at his first appearing) a rod, or straight little round staff of gold, divided into three equal distinctions, whereof two were dark or black and the third bright red. This rod he kept still in his hand.

This king only was the orderer or disposer of all the doctrine, which I term Heptarchical, and the first practitioner thereof, calling the seven Princes and after that the seven Kings, and and by giving instruction for use and practice of the whole doctrine Heptarchical. For the first purpose and fruit to be enjoyed by me, of the two other, there was only mention made.

King Carmara said: *This is the sign of the work* and there appeared the letters 'C' and 'B' reversed on a white flag with a woman standing by, whose arms did not appear. On the other side of the flag appeared the coat of arms of England as on the old flag:



PRINCE HAGONEL

Note that all the Princes seemed to be men, and to have red robes, but this Prince had a robe that was shorter than the others.

All the princes had circlets of gold on their heads rather than crowns or coronets. This Prince held in the palm of his right hand a round ring with a point or prick in the midst, hanging also over his middle fingers, which he affirmed to be his seal and said that the name of it was Barces:

All the princes held up together a seven-pointed star that seemed to be of copper:

The Subjects and Servants to Prince Hagonel

The Sons of Light and their Sons are said to be subject unto the commandment of Hagonel and are his servants. Their names are all given in the sigil of Æmeth:

The Seven Sons of Light:

1. I
2. Ih
3. Isr
4. Dmal
5. Hecoa
6. Beigia
7. Stimcul

The Seven Sons of the Sons:

1. E or Il
2. An
3. Ave
4. Liba
5. Rocle
6. Hagonel
7. Ilemese

The Sons of Light

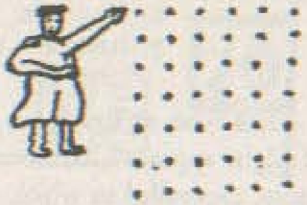
The seven Sons of Light appeared like seven young men, all with bright countenance, apparelled in white, with white silk on their heads. Every one seemed to have a metalic ball in his hand, the first of gold, the second of silver, the third of copper, the fourth of tin, the fifth of iron, the sixth tossed between his two hands a round thing of quicksilver, the last had a ball of lead. The first had on his breast a round tablet of gold and on it written a great 'I'. And the second, on his golden tablet, had his name also written. And every one orderly coming forth, showed their names upon their golden tablets. At their departing they made curtsy and mounted up to Heaven.

The Sons of the Sons of Light

The Sons of the Sons of Light appeared like seven little children, like boys covered all with purple, with hanging sleeves, like the sleeves on priests' or scholars' gowns. Their heads were attired all after the former manner with purple silk. They had three-cornered tablets on their breasts, and these tablets seemed to be very green and on them the letters of their names were written. The first had two letters made thus of an 'E' and an 'L' or 'E–'. They made reverences to Michæl (who had called them) and so mounted up to heavenwards.

The 42 Ministers of Prince Hagonel

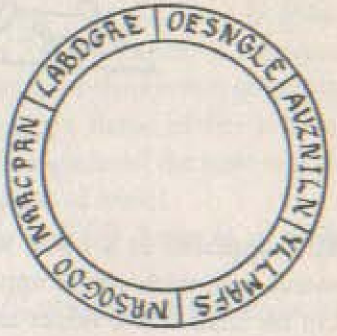
At the call of King Carmara (during the second handling of this Heptarchical doctrine), when he said *Come, repeat the works of God,* there appeared Prince Hagonel, and after that followed 42, who said *We are prepared to serve our God.* Each of these had somewhat in their hands as they stood in this order, and Hagonel seemed to embrace the company:



❧Six of these seemed more glorious than the rest and their coats were longer; they had circlets of gold around their heads and held in their hands perfect crowns of gold. The second six had three quarters of crowns in their hands. The third six had robes or clothes in their hands. All the rest seemed to have balls of gold, which they tossed from one to another, but at the catching they seemed empty windballs, for they grasped them by closing their hands, as if they were not solid but empty like a blown bladder. The first six made curtsy to Prince HAGONEL, the second six made curtsy to the first, and the third to the second. And they all, with Prince HAGONEL, made curtsy to King CARMARA.

❧Each of the 42 stood upon a table, and upon every table was but a single letter. The first minister of the first six did go away and in his table appeared the letter 'O' and so of the rest. But the third six cowered down and was loath to show their tables, but at length did. The third row went off, lamenting, being commanded by the Prince. All departed in fire, falling into the globe. The fifth row, too, did sink into the Globe, every one in a sundry fire by himself. The sixth row fell with smoke down into the globe. Thus was revealed the following table:

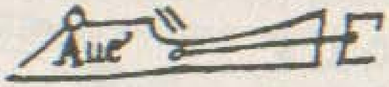
O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E



❧King CARMARA said: Remember how they stood when they were secondly disposed unto thee. They stood first in six rows, and next they were turned into seven. I speak of the greater number and not of the lesser, for in speaking of the greater I have comprehended the lesser*.

---

* Dee's note: There are but 6 names that are in subjection to the Prince. The first seven next him are these which held the fair and beautiful crowns. The first seven are called by those names that thou seest: OES . . . &c. This diversity of reckoning by 6 and 7, I cannot yet reconcile.



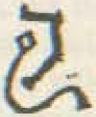
THE SEAL OF AVE[*]

KING BOBOGEL

He appeared in a black velvet coat; and his hose was close round hose with velvet upperstocks, overlayed with gold lace. On his head was a velvet hat or cap with a black feather in it. A cape was hanging on one of his shoulders, and his purse was hanging about his neck. Hung upon his girdle was a rapier. His beard was long. and he had bloomers and slippers. And he said, *I wear these robes not in respect of myself, but of my Government.*[†]

PRINCE BONORGO

He appeared in a red robe with a gold circlet on his head; he shewed his seal and said : *This it is.*



THE 42 MINISTERS

Seven of the ministers are apparelled like BOBOGEL the king: sagely and gravely; all the rest are almost ruffian or boisterous. Some are like to be men and women; for in the forepart they seemed women, and in the back part men, by their apparel. And they were the last 7. They danced, leapt, and kissed. They came afterwards into a circle, the sage and the rest; but the sages

---

[*] A seal for each of the Sons of the Sons of Light appears at the top margin of each page where the description of each set of King, Prince and 42 Ministers begins.

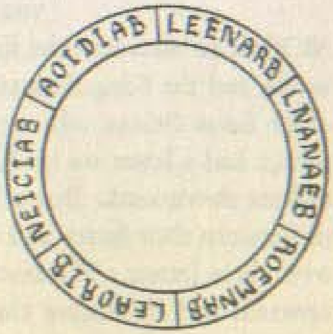
[†] The above described robes would have been considered extremely rich and elegant in Dee's time.

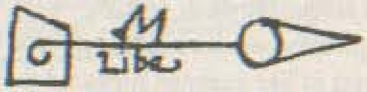
stood all together. The first of the sages lifted up his hand aloft and said: *Let us follow the Will of God; Our God is truly Noble and Eternal.* He plucked up his right foot and under it appeared an 'L'. And the rest in like manner appeared their letters or names.

1. The first seven grew all together in a flame of fire and so sunk down into the transparent fiery globe of the new world.
2. The second seven fell down like dross of Metal.
3. The third seven clasped together and fell down in a thick smoke.
4. The fourth seven joined together and vanished like drops of water.
5. The fifth seven fell down like a storm of hail.
6. The last vanished away.

At another time , they came (being called by King CARMARA) all 42 bringing a round table over their heads flat-wise; and they laid it down and stood about it the letters being as before.

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B





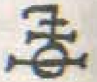
THE SEAL OF LIBA

KING BABALEL

❧He appeared with a crown of gold on his head; with a long robe whitish of colour; his left arm's sleeve was very white; and his right arm sleeve was black. He seemed to stand upon water. His name was written on his forehead: BABALEL.

PRINCE BEFAFES

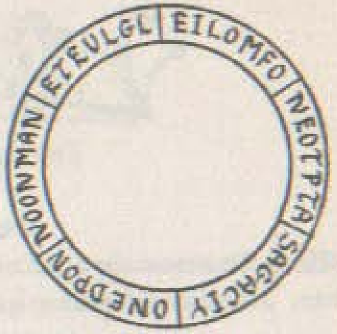
❧Prince Befafes appeared in a long red robe, with a circlet of gold on his head. He had a golden girdle, and on it was written BEFAFES. He opened his bosom and appeared lean; and seemed to have feathers under his robes. His seal or character was thus:

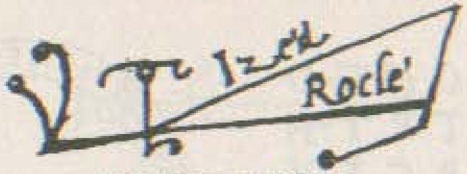


THE 42 MINISTERS

❧Of his 42 ministers, the first seven had circlets of gold on their heads, and the King BABALEL called Befafes saying: *Come Prince of the Seven Princes, who are Princes over the waters.* Every one of the 42 had a letter on his forehead. They were seven in a row; and six downward. But of the first seven, the letters became to be between their feete; and the water seemeth continually to pass over these letters. The first seven took the water and threw it upwards and it became clouds. The second threw it upwards and it became snow, &c. The 42 dived into the water and so vanished away. And BABALEL and Befafes also were suddenly gone. Their names and characters appeared to be these, which follow in the squares.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L





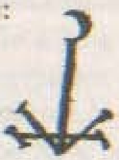
THE SEAL OF ROCLE

KING BYNEPOR

King BYNEPOR appeared as a King, with his Prince next after him; and after the prince, 42 ministers.

PRINCE BUTMONO

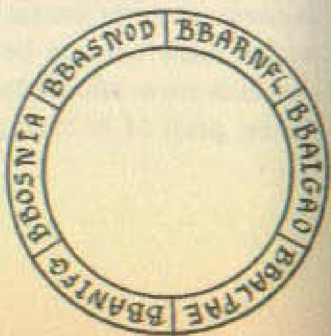
Prince Butmono appeared in a red robe, with a golden circle on his head. His seal is this:

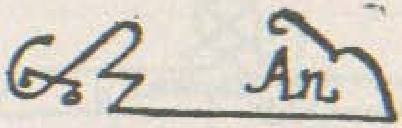


THE 42 MINISTERS

They appeared like Ghosts and Smokes without all form, having every one of them a little glittering spark of fire in the midst of them. The first seven are red as blood. The second seven are not so red. The third seven are like whitish smoke. These three sevens had the sparks greater than the rest. The fourth, fifth, and sixth seven are of diverse colors. All had a fiery spark in their middle. Every spark had a letter in it as followeth:

B B A R N F L
B B A I G A O
B B A L P A E
B B A N I F G
B B O S N I A
B B A S N O D





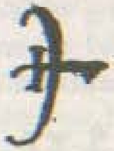
THE SEAL OF AN

KING BNASPOL

King BNASPOL appeared in a red robe, and a crown on his head. His prince followed him and after him his ministers.

PRINCE BLISDON

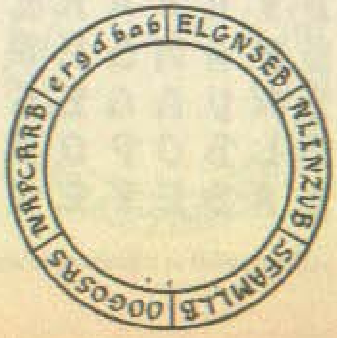
Prince Blisdon appeared in a robe of many colours and on his head a circlet of gold.* This is his character or seal:



THE 42 MINISTERS

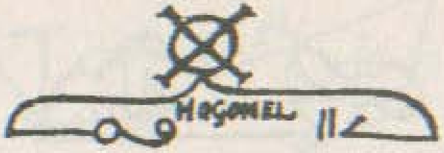
The 42 seemed to stand about in a little hill round. The hill was of clay. Behind this company seemed to stand an innumerable multitude of ugly people, afar off. Those which stood afar off are spirits of perdition, which keep the earth with her treasures for him, &c. These which seem to stand about the little hill seemed to have in the palms of their hands, letters in order, as here followeth:

E L G N S E B
N L I N Z V B
S F A M L L B
O O G O S R S
N R P C R R B
e r g d b a b



---

* Dee: Perhaps the red colour was most, and so seemed generally to be red as the other their robes were.



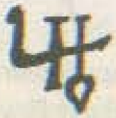
The Seal of Hagonel

KING BNAPSEN

❧King Bnaspsen appeared as a king with a crown on his head.

PRINCE BRORGES

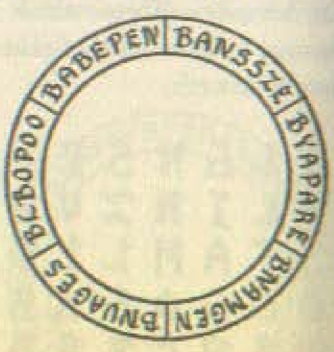
❧Prince Brorges appeared in his red apparel; and he opened his clothes and there did four mighty and most terrible and ghastly flames of fire out of his sides; which no mortal eye could abide to look upon any long while. And in marvelous raging fire the word 'Brorges' did appear tossed to and fro of the mighty flames. His seal or character is this:

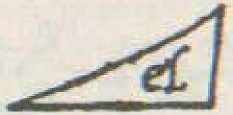


THE 42 MINISTERS

❧The 42 appeared holding a round table. They toss it in fiery flames. In the table were the letters of their names as followeth:

BANSSZE
BYAPARE
BNAMGEN
BNVAGES
BLBOPOO
BABEPEN





The Seal of El

KING BALIGON

❧King Baligon is the same mighty king who is here first described by the name of Carmara, and yet otherwise among the Angels called Marmara. But the 'M' is not to be expressed. Therefore he appeared in a long purple gown and on his head a triple crown of gold, with a measuring rod of gold in his hand, divided into three equal parts; in the form of a well proportioned man.

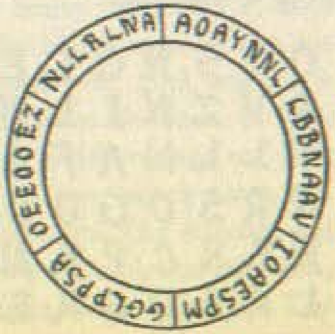
PRINCE BAGANOL

❧He appeared not by that name yet.†

THE 42 MINISTERS

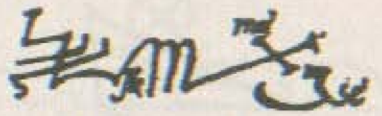
❧Note that the king himself is governor over these. The 42 ministers appeared like bright people. And besides them all the air swarmed with creatures. Their letters were on their foreheads. They stood in a circle. They took their letter from their foreheads and set them in a circle.

AOAYNNA
LBBNAAV
IOAESPM
GGLPPSA
OEEOOEZ
NLLRLNA



---

† Probably Prince Hagonel under a pseudonym similar to Baligon (a.k.a. Carmara).



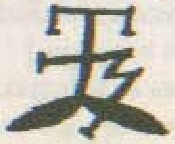
The Seal of Ilemese

KING BLUMAZA

He appeared not yet by that name.

PRINCE BRALGES

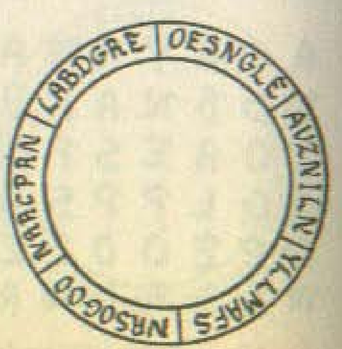
Prince Bralges appeared in a red robe with a circlet on his head. And he was the last of the seven which hold the Heptagonon, all the rest being set down; who seemed now to extend their hands towards another, as though they played, being now rid of their work. This is the seal of his government:



THE 42 MINISTERS

The powers under his subjection are invisible. They appeared like little white smokes without any form. All the world seemed to be in brightness.

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

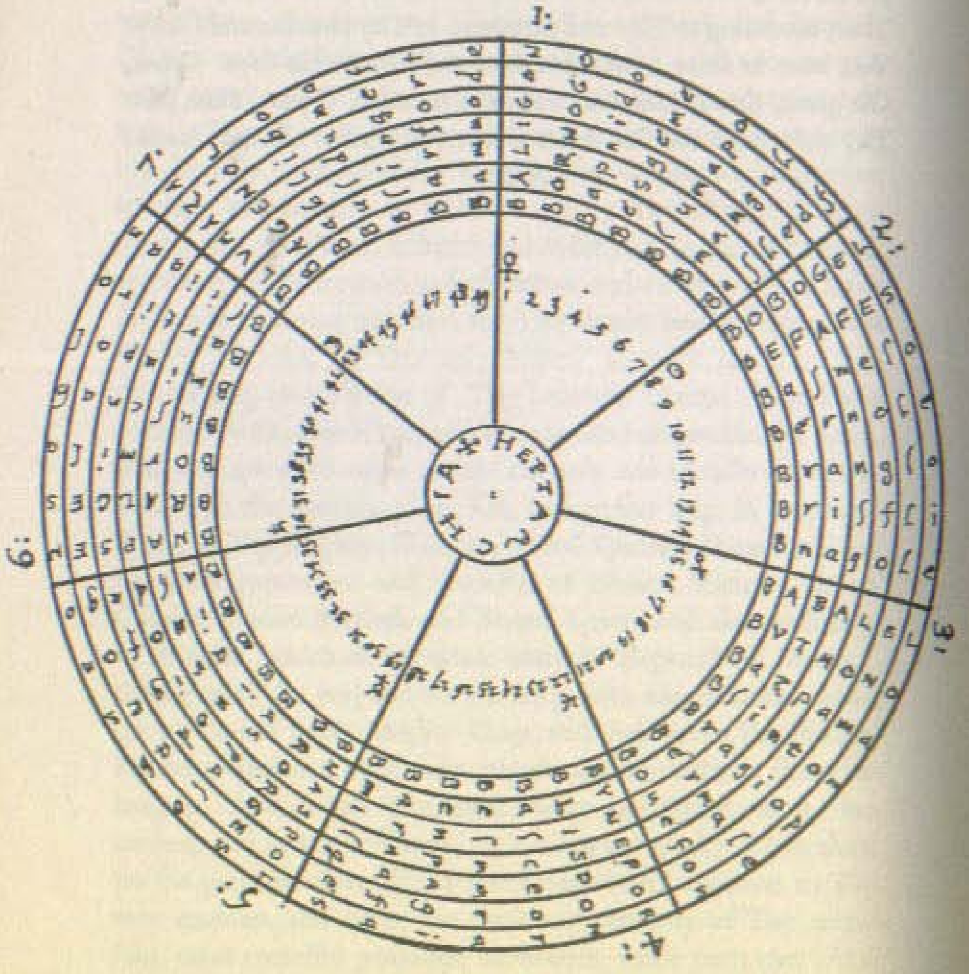


CHAPTER V

THE ORATION TO GOD TO BE SPOKEN EVERY DAY, THREE TIMES SUCCESSIVELY

O Almighty, Æternal, the True and Living God: O King of Glory, O Lord of Hosts, O Thou, the Creator of Heaven and Earth, and of all things visible and invisible: Now, (even now, at length,) among other Thy manifold mercies used, and to be used toward me, Thy simple servant, John Dee, I most humbly beseech Thee, in this my present petition to have mercy upon me, to have pity upon me, to have compassion upon me. I, faithfully and sincerely, of long time, have sought among men, in Earth, and also by prayer (full oft and pitifully) have made suit unto Thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and Understanding of Thy laws and ordinances, established in the natures and properties of Thy Creaures: By which Knowledge, Thy Divine Wisdom, Power and Goodness, (on Thy Creatures bestowed and to them imparted), being to me made and allure me, (for the same) incessantly to pronounce Thy praises, to render unto Thee, most hearty thanks, to advance Thy true honour, and to win unto Thy Name, some of Thy due Majestic Glory, among all people, and forever. And, whereas, it hath pleased Thee (O God) of Thy infinite Goodness, by Thy faithful and holy Spiritual Messengers, to deliver unto me, long since (through the eye and ear of E. K.) an orderly form, and manner of exercise Heptarchical: How, (to Thy Honour and Glory, and the Comfort of my own poor soul, and of others, Thy faithful servants,) I may, at all times, use very many of Thy good Angels, their counsels and helps; according to the properties of such their functions, and offices, as to them, by Thy Divine Power, Wisdom and Goodness, is assigned, and limited: (Which orderly form, and manner of exercise, until even now, I never found opportunity and extreme necessity, to apply myself unto,) Therefore, I thy poor, and simple servant, do most humbly, heartily, and faithfully beseech Thy Divine Majesty, most lovingly and fatherly to favour: and by Thy Divine Beck to further this my present industry and endeavour to exercise myself, according to the foresaid orderly forme and manner: And, now, (at length, but not too late) for Thy dearly beloved Son Iesus Christ His sake, (O Heavenly Father) to grant also unto me, this blessing and portion of Thy heavenly Graces: That Thou wilt forthwith, enable me, make me apt and acceptable, (in body, soul, and spirit) to enjoy always the holy and friendly conversation, with the sensible, plain, full, and perfect help, in word and deed, of Thy Mighty, Wise, and Good Spiritual Messengers and Ministers generally: and, namely, of Blessed Michæl, Blessed Gabriel, Blessed Raphæl, and Blessed Uriel; and also especially, of all those, which do appertain unto the Heptarchical Mystery, theurgically, (as yet) and very briefly unto me declared: under the method of Seven Mighty Kings, and their Seven Faithful and Princely Ministers, with their subjects and servants, to them belonging. And in this Thy great Mercy and Grace, on me bestowed, and to me confirmed, (O Almighty God,) Thou shalt, (to the great comfort of Thy faithful servants,) approve, to Thy very enemies, and mine, the truth and certainty of Thy manifold, most merciful promises, heretofore, made unto me: And that Thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call and in whom I put all my trust,) and Thy Ministers, to be the true, and faithful Angels of light: which have, hitherto, principally, and according to Thy

Divine providence dealt with us: And, also, I, thy poor and simple servant, shall then, In and By Thee, be better able to serve Thee, according to Thy well pleasing: to Thy Honour and Glory: Yea, even in these most miserable, and lamentable days. Grant, Oh grant, O our Heavenly Father, grant this, (I pray Thee,) for Thy only begotten Son Iesus Christ, His sake: Amen, Amen, Amen.



THE TABLE OF THE 49 GOOD ANGELS

CHAPTER VI

THE DEVOUT AND PIOUS INVITATIONS TO THE GOOD HEPTARCHICAL ANGELS

§1: *The General & Common Exordium & Conclusion Appertaining to the Seven Heptarchical Kings Inviting.*

O PUISSANT AND NOBLE KING, N*., AND BY WHAT Name elssoever thou are called, or mayest truely and duely be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office doth appertain the . . .†

. . . Therefore, In the Name of the King of Kings, the Lord of Hosts, the Almighty GOD, Creator of Heaven and Earth and of all things visible and invisible: O right Noble King, N‡., Come now, and appear, with thy Prince and his ministers and subjects, to my perfect, and sensible eye's judgement: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honour and Glory of our Almighty GOD, by my service: as much as by Thy Wisdom and Power, in thy proper Kingly Office, and Government, I may be helped and enabled unto: Amen. COME, O right Noble King, N⁑., I say COME. Amen.

⁂Glory be to the Father, to the Sonne, and to the Holy Ghost, as it was in the beginning, is now and ever shall be , world without end, Amen.

* Insert the name of the King of the day here.
† Insert the office of the King, as given in Chapter Seven.
‡ Insert the name of the King here.
⁑ Insert the name of the King.

§2: The General & Common Exordium & Conclusion appertaining to the Seven Heptarchical Princes Inviting.

✠O NOBLE PRINCE, N**., AND BY WHAT NAME ELSSOEVER THOU art called, or mayest truely, and duely be called. To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain the . . . ††

. . . Therefore, In the Name of Almighty GOD, the King of Kings, And for His Honour, and Glory, to be advanced by my faithful service, I require thee, O Noble Prince, N‡‡., to COME presently, and to show thyself, to my perfect and sensible eye's judgement, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy noble office: COME, O Noble Prince, N‡‡., I say COME, Amen.

✠Our Father who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

** Insert the name of the Prince here.
†† Insert the office of the Prince as given in Chapter Seven.
‡‡ Insert the name of the Prince here.
‡‡ Insert the name of the Prince here.

CHAPTER VIJ

SOME RECITAL & CONTESTATION OF THE PECULIAR OFFICES, WORDS, & DEEDS OF THE SEVEN HEPTARCHICAL KINGS & PRINCES

(in their peculiar days to be used).

SONDAYE

THE OFFICES OF KING BOBOGEL

* . . . the distributing, giving, and bestowing of wisdom and science. The teaching of true philosophy, true understanding of all learning, grounded on wisdom., with the excellencies in Nature. And of many other great mysteries, marvelously available and necessary to the advancing of the glory of our God and Creator. And who said to me in respect of these mysteries attaining: "Dee, Dee, Dee, at length but not too late". . .

THE OFFICES OF PRINCE BORNOGO

. . . the altering of the corruption of Nature in perfection; the knowledge of metals; and generally the princely ministering to the right noble and mighty King Bobogel in his government and distributing, giving, and bestowing of Wisdom, Science, and True Philosophy, and true understanding of all learning, grounded upon wisdom; and of other very many his peculiar royal properties. And who said unto me: *What thou desirest in me shall be fulfilled...*

MONDAYE

THE OFFICES OF KING CARMARA

. . .who, in this Heptarchical Doctrine, at Blessed Uriel, his hand, didst receive the golden rod of government and measuring, and the chair of dignity and doctrine, And didst appear first to us, adorned with a triple diadem, in a long purple robe. Who saidst to me at Mortlake: *I minister the strength of God unto thee.* Likewise who saidest: *these mysteries hath God, lastly , and of his great mercies, granted unto thee. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up, with perfect knowledge of God's mysteries in his mercies.* And who saidst: *This Art is to be the further understanding of all sciences that are past, present, and yet to come.* And immediately thou didst say unto me: *Kings there are in Nature, with Nature, and above Nature. Thou art dignified.* And who saidst, concerning the use of the tables: *This is but the first step. Neither shalt thou practice them in vain.* And, saidst thou generally of God's mercies and graces on me decreed and bestowed:—*Whatsoever thou shalt speak, do, or work shall be profitable and acceptable and in the end shall be good. . .*

---

*I have used the elipsis (. . . .) to indicate the beginning and end to the passage. The passages are inserted into the general exordiums given in Chapter Six.

THE OFFICES OF PRINCE HAGONEL

. . . To whose commandment the Sons of Light and their Sons are subject and are thy servants. To whose power the operation of the earth is subject. Who are the first of the twelve and whose seal is called 'Barces'. At whose commandment are the Kings, Noblemen, and Princes of Nature, who are Primus and Quartus Hagonel. Who by the seven of the seven (which are the sons of Æternity) dost work marvels amongst the people of the earth. And who hast said unto me that I also, by the same, thy servants should work marvels. Oh Noble Hagonel, who art minister to the triple crowned King CARMARA, and, notwithstanding art Prince of these 42 Angels, whose names and characters are here presented.

THE OFFICES OF KING BLUMAZA§

THE OFFICES OF PRINCE BRALGES

. . . who saidst the creatures living in thy dominion are subject to thine own power. Whose subject are invisible and which (to my Seer) appeared like little smokes, without any form, and

---

§ A blank space is given in the manuscript apparently for some future insertion. Evidently BLUMAZA and BRALGES are alternate Entities for Monday.

whose seal of government is:

Who saidst: *Behold, I am come. I will teach the names without numbers, the creatures subject unto me shall be known unto you. . .*

TUESDAYE

THE OFFICES OF KING BABALEL

. . . who art King in waters, mighty and wonderful in waters; whose power is in the bowels of the waters; whose royal person with the noble Prince Befafes and his 42 ministers, the triple-crowned King CARMARA hath me use to the glory, praise, and honour of him which created you all to the laud and praise of his Majesty . . .

THE OFFICES OF PRINCE BEFAFES

. . . who are Prince of the seas; thy power is upon the waters; thou drowndest Pharoah and hast destroyed the wicked; thy name was known to Moses; thou livedst in Isræl; who hast measured the waters; who wast with King Solomon; and also long after that with Scotus* but not known to him by thy true name, for he called thee Mares. And since thou wast with none; except when thou preservest me through the mercy of God from the power of the wicked; and wast with me in extremity. Thou wast with me thoroughly. Who, of the Ægyptians has been called OBELISON, in respect of thy pleasant deliverance. And by that name to be known and of me noted in record to be the noble and courteous OBELISON; whose noble ministers 42 are of very great power, dignity, and authority. As some in the measuring of the motions of the waters and saltiness of the seas; in giving good success in battles; reducing ships and all manner of vessels that float upon the seas. To some, all the fishes and monsters of the seas, yea, all that live therein are well known; and, generally, are the distributors of God's judgements upon the waters that cover the earth. Others do beautify Nature in her composition. The rest are distributors and deliverers of treasures and unknown substances of the seas. Thou, Oh noble Prince BEFAFES, hadst me use the name of God . . .

---

* Possibly Duns Scotus, the scholastic philosopher.

WEDDENSDAYE

THE OFFICES OF KING BNASPOL

. . . to whom the earth with her bowels and secrets whatsoever are delivered and hast said to me heretofore what thou art, there I may know. Thou art great, but (as thou truly didst confess) He in whom thou art, is greater than thou. . .

THE OFFICES OF PRINCE BLISDON

. . . unto whom the keys of the mysteries of the earth are delivered. Whose 42 ministers are Angels that govern under thee. All which thy mighty King BNASPOL bade me use and affirmed that they are and shall be at my commandment . . .

THURSDAYE

THE OFFICES OF KING BYNEPOR

. . . upon the distribution of participation of whose exalted most especial and glorified power resteth only and dependeth, the general state of condition of all things. Whose sanctification , glory, and renown, although it had beginning, yet can it not either have ending. He that measureth said and thou wast the End of his workmanship. Thou art like him and of him; yet not as partaking or adherent, but distinct in one degree. When he came thou was magnified by his coming; and are sanctified, world without end.

The highest life,
The best life,
The least life is measured in your hands.

Notwithstanding, thou are not of thyself; neither is thy power thine own. Magnified be His Name. Thou art in all; and all hast some being by thee; yet thy power is nothing in respect of His power which hath sent thee. Thou beginnest new worlds, new people, new kings, and new knowledge of a new government; and hast said to me: *thou shalt work marvelously, marvelously by my workmanship in the Highest* . . .

THE OFFICES OF PRINCE BUTMONO

. . . who are life and breath in living creatures. All things live by thee, the image of One excepted. All the kinds of beasts of the earth dost thou endue with life. Thy seal is their glory. Of God, thou are sanctified; and thou rejoyceth the living, the end and beginning of all beasts thou knowest; and by sufferance, thou disposest them. . . .

FRYDAYE

THE OFFICES OF KING BALIGON

. . . who canst distribute and bestow at pleasure all and whatsoever can be wrought in ærial actions; who hast the government of thyself perfect as a mystery known unto thyself. Who didst advertise me of this stone and holy receptical; both needful to be had; and also didst direct me to the taking of it; being presently and in a few minutes of time brought to my sight (from the secret of the depths, where it was hid, in the uttermost part of the Roman possession); which stone, thou warnest me that no mortal hand but mine own should touch and saidst unto me: *Thou shalt prevail with it, with Kings, and with all the creatures of the world, whose beauty in virtue shall be more worth than the kingdoms of the earth.* For the which purposes here rehearsed and other; partly now to be exercised and enjoyed; and partly hereafter more abundantly (as the Lord God of Hosts shall dispose); and also because thou thyself art governor of the 42 , thy mighty, faithful and obedient ministers† . . .

THE OFFICES OF PRINCE BAGENOL§

SATERDAYE

THE OFFICES OF KING BNAPSEN

. . . who saidst unto me that by thee I shall cast out the power of all wicked spirits; and that by thee I shall or may know the doings and practices of evil men; and more than may be spoken or uttered to man . . .

THE OFFICES OF PRINCE BRORGES

. . . who, being the Prince, chief minister and governor under the right puissant King BNAPSEN didst (to my Seer) appear in a most terrible manner, with fiery flaming streams and saidst: *I am the Gate of Death. And through the Glory of God I smite the houses of the impious . . .*

---

† Dee gives two rather lengthy notes, one in English, the other in Latin. The English note merely repeats instruction as to the mounting of the stone on the Sigil of Æmeth, and states, once more, that 'wherein thou shalt at all times behold (privately to thyself) the state of God's people through the whole earth.'

The Latin note translates as follows:—See also the sayings of Ephodius where, concerning Adamanta, in which diverse signs are given for responding to God. See Epiphanius concerning precious stones and their meaning. See his writings concerning the Unim and Thummim. See the book received at Trebonæ. It is written in the books of Epiphanius that the vision that appeared to Moses on the mountain, the laws that were given were expressed in sapphires.

§ None are given.

BOOK THREE

THE FORTY-EIGHT ANGELIC KEYS

Received at Diverse Times from April 13th to July 13th
At Cracow, Poland
out of the pure mercy of our God to whom alone
we offer all praise, honour, and glory, Amen.

THE FIRST KEY

I.1	OL	*Ol*	I
I.2	SONF	*sonf*	raygne
I.3	VORSG	*vorsg,*	over you
I.4	GOHO	*gohó*	sayeth
I.5	IAD	*Iad*	the God
I.6	BALT	*balt*	of Justice
I.7	LANSH	*lansh*	in powre exalted
I.8	CALZ	*calz*	above the firmaments
I.9	VONPHO	*vonpho,*	of wrath:
I.10	SOBRA	*sobra*	in Whose
I.11	ZOL	*z-ol*	hands
I.12	ROR	*ror*	the Sonne
I.13	I	*i*	is
I.14	TA	*ta*	as
I.15	NAZPSAD	*nazpsad*	a sword,
I.16	OD		and*
I.17	GRAA	*Graa*	the Moon
I.18	TA	*ta*	as
I.19	MALPRG	*Malprg*	a through-thrusting fire
I.20	DS	*ds*	which
I.21	HOLQ	*hol-q*	measureth

* I.16: OD for 'and' missing in Sloane MS. 3191.

1.22 QAA	*Qa-a*	your garments
1.23 NOTHOA	*nothóa*	in the mydst
1.24 ZIMZ	*zimz*	of my vestures,
1.25 OD	*Od*	and
1.26 COMMAH	*commah*	trussed you together
1.27 TA	*ta*	as
1.28 NOBLOH	*nobloh*	the palms
1.29 ZIEN	*zien:*	of my hands:
1.30 SOBA	*Soba*	Whose
1.31 THIL	*thil*	seats
1.32 GNONP	*gnonp*	I garnished
1.33 PRGE	*prge*	with the fire
1.34 ALDI	*aldi*	of gathering
1.35 DS	*Ds*	and*
1.36 URBS	*urbs*	beautified
1.37 OBOLEH	*óbôleh*	your garments†
1.38 GRSAM	*grsam:*	with admiration,
1.39 CASARM	*Casarm*	to whom
1.40 OHORELA	*ohoréla*	I made a law
1.41 CABA	*cabá*	to govern
1.42 PIR	*pir*	the holy ones,
1.43 DS	*Ds*	and
1.44 ZONRENSG	*zonrensg*	delivered you
1.45 CAB	*cab*	a rod
1.46 ERM	*erm*	with‡
1.47 IADNAH	*Jadnah:*	the ark of knowledge.
1.48 PILAH	*Pilah*	Moreover
1.49 FARZM	*farzm*	you lifted up your voyces
1.50 OD		and
1.51 ZNRZA	*znrza*	sware
1.52 ADNA	*adna*	obedience⁑

* 1.35 & 1.43: Either Enochian should be OD or English should be 'which'

† The circumflex in Dee's Enochian is actually a brevis in Sl. MS. 3191 and should be pronounced as a short vowel.

‡ 1.46: This is the only time in the keys that ERM is glossed as 'with'; this is a probable copying error. ERM is perhaps 'with the ark', with IADNAH as 'knowlegde'; see 30.180: IADNAMAD for 'undefiled knowledge'.

⁑ 1.52 to 1.59: Lacuna in Sl. MS. 3191; Dee's English entered as marginalia. The root column gives a probable reconstruction of the Enochian text.

1.53 OD		and
1.54 GONO	*gono*	faith
1.55 IADPIL	*Iādpil*	to him
1.56 DS	*Ds*	that
1.57 HOM	*hom*	liveth
1.58 OD		and
1.59 TOH	*tóh*	triumpheth,
1.60 SOBA	*Soba*	whose
1.61 IAOD		beginning
1.62 IPAM	*Ipam*	is not
1.63 OD		nor
1.64 UL	*Lu*	ende*
1.65 IPAMIS	*Ipâmis*	can not be,
1.66 DS	*Ds*	which
1.67 LOHOLO	*lóhôlo*	shyneth
1.68 VEP	*vep*	as a flame
1.69 ZOMD	*zomd*	in the myddst
1.70 POAMAL	*Poamal*	of your pallace
1.71 OD	*od*	and
1.72 SONF	*bogpa*	rayngneth
1.73 AAI	*aāī*	amongst you
1.74 TA	*ta*	as
1.75 PIAP	*piap*	the ballance
1.76 BALTOH	*piamos*	of righteousnes,
1.77 OD	*od*	and
1.78 VAOAN	*vaoan*	truth:
1.79 ZACAR	*ZACARe*	Move
1.80 CA	*c-a*	therfore,
1.81 OD	*od*	and
1.82 ZAMRAN	*ZAMRAN*	shew yourselves:
1.83 ODO	*odo*	open
1.84 CICLE	*cicle*	the Mysteries
1.85 QAA	*Qaa*	of your Creation:

* 1.64: Dee made a copying error here. Royal Appendix clearly shows UL rather than LU. This is a curious error, because the 'L' prefix in Enochian means 'first', more or less an opposite to the 'end' that is intended. (See 5.46: ULS for 'end'.)

1.86 ZORGE	*zorge,*	Be friendely unto me:
1.87 LAP	*lap*	for
1.88 ZIRDO	*zirdo*	I am*
1.89 NOCO	*noco*	the servant
1.90 MAD	*MAD*	of the same your God:
1.91 HOATH	*Hoath*	the true Worshipper
1.92 IAIDA	*Jaida.*	of the Highest.

THE SECOND KEY

2.1 ADGT	*Adgt*	Can
2.2 UPAAH	*v-pa-âh*	the wings
2.3 ZONG	*zongom*	of the windes†
2.4 OM		
2.5 FAAIP	*fa-á-ip*	understand
2.6 SALD	*sald*	your voyces of wonder
2.7 VIV	*vi-iv*	O you the second‡
2.8 L	*L*	of the first,
2.9 SOBAM	*sobam*	Whome
2.10 IALPRG	*Iál-prg*	the burning flames
2.11 IZAZAZ	*I-zâ-zaz*	have framed
2.12 PIADPH	*pi-ádph*	within the depths of my Jaws,
2.13 CASARMA	*Cas-arma*	whome
2.14 ABRAMG	*abrang*	I have prepared
2.15 TA	*ta*	as
2.16 TALHO	*talho*	Cupps
2.17 PARACLEDA	*parácléda*	for a wedding
2.18 Q	*Q-ta*	or
2.19 TA		as
2.20 LORSLQ	*lors-l-q*	the flowres

---

* 1.88: Possible copying error. ZIR appears as 'I am' in 2.53, 3.4 & 4.46, while ZIRDO appears as 'I am' only in this passage in Royal Appendix. If so the ZIRDO error was repeated in most of the later calls. Note that DONOCO would be linguistically similar to CNOQUO in 21.35, 17.34, & 18.38. The correct passage may be ZIR DONOCO or ZIR CNOQUO rather than ZIRDO NOCO.

† 2.3 to 2.6: A little confusion here in Dee's matching. OM should be 'understand' (see 7.53, 10.54, 16.19, & 30.113). Thus ZONG is 'of the winds', FAAIP is 'your voices', and SALD is 'of wonder'.

‡ 2.7: Is Dee's double 'i' in VI-IV an error or a variation? See 4.13, 5.33, 6.34, & 16.2 for VIV as 'second'.

2.21 TURBS	*turbs*	in their beawty
2.22 OOGE	*ōoge*	for the Chamber
2.23 BALTOH	*Baltoh*	of righteousnes
2.24 GIUI	*Giui*	Stronger
2.25 CHIS	*chis*	are
2.26 LUSD	*Lusd*	your fete
2.27 ORRI	*orri*	then the barren stone:
2.28 OD	*Od*	And
2.29 MICALP	*micalp*	myghtier
2.30 CHIS	*chís*	are
2.31 BIA	*bia*	your voices
2.32 OZONGON	*ózôngon*	then the manifold windes.
2.33 LAP	*Lap*	For
2.34 NOAN	*nodn*	you are become
2.35 TROF	*trof*	a buylding
2.36 CORS	*cors*	such
2.37 TA	*ta*	as
2.38 GE	*ge,*	is not
2.39 OQ	*o-q*	but
2.40 MANIN	*manin*	in the mynde
2.41 IAIDON	*Ja-í-don:*	of the all powerfull.
2.42 TORZU	*Torzu*	Arrise
2.43 GOHEL	*góhel*	sayeth the First
2.44 ZACAR	*ZACAR*	Move
2.45 CA	*ca*	therefore
2.46 CNOQOD	*c-nó-qod,*	unto his Servants:
2.47 ZAMRAN	*ZAMRAN*	Shew yourselves
2.48 MICALZO	*micalzo*	in powre:
2.49 OD	*od*	And
2.50 OZAZM	*ozazm*	make me
2.51 VRELP	*vrelp*	a strong Seething:⁑
2.52 LAP	*Lap*	for
2.53 ZIR	*zir*	I am
2.54 IOIAD	*Ioiad.*	of him that liveth forever.

⁑ 2.51: The English 'Seething' is often modernized into 'Seer' or 'Seer of Things'. More likely 'Seething' is a gerund of 'to seeth'; See the Oxford English Dictionary entry on 'Seething'.

THE THIRD KEY

3.1	MICMA	*Micma*	Behold
3.2	GOHO	*gohó*	sayeth
3.3	IAD	*Piad*	your God,
3.4	ZIR	*zir*	I am
3.5	COMSELH	*cómselh*	a Circle
3.6	AZIEN	*azien*	on Whose hands
3.7	BIAB	*biab*	stand
3.8	OS	*Os*	12
3.9	LONDOH	*Lón-doh*	Kingdoms.
3.10	NORZ	*Norz*	Six
3.11	CHIS	*chis*	are
3.12	OTHIL	*óthil*	the seats
3.13	GIGIPAH	*Gigîpah*	of living breath,
3.14	UNDL	*und-l*	the rest
3.15	CHIS	*chis*	are
3.16	TA	*tá*	as
3.17	PUIM	*pû-im*	sharp sickles:
3.18	Q	Q	or
3.19	MOSPLEH	*mos-pleh*	the horns
3.20	TELOCH	*teloch*	of death
3.21	QUIIN	*Qui-i-n*	wherein
3.22	TOLTORG	*toltorg*	the Creatures of the earth
3.23	CHIS	*chis*	are,
3.24	ICHISGE	*i-chis-ge*	to are not*,
3.25	M	*m*	Except
3.26	OZIEN	*ozíen*	myne own hand,
3.27	DS	*dst*	which§
3.28	BRGDA	*brgda*	slepe
3.29	OD	*od*	and
3.30	TORZUL	*torzul*	shall ryse.
3.31	ILI	*í-lí*	In the first

---

*3.24: The English is a bit confsed here. ICHISGE probably means- 'I am not'.

§ 3.27: 'T' in '*dst*' probably accidental, although '*dst*' as 'which' appears at 4.28. Ds is glossed as 'which' everywhere else.

3.32	EOL	*E-ól*	I made you
3.33	BALZARG	*balzarg*	stuards
3.34	OD	*od*	and
3.35	AALA	*áâla*	placed you
3.36	THILN	*Thiln*	in seats
3.37	OS	*os*	12
3.38	NETAAB	*ne-tâ-ab,*	of government,
3.39	DLUGA	*dluga*	giving
3.40	VOMZARG	*vomsarg*	unto every one of you
3.41	LONSA	*Lonsa*	powre
3.42	CAPIMALI	*Cap-mi-áli*	successively*
3.43	VORS	*vors*	over
3.44	CLA	*cla*	456,
3.45	HOMIL	*homil*	the true ages
3.46	COCASB	*cocasb*	of tyme,
3.47	FAFEN	*fafen*	to the intent that,
3.48	IZIZOP	*izízop*	from your highest vessells
3.49	OD	*od*	and
3.50	MIINOAG	*miinôag*	the Corners
3.51	DE	*de*	of
3.52	GNETAAB	*gne-táab*	your governments,
3.53	VAUN	*vaun*	you might work
3.54	NANAEEL	*na-ná-ê-el*	my powre:
3.55	PANPIR	*panpir*	powring downe
3.56	MALPIRGI	*Malpirgi*	the fires of life and encrease,
3.57	PILD	*caósg*	continually
3.58	CAOSG	*Pild*	on the earth
3.59	NOAN	*noan*	Thus you are become
3.60	UNALAH	*vnalah*	the skirts
3.61	BALT	*balt*	of Justice
3.62	OD	*od*	and
3.63	VOOAN	*voóan*	Truth.
3.64	DOOIAP	*do-ó-î-ap*	In the name
3.65	MAD	*MAD*	of the same. your God
3.66	GOHOLOR	*Gohólor*	Lift up,

---

*3.42; CAPIMALI rather than CAPMIALI; see 30.122. Also see 4.30 for root CAPIM-.

3.67 GOHUS	*gohús*	I say,
3.68 AMIRAN	*amiran*	yourselves.
3.69 MICMA	*Micma,*	Behold
3.70 IEHUSOZ	*Iehúsoz*	his mercies
3.71 CACACOM	*ca-cá-com*	florish
3.72 OD	*od*	and
3.73 DOOAIN	*do-o-â-in*	Name
3.74 NOAR	*noar*	is become
3.75 MICAOLZ	*mi-cá-olz*	mighty
3.76 AAIOM	*a-aí-om*	amongst us
3.77 CASARMG	*Casármg*	In whom
3.78 GOHIA	*gohia*	we say
3.79 ZACAR	*ZACAR*	Move*,
3.80 UNIGLAG	*vníglag*	Descend
3.81 OD	*od*	and
3.82 IMUAMAR	*Im-uâ-mar*	apply yourselves unto us
3.83 PUGO	*pugo*	as unto
3.84 PLAPLI	*plapli*	partakers
3.85 ANANÆL	*anánæl*	of the secret wisdom
3.86 QAAN	*Qáan.*	of your Creation.

THE FOURTH KEY

4.1 OTHIL	*Othil*	I have set
4.2 LASDI	*lasdi*	my fete
4.3 BABAGE	*babâge*	in the Sowth
4.4 OD	*od*	and
4.5 DORPHA	*dorpha*	have loked abowt me
4.6 GOHOL	*Gohól*	sayng,
4.7 GCHISGE	*G-chisge*	are not
4.8 AVAVAGO	*avávâgo*	the Thunders of encrease
4.9 CORMP	*Cormp*	numbred
4.10 PD	*pd*	33,
4.11 DS	*dsonf*	which
4.12 SONF		rayne
4.13 VIV	*viv-di-v*	in the second
4.14 DIU		Angle,

---

*3.79: Alternate pronunciation given as *zod-a-car.*

4.15 CASARMI	*Casármi*	under whom
4.16 OALI	*Oali*	I have placed
4.17 MAPM	*Mapm*	9639
4.18 SOBAM	*Sobam*	Whome
4.19 AG	*ag*	None
4.20 CORMPO	*cormpó*	hath yet numbred,
4.21 CRIP	*c-rp-l*	but*
4.22 L		one,
4.23 CASARMG	*Casarmg*	in whome
4.24 CROODZI	*croódzi*	the second beginning of things
4.25 CHIS	*chis*	are
4.26 OD	*od*	and
4.27 UGEG	*vgeg*	wax strong
4.28 DS	*dst*	which
4.29 T		allso
4.30 CAPIMALI	*capimáli*	successively
4.31 CHIS	*chis*	are
4.32 CAPIMAON	*Capimaon*	the number of time:
4.33 OD	*od*	and
4.34 LONSHIN	*lonshin*	their powres
4.35 CHIS	*chis*	are
4.36 TA	*ta*	as
4.37 LO	*Lo*	the first
4.38 CLA	*Cla*	456:
4.39 TORZU	*Torgú*	Arrise,
4.40 NOR	*Nor*	you sonns
4.41 QUASAHI	*quasáhi*	of pleasure,
4.42 OD	*od*	and
4.43 F	*F*	viset
4.44 CAOSGA	*caósga*	the earth:
4.45 BAGLE	*Bagle*	for
4.46 ZIR	*Zirendiad*	I am†
4.47 ENAY		the Lord
4.48 IAD		your God,

---

*4.21: CRIP for 'but'; see 10.84.

† 4.46 to 4.48: *Zirenaiad* may be a contraction: ZIR-ENAY-IAD or 'I am' -'Lord'-'God'.

4.49	DS	*Dsi*	which
4.50	I		is,
4.51	OD	*od*	and
4.52	APILA	*Apila*	liveth.
4.53	DOOAIP	*Do-ó-â-io*	In the name
4.54	QAAL	*Q-á-al*	of the Creator
4.55	ZACAR	*ZACAR*	Move,
4.56	OD	*od*	and
4.57	ZAMRAN	*ZAMRAN*	shew yourselves
4.58	OBELISONG	*Obelisong*	as pleasant deliverers
4.59	RESTEL	*rest-el*	That you may praise him
4.60	AAI	*aaf*	amongst[*]
4.61	NOR	*Nor-mó-lap*	the sonnes[†]
4.62	MOLAP		of men.

THE FIFTH KEY

5.1	SAPAH	*Sapáh*	The mighty sounds
5.2	ZIMII	*zímii*	have entered[‡]
5.3	D	*du-i-v*	into the third
5.4	DIV		angle,
5.5	OD	*od*	and
5.6	NOAS	*noas*	are become
5.7	TA	*ta*	as
5.8	QANIS	*qa-a-nis*	olives
5.9	ADROCH	*adroch*	in the olive mount
5.10	DORPHAL	*dorphal*	looking with gladnes
5.11	CAOSG	*ca-ósg*	upon the earth
5.12	OD	*od*	and
5.13	FAONTS	*faonts*	dwelling
5.14	PERIPSOL	*péripsol*	in the brightnes of the heavens
5.15	TA	*tablior*	as
5.16	BLIOR		continuall comfortors,
5.17	CASARM	*Casarm*	unto whom
5.18	AMIPZI	*amipzi*	I fastened

---

[*] 4.60: Copying error by Dee. AN for 'amongst'; see 1.73; 7.52, 7.6 &c.

[†] 4.61 to 4.62: MOLAP for 'of men', because NOR is 'sons'; see 4.40.

[‡] 5.2 to 5.3: D for third; see 6.36, 7.33, 17.2. DIV for 'angle'; see 4.14, 6.3

5.19	NAZ	*nazarth*	pillers[§]
5.20	ARTH		of gladnes
5.21	AF	*af*	19
5.22	OD	*od*	and
5.23	DLUGAR	*dlugar*	gave them
5.24	ZIZOP	*zizop*	vessels
5.25	ZLIDA	*z-lida*	to water
5.26	CAOSGI	*caósgi*	the earth
5.27	TOLTORGI	*toltórgi*	with her creatures,
5.28	OD	*od*	and
5.29	ZCHIS	*z-chis*	they are
5.30	ESIASCH	*esiasch*	the brothers
5.31	L	*L*	of the first
5.32	OD	*taviu*	and[*]
5.33	VIV		second
5.34	OD	*od*	and
5.35	IAOD	*iáod*	the beginning
5.36	THILD	*thild*	of their own seats
5.37	DS	*ds*	which
5.38	PERAL		are garnished[†]
5.39	HUBAR	*hubar*	with continually burning lamps
5.40	PEOAL	*Peóal*	69636
5.41	SOBA	*soba*	whose
5.42	CORMFA	*cormfa*	numbers
5.43	CHIS	*chis*	are
5.44	TA	*ta*	as
5.45	LA	*la*	the first
5.46	ULS	*vls*	the endes
5.47	OD	*od*	and
5.48	QCOCASB	*Q-có-casb*	the contents of tyme.
5.49	CA	*Ca*	Therefore
5.50	NIIS	*niis*	Come you
5.51	OD	*od*	and

[§] 5.19: NAZ as 'pillars'; see 8.7 NAZ- root for 'pillars'.

[*] 5.32: OD for 'and'; *ta* probably a copying error.

[†] 5.38 to 5.39: Lacuna in Sl. MS. 3191. Dee wrote the English as marginalia. See Royal Appendix (or *True Relation*) on July 5, 1584, the spirit Nalvage instructs that the word PERAL be added. Dee evidently neglected to do so when compiling Sl. MS. 3191.

5.52	DARBS	*Darbs*	obey
5.53	QAAS	*Q-á-as*	your creation,
5.54	F	*Feth-ar-zi*	viset us*
5.55	ETHARZI		in peace
5.56	OD	*od*	and
5.57	BLIOR	*blióra*	comfort
5.58	IAIAL	*ia-ial*	Conclude us
5.59	EDNAS	*ed-nas*	as receivers
5.60	CICLES	*cicles*	of your mysteries:
5.61	BAGLE	*Bágle*	for why?
5.62	IAD	*Geiad*	Our Lord and Mr.
5.63	I	*i-L*	is
5.64	L		all one.

THE SIXTH KEY

6.1	GAH	*Gah*	The spirits
6.2	S	*s*	of ye 4th
6.3	DIU	*díu*	Angle
6.4	CHIS	*chis*	are
6.5	EM	*em*	Nine,
6.6	MICAOLZ	*micálzo*	Mighty‡
6.7	PILZIN	*pilzin*	in the firmaments of waters,
6.8	SOBAM	*sobam*	Whome
6.9	EL	*El*	the first
6.10	HARG	*harg*	hath planted
6.11	MIR	*mir*	a torment
6.12	BABALON	*babálon*	to the wicked
6.13	OD	*od*	and
6.14	OBLOC	*obloc*	a garland
6.15	SAMVELG	*samvelg*	to the righteous
6.16	DLUGAR	*dlugar*	giving unto them
6.17	MALPRG	*marprg*	fyrie darts
6.18	AR	*arcaósgi*	to vanne
6.19	CAOSGI		the earth
6.20	OD	*od*	and

---

* 5.54: F for 'visit'; see 4.43, 6.25.

‡ 6.6: MICAOLZ for 'mighty'; see 3.74, 18.2, 30.6.

6.21	ACAM	*Acám*	7699
6.22	CANAL	*canal*	continuall Workmen
6.23	SOBA	*sobólzar*	whose†
6.24	ELZAP		courses
6.25	F	*f-bliard*	viset
6.26	BLIARD		with comfort
6.27	CAOSG	*caosgi*	the earth
6.28	OD	*od*	and
6.29	CHIS	*chis*	are
6.30	ANETAB	*anétab*	in government
6.31	OD	*od*	and
6.32	MAIM	*miam*	contynuance
6.33	TA	*ta*	as
6.34	VIV	*viv*	the second
6.35	OD	*od*	and
6.36	D	*d*	the third
6.37	DARSAR	*Darsar*	Wherefore
6.38	SOLPETH	*sol-peth*	hearken unto
6.39	BIEN	*bien*	my voyce
6.40	BRITA	*Brita*	I have talked of you
6.41	OD	*od*	and
6.42	ZACAM	*zácam*	I move you
6.43	GMICALZO	*g-micálzo*	in power and presence,
6.44	SOBA	*sob-há-ath*	whose
6.45	HAATH		works
6.46	TRIAN	*trían*	shall be
6.47	LUIAHE	*Lu-iá-he*	a song of honor
6.48	OD	*odecrin*	and
6.49	ECRIN		the praise
6.50	MAD	*MAD*	of your God
6.51	QAAON	*Q-a-a-on*	in your Creation.

THE SEVENTH KEY

7.1	RAAS	*Raas*	The East
7.2	I	*isálman*	is

---

† 6.23 to 6.24: SOBA for 'whose'; see 1.30, 1.60, 5.41, 7.27, &c. ELZAP for 'courses'; see 30.62.

7.3	SALMAN		a howse
7.4	PARADIZ	*paradiz*	of virgins§
7.5	ŒCRIMI	*oécrími*	singing praises
7.6	AAI	*aao*	amongst*
7.7	IALPIRGAH	*ial-pîrgah*	the flames of the first glory,†
7.8	QUIIN	*qui-in*	wherein
7.9	ENAY	*enay*	the Lord
7.10	BUTMON	*butmon*	hath opened his mouth
7.11	OD	*od*	and
7.12	INOAS	*inóas*	they are become
7.13	NI	*ni*	28
7.14	PARADIAL	*paradíal*	Living dwellings
7.15	CASARMG	*casarmg*	in whom
7.16	UGEAR	*vgéar*	the strength of men
7.17	CHIRLAN	*chirlan*	rejoyceth
7.18	OD	*od*	and
7.19	ZONAC	*zonac*	they are appareled
7.20	LUCIFTIAN	*Luciftian*	with ornaments of brightnes
7.21	CORS	*cors*	such
7.22	TA	*ta*	as
7.23	VAUL	*vaul*	work
7.24	ZIRN	*zirn*	wonders
7.25	TOL	*tol-hâ-mi*	on all
7.26	HAMI		creatures
7.27	SOBA	*soba*	Whose
7.28	LONDOH	*londóh*	Kingdoms
7.29	OD	*od*	and
7.30	MIAM	*miam*	continuance
7.31	CHIS	*chis*	are
7.32	TA	*tad*	as
7.33	D		the third
7.34	OD	*o*	and
7.35	ES	*dés*	fourth
7.36	UMADEA	*vmádêa*	strong towres
7.37	OD	*od*	and

---

§ 7.4: Alternate pronunciation '*paradizod*'.

* 7.6: AII for 'amongst'; see 1.73, 7.52, 12.22, 13.25, &c.

† 7.7: Contraction of IALPRG-GAH or 'burning flame'-'spirit'.

7.38	PIBLIAR	*pibliar*	places of comfort
7.39	OTHIL	*Othílrit*	The seats*
7.40	RIT		of mercy
7.41	OD	*od*	and
7.42	MIAM	*miám*	continuance.
7.43	CNOQUOL	*Cnoquol*	O you Servants
7.44	RIT	*Rit*	of Mercy,
7.45	ZACAR	*ZACAR,*	Move,
7.46	ZAMRAN	*ZAMRAN*	Appeare,
7.47	ŒCRIMI	*oēcrimi*	sing praises
7.48	QAADAH	*q-a-dah*	unto the Creator:
7.49	OD	*od*	And
7.50	OMICAOLZ	*omicaolz*	be mighty†
7.51	AAIOM	*aaîom*	amongst us
7.52	BAGLE	*Bagle*	For
7.53	PAPBOR	*papnor*	to this remembrance
7.54	IDLUGAM	*idlúgam*	is given
7.55	LONSHI	*lonshi*	powre
7.56	OD	*od*	and
7.57	UMPLIF	*vmplif*	our strength
7.58	UGEG	*vgêgi*	waxeth strong
7.59	BIGLIAD	*Bigliad*	in our Comforter.

THE EIGHTH KEY

8.1	BAZME	*Bazmêlo*	The Midday
8.2	LO		the first‡
8.3	I	*i*	is
8.4	TA	*ta*	as
8.5	PIRIPSON	*piripson*	the third heaven
8.6	OLN	*oln*	made
8.7	NAZ	*nazâvábh*	of Hiacynth Pillers
8.8	AVABH		
8.9	OX	*ox*	26
8.10	CASARMG	*casarmg*	in whome

---

* 7.39 to 7.40: OTHIL for 'seats'; see 3.12. RIT for 'Mercy'; see 7.44.

† 7.50: Alternate pronunciation: *Omicaolzod.*

‡ 8.2: LO as 'first'; see 4.37.

8.11	URAN	*Vrán*	the Elders
8.12	CHIS	*chis*	are
8.13	UGEG	*vgeg*	become strong
8.14	DS	*dsa-bramg*	which
8.15	ABRAMG		I have prepared§
8.16	BALTOHA	*baltôha*	for my own righteousnes
8.17	GOHO	*gohó*	sayth
8.18	IAD	*î-ad*	the Lord
8.19	SOBA	*soba*	whose
8.20	MIAM	*miam*	long contynuance*
8.21	TRIAN	*trian*	shall be
8.22	TA	*ta*	as
8.23	LOLCIS	*lôl-cis*	bucklers
8.24	ABAI	*Abaíuônin*	to the stowping
8.25	VOVIN		Dragons†
8.26	OD	*od*	and
8.27	AZIAGIER	*aziágier*	like unto the harvest
8.28	RIOR	*rior*	of a wyddow.
8.29	IRGIL	*Irgil*	How many
8.30	CHIS	*chis*	are
8.31	DA	*da*	there
8.32	DS	*ds*	which
8.33	PAAOX	*pá-â-ox*	remayn
8.34	BUSD	*busd*	in the glorie
8.35	CAOSGO	*caósgo*	of the earth
8.36	DS	*ds*	which
8.37	CHIS	*chis*	are
8.38	OD	*odípûran*	and
8.39	IPURAN		shall not see
8.40	TELOCH	*téloâh*	death‡
8.41	CACARG	*cacarg*	untyll

§ 8.15: ABRAMG for 'I have prepared'; see 2.14, 11.33.

* 8.20: MIAM for 'long continuance'; see 6.32, 7.30, 7.42. MIAN is '3663'; see 12.61. Dee's error makes the Enochian gibberish.

† 8.25: VOVIN is the stem for 'dragon'; see 8.46 and note to 30.133. The entire passage is idomatic in Enochian; what is probably meant is 'The Lord will be a shield against threatening dragons [devils]'.

‡ 8.40: TELOCH for 'death'; see 3.20, 11.19 and note on 30.133.

8.42	O	*O*	this
8.43	SALMAN	*isâlman*	howse
8.44	LONCHO	*loncho*	fall
8.45	OD	*od*	and
8.46	VOVINA	*Vouína*	the Dragon
8.47	CARBAF	*carbaf*	synck.
8.48	NIISO	*Niíso*	Come away,
8.49	BAGLE	*Bagle*	for
8.50	AVAVAGO	*aváuâgo*	the Thunders
8.51	GOHON	*gohón*	have spoken:
8.52	NIISO	*Niíso*	Come away,
8.53	BAGLE	*bagle*	for
8.54	MOMAO	*mómâo*	the Crownes
8.55	SIAION	*siáîon*	of the Temple
8.56	OD	*od*	and
8.57	MABZA	*mábza*	the coat
8.58	IADOIASMOMAR	*Jad-oiás-mômar*	of him that is, was, and shall be crowned⁑
8.59	POILP	*poilp*	are divided
8.60	NIIS	*Niis*	Come
8.61	ZAMRAN	*ZAMARN*	Appeare
8.62	CIAOFI	*ciaofi*	to the terror
8.63	CAOSGO	*caósgo*	of the earth
8.64	OD	*od*	and
8.65	BLIORS	*bliors*	to our comfort
8.66	OD	*od*	and
8.67	CORSI	*corsi*	of such
8.68	TA	*ta*	as
8.69	ABRAMIG	*a-brâmig*	are prepared.

THE NINTH KEY

9.1	MICAOLI	*Mi-cá-ôli*	A mighty
9.2	BRANSG	*bransg*	garde

⁑ 8.58: Contraction of IAD-I-AS-MOMAR or 'God'-'is'-'was'-'crowned'. See 8.54 for MOMA- root.

9.3	PURGEL	*prgel*	of fire
9.4	NAPTA	*napta*	with two-edged swords
9.5	IALPOR	*ialpor*	flaming
9.6	DS	*ds*	(which
9.7	BRIN	*brin*	have
9.8	EFAFAFE	*efáfáfe*	viols§
9.9	P	*P*	:8:
9.10	VONPHO	*vonpho*	of wrath
9.11	OLANI	*oláni*	for two tymes
9.12	OD	*od*	and
9.13	OBZA	*obza*	a half:
9.14	SOBA	*sobca*	whose*
9.15	UPAAH	*vpâah*	wings
9.16	CHIS	*chis*	are
9.17	TATAN	*tatan*	of wormwood,
9.18	OD	*od*	and
9.19	TRANAN	*tranan*	of the marrow
9.20	BALYE	*balye*	of salt,)
9.21	ALAR	*alar*	have setled
9.22	LUSDA	*lusda*	their feete
9.23	SOBOLN	*sobôln*	in the West,
9.24	OD	*od*	and
9.25	CHIS	*chís*	are
9.26	HOLQ	*hôlq*	measured
9.27	CNOQUODI	*Cnoquódi*	with their Ministers
9.28	CIAL	*cial*	9996.
9.29	UNAL	*vnál*	These
9.30	ALDON	*aldon*	gather up
9.31	MOM	*mom*	the moss
9.32	CAOSGO	*caósgo*	of the earth
9.33	TA	*ta*	as
9.34	LAS	*las*	the rich
9.35	OLLOR	*óllor*	man
9.36	GNAY	*gnay*	doth

§9.8: English 'viols' usually modernized as 'vials'; possible alternate would be 'violins'. See Oxford English Dictionary on 'viols'.

*9.14: SOBA as 'whose'; see 1.30, 1.60, 5.41, 6.23, &c. SOBCA appears twice in total, both times in this key.

9.37	LIMLAL	*limlal*	his threasor:
9.38	AMMA	*Amma*	Cursed
9.39	CHIIS	*chiis*	ar they
9.40	SOBA	*sobca*	whose
9.41	MADRID	*madrid*	iniquities
9.42	ZCHIS	*zchis,*	they are§
9.43	OOANOAN	*oöánôan*	in their eyes
9.44	CHIS	*chis*	are
9.45	AVINY	*auíny*	milstones
9.46	DRILPI	*drilpi*	greater
9.47	CAOSGI	*caósgin,*	then the earth
9.48	OD	*od*	And
9.49	BUTMONI	*butmôni*	from their mowthes
9.50	PARM	*parm*	rune
9.51	ZUMVI	*zumvi*	seas
9.52	CNILA	*Cníla*	of blud:
9.53	DAZIZ	*Dazis*	Their heds
9.54	ETHAMZ	*ethámz*	are covered*
9.55	ACHILDAO	*a-chíldao*	with diamond:
9.56	OD	*od*	and
9.57	MIRC	*mirc*	uppon
9.58	OZOL	*ózól*	their heds
9.59	CHIS	*chis*	are
9.60	PIDIAI	*pidiai*	marble
9.61	COLLAL	*collal*	sleves.
9.62	ULCININ	*vlcínin*	Happie is he,
9.63	ASOBAM	*a-sóbam*	on whome
9.64	UCIM	*vcim*	they frown not.
9.65	BAGLE	*Bagle*	For why?
9.66	IAD	*Iadbáltoh*	The God
9.67	BALTOH		of righteousnes,†
9.68	CHIRLAN	*chirlan*	reioyceth
9.69	PAR	*par*	in them.
9.70	NIISO	*Níiso*	Come away
9.71	OD	*od*	and

§9.42: Alternate pronunciation: *Zodchis.*

*9.54: Alternate pronunciation: *ethamzod.*

†9.67: BALTOH for 'righteousness'; see 1.76, 2.23.

9.72	IP	*ip*	not
9.73	EFAFAFE	*ofáfâfe*	your Viols
9.74	BAGLE	*Bagle*	For
9.75	COCASB	*acócasb*	the tyme
9.76	I	*icórsca*	is‡
9.77	CORS		such
9.78	TA		as
9.79	UNIG	*vnig*	requireth
9.80	BLIOR	*blior.*	comfort.

THE TENTH KEY

10.1	CORAXO	*Cordxo*	The Thunders of Judgement and Wrath
10.2	CHIS	*chis*	are
10.3	CORMP	*cormp*	numbred
10.4	OD	*od*	and
10.5	BLANS	*blans*	are haborowed
10.6	LUCAL	*Lucal*	in the North
10.7	AZIAZIOR	*aziâzor*	in the likenes
10.8	PÆB	*pæb*	of an oke
10.9	SOBA	*Soba*	whose
10.10	LILONON	*Lilônon*	branches
10.11	CHIS	*chis*	are
10.12	VIRQ	*virq*	Nests
10.13	OP	*op*	22
10.14	EOPHAN	*eôphan*	of lamentation
10.15	OD	*od*	and
10.16	RACLIR	*raclir*	weaping
10.17	MAASI	*maâsi*	Layd up
10.18	BAGLE	*bagle*	for
10.19	CAOSGI	*caosgi*	the earth
10.20	DS	*ds*	which
10.21	IALPON	*ialpon*	burn
10.22	DOSIG	*dosig*	night
10.23	OD	*od*	and

---

‡ 9.76 to 9.78: 'I' for 'is'; see 1.13, 4.50, &c. CORS for 'such'; see 2.36, 7.21, 30.144. TA for 'as'; see 1.14, 1.18, 1.27, 1.74, 2.15, &c.

10.24	BASGIM	*basgim*	day:
10.25	OD	*od*	and
10.26	OXEX	*oxex*	vomit out
10.27	DAZIZ	*dazís*	the heds
10.28	SIATRIS	*siâtris*	of scorpions
10.29	OD	*od*	and
10.30	SALBROX	*salbrox*	live sulphur
10.31	CINXIR	*cynxir*	myngled
10.32	FABOAN	*fabôan*	with poyson
10.33	UNAL	*Vnâl-chis*	These
10.34	CHIS		be⁑
10.35	CONST	*const*	The Thunders
10.36	DS	*ds*	that
10.37	DAOX	*dâox*	5678
10.38	COCASB	*cocasb*	tymes
10.39	OL	*ol*	in the 24th part
10.40	OANIO	*oánío*	of a moment
10.41	YOR	*yor*	rore
10.42	EORS		with a hundred§
10.43	MICAOLI	*vóhim*	mighty
10.44	OL	*ol*	
10.45	GIXYAX	*gizyax*	earthquakes
10.46	OD	*od*	and
10.47	MATB	*eórs*	a thousand
10.48	COCASB	*cocasg*	tymes*
10.49	PLOSI	*plosi*	as many
10.50	MOLUI	*molui*	surges
10.51	DS	*ds*	which
10.52	PAGEIP	*pagêip*	rest not
10.53	LARAG	*Larag*	neyther
10.54	OM	*om*	know
10.55	DROLN	*droln*	at any

⁑ 10.34: CHIS usually is 'are'.

§ 10.42 to 10.47: Large lacuna in Sl. MS. 3191. Dee put the English as marginalia. Dee experienced much confusion in this passage. See the July 5, 1584 working in Royal Appendix XLVI or *True Relation*. My reconstruction is only partial.

* 10.48: COCASB for 'times'; see 3.46, 9.75, 10.38, 10.57, 30.124.

10.56	MATORB	*matorb*†	
10.57	COCASB	*cocasb*	tyme
10.58	EMNA	*emna*	here
10.59	L	*L*	One
10.60	PATRALX	*patralx*	rock
10.61	YOLCI	*yolci*	bringeth forth
10.62	MATB	*math*	1000
10.63	NOMIG	*nomig*	even as
10.64	MONONS	*monons*	the hart
10.65	OLORA	*olôra*	of man
10.66	GNAY	*gnay*	doth
10.67	ANGELARD	*angêlard*	his thowghts
10.68	OHIO	*Ohío*	wo
10.69	OHIO	*Ohío*	wo
10.70	OHIO	*Ohío*	wo
10.71	OHIO	*Ohío*	wo
10.72	OHIO	*Ohío*	wo
10.73	OHIO	*Ohío*	wo
10.74	NOIB	*noib*	yea
10.75	OHIO	*Ohío*	wo
10.76	CAOSGON	*Caósgon*	be to the earth
10.77	BAGLE	*Bagle*	For
10.78	MADRID	*madrid*	her iniquitie
10.79	I	*i*	is
10.80	ZIROP	*ziróp*	was
10.81	CHISO	*chiso*	and shal be
10.82	DRILPA	*drilpa*	great.
10.83	NIISO	*Niíso*	Come away
10.84	CRIP	*crip*	but
10.85	IP	*ip*	not
10.86	NIDALI	*nidâli*	your noyses.

THE ELEVENTH KEY

◆

11.1	OXIAYAL	*Oxiayal*	The mighty seat
11.2	HOLDO	*holdo*	groaned

---

† 10.56: English missing in Sl. MS. 3191; Laycock gives MATORB as 'echoing'.

11.3	OD	*od*	and
11.4	ZIROM	*zirom*	they were
11.5	O	*O*	:5:
11.6	CORAXO	*coráxo*	thunders
11.7	DS	*ds*	which
11.8	ZILDAR	*zildar*	flew
11.9	RAASY	*raásy*	into the East
11.10	OD	*od*	and
11.11	VABZIR	*vabzir*	the Egle
11.12	CAMLIAX	*camlíax*	spake
11.13	OD	*od*	and
11.14	BAHAL	*báhal*	cryed with a lowde voyce
11.15	NIISO	*Niíso*	Come awaye
11.16	OD		and†
11.17	ALDON		they gathered them together in
11.18	SALMAN	*salman*	the house
11.19	TELOCH	*telóch*	of death
11.20	CASARMAN	*Ca-sár-man*	of whome
11.21	HOLQ	*hol-q*	it is measured
11.22	OD	*od*	and
11.23	T	*ti*	it
11.24	I		is
11.25	TA	*ta*	as
11.26	ZCHIS	*z-chis*	they are
11.27	SOBA	*soba*	whose
11.28	CORMF	*cormf*	number
11.29	I	*i*	is
11.30	GA	*ga*	31.
11.31	NIISO	*Niisa*	Come away
11.32	BAGLE	*Bagle*	For
11.33	ABRAMG	*abramg*	I have prepared
11.34	NONCP	*noncp*	for you
11.35	ZACAR	*ZACARe*	Move‡

---

† 11.16 to 11.17: Lacuna in Sl. MS. 3191. The Enochian is missing and the English is in the margin. Missing word probably has ALDO- stem; see 9.30, 17.21.

‡ 11.35: ZACARE possible alternate spelling for ZACAR? ZACAR appears 14 times in the opus; ZACARE twice; see 1.79.

11.36	CA	*ca*	therfore
11.37	OD	*od*	and
11.38	ZAMRAN	*ZAMRAN*	shew your selves
11.39	ODO	*odo*	open
11.40	CICLE	*cicle*	the Mysteries
11.41	QAA	*Qaá*	of your Creation
11.42	ZORGE	*Zorge*	Be friendely unto me
11.43	LAP	*lap*	for
11.44	ZIRDO	*zirdo*	I am
11.45	NOCO	*noco*	the servant
11.46	MAD	*Mad*	of the same your God
11.47	HOATH	*Hoath*	the true worshipper
11.48	IAIDA	*Iaida.*	of the Highest.

THE TWELFTH KEY

◆

12.1	NONCI	*Nonci*	O you
12.2	DS	*dsonf*	that
12.3	SONF		rayne§
12.4	BABAGE	*Babage*	in the sowth
12.5	OD	*od*	and
12.6	CHIS	*chis*	are
12.7	OB	*ob*	:28:
12.8	HUBARO	*hubíâo*	the lanterns*
12.9	TIBIBP	*tibibp*	of sorrow
12.10	ALLAR	*allar*	bynde up
12.11	ATRAAH	*atraâh*	your girdles
12.12	OD	*od*	and
12.13	EF	*ef*	viset us
12.14	DRIX	*drix*	Bring down
12.15	FAFEN	*fafen*	your trayn
12.16	MAIN	*Mian*	3663
12.17	AR	*ar*	that
12.18	ENAY	*Enay*	the Lord
12.19	OVOF	*ovof*	may be magnified
12.20	SOBA	*soba*	whose

---

§ 12.3: SONF for 'which'; however, DSONF could be a contraction.

* 12.8: HUBAR- stem for 'lamp' or 'lantern'; see 5.39, 17.13.

12.21	DOOAIN	*dooâin*	name
12.22	AAI	*aai*	amongst you
12.23	I	*i*	is
12.24	VONPH	*VONPH*	Wrath
12.25	ZACAR	*ZACAR*	Move,
12.26	GOHUS	*gohus*	I say,
12.27	OD	*od*	and
12.28	ZAMRAN	*ZAMRAN,*	shew yourselves
12.29	ODO	*odo*	open
12.30	CICLE	*cicle*	the mysteries
12.31	QAA	*Qáa,*	of your Creation
12.32	ZORGE	*Zorge,*	be friendely unto me
12.33	LAP	*Lap*	for
12.34	ZIRDO	*zirdo*	I am
12.35	NOCO	*noco*	the servant
12.36	MAD	*MAD*	of the same your God,
12.37	HOATH	*Hoath*	the true worshipper
12.38	IAIDA	*Iaida.*	of the Highest.

THE THIRTEENTH KEY

◆

13.1	NAPEAI	*Napêai*	Oh you swords
13.2	BABAGEN	*Babâgen*	of the sowth
13.3	DS	*dsbrin*	which
13.4	BRIN		have†
13.5	VX	*vx*	42
13.6	OOAONA	*oodôna*	eyes
13.7	LRING	*lring*	to styr up
13.8	VONPH	*vonph*	wrath
13.9	DOALIM	*doâlim*	of synn
13.10	EOLIS	*eôlis*	making
13.11	OLLOG	*ollog*	men
13.12	ORSBA	*orsba*	drunken
13.13	DS	*ds*	which
13.14	CHIS	*chis*	are
13.15	AFFA	*affa*	empty:

---

† 13.4: BRIN for 'have'; see 9.7, 14.6, 16.7, 17.11.

13.16 MICMA	*Micma*	Behold
13.17 ISRO	*isro*	the promise
13.18 MAD	*MAD*	of God
13.19 OD	*od*	and
13.20 LONSHI	*Lon-shi-tox*	his powre
13.21 TOX†		
13.22 DS	*ds*	which
13.23 IUMD	*ivmd*	is called
13.24 AAI	*aai*	amongst you
13.25 GROSB	*GROSB:*	A bitter sting:
13.26 ZACAR	*ZACAR*	Move
13.27 OD	*od*	and
13.28 ZAMRAN	*ZAMRAN,*	shew yourselves
13.29 ODO	*odo*	Open
13.30 CICLE	*cicle*	the mysteries
13.31 QAA	*Qäa,*	of your Creation
13.32 ZORGE	*Zorge,*	Be friendly unto me:
13.33 LAP	*Lap*	for
13.34 ZIRDO	*zirdo*	I am
13.35 NOCO	*Noco*	the servant
13.36 MAD	*MAD,*	of the same your God
13.37 HOATH	*Hoath*	The true worshipper
13.38 IAIDA	*Iaida.*	of the Highest

THE FOURTEENTH KEY

14.1 NOROMI	*Norómi*	O you sonns
14.2 BAGIE	*bagie*	of fury
14.3 PASBS	*pasbs*	the dowghters
14.4 OIAD	*oïad*	of the Just
14.5 DS	*ds*	which
14.6 TRINT	*trint*	sit
14.7 MIRC	*mirc*	uppon
14.8 OL	*ol*	24
14.9 THIL	*thil*	seats
14.10 DODS	*dods*	vexing

---

† 13.21: Tox may be a suffix that expresses possession; see 14.23.

14.11 TOL	*tolham*	all
14.12 HAMI		creatures
14.13 CAOSGO	*caósgo*	of the earth
14.14 HOMIN	*Homin*	with age
14.15 DS	*ds*	which
14.16 BRIN	*brin*	have
14.17 OROCH	*oroch*	under you
14.18 QUAR	*Quar*	1636
14.19 MICMA	*Micma*	Behold
14.20 BIAL	*bial*	the voyce
14.21 OIAD	*oïad*	of God
14.22 AISRO	*aïsro*	promys
14.23 TOX	*tox*	of him
14.24 DS	*dsivm*	which
14.25 IUMD		is called‡
14.26 AAI	*aai*	amongst you
14.27 BALTIM	*Baltim*	Furye, or Extreme Justice
14.28 ZACAR	*ZACAR*	Move
14.29 OD	*od*	and
14.30 ZAMRAN	*ZAMRAN*	shew yourselves
14.31 ODO	*odo*	open
14.32 CICLE	*cicle*	the mysteries
14.33 QAA	*Qäa,*	of your Creation
14.34 ZORGE	*Zorge,*	Be friendely unto me
14.35 LAP	*Lap*	for
14.36 ZIRDO	*zirdo*	I am
14.37 NOCO	*Noco*	the servant
14.38 MAD	*MAD,*	of the same your God
14.39 HOATH	*hoath*	the true worshipper
14.40 IAIDA	*Iaïda.*	of the Highest.

THE FIFTEENTH KEY

15.1 ILS	*Ils*	O thow
15.2 TABAAM	*tabâan*	the governor
15.3 L	*Lidlprt*	of the first

---

‡ 14.25: IUMD for 'is called'; see 13.23, 18.19.

15.4	IALPRT		flame[‡]
15.5	CASARMAN	*casarman*	under whose
15.6	UPAAH	*vpaâhi*	wyngs
15.7	CHIS	*chis*	are
15.8	DARG	*darg*	6739
15.9	DS	*dsoâdo*	which
15.10	OADO		weave
15.11	CAOSGI	*caôsgi*	the earth
15.12	ORSCOR	*orscor*	with drynes
15.13	DS	*ds*	which
15.14	OMAX	*ômax*	knowest
15.15	MONASCI	*monasci*	of the great name
15.16	BÆOVIB	*Bæôuib*	Righteousnes[§]
15.17	OD	*od*	and
15.18	EMETGIS	*emetgis*	the seale
15.19	IAIADIX	*iaiâdix*	of Honor
15.20	ZACAR	*ZACAR*	Move
15.21	OD	*od*	and
15.22	ZAMRAN	*ZAMRAN,*	shew yourselves
15.23	ODO	*odo*	open
15.24	CICLE	*cicle*	the mysteries
15.25	QAA	*Qäa*	of your Creation
15.26	ZORGE	*zorge,*	Be friendely unto me
15.27	LAP	*Lap*	for
15.28	ZIRDO	*zirdo*	I am
15.29	NOCO	*Noco*	the servant
15.30	MAD	*MAD,*	of the same your God
15.31	HOATH	*hoath*	the true worshipper
15.32	IAIDA	*Iaîda.*	of the Highest.

THE SIXTEENTH KEY

❦

16.1	ILS	*Ils*	Oh thow
16.2	VIV	*viuiâlprt*	second
16.3	IALPRT		flame

[‡] 15.4: IALPRT for 'flame'; see 16.3, 17.3; IALPRT only appears in contraction forms, but see also 18.5 & 2.10; IALPRG for 'burning flame'.

[§] 15.16: Why not BALTOH for 'righteousness'? (See 1.76, 2.23, 9.67.) Could *Bæouib* be a proper noun?

16.4	SALMAN	*salman*	the house
16.5	BALT	*balt*	of Justice
16.6	DS	*ds*	which
16.7	BRIN		hast
16.8	ACROODZI	*acroódzi*	thy beginning
16.9	BUSD	*busd*	in glory:
16.10	OD	*od*	and
16.11	BLIORAX	*bliórax*	shalt comfort
16.12	BALIT	*balit*	the iust:
16.13	DS	*dsinsi*	which
16.14	INSI		walkest
16.15	CAOSG	*caosg*	on the earth
16.16	LUSDAN	*lusdan*	with feete
16.17	EMOD	*Emod*	876
16.18	DS	*dsom*	that
16.19	OM		understand[*]
16.20	OD	*od*	and
16.21	TLIOB	*tliob*	separate
16.22	HAMI		creatures:[†]
16.23	DRILPA	*drilpa*	great
16.24	GEH	*geh*	art
16.25	ILS	*yls*	thow
16.26	MADZILODARP	*Madzilodarp*	in the God of stretch-forth-and-conquer.
16.27	ZACAR	*ZACAR*	Move
16.28	OD	*od*	and
16.29	ZAMRAN	*ZAMRAN*	shew yourselves
16.30	ODO	*odo*	Open
16.31	CICLE	*cicle*	the mysteries
16.32	QAA	*Qäa*	of your Creation
16.33	ZORGE	*zorge,*	Be friendely unto me
16.34	LAP	*Lap*	for
16.35	ZIRDO	*zirdo*	I am
16.36	NOCO	*Noco*	the servant
16.37	MAD	*Mad*	of the same your God

[*] 16.19: OM for 'understand' or 'know'; see 2.4, 10.54, 30.113.

[†] 16.22: HAM- stem for 'creatures'; see 7.25, 14.12.

16.38	HOATH	*hoath*	the true worshipper
16.39	IAIDA	*Iaída.*	of the Highest.

THE SEVENTEENTH KEY

17.1	ILS	*Ils*	O thow
17.2	D	*dialprt*	third
17.3	IALPRT		flame
17.4	SOBA	*soba*	whose
17.5	UPAAH	*vpâah*	wyngs
17.6	CHIS	*chis*	are
17.7	NANBA	*nanba*	thorns
17.8	ZIXLAY	*zixlay*	to styr up
17.9	DODSIH	*dodsih*	vexation:
17.10	OD	*od*	and
17.11	BRIN	*brint*	hast
17.12	FAXS	*Faxs*	7336
17.13	HUBARO	*hubâro*	lamps living
17.14	TUSTAX	*tustax*	going
17.15	YLSI	*ylsi,*	before the
17.16	SOBA	*sobaíad*	whose
17.17	IAD		God
17.18	I	*i*	is
17.19	VONPOVNPH	*vónpôvnph*	Wrath in Angre*
17.20	ALDON	*Aldon*	Gyrd up
17.21	DAXIL	*daxil*	thy loynes
17.22	OD	*od*	and
17.23	TOATAR	*todtar:*	harken
17.24	ZACAR	*ZACAR*	Move
17.25	OD	*od*	and
17.26	ZAMRAN	*ZAMRAN*	shew yourselves
17.27	ODO	*odo*	Open
17.28	CICLE	*cicle*	the mysteries
17.29	QAA	*Qãa,*	of your Creation
17.30	ZORGE	*zorge,*	Be friendely unto me

---

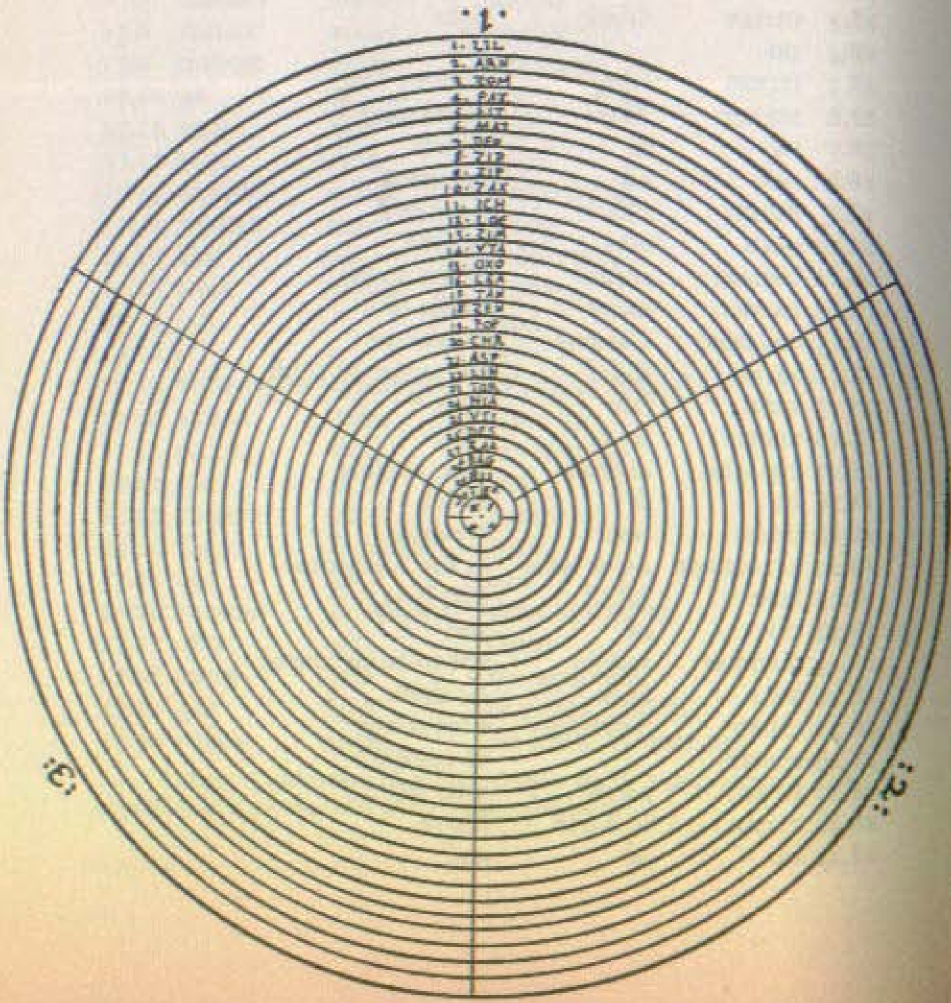
* 17.19: Contraction of VONPHO-VONPH or 'of wrath'-'wrath'. This appears to be a peculiar kind of emphatic redundancy.

17.31	LAP	*Lap*	for
17.32	ZIRDO	*zirdo*	I am
17.33	NOCO	*Noco*	the servant
17.34	MAD	*Mad*	of the same your God
17.35	HOATH	*hoath*	the true worshipper
17.36	IAIDA	*Iaīda*	of the Highest.

THE EIGHTEENTH KEY

18.1	ILS	*Ils*	O thow
18.2	MICAOLZ	*Micaólz*	mighty
18.3	OLPIRT	*Olprit*	light
18.4	OD		and
18.5	IALPRG	*ialprg*	burning flame
18.6	BLIORS	*Bliors*	of comfort
18.7	DS	*ds*	which
18.8	ODO	*odo*	openest
18.9	BUSDIR	*Busdir*	the glory
18.10	OIAD	*oíad*	of God
18.11	OVOARS	*ouóars*	to the center
18.12	CAOSGO	*caósgo*	of the erth
18.13	CASARMG	*Casarmg*	In whome
18.14	LAIAD	*Laíad*	the secrets of truth
18.15	ERAN	*erán*	6332
18.16	BRINTS	*brints*	have
18.17	CASASAM	*casâsam*	their abiding
18.18	DS	*ds*	which
18.19	IUMD	*ivmd*	is called
18.20	ACLONDOH	*á-q-lo adóhi*	in thy Kingdome
18.21	MOZ	*MOZ*	IOYE
18.22	OD	*od*	and
18.23	MAOFFAS	*maóffas*	not to be measured
18.24	BOLP	*Bolp*	Be thow
18.25	COMO	*comobliort*	a wyndow
18.26	BLIORT		of comfort
18.27	PAMBT	*pambt*	vnto me.
18.28	ZACAR	*ZACAR*	Move
18.29	OD	*od*	and

18.30	ZAMRAN	*ZAMRAN*	shew yourselves
18.31	ODO	*odo*	Open
18.32	CICLE	*cicle*	the mysteries
18.33	QAA	*Qäa,*	of your Creation
18.34	ZORGE	*zorge*	Be friendely unto me
18.35	LAP	*Lap*	for
18.36	ZIRDO	*zirdo*	I am
18.37	NOCO	*Noco*	the servant
18.38	MAD	*MAD*	of the same your God
18.39	HOATH	*Hoath*	the true worshipper
18.40	IAIDA	*Iaïda.*	of the Highest.



THE KEY OF THE THIRTY AYRES

30.1	MADRIAX	*Madríax*	Oh you hevens
30.2	DS	*dspraf*	which
30.3	PRAF		dwell
30.4	LIL	*LIL*	in the first Ayre,[⁑]
30.5	CHIS	*chis*	are
30.6	MICAOLZ	*Micaólz*	Mightie
30.7	SAANIR	*saánir*	in the partes
30.8	CAOSGO	*Caósgo*	of the Erth,
30.9	OD	*od*	and
30.10	FISIS	*físis*	execute
30.11	BALZIZRAS	*balzizras*	the Judgement
30.12	IAIDA	*Iaída*	of the highest
30.13	NONCA	*nonca*	to you
30.14	GOHULIM	*gohúlim*	it is sayd,
30.15	MICMA	*Micma*	Beholde
30.16	ADOIAN	*adoían*	the face
30.17	MAD	*MAD*	of your God,
30.18	IAOD	*Jáod*	the begynning
30.19	BLIORB	*bliorb*	of comfort:
30.20	SOBA	*sabaoodóna*	whose
30.21	OOAONA		eyes§
30.22	CHIS	*chis*	are
30.23	LUCIFTIAS	*Lucíftías*	the brightnes
30.24	PERIPSOL	*perípsol*	of the hevens:
30.25	DS	*ds*	which
30.26	ABRAASSA	*abraássa*	provided
30.27	NONCF	*noncf*	you
30.28	NETAAIB	*netáaib*	for the government
30.29	CAOSGO	*Caósgi*	of the Erth.*
30.30	OD	*od*	and

⁑ The name of the ayre being invoked is inserted here. The ayres are listed in the margin of Sl. MS. 3191 as well as on the preceeding figure. A more detailed description of the ayres and the beings attributed to each ayre is given in Book Four of this volume.

§ 30.21: OOAONA for 'eyes'; see 13.6.

* 30.29: CAOSGO for 'of the earth'; see 8.35, 8.63, 9.32, 14.13, 30.8. CAOSGI is 'the earth'; see 4.44, 5.26.

☞DIAGRAM OF THE 30 AYRES]

30.31	TILB	*tilb*	her
30.32	ADPHAHT	*adphaht*	unspeakable
30.33	DAMPLOZ	*dámploz*	varietie
30.34	TOOAT	*toóat*	furnishing
30.35	NONCF	*noncf*	you
30.36	GMICALZ	*gmicálzôma*	with a powr
30.37	OM		understanding*
30.38	LRASD	*Lrásd*	to dispose
30.39	TOFGLO	*tófglo*	all things
30.40	MARB	*marb*	according
30.41	YARRY	*yárry*	to the providence
30.42	IDOIGO	*IDOIGO*	of him that sitteth on the holy Throne
30.43	OD	*od*	and
30.44	TORZULP	*torzulp*	rose up
30.45	IAODAF	*iáodaf*	in the begynning
30.46	GOHOL	*gohól*	saying,
30.47	CAOSGI	*Caósga*	The Earth
30.48	TABAORD	*tabaord*	Let her be governed
30.49	SAANIR	*saánir*	by her parts
30.50	OD	*od*	and
30.51	CHRISTEOS	*christéós*	Let there be
30.52	YRPOIL	*yrpóil*	Division
30.53	TIOBL	*tióbl*	in her,
30.54	BUSDIR	*Busdir*	that the glory
30.55	TILB	*tilb*	of hir
30.56	NOALN	*noaln*	may be
30.57	PAID	*paid*	allwayes
30.58	ORSBA	*orsba*	drunken
30.59	OD	*od*	and
30.60	DODRMNI	*dodrmni*	vexed
30.61	ZYLNA	*zylna*	in itself:
30.62	ELZAP	*Elzáptilb*	Her course,
30.63	TILB‡		

---

*30.37: OM for 'understanding'; see 2.4, 10.54, 16.19.

‡30.63: TILB for 'of her'; see 30.55. Could TILB be another suffix (like TOX) signifying possession?

30.64	PARMGI	*parmgi*	let it ronne
30.65	PERIPSAX	*perípsax*	with the hevens:
30.66	OD	*od*	and
30.67	TA	*ta*	as
30.68	QURLST	*qurlst*	a handmayd
30.69	BOOAPIS	*booapiS*	let her serve them:
30.70	L	*Lnibm*	One
30.71	NIMB		season
30.72	OUCHO	*ovcho*	Let it confownd
30.73	SYMP	*symp,*	another:
30.74	OD	*od*	And
30.75	CHRISTEOS	*Christéos*	let there be
30.76	AG	*Agtoltorn*	no
30.77	TOLTORN		Creature⁑
30.78	MIRC	*mirc*	uppon
30.79	Q	*Q*	or
30.80	TIOBL	*tióbl*	within her
30.81	LEL	*Lel,*	the same:
30.82	TOL	*Ton*	All
30.83	PAOMBD	*paombd*	her members
30.84	DILZMO	*dilzmo*	let them differ
30.85	ASPIAN	*aspian,*	in their qualities:
30.86	OD	*Od*	And
30.87	CHRISTEOS	*christéos*	let there be
30.88	AG	*ag*	no
30.89	L	*L*	one
30.90	TOLTORN	*tortorn*	Creature
30.91	PARACH	*parach*	æquall
30.92	ASYMP	*asymp,*	with another
30.93	CORDZIZ	*Cordziz*	The reasonable Creatures of Erth or Men
30.94	DODPAL	*dodpal*	let them vex
30.95	OD	*od*	and
30.96	FIFALZ	*fifalz*	weede out
30.97	L	*Lsmnad,*	one
30.98	SMNAD		another:

⁑30.77: TOLTORN for 'creatures'; see 30.90.

30.99	OD	*od*	And
30.100	FARGT	*fargt*	the dwelling places,
30.101	BAMS	*bams*	let them forget
30.102	OMAOAS	*omaóas,*	their names:
30.103	CONISBRA	*Conísbra*	The work of man
30.104	OD	*od*	and
30.105	AVAVOX	*auâuox*	his pomp,
30.106	TONUG	*tonug,*	let them be defaced:
30.107	ORSCA	*Orscatbl*	His buyldings
30.108	TLB		
30.109	NOASMI	*noâsmi*	let them become
30.110	TABGES	*tabges,*	Caves
30.111	LEVITHMONG	*Levithmong*	for the beasts of the feild:
30.112	UNCHI	*unchi*	Confownd
30.113	OM	*omptilb*	her understanding
30.114	TILB⁑		
30.115	ORS	*ors.*	with darknes.
30.116	BAGLE	*Bagle*	For why?
30.117	MOOOAH	*Mooôâh*	It repenteth me
30.118	OL	*olcórdziz.*	I made§
30.119	CORDZIZ		Man.
30.120	L	*L*	One
30.121	CAPIMAO	*capîmao*	while
30.122	IXOMAXIP	*ixomaxip*	let her be known,
30.123	OD	*od*	and
30.124	CA	*cacócash*	another
30.125	CAPIMAO		while‡
30.126	GOSAA	*gosâa.*	a stranger:
30.127	BAGLEN	*Baglen*	Bycause
30.128	PI	*pii*	she
30.129	I		is
30.130	TIANTA	*tianta*	the bed
30.131	ABABALOND	*abábâlond*	of an Harlot,

⁑ 30.114: The English would be better rendered as 'the understanding of her'; see note on 30.63.

§ 30.118: Possibly a contraction—if so, a word is missing. OL is 'I' (first person singular), while CORDZIZ is 'men'. Perhaps the 'made' is somehow understood?

‡ 30.125: The English probably should be 'time'; see 4.32.

30.132	OD	*od*	and
30.133	FAORGT	*faórgt*	the dwelling place
30.134	TELOCVOVIM	*telocvovim.*	of him that is faln:*
30.135	MADRIIAX	*Mádrîiax*	O you hevens,
30.136	TORZU	*torzu*	arrise,
30.137	OADRIAX	*oádriax*	the lower hevens
30.138	OROCHA	*orócha*	underneath you,
30.139	ABOAPRI	*abóâpri.*	Let them serve you:
30.140	TABAORI	*Tabáôri*	Govern
30.141	PRIAZ	*priáz*	those
30.142	AR	*artabas.*	that†
30.143	TABAORI		govern:
30.144	ADRPAN	*Adrpan*	Cast down
30.144	ADRPAN		Cast down
30.145	CORS	*corsta*	such
30.146	TA		as
30.147	DOBIX	*dobix.*	fall:
30.148	YOLCAM	*Yolcam*	Bring forth
30.149	PRIAZI	*priazi*	with those
30.150	AR	*arcoazior.*	that
30.151	COAZIOR		encrease:
30.152	OD	*od*	And
30.153	QUASB	*quasb*	destroy
30.154	QTING	*qting.*	the rotten:
30.155	RIPIR	*Ripir*	No place
30.156	PAAOXT	*paaoxt*	let it remayne
30.157	SAGACOR	*sagácor.*	in one number:
30.158	UML	*vml*	Ad
30.159	OD	*od*	and
30.160	PRDZAR	*prd-zar*	Diminish
30.161	CACRG	*cácrg*	vntill
30.162	AOIVEÆ	*Aoivéâe*	the stars
30.163	CORMPT	*cormpt.*	be numbred:
30.164	TORZU	*TORZU*	ARRISE,

---

* 30.134: Contraction of TELOCH-VOVIN or 'death'-'dragon'. In this case the fallen one is the great dragon Coronzon..

† 30.142 to 30.143: AR for 'that'; see 12.17; TABAORI for 'govern'; see 30.140.

30.165 ZACAR	*ZACAR*	MOVE,
30.166 OD	*od*	and
30.167 ZAMRAN	*ZAMRAN*	APPERE
30.168 ASPT	*aspt*	before
30.169 SIBSI	*sibsi*	the Covenant
30.170 BUTMONA	*butmôna*	of his mowth,
30.171 DS	*ds*	which
30.172 SURZAS	*surzas*	he hath sworne
30.173 TIA	*tia*	unto us
30.174 BALTAN	*baltan:*	in his Justice:
30.175 ODO	*Odo*	OPEN
30.176 CICLE	*cicle*	the Mysteries
30.177 QAA	*Qáa:*	of your Creation:
30.178 OD	*od*	And
30.179 OZAZMA	*ozazma*	Make us
30.180 PLAPLI	*plapli*	partakers
30.181 IADNAMAD	*Iadnâmad*	of undefyled knowledg.‡

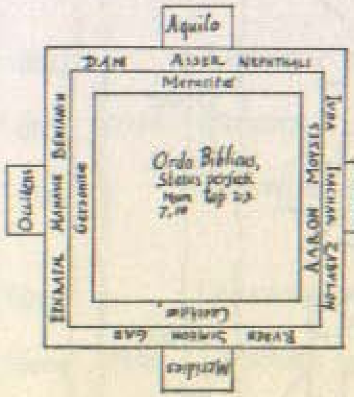
---

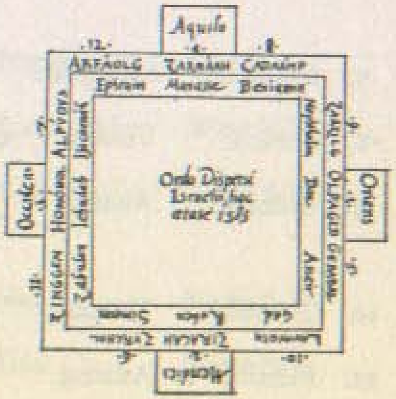
‡ 30.181: Contraction IAD-NAMAD or 'God'-'knowledge'.

BOOK FOUR

EARTHLY KNOWLEDGE, AID & VICTORY

WHEN THE MOST HIGH DIVIDED TO THE NATIONS THEIR inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Isræl*. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Isræl†.

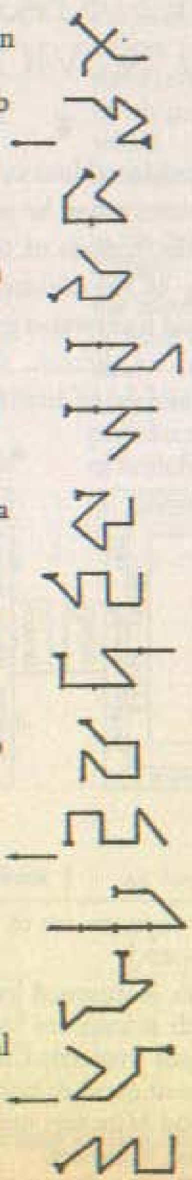

Aquilo
Dan
Asser
Nephthali
Occidens
Oriens
Ordo Biblicus, Status perfecti. Num. Cap 2.3 7.10
Aaron
Moyses
Simeon
Gad
Ruben
Meridies


Aquilo
.12.
.8.
Ephraim
Manasse
Beniamin
Occidens
Oriens
Ordo Dispersi Israelis hac aetate 1585
Dan
Asser
Gad
Ruben
Simeon
Meridies

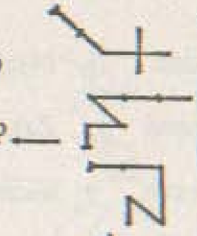
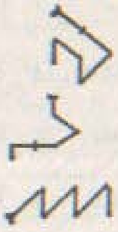
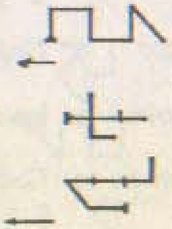
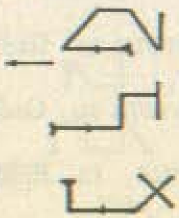
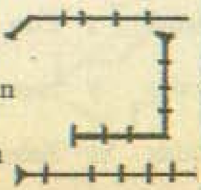
* *Deuteronomy*, Chapter 32. † *Revelation*, Chapter 21.

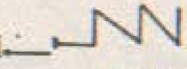
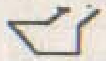
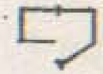
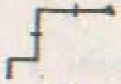
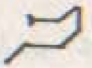
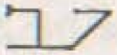
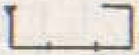
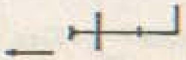
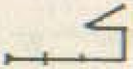
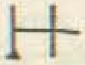
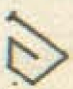
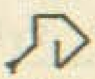
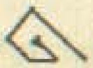
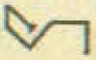
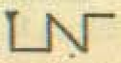
[*NB*. The following captions are to be read for the numbered columns following:—ED.]

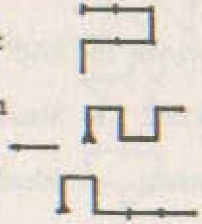
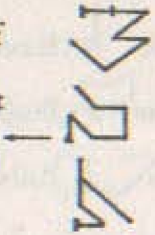
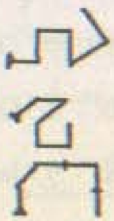
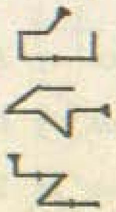
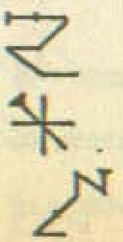
1.] Part of the Earth as imposed by Man.
2.] Part of the Earth as imposed by God.
3.] Divinely ordained Symetric Characters.
4.] Ordered Sphere of good & noble Ayres.
5.] Number of Good Ministers ordered in 3 parts.
6.] Total of all good Ministers.
7.] Angelic Kings Ruling the 30 orders and also the 12 tribes.
8.] Tribes of the people of Isræl Dispersed.
9.] Quarter of the Earth to which the dispersed tribes are assigned.

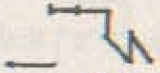
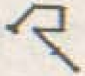
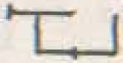
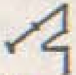
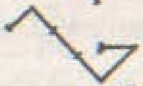
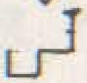
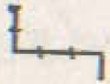
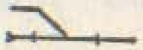
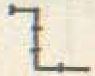
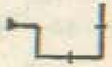
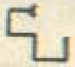
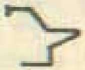
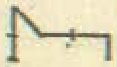
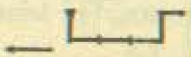
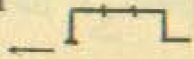


0	1	2	3	4	5	6	7	8	9
1.	Ægyptus	Occodon		Order 1: LIL	7209	14931	ZARZILG	9 Nephthalim	East N-E
2.	Syria	Pascomb			2360		ZINGGEN	11 Zabulon	West S-W
3.	Mesopotamia	Valgars			5362		ALPUDUS	7 Isacaraah	West N-W
4.	Cappadocia	Doagnis		Order 2: ARN	3636	15960	ZARNAAH	4 Manasse	North
5.	Tuscia	Pacasna			2362		ZIRACAH	2 Ruben	South
6.	Asia Minor	Dialioai			8962		ZIRACAH	2 Ruben	South
7.	Hyrcaina	Samapha		Order 3: ZOM	4400	17296	ZARZILG	9 Nephthalim	East N-E
8.	Thracia	Virooli			3660		ALPUDUS	7 Isacaraah	West N-W
9.	Gosmam	Andispi			9236		LAVAVOTH	10 Gad	South S-E
10.	Thebaidi	Thotanp		Order 4: PAZ	2360	11660	LAVAVOTH	10 Gad	South S-E
11.	Parsadal	Axziarg			3000		LAVAVOTH	10 Gad	South S-E
12.	India	Pothnir			6300		ARFAOLG	12 Ephraim	North N-W
13.	Bactriane	Lazdixi		Order 5: LIT	8630	16738	OLPAGED	1 Dan	East
14.	Cilicia	Nocamal			2306		ALPUDUS	7 Isacaraah	West N-W
15.	Oxiana	Tiarpax			5802		ZINGGEN	11 Zabulon	West S-W

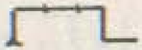
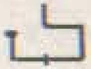
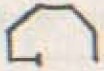
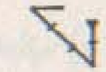
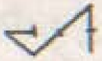
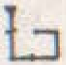
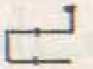
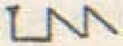
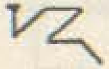
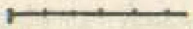
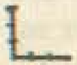
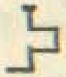
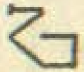
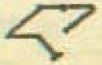
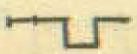
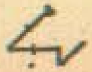
0	1	2	3	4	5	6	7	8	9
16.	Numidia	Saxtomp		Order 6: MAZ	3620	20040	Gebabal 5	Asseir	East S-E
17.	Cyprus	Vavaamp			9200		Arfaolg 12	Ephraim	North N-W
18.	Parthia	Zirzird			7220		Gebabal 5	Asseir	East S-E
19.	Getulia	Opmacas		Order 7: DEO	6363	20389	Zarnaah 4	Manasse	North
20.	Arabia	Genadol			7706		Hononol 3	Iehudah	West
21.	Phalagon	Aspiaon			6320		Zinggen 11	Zabulon	West S-W
22.	Mantiana	Zamfres		Order 8: ZID	4362	13900	Gebabal 5	Asseir	East S-E
23.	Soxia	Todnaon			7236		Olpaged 1	Dan	East
24.	Gallia	Pristac			2302		Zarzilg 9	Nephthalim	East N-E
25.	Assyria	Oddiorg		Order 9: ZIP	9996	17846	Hononol 3	Iehudah	West
26.	Sogdiana	Cralpir			3620		Lavavoth 10	Gad	South S-E
27.	Lydia	Doanzin			4230		Zarzilg 9	Nephthalim	East N-E
28.	Caspis	Lexarph		Order 10: ZAX	8880	11727	Zinggen 11	Zabulon	West S-W
29.	Germania	Comanan			1230		Alpudus 7	Isacaraah	West N-W
30.	Trenam	Tabitom			1617		Zarzilg 9	Nephthalim	East N-E

0	1	2	3	4	5	6	7	8	9
31.	Bithynia	Molpand		Order 11: ICH	3472	15942	LAVAVOTH 10	Gad	South S-E
32.	Gracia	Usnarda			7236		ZURCHOL 6	Simeon	South S-W
33.	Lacia	Ponodol			5234		HONONOL 3	Iehudah	West
34.	Onigap	Tapamal		Order 12: LOE	2658	13821	ZURCHOL 6	Simeon	South S-W
35.	India Major	Gedoons			7772		CADAAMP 8	Benjamin	North N-E
36.	Orchenij	Ambriol			3391		ZIRACAH 2	Ruben	South
37.	Achaia	Gecaond		Order 13: ZIM	8111	15684	LAVAVOTH 10	Gad	South S-E
38.	Armenia	Laparin			3360		OLPAGED 1	Dan	East
39.	Nemrodiana	Docepax			4213		ALPUDUS 7	Isacaraah	West N-W
40.	Paphlogonia	Tedoond		Order 14: UTA	2673	20139	GEBABAL 5	Asseir	East S-E
41.	Phasiana	Vivipos			9236		ALPUDUS 7	Isacaraah	West N-W
42.	Chaldei	Ooanamb			8230		ARFAOLG 12	Ephraim	North N-W
43.	Itergi	Tahamdo		Order 15: OXO	1367	4620	ZARZILG 9	Nephthalim	East N-E
44.	Macedonia	Nociabi			1367		LAVAVOTH 10	Gad	South S-E
45.	Garamannia	Tastoxo			1886		ARFAOLG 12	Ephraim	North N-W

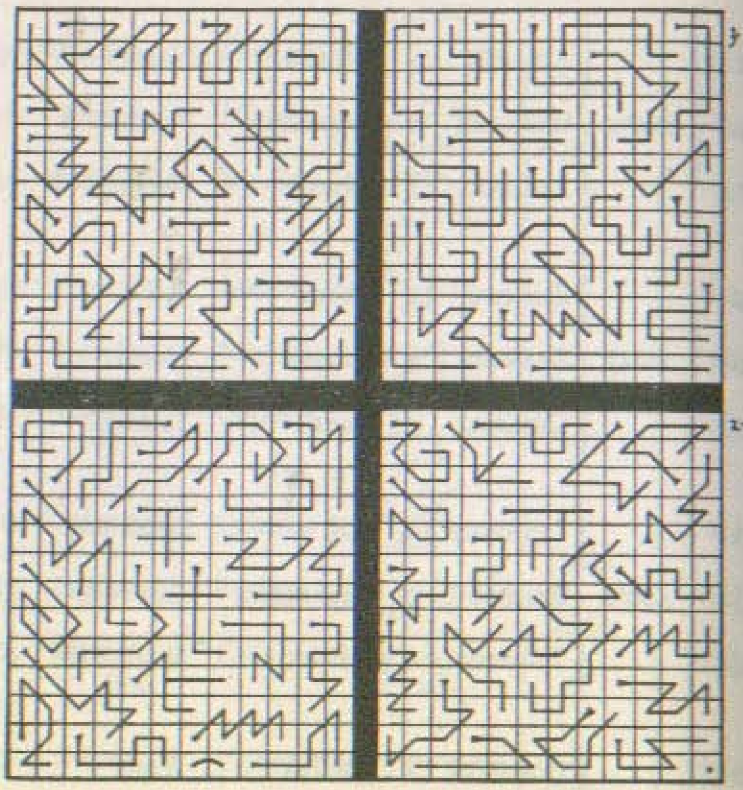
0	1	2	3	4	5	6	7	8	9
46.	Sauromatica	Cucarpt		Order 16: LEA	9920	28390	ZIRACAH	2 Ruben	South
47.	Æthiopia	Lauacon			9230		HONONOL	3 Iehudah	West
48.	Fiacim	Sochial			9240		ARFAOLG	12 Ephraim	North N-W
49.	Colchica	Sigmorf		Order 17: TAN	7623	17389	ZIRACAH	2 Ruben	South
50.	Cireniaca	Avdropt			7132		OLPAGED	1 Dan	East
51.	Nasamoma	Tocarzi			2634		ZARZILG	9 Nephthalim	East N-E
52.	Carthago	Nabaomi		Order 18: ZEN	2346	19311	GEBABAL	5 Asseir	East S-E
53.	Coxlant	Zafasai			7689		ALPUDUS	7 Isacaraah	West N-W
54.	Adumea	Yalpamb			9276		ARFAOLG	12 Ephraim	North N-W
55.	Parstavia	Torzoxi		Order 19: POP	6236	15356	ARFAOLG	12 Ephraim	North N-W
56.	Celtica	Abriond			6732		CADAAMP	8 Benjamin	North N-E
57.	Vinsan	Omagrap			2388		ZINGGEN	11 Zabulon	West S-W
58.	Tolpam	Zildron		Order 20: CHR	3626	14889	GEBABAL	5 Asseir	East S-E
59.	Carcedoma	Parziba			7629		HONONOL	3 Iehudah	West
60.	Italia	Totocan			3634		ALPUDUS	7 Isacaraah	West N-W

0	1	2	3	4	5	6	7		8	9
61.	Brytania	Chirzpa		Order 21: ASP	5536	16829	ARFAOLG	12	Ephraim	North N-W
62.	Phenices	Toantom			5635		CADAAMP	8	Benjamin	North N-E
63.	Comaginen	Vixpalg			5658		ZURCHOL	6	Simeon	South S-W
64.	Apulia	Ozidaia		Order 22: LIN	2232	6925	ARFAOLG	12	Ephraim	North N-W
65.	Marmarica	Paraoan			2326		OLPAGED	1	Dan	East
66.	Concava Syria	Calzirg			2367		ARFAOLG	12	Ephraim	North N-W
67.	Gebal	Ronoomb		Order 23: TOR	7320	21915	ZARNAAH	4	Manasse	North
68.	Elam	Onizimp			7262		LAVAVOTH	10	Gad	South S-E
69.	Adunia	Zaxanin			7333		ZINGGEN	11	Zabulon	West S-W
70.	Media	Orcanir		Order 24: NIA	8200	24796	ZARNAAH	4	Manasse	North
71.	Arriana	Chialps			8360		LAVAVOTH	10	Gad	South S-E
72.	Chaldea	Soageel			8236		ZINGGEN	11	Zabulon	West S-W
73.	Serica Populi	Mirzind		Order 25: UTI	5632	18201	ZARNAAH	4	Manasse	North
74.	Persia	Obvaors			6333		ZIRACAH	2	Ruben	South
75.	Gongatha	Ranglam			6236		ARFAOLG	12	Ephraim	North N-W

H

0	1	2	3	4	5
76.	Gorsin	Pophand		Order 26: DES	9232
77.	Hispania	Nigrana			3620
78.	Pamphilia	Bazchim			5637
79.	Oacidi	Saziami		Order 27: ZAA	7220
80.	Babylon	Mathula			7560
81.	Median	Orpanib			7263
82.	Adumian	Labnixp		Order 28: BAG	2630
83.	Fœlix Arabia	Pocisni			7236
84.	Metagonitidim	Oxlopar			8200
85.	Assyria	Vastrim		Order 29: RII	9632
86.	Affrica	Odraxti			4236
87.	Bactriani	Gomziam			7635
88.	Asnan	Taoagla		Order 30: TEX	4632
89.	Phrygia	Gemnimb			9636
90.	Creta	Advorpt			7632
91.	Mauritania	Doxinal			5632

0	6	7	8	9
76.	18489	Arfaolg 12	Ephraim	North N-W
77.		Cadaamp 8	Benjamin	North N-E
78.		Arfaolg 12	Ephraim	North N-W
79.	22043	Ziracah 2	Ruben	South
80.		Zarnaah 4	Manasse	North
81.		Gebabal 5	Asseir	East S-E
82.	18066	Lavavoth 10	Gad	South S-E
83.		Zarzilg 9	Nephthalim	East N-E
84.		Zurchol 6	Simeon	South S-W
85.	21503	Hononol 3	Iehudah	West
86.		Zarnaah 4	Manasse	North
87.		Arfaolg 12	Ephraim	North N-W
88.	27532	Arfaolg 12	Ephraim	North N-W
89.		Zarnaah 4	Manasse	North
90.		Hononol 3	Iehudah	West
91.		Zurchol 6	Simeon	South S-W



THE CHARACTERS UPON THE GREAT TABLE

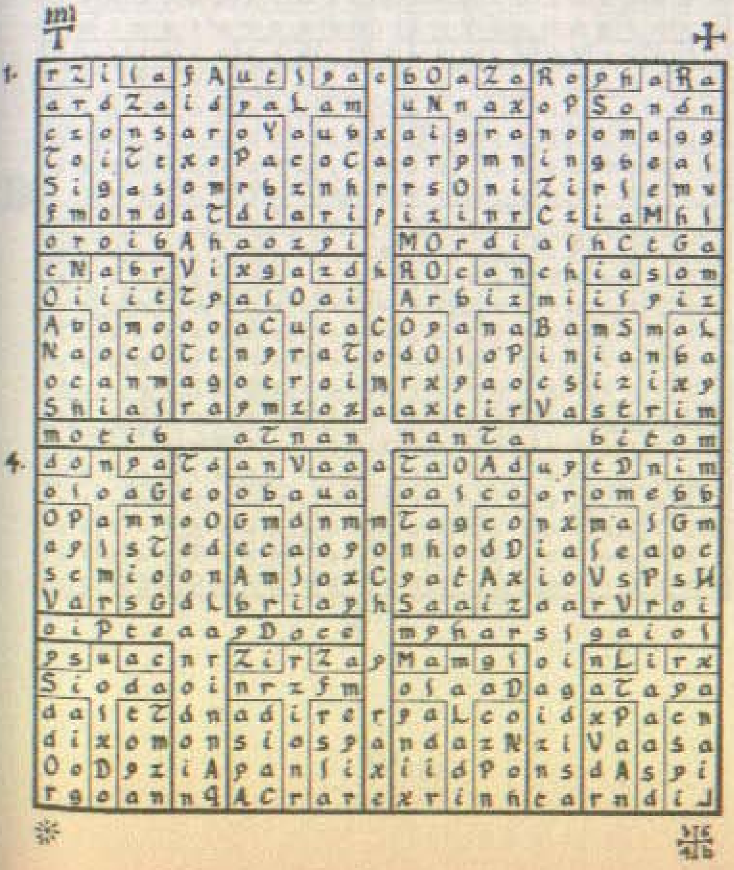
BOOK FIVE

THE ANGELS OF THE FOUR QUARTERS

CHAPTER I

THE GREAT TABLE

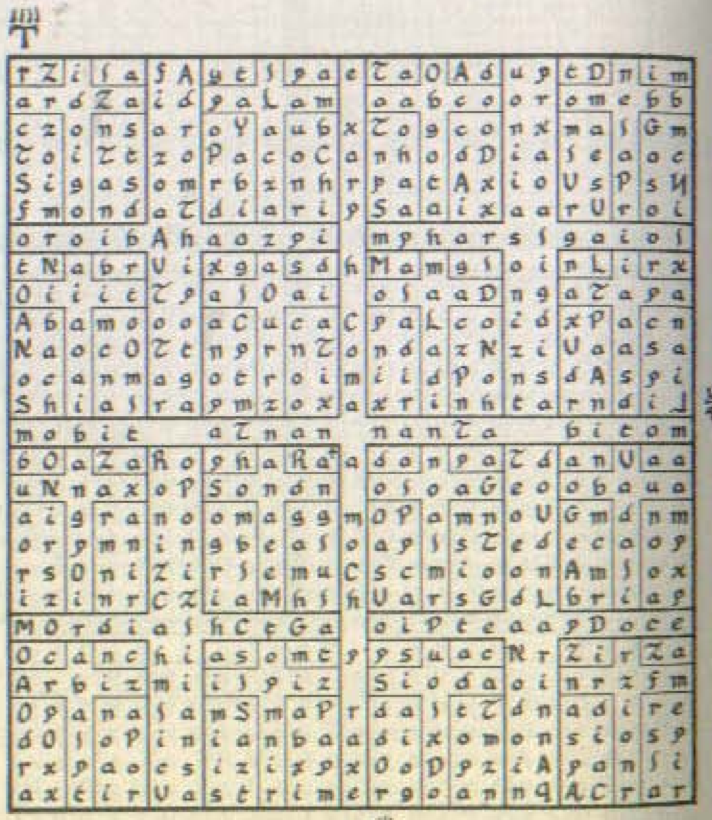
This is the Great Table from which the Angels in this book have been derived.



1.	r	Z	i	l	a	f	A	u	t	l	p	a	c	b	O	a	Z	a	R	o	p	h	a	R	a	3.
	a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	P	S	o	n	d	n	
	c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	o	m	a	g	g	
	T	o	i	T	t	x	o	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	l	
	S	i	g	a	s	o	m	r	b	z	n	h	r	r	s	O	n	i	Z	i	r	l	e	m	u	
	f	m	o	n	d	a	T	d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	l	
	o	r	o	i	b	A	h	a	o	z	p	i		M	O	r	d	i	a	l	h	C	t	G	a	
	c	N	a	b	r	V	i	x	g	a	z	d	h	R	O	c	a	n	c	h	i	a	s	o	m	
	O	i	i	i	t	T	p	a	l	O	a	i		A	r	b	i	z	m	i	i	l	p	i	z	
	A	b	a	m	o	o	o	a	C	u	c	a	C	O	p	a	n	a	B	a	m	S	m	a	L	
	N	a	o	c	O	T	t	n	p	r	a	T	o	d	O	l	o	P	i	n	i	a	n	b	a	
	o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	S	i	z	i	x	p	
	S	h	i	a	l	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m	
	m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m	
4.	d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m	2.
	o	l	o	a	G	e	o	o	b	a	u	a		o	a	l	c	o	o	r	o	m	e	b	b	
	O	P	a	m	n	o	O	G	m	d	n	m	m	T	a	g	c	o	n	x	m	a	l	G	m	
	a	p	l	s	T	e	d	e	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c	
	s	c	m	i	o	o	n	A	m	l	o	x	C	p	a	t	A	x	i	o	V	s	P	s	N	
	V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	a	i	z	a	a	r	V	r	o	i	
	o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	l	g	a	i	o	l	
	p	s	u	a	c	n	r	Z	i	r	Z	a	p	M	a	m	g	l	o	i	n	L	i	r	x	
	S	i	o	d	a	o	i	n	r	z	f	m		o	l	a	a	D	a	g	a	T	a	p	a	
	d	a	l	t	T	d	n	a	d	i	r	e	r	p	a	L	c	o	i	d	x	P	a	c	n	
	d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	z	N	z	i	V	a	a	s	a	
	O	o	D	p	z	i	A	p	a	n	l	i	x	i	i	d	P	o	n	s	d	A	s	p	i	
	r	g	o	a	n	n	Q	A	C	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	L	

THE CORRECTED GREAT TABLE

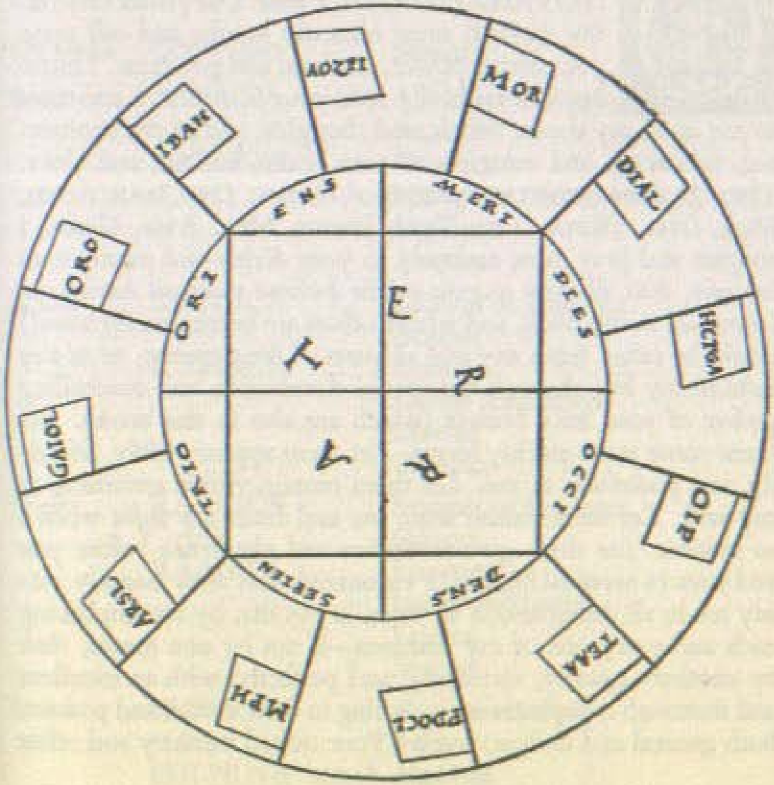
This is the Great Table as reformed by Raphæl on the twentieth of April, 1587.



r	Z	i	l	a	f	A	y	t	l	p	a	e	T	a	O	A	d	u	p	t	D	n	i	m
a	r	d	Z	a	i	d	p	a	L	a	m		o	a	b	c	o	o	r	o	m	e	b	b
c	z	o	n	s	a	r	o	Y	a	u	b	x	T	o	g	c	o	n	x	m	a	l	G	m
T	o	i	T	t	z	o	P	a	c	o	C	a	n	h	o	d	D	i	a	f	e	a	o	c
S	i	g	a	s	o	m	r	b	z	n	h	r	p	a	t	A	x	i	o	U	s	P	s	N
f	m	o	n	d	a	T	d	i	a	r	i	p	S	a	a	i	x	a	a	r	V	r	o	i
o	r	o	i	b	A	h	a	o	z	p	i		m	p	h	a	r	s	l	g	a	i	o	l
t	N	a	b	r	V	i	x	g	a	s	d	h	M	a	m	g	l	o	i	n	L	i	r	x
O	i	i	i	t	T	p	a	l	O	a	i		o	l	a	a	D	n	g	a	T	a	p	a
A	b	a	m	o	o	o	a	C	u	c	a	C	p	a	L	c	o	i	d	x	P	a	c	n
N	a	o	c	O	T	t	n	p	r	n	T	o	n	d	a	z	N	z	i	V	a	a	s	a
o	c	a	n	m	a	g	o	t	r	o	i	m	i	i	d	P	o	n	s	d	A	s	p	i
S	h	i	a	l	r	a	p	m	z	o	x	a	x	r	i	n	h	t	a	r	n	d	i	L
m	o	b	i	t			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
b	O	a	Z	a	R	o	p	h	a	R	a	a	d	o	n	p	a	T	d	a	n	V	a	a
u	N	n	a	x	o	P	S	o	n	d	n		o	l	o	a	G	e	o	o	b	a	u	a
a	i	g	r	a	n	o	o	m	a	g	g	m	O	P	a	m	n	o	V	G	m	d	n	m
o	r	p	m	n	i	n	g	b	e	a	l	o	a	p	l	s	T	e	d	e	c	a	o	p
r	s	O	n	i	Z	i	r	l	e	m	u	C	S	c	m	i	o	o	n	A	m	l	o	x
i	z	i	n	r	C	Z	i	a	M	h	l	h	V	a	r	s	G	d	L	b	r	i	a	p
M	O	r	d	i	a	l	h	C	t	G	a		o	i	P	t	e	a	a	p	D	o	c	e
O	c	a	n	c	h	i	a	s	o	m	t	p	p	s	u	a	c	N	r	Z	i	r	Z	a
A	r	b	i	z	m	i	i	l	p	i	z		S	i	o	d	a	o	i	n	r	z	f	m
O	p	a	n	a	l	a	m	S	m	a	P	r	d	a	l	t	T	d	n	a	d	i	r	e
d	O	l	o	P	i	n	i	a	n	b	a	a	d	i	x	o	m	o	n	s	i	o	s	p
r	x	p	a	o	c	s	i	z	i	x	p	x	O	o	D	p	z	i	A	p	a	n	l	i
a	x	t	i	r	V	a	s	t	r	i	m	e	r	g	o	a	n	n	q	A	C	r	a	r

THE GREAT CIRCLE OF THE QUARTERS

The four triads are the Names of God extracted from the four lines of the holy spirit, which govern all creatures on the earth (both visible and invisible). They are carried upon twelve banners.



CHAPTER IV

THE FUNDAMENTAL OBESANCE

This is the fundamental obesance to God, and the conjuration for obtaining the benign ministry of the good angels.

O IEOVAH ZEBAOTH, I, John Dee (your unworthy servant) most earnestly invoke and call upon your divine power, wisdom, and goodness. I humbly and faithfully seek your favour and assistance to me in all my deeds, words, and thoughts, and in the promoting, procuring, and mingling of your praise, honour, and glory. Through these, your twelve mystical Names: Oro, Ibah, Aozpi, Mor, Dial, Hctga, Oip, Teaa, Pdoce, Mph, Arsl, Gaiol, I conjure and pray most zealously to your divine and omnipotent majesty, that all your angelic spirits (whose mystical names are contained in this book, and whose offices are herein briefly noted) might be called from any and all parts of the universe, or at any time in my life, through the special domination and controlling power of your holy Names (which are also in this book). Let them come most quickly to me. Let them appear visibly, friendily, and peacefully to me. Let them remain visible according to my will. Let them vanish from me and from my sight when I so request. Let them give reverence and obedience before you and your 12 mystical Names. I command that they happily satisfy me in all things and at all times in my life, by accomplishing each and every one of my petitions—if not by one means, then by another—goodly, virtuously, and perfectly, with an excellent and thorough completeness, according to their virtues and powers, both general and unique, and by Your united ministry and office O God. Amen.

Through you, Jesu Christe,

Amen

✠

CHAPTER V

THE TWENTY FOUR SENIORS

❧*These are the twenty-four Seniors (mentioned in the* Apocalypse *of* Saint John) *whose names are compiled from the lines of the Father, the Son, and the Holy Ghost. The duty of these Good Angels is to impart knowledge and judgement in human affairs.*

Quarter	God Name	Seniors
East	BATAIVA or BATAIVH	Abioro or Habioro Aaoxaif Htmorda Haozpi or Ahaozpi Hipotga Autotar
South	ICZHHCA or ICZHHCL	Aidrom or Laidrom Aczinor Lzinopo Lhctga or Alhctga Lhiansa Acmbicu
West	RAAGIOS or RAAGIOL	Srahpm or Lsrahpm Saiinou Laoaxrp Lgaiol or Slgaiol Ligdisa Soaiznt
North	ELDPRNA or EDLPRNA	Ætpio or Aætpio Adoeoet Alndvod Apdoce or Aapdoce Arinnaq Anodoin

❧*This is the invitation to the six seniors of the East:*

O YOU SIX SENIORS OF THE EAST, POWERFUL AND FAITHFUL to the omnipotent God of our ministery, in the name of the same God (one and three), I say to you, ABIORO or HABIORO, AAOZAIF, HTMORDA, HAOZPI or AHAOZPI, HIPOTGA, AUTOTAR, through the divine Name by which you are particularly bound, the angelic Name BATAIVA or BATAIVH, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God

AMEN
Through the sacred Name of God
BATAIVA or BATAIVH
AMEN
✠

r	Z	i	l	a	f	A	u	t	l	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
c	z	o	n	s	a	r	o	Y	a	u	b
T	o	i	T	t	x	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
c	N	a	b	r	V	i	x	g	a	z	d
O	i	i	i	t	T	p	a	l	O	a	i
A	b	a	m	o	o	o	a	C	u	c	a
N	a	o	c	O	T	t	n	p	r	a	T
o	c	a	n	m	a	g	o	t	r	o	i
S	h	i	a	l	r	a	p	m	z	o	x

❧*This is the invitation to the six seniors of the South:*

O YOU SIX SENIORS OF THE SOUTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, AIDROM or LAIDROM, ACZINOR, LZINOPO, LHCTGA or ALHCTGA, LHIANSA, ACMBICU, through the divine Name by which you are particularly bound, the angelic Name ICZHHCA or ICZHHCL, I, John Dee, a faithful servant of the omnipotent God, amicably ,earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me , immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beesech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN
Through the sacred Name of God
ICZHHCA or ICZHHCL
AMEN
✠

b	O	a	Z	a	R	o	p	h	a	R	a
u	N	n	a	x	o	P	S	o	n	d	n
a	i	g	r	a	n	o	o	m	a	g	g
o	r	p	m	n	i	n	g	b	e	a	l
r	s	O	n	i	Z	i	r	l	e	m	u
i	z	i	n	r	C	z	i	a	M	h	l
M	O	r	d	i	a	l	h	C	t	G	a
R	O	c	a	n	c	h	i	a	s	o	m
A	r	b	i	z	m	i	i	l	p	i	z
O	p	a	n	a	B	a	m	S	m	a	L
d	O	l	o	P	i	n	i	a	n	b	a
r	x	p	a	o	c	S	i	z	i	x	p
a	x	t	i	r	V	a	s	t	r	i	m

This is the invitation to the six Seniors of the West:

O YOU SIX SENIORS OF THE WEST, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, SRAHPM or LSRAHPM, SAIINOU, LAOAXRP, LGAIOL or SLGAIOL, LIGDISA, SOAIZNT, through the divine Name by which you are particularly bound, the angelic Name RAAGIOS or RAAGIOL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN
Through the sacred Name of God
RAAGIOS or RAAGIOL
AMEN
✠

T	a	O	A	d	u	p	t	D	n	i	m
o	a	l	c	o	o	r	o	m	e	b	b
T	a	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	t	A	x	i	o	V	s	P	s	H
S	a	a	i	z	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	a	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	z	i	V	a	a	s	a
i	i	d	P	o	n	s	d	A	s	p	i
x	r	i	n	h	t	a	r	n	d	i	L

This is the invitation to the six Seniors of the North:

O YOU SIX SENIORS OF THE NORTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, ÆTPIO or AÆTPIO, ADOEOET, ALNDVOD, APDOCE or AAPDOCE, ARINNAQ, ANODOIN, through the divine Name by which you are particularly bound, the angelic Name ELDPRNA or EDLPRNA, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and M,nistry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN
Through the sacred Name of God
ELDPRNA or EDLPRNA
AMEN
✠

d	o	n	p	a	T	d	a	n	V	a	a
o	l	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	O	G	m	d	n	m
a	p	l	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	l	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	n	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	l	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	l	i
r	g	o	a	n	n	q	A	C	r	a	r

CHAPTER VI

THE ANGELS OF MEDICINE

These are the names of the sixteen good angels who are most skilled and powerful in medicine and in the curing of diseases. Also shown are the sixteen cacodemons who can inflict diseases, &c.

Quarter	God Name	Angels	Caco-Demons	God Names Reversed
East	IDOIGO	Czns orCzons	Xcz	OGIODI
	ARDZA	Tott or Toitt	Ato	AZDRA
		Sias or Sigas	Rsi	
		Fmnd or Fmond	Pfm	
South	ANGPOI	Aira or Aigra	Xai	IOPGNA
	VNNAX	Ormn or Orpmn	Aor	XANNV
		Rsni or Rsoni	Rrs	
		Iznr or Izinr	Pi	
West	OLGOTA	Taco or Tagco	Mta	ATOGLO
	OALCO	Nhdd or Nhodd	Onh	OCLAO
		Paax or Patax	Cfa	
		Saiz or Saaiz	Hsa	
North	NOALMR	Opmn or Opamn	Mop	RMLAON
	OLOAG	Apst or Aplst	Oap	GAOLO
		Scio or Scmio	Csc	
		Vasg or Varsg	Hua	

❧*This is the invitation to the four good angels of the East, who are most skilled and powerful in medicine and the cure of diseases:*

O YOU ANGELS OF LIGHT CZNS OR CZONS, TOTT OR TOITT, SIAS OR SIGAS, FMND OR FMOND, dwelling in the Eastern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, IDOIGO and ARDZA, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, IDOIGO and ARDZA, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentily, and perfectly, in any and all things, through every possible medicine and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
IDOIGO and ARDZA
AMEN
✠

r	Z	i	l	a
a	r	d	Z	a
c	z	o	n	s
T	o	i	T	t
S	i	g	a	s
f	m	o	n	d

❧*This is the invitation to the four good angels of the South, who are most skilled and powerful in medicine and the cure of diseases:*

O YOU ANGELS OF LIGHT, AIRA OR AIGRA, ORMN OR ORPMN, RSNI OR RSONI, IZNR OR IZINR, dwelling in the Southern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, ANGPOI and VNNAX, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, ANGPOI & VNNAX, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
ANGPOI and VNNAX
AMEN
✠

b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	O	n	i
i	z	i	n	r

❧*This is the invitation to the four good angels of the West, who are most skilled and powerful in medicine and the cure of diseases:*

O YOU ANGELS OF LIGHT, TACO OR TAGCO, NHDD OR NHODD, PAAX or PATAX, SAIZ or SAAIZ, dwelling in the Western part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, OLGOTA and OALCO, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, OLGOTA and OALCO, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentily, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
OLGOTA and OALCO
AMEN
✠

T	a	O	A	d
o	a	l	c	o
T	a	g	c	o
n	h	o	d	D
p	a	t	A	x
S	a	a	i	z

❧*This is the invitation to the four good angels of the North, who are most skilled and powerful in medicine and the cure of diseases:*

O YOU ANGELS OF LIGHT, OPMN OR OPAMN, APST OR APLST, SCIO or SCMIO, VASQ or VARSQ, dwelling in the Northern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent , living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, NOALMR and OLOAG, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, NOALMR and OLOAG, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentily, and perfectly, in all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
NOALMR and OLOAG
AMEN
✠

d	o	n	p	a
o	l	o	a	G
O	P	a	m	n
a	p	l	s	T
s	c	m	i	o
V	a	r	s	G

CHAPTER VIJ

THE ANGELS OF PRECIOUS STONES

These are the names of the sixteen good angels who are powerful & learned in the finding, collection, use, and virtues of metals, and in the coagulations and powers of jewels.

QUARTER	GOD NAMES	ANGELS	CACO-DEMONS	GOD NAMES REVERSED
East	LLACZA	Oyub or Oyaub	Xoy	AZCALL
	PALAM	Paoc or Pacoc	Apa	MALAP
		Rbnh or Rbznh	Rrb	
		Diri or Diari	Pdi	
South	ANÆEM	Omgg or Omagg	Xom	MEEANA
	SONDN	Gbal or Gbeal	Agb	NDNOS
		Rlmu or Rlemu	Rrl	
		Iahl or Iamhl	Pia	
West	NELAPR	Magm or Malg	Mma	RPALEN
	OMEBB	Leoc or Leaoc	Ole	BBEMO
		Vssn or Vspsn	Cvs	
		Rvoi or Rvroi	Hrv	
North	VADALI	Gmnm or Gmdnm	Mgm	ILADAV
	OBARA	Ecop or Ecaop	Oec	AVABO
		Amox or Amlox	Cam	
		Brap or Briap	Hbr	

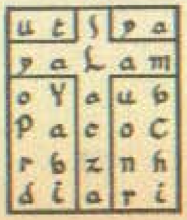
This is the invitation of the four good angels of the East, who are powerful and learned in metals and jewels:

O YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OYUB or OYAUB, PAOC or PACOC, RBNH or RBZNH, DIRI or DIARI, lords in the Eastern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, LLACZA and PALAM, to whom you owe reverence and obedience, I vehemently and confidently require of you , one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, LLACZA and PALAM, I call and command you, one and all.

AMEN

Through the speaking of the holy & mystical Names of God
LLACZA and PALAM
AMEN

✠



u	t	ſ	p	a
p	a	L	a	m
o	Y	a	u	b
p	a	c	o	C
r	b	z	n	h
d	i	a	r	i

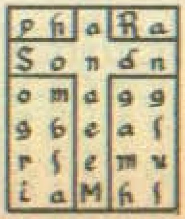
This is the invitation of the four good angels of the South, who are powerful and learned in metals and jewels:

O YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OMGG or OMAGG, GBAL or GBEAL, RLMU or RLEMU, IAHL or IAMHL, lords in the Southern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, ANÆEM and SONDN, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, ANÆEN and SONDN, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
ANÆEM and SONDN
AMEN

✠



p	h	a	R	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	ſ
r	ſ	e	m	u
i	a	M	h	ſ

❧*This is the invitation of the four good angels of the West, who are powerful and learned in metals and jewels:*

O YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), Magm or Malgm, Leoc or Leaoc, Vssn or Vspsn, Rvoi or Rvroi, lords in the Western part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, Ieova Zeboath, through the inevitable power which is known to the same, our God, in these Names, NELAPR and OMEBB, to whom you owe reverence and obedience, I vehemently and confidently require of you , one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immacultely, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, NALAPR and OMEBB, I call and command you, one and all

Amen

Through the speaking of the holy and mystical Names of God
NELAPR and OMEBB

Amen

✠

t	D	n	i	m
o	m	e	b	b
m	a	l	G	m
l	e	a	o	c
V	s	P	s	N
r	V	r	o	i

❧*This is the invitation of the four good angels of the North, who are powerful and learned in metals and jewels:*

O YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), Gmnm or Gmdnm, Ecop or Ecaop, Amox or Amlox, Brap or Briap, lords in the Northern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, Ieova Zeboath, through the inevitable ower which is known to the same, our God, in these Names, VADALI and OBAVA, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, VADALI and OBAVA, I call and command you, one and all.

Amen

Through the speaking of the holy and mystical Names of God
VADALI and OBAVA

Amen

✠

a	n	V	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	l	o	x
b	r	i	a	p

CHAPTER VIIJ

THE ANGELS OF TRANSFORMATION

These are the names of the sixteen good angels who are powerful and learned in Transformation; also shown are the names of the sixteen cacodemons.

Quarter	God Names	Angels	Caco-Demons	God Names Reversed
East	AIAOAI OIIIT	Abmo or Abamo Naco or Naoco Ocnm or Ocanm Shal or Shail	Cab Ona Moc Ash	IAOAIA TIIIO
South	CBALPT ARBIZ	Opna or Opana Doop or Dolop Rxao or Rxpao Axir or Axtir	Cop Odo Mrx Aax	TPLABC ZIBRA
West	MALADI OLAAD	Paco or Palco Ndzn or Ndazn Iipo or Iidpo Xrnh or Xrinh	Rpa And Xii Exr	IDALAM DAALO
North	VOLXDO SIODA	Datt or Dabtt Diom or Dixom Oopz or Oodpz Rgan or Rgoan	Rda Adi Xoo Erg	ODXLOV ADIOS

❧*This is the invitation of the four good angels of the East, who are learned and powerful in Transformation:*

O YOU four good and true Angels of God (our Creator), Abmo or Abamo, Naco or Naoco, Ocnm or Ocanm, Shal or Shial, who rule in the Eastern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): AIAOAI and OIIIT. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentily make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: AIAOAI and OIIIT.

Amen

Through these sacred and mystical Names of God
AIAOAI and OIIIT
Amen

✠

c	N	a	b	r
O	i	i	i	t
A	b	o	m	o
N	a	o	c	O
o	c	a	n	m
S	h	i	a	l

❧*This is the invitation of the four good angels of the South, who are learned and powerful in Transformation:*

O YOU four good and true Angels of God (our Creator), Opna or Opana, Doop or Dolop, Rxao or Rxpao, Axir or Axtir, who rule in the Southern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): CBALPT and ARBIZ. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentily make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: CBALPT and ARBIZ.

Amen

Through these sacred and mystical Names of God
CBALPT and ARBIZ
Amen

✠

A	O	c	o	n
A	r	b	i	z
O	p	a	n	a
d	O	l	o	P
r	x	p	a	o
a	x	t	i	r

This is the invitation of the four good angels of the West, who are learned and powerful in Transformation:

O YOU four good and true Angels of God (our Creator), Paco or Palco, Ndzn or Ndazn, Iipo or Iidpo, Xrnh or Xrinh, who rule in the Western part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominatly peculiar to you): MALADI and OLAAD. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentily make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: MALADI and OLAAD.

Amen
Through these sacred and mystical Names of God
MALADI and OLAAD
Amen

M	a	m	g	l
o	l	a	a	D
p	a	L	c	o
n	d	a	z	N
i	i	d	P	o
x	r	i	n	h

This is the invitation of the four good angels of the North, who are learned and powerful in Transformation:

O YOU our good and true Angels of God (our Creator), Datt or Dabtt, Diom or Dixom, Oopz or Oodpz, Rgan or Rgoan, who rule in the Northern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): VOLXDO and SIODA. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentily make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: VOLXDO & SIODA.

Amen
Through these sacred and mystical Names of God
VOLXDO and SIODA
Amen

p	s	u	a	c
S	i	o	d	a
d	a	l	t	T
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

CHAPTER IX

THE ANGELS OF THE FOUR ELEMENTS

These are the names of the sixteen good angels who liveth in and knoweth the quality and use of all four elements; also shown are the names of the sixteen cacodemons.

QTR.	GOD NAME	ANGELS	ELMNT	CACO-DEMONS	GOD NAMES REVERSED
E.	AOVRRZ	Acca or Acvca	Air	Cac	ZRRVOA
	ALOAI	Npat or Nprat	Watr	Onp	IAOLA
		Otoi or Otroi	Erth	Mot	
		Pmox or Pmzox	Fire	Apm	
S.	SPMNIR	Msal or Msmal	Air	Cms	RINMPS
	ILPIZ	Iaba or Ianba	Watr	Oia	ZIPLI
		Izxp or Izixp	Erth	Miz	
		Stim or Strim	Fire	Ast	
W.	IAAASD	Xpen or Xpæn	Air	Rxp	DSAAAI
	ATAPA	Vasa or Vaasa	Watr	Ara	APATA
		Dapi or Daspi	Erth	Xda	
		Rnil or Rndil	Fire	Ern	
N.	RZIONR	Adre or Adire	Air	Rad	RNIOZR
	NRZFM	Sisp or Siosp	Watr	Asi	MFZRN
		Pali or Panli	Erth	Xpa	
		Acar or Acrar	Fire	Eac	

❧This is the invitation to the four good angels of the East, each of whom knows all the creatures living in one element and their use:

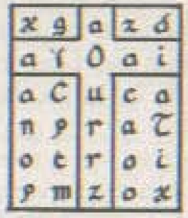
O YOU Angels of God, flowing with truth & goodness, I call you, Acca or Acvca, Npat or Nprat, Otoi or Otroi, Pmox or Pmzox, who rule in the Eastern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, Acca or Acvca, bright angel that liveth in the Air of the East, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious Npat or Nprat, who liveth in the Water of the East, who truly knoweth its quality and use; And you, O distinguished Otoi or Otroi, who liveth in the Earth of the East, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, Pmox or pmzox, shining angel of God, who liveth in the most secret Fire of the East, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Eastern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, AOVRRZ and ALOAI, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, AOVRRZ and ALOAI, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each

and every one of my petitions (respecting and concerning your aforementioned unique offices, knowledges, and powers), satisfyingly, satisfactorily, plentily, and perfectly. Amen

Amen

Through these reverend and mystical Names of God
AOVRRZ and ALOAI
Amen

✠



❧*This is the invitation to the four good angels of the South, each of whom knows all the creatures living in one element and their use:*

O YOU Angels of God, flowing with truth & goodness, I call you, Msal or Msmal, Iaba or Ianba, Ixzp or Izixp, Stim or Strim, who rule in the Southern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, Msal or Msmal, bright angel that liveth in the Air of the South, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious Iaba or Ianba, who liveth in the Water of the South, who truly knoweth its quality and use; And you, O distinguished Izxp or Izixp, who liveth in the Earth of the South, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, Stim or Strim, shining angel of God, who liveth in the most secret Fire of the South, and who hath plentiful knowledge of its efficacy and vital properties: O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Southern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, SPMNIR and ILPIZ, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, SPMNIR and ILPIZ, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentily and perfectly. Amen

Amen

Through these reverend and mystical Names of God

SPMNIR and ILPIZ

Amen

✠

i	a	s	o	m
i	l	p	i	z
m	S	m	a	L
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

This is the invitation to the four good angels of the West, each of whom knows all the creatures living in one element and their use:

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODness, I call you, XPEN or XPÆN, VASA or VAASA, DAPI or DASPI, RNIL or RNDIL, who rule in the Western part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, XPEN or XPÆN, bright angel that liveth in the Air of the West, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious VASA or VAASA, who liveth in the Water of the West, who truly knoweth its quality and use; And you, O distinguished DAPI or DASPI, who liveth in the Earth of the West, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, RNIL or RNDIL, shining angel of God, who liveth in the most secret Fire of the West, and who hath plentiful knowledge of its efficacy and vital properties; O all of you, faithful to God and ministers of our Creator, you who dwelleth in the Western part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, IAAASD and ATAPA, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, IAAASD and ATAPA, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every

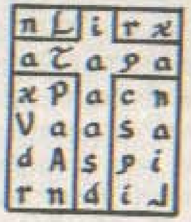
one of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentily, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
IAAASD and ATAPA

AMEN

✠



❧*This is the invitation to the four good angels of the North, each of whom knows all the creatures living in one element and their use:*

O YOU Angels of God, flowing with truth & goodness, I call you , Adre or Adire, Sisp or Siosp, Pali or Panli, Acar or Acrar, who rule in the Northern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, Adre or Adire, bright angel that liveth in the Air of the North, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man, And you, O illustrious Sisp or Siosp, who liveth in the Water of the North, who truly knoweth its quality and use; And you, O distinguished Pali or Panli, who liveth in the Earth of the North, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, Acar or Acrar, shining angel of God, who liveth in the most secret Fire of the North, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Northern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these grest things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our Creator and God, I humbly supplicate you, one and all. And through these holy Names of God, RZIONR and NRZFM, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, RZIONR and NRZFM, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices , knowledges, and powers), satisfyingly, satisfactorily, plentily, and perfectly. Amen

Amen

Through these reverend and mystical Names of God
RZIONR and NRZFM
Amen
✠

Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	l	i
A	C	r	a	r

CHAPTER X

THE ANGELS OF NATURAL SUBSTANCES

These are the names of the sixteen good angels who are most powerful and skilled in the mixing together of natural substances.[*]

QUARTER	GOD NAME	ANGELS	LETTER FROM THE CROSS
East	ERZLA	RZLA ZLAR LARZ ARZL	I
South	EBOZA	BOZA OZAB ZABO ABOZ	A
West	ATAAD	TAAD AADT ADTA DTAA	O
North	ADOPA	DOPA OPAD PADO ADOP	N

---

[*] Commixtionibus Naturarum

❧*This is the invitation to the four good Angels of the East, who are powerful and learned in the mixing together of natural substances:*

O YOU four, faithful & truthful ministers of omnipotent God, (your Creator) Rzla, Zlar, Larz, Arzl, who are in the Eastern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ERZLA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ERZLA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentily, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. Amen

Through this Holy and Mystical Name of God
ERZLA
Amen
✠

r	Z	i	l	a
a	r	d	Z	a
c	z	o	n	s
T	o	i	T	t
S	i	g	a	s
f	m	o	n	d

❧*This is the invitation to the four good angels of the South, who are powerful and learned in the mixing together of natural substances:*

O YOU four, faithful & truthful ministers of omnipotent God, (your Creator) Boza, Ozab, Zabo, Aboz, who are in the Southern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, EBOZA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, EBOZA, that you will come to me and appear visibly and personably, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentily, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. Amen

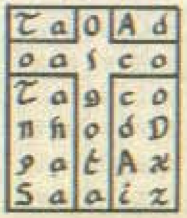
Through this Holy and Mystical Name of God
EBOZA
Amen
✠

b	O	a	Z	a
u	N	n	a	x
a	i	g	r	a
o	r	p	m	n
r	s	O	n	i
i	z	i	n	r

This is the invitation to the four good angels of the West, who are powerful and learned in the mixing together of natural substances:

O YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIpotent God, (your Creator) TAAD, AADT, ADTA, DTAA, who are in the Western part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the smae, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ATAAD, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ATAAD, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentily, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition, and, as it were, appointed you as his officers and ministers. AMEN

Through this Holy and Mystical Name of God
ATAAD
AMEN
✠

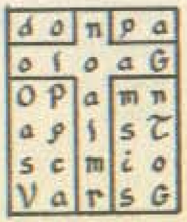


T	a	o	A	d
o	a	ſ	c	o
T	a	g	c	o
n	h	o	d	D
p	a	t	A	x
S	a	a	i	z

This is the invitation to the four good angels of the North, who are powerful and learned in the mixing together of natural substances:

O YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIpotent God, (your Creator) DOPA, OPAD, PADO, ADOP, who are in the Northern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ADOPA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ADOPA, that you will come to me and appear visibly and personably, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentily, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God
ADOPA
AMEN
✠



d	o	n	p	a
o	l	o	a	G
O	P	a	m	n
a	p	l	s	T
s	c	m	i	o
V	a	r	s	G

CHAPTER XI

THE ANGELS OF TRANSPORTATION

*These are the sixteen good angels who are powerful in transporting from place to place.**

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	EVTPA	Vpta Tpav Pavt Avtp	L
South	EPHRA	Phra Hrap Raph Aphr	A
West	ATDIM	Tdim Dimt Imtd Mtdi	N
North	AANAA	Anaa Naaa Aaan Aana	V

---

* In Locali Mutatione

This is the invitation to the four good angels of the East, who are powerful in transporting from place to place:

O YOU four faithful & noble angels & ministers of our Omnipotent Creator, O Vtpa, Tpav, Pavt, & Avtp, who rule uniquely in the Eastern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, EVTPA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EVTPA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentily, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. Amen

Through this mystical Name of God
EVTPA
Amen
✠

u	t	ſ	p	a
p	a	L	a	m
o	Y	a	u	b
p	a	c	o	C
r	b	z	n	h
d	l	a	r	i

This is the invitation to the four good angels of the South, who are powerful in transporting from place to place:

O YOU four faithful & noble angels & ministers of our Omnipotent Creator, O Phra, Hrap, Ruph, and Aphr, who rule uniquely in the Southern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God our Creator, through the Reverent Majesty of the same God, our Creator, & through this divine and mystical Name, EPHRA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EPHRA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentily, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. Amen

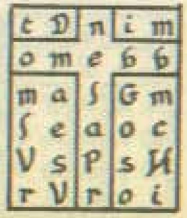
Through this mystical Name of God
EPHRA
Amen
✠

p	h	a	R	a
S	o	n	d	n
o	m	a	g	g
g	b	e	a	ſ
r	ſ	e	m	u
i	a	M	h	ſ

❧ *This is the invitation to the four good angels of the West, who are powerful in transporting from place to place:*

O YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O TDIM, DIMT, IMTD, and MTDI, who rule uniquely in the Western part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, ATDIM, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, ATDIM, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentily, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God
ATDIM
AMEN
✠

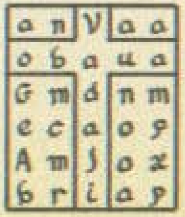


t	D	n	i	m
o	m	e	b	b
m	a	ſ	G	m
ſ	e	a	o	c
V	s	P	s	H
r	V	r	o	i

❧ *This is the invitation to the four good angels of the North, who are powerful in transporting from place to place:*

O YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O ANAA, NAAA, AAAN, and AANA, who rule uniquely in the Northern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, AANAA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, AANAA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentily, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. AMEN

Through this mystical Name of God
AANAA
AMEN
✠



a	n	V	a	a
o	b	a	u	a
G	m	d	n	m
e	c	a	o	p
A	m	J	o	z
b	r	i	a	p

CHAPTER XIJ

THE ANGELS OF THE MECHANICAL ARTS

☙*These are the names of the sixteen good angels who are skilled and powerful in the Mechanical Arts.*

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HCNBR	Cnbr Nbrc Brcn Rcnb	A
South	HROAN	Roan Oanr Anro Nroa	C
West	PMAGL	Magl Aglm Glma Lmag	M
North	PPSAC	Psac Sacp Acps Cpsa	V

This is the invitation to the four good angels of the East , who are skilled and powerful in the Mecahnical Arts:

O YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Crearor, CNBR, NBRC, BRCN, and RCNB, who are in the Eastern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God, I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HCNBR, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HCNBR, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God
HCNBR
AMEN
✠

c	N	a	b	r
O	i	i	i	t
A	b	a	m	o
N	a	o	c	O
o	c	a	n	m
S	h	i	a	ſ

This is the invitation to the four good angels of the South, who are skilled and powerful in the Mechanical Arts:

O YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, ROAN, OANR, ANRO, and NROA, who are in the Southern part of the world, and who hast by our God been charged and committed with his ministry to practice, impart, teach and communicate perfect skill in all mechanical arts, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God(, do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HROAN, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HROAN, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God
HROAN
AMEN
✠

R	O	c	a	n
A	r	b	i	z
O	p	a	n	a
d	O	l	o	P
r	x	p	a	o
a	x	t	i	r

¶ *This is the invitation to the four good angels of the West, who are skilled and powerful in the Mechanical Arts:*

O YOU four holy & truthful ministers of omnipotent God, our Creator, Magl, Aglm, Glma, and Lmag, who are in the Western part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach , and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PMAGL, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PMAGL, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God
PMAGL
Amen
✠

M	a	m	g	l
o	l	a	a	D
p	a	L	c	o
n	d	a	z	N
i	i	d	P	o
x	r	i	n	h

¶ *This is the invitation to the four good angels of the North, who are skilled and powerful in the Mechanical Arts*

O YOU four holy & truthful ministers of omnipotent God, our Creator, Psac, Sacp, Acps, and Cpsa, who are in the Northern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PPSAC, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PPSAC, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God
PPSAC
Amen
✠

p	s	u	a	c
S	i	o	d	a
d	a	l	t	T
d	i	x	o	m
O	o	D	p	z
r	g	o	a	n

CHAPTER XIIJ

THE ANGELS OF SECRET DISCOVERY

These are the names of the sixteen good angels who are skilled and powerful in the discovering the secrets of all men.

QUARTER	GOD NAME	ANGELS	LETTER OF THE CROSS
East	HXGZD	Xgzd Gzdx Zdxg Dxgz	A
South	HIAOM	Iaom Aom Omia Miao	S
West	PNLRX	Nlrx Lrxn Rxnl Xnlr	I
North	PZIZA	Ziza Izaz Zazi Aziz	R

❧*This is the invitation to the four good angels of the East, who are skilled and powerful in the discovery of the secrets of men.*

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, Xgzd, Gzdx, Zdxg, and Dxgz, who dwell in the Eastern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatver degree, state or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name HXGZD, that, at whatever time of my future life, that I should call or invoke any or all of you through the Name of God, HXGZD, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentily, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
HXGZD
Amen
✠

x	g	a	z	d
a	Y	O	a	i
a	C	u	c	a
n	p	r	a	T
o	t	r	o	i
p	m	z	o	x

❧*This is the invitation to the four good angels of the South, who are skilled and powerful in the discovery of the secrets of men.*

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, Iaom, Aomi, Omia, and Miao, who dwell in the Southern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical name, HIAOM, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HIAOM, that you come immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentily, and perfectly, all of my petitions (to be done by one, any, of all or you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
HIAOM
Amen
✠

i	a	s	o	m
i	ſ	p	i	z
m	S	m	a	L
i	a	n	b	a
i	z	i	x	p
s	t	r	i	m

❧*This is the invitation to the four good angels of the West, who are skilled and powerful in the discovery of the secrets of men.*

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, NLRX, LRXN, RXNL, and XNLR, who dwell in the Western part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whaever degree, state, or conditon. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PNLRX, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PNLRX, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement and make perfect, truthfully, plentily, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
PNLRX
AMEN
✠

n	L	i	r	x
a	Z	a	p	a
x	p	a	c	n
V	a	a	S	a
d	A	S	p	i
r	n	d	i	L

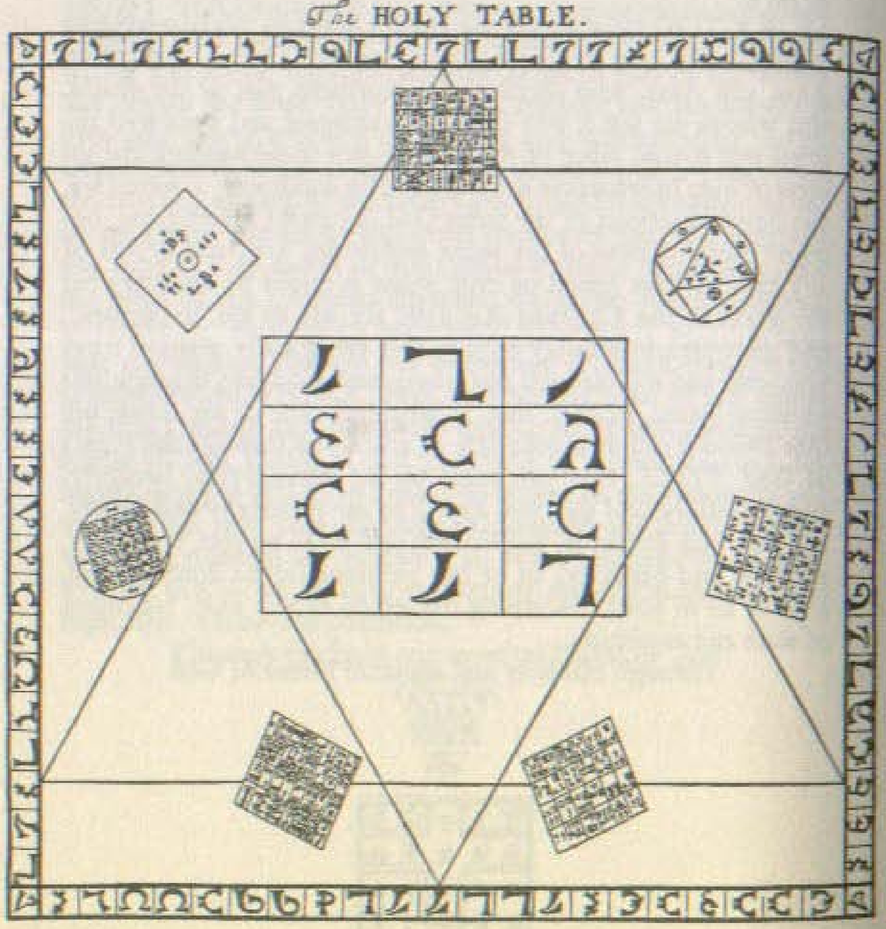
❧*This is the invitation to the four good angels of the North, who are skilled and powerful in the discovery of the secrets of men.*

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, ZIZA, IZAZ, ZAZI, and AZIZ, who dwell in the Northern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PZIZA, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PZIZA, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentily, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
PZIZA
AMEN
✠

Z	i	r	Z	a
n	r	z	f	m
a	d	i	r	e
s	i	o	s	p
p	a	n	l	i
A	C	r	a	r

FIN



[*Vide* page 181, ❡IJ., number 6.]

APPENDICES

APPENDIX A

THE PRACTICE OF ENOCHIAN EVOCATION

THERE ARE NO DESCRIPTIONS IN DEE'S EXTANT DIARIES OF actual Enochian evocation rituals, a fact that has led some scholars to conclude that he never attempted the magic. The existence, however, of artifacts such as the wax sigils of Æmeth in the British museum indicate that Dee, at the very least, constructed some of the requisite furniture. In addition, Dee compiled Sloane MS. 3191 (the primary source for *The Enochian Evocation*) to be a working collection of conjurations for use in magical ceremonies. Although it is possible that Dee never went through with the experiments, it is far more likely that he recorded the events in a separate diary that has not survived. Dee was a rabid diarist, and kept at least three concurrent diaries during the period that he was working with Kelly, each diary covering a different aspect of his life. It would be well in character for Dee to initiate a special diary for the practice of the 'radical truths' that he had sought for so many years.

There are many clues that assist in uncovering the operative portions of this arcane branch of magical lore. Sloane MS. 3191, for example , delineates the portions of Enochian evocation that Dee thought were most essential. Other clues are scattered throughout the surviving diaries. Dee describes many scying sessions, and it is unlikely that the Enochian rituals differed very greatly from those he practiced with his scryers. In addition, many passages from the scrying sessions contain hints and instructions concerning Enochian evocation. Another valuable source of information is the body of magical literature that was available to Dee and Kelly. The effect of Agrippa, for example, upon Dee's philosophical outlook is obvious, and many aspects of Enochian evocation are dependant upon the world-view of the renaissance Magi. Also, Kelly's involvement in black magic indicates influence from other magical texts. When all these sources of information are gathered together, a coherent picture emerges of the practice of Enochian evocation.

◆

This appendix discusses:

1. The personnel & apparel required for the rituals.
2. The furniture and construction of the temple.
3. The book of prayers & conjurations.
4. The Angelic hierarchies
5. The talismans for the Angelic hierarchies.
6. The scheduling of the ceremonies.

I. Personnel

Enochian rituals were practiced by two people, a Magus and Scryer. The Magus chanted the conjurations, compelling the Angels (by the power of the Names of God) to appear within the crystal stone. The Scyrer gazed into the crystal and related his visions. The Magus doubled as scribe, recording the visions and the results of the ceremony.

Both Scryer and Magus were expected to lead holy lives (at least while practicing the magic), to cultivate piety and humility, and to abstain from the practice of black magic. During the ceremonies, both were dressed in white linen robes, and the magus wore a magical ring with a gold seal (as shown in Book Two). Other renaissance magical texts recommend that the Magus wear a crown and carry a magical wand and or sword, but none of these are mentioned in Dee's work.

II. Furniture

Before practicing Enochian evocation, the Magus and Scryer located or constructed the following items:

1. A crystal ball. This was handled only by the magus or the scryer. Dee's was rather small, about two inches in diameter.
2. A circular wax tablet, 9 inches in diameter and 1.5 inches thick, inscribed on the front with the sigil of Æmeth and on the back with a cross. These designs are shown in Book Two. The center of the front was hollowed out slightly, so that the crystal ball could easily be placed on top of the Sigil.

3. Four wax tablets, about 4 inches in diameter, similarly inscribed.
4. A red silk 'rug', two yards square.
5. A red and green (or multi-coloured) tablecloth, about 1.5 yards square, with tassles at each corner.
6. A table constructed of 'sweet wood' [cedar?] a yard (two cubits) square, with yard long legs. Each leg terminated with a hollow cylinder, slightly more than 4 inches on the inside diameter and about 0.5 inches thick. The basic structure of this table is shown in Book Two; because of its low profile, two wooden stools were probably also necessary. A set of elaborate sigils were to be painted in yellow oils on the top surface of the table. The arrangement of these sigils is too complex to be reproduced in this volume, but can be found in *The True Relation* between the Preface and the first book, on the page labeled 'The Holy Table'.
7. Twelve banners or flags each embroidered with a Name of God as shown in Book Five.

This furniture was arranged into a temple where Enochian evocation could be practiced. This may have been intended to be in the open air rather than within a building, as there are no descriptions of candles or torches. Furthermore, the magical circle specifies 'Terra' [Earth], which may or may not have been intended symbolically.

The temple was constructed in the following manner:

1. The place of working was enclosed by a circle as shown in Book Five, Chapter Three. The banners were propped at the circle's edge.
2. The red silk rug was laid in the center of the circle.
3. The four small wax tablets were arranged in a square pattern in the center of the silk rug, 1 yard square.
4. The table was balanced upon the wax tablets, so that the hollow cylinders at the end of the table legs overlapped them.
5. The large wax tablet was placed on the center of the table.
6. The silk tablecloth was draped over the table, covering the large wax tablet, so that the tassles dangled almost to the floor.

7. The crystal was laid on the top of the tablecloth, balanced on the indentation in the wax tablet.

III. The Magical Book

The Magus was required to have a book in which prayers and conjurations were recorded for use within the temple. For the complete practice of Enochian evocation, it probably would have had the following contents:

§1: Prayers

The Oration to God—as shown in Book Two, Chapter Five.

The Prayer of Enoch—as shown in Book One, Chapter Two.

The Fundamental Obesance—as shown in Book Five, Chapter Four.

§2. Conjurations

The Heptarchic Conjurations—formed by inserting the specific attributes of each King and Prince (as shown in Book Two, Chapter Seven) with the generalized conjuration (as shown in Book Two, Chapter Six).

The Angelical Keys—as shown in Book Three. These were to be written in both Angelical and English. Note that the last key was to be repeated 30 times, with the third word altered to indicate the Aire being worked. In Sloane MS. 3191, the the various Aires are listed in the margin. The individual names of the Aires are given in Book Four, Column Four.

The Invitations to the Angels of the Quarters—as shown in Book Five, Chapters Five through Thirteen.

The ordering of Dee's workbooks suggests that he intended a certain cross-semination of the earlier (Heptarchic) and later (Angelical) systems. In any case, the magical book is described in Dee's diaries as consisting *first of the invocation of the Names of God and second of the invocation of the Angels, by the Names of God*—an ordering is preserved in the contents above.

Note that, unlike other renaissance magical systems, Enochian evocation does not include a 'Dismissal' or 'Licence to Depart', a conjuration designed to send a spirit back to its dwelling place. Dee evidently felt this to be unnecessary, although most renaissance Magi would have considered this omission dangerous.

IV. The Angels

Enochian evocation was believed to summon three interrelated hierarchies of angels:

1. The Heptarchical Royalty—who were believed to govern *all earthly actions, & disperse of the will of the Creator.* One conjured them to obtain *knowledge of God truly, the number and doings of His Angels perfectly and the beginning and ending of Nature substantially.* These Angels were based upon the 7 planets and the 7 days of the week.
2. The Angels of the Aires—who were believed to rule over the various countries of the earth. One conjured them to *subvert whole countries without armies,* to *get the favour of all the* (human) *Princes,* & to *know the secret treasure of the waters, and the unknown caves of the earth.* These Angels were based on the 12 houses of the Zodiac and the 30 Aires, which were evidently subdivisions of the 'vault of stars' in which the 'fixed stars' were believed to reside.
3. The Angels of the Quarters—who were believed to have been *put onto the earth so that the Devil's envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved.* One conjured them to obtain a variety of semi-divine powers and capabilities. These Angels were based upon the 4 Elements and the 4 compass points.

Thus Enochian evocation consisted of a complete panoply of magical art, covering planetary, zodiacal, and elemental operations and reputed to control hundreds of named and thousands of unnamed Angelic creatures. Because of the complexity of these Angelic hierarchies, I shall discuss each in detail.

§1. The Heptarchical Royalty

The Heptarchical Royalty are described in Book Two, Chapter Four, and were believed to rule over the days of the week and the planets. The relationship of the primary Heptarchical hierarchy is shown in the following figure

KING CARMARA

PRINCE HAGONEL

Sons of Light	I	Ih	Isr	Dmal	Hecoa	Beigia	Stimcul
Sons of the Sons of Light	EL	An	Ave	Liba	Rocle	Hagonel	Ilemese
Kings	BALIGON	BNASPOL	BOBOGEL	BABALEL	BYNEPOR	BNAPSEN	BLUMAZA
Princes	BAGANOL	BLISDON	BORNOGO	BEFAFES	BUTMONO	BRORGES	BRALGES
The Table of the 42 Ministers	AOAYNNL	ELGNSEB	LEENARB	EILOMFO	BBARNFL	BANSSZE	OESNGLE
	LBBNAAV	NLINZVB	LNANAEB	NEOTPTA	BBAIGAO	BYAPARE	AVZNILN
	IOAESPM	SFAMLLB	ROEMNAB	SAGACIY	BBALPAE	BNAMGEN	YLLMAPS
	GGLPPSA	OOGOSRS	LEAORIB	ONEDPON	BBANIFG	BNVAGES	NRSOGOO
	OEEOOEZ	NRPCRRB	NEICIAB	NOONMAN	BBOSNIA	BLBOPOO	NRRCPRN
	NLLRLNA	ergdbab	AOIDIAB	ETEVLGL	BBASNOD	BABEPEN	LABDGRE
	(Fri.)	(Wed.)	(Sun.)	(Tues.).	(Thurs.)	(Sat.)	(Mon.)

Note that the 'Son of the Sons' HAGONEL had a different sigil than PRINCE HAGONEL and thus was a different angelic personage.

The names of the 42 ministers were generated from the each table by starting with each letter and continuing rightwards to the end of the table, then looping around to the beginning. This made six sets of seven ministers per day, each set ruling for four hours [beginning at midnight]. For example, the 42 ministers for Prince BAGANOL (Friday) are

12AM— 4AM	*Aoaynnl*	*Oaynnla*	*Aynnlao*	*Ynnlaoa*	*Nnlaoay*	*Nlaoayn*	*Laoaynn*
4AM— 8AM	*Lbbnaav*	*Bbnaavl*	*Bnaavlb*	*Naavlbb*	*Aavlbbn*	*Avlbbna*	*Vlbbnaa*
8AM—12PM	*Ioæspm*	*Oæspmi*	*Aespmio*	*Espmioa*	*Spmioæ*	*Pmioæs*	*Mioæsp*
12PM— 4PM	*Gglppsa*	*Glppsag*	*Lppsagg*	*Ppsaggl*	*Psagglp*	*Sagglpp*	*Agglpps*
4PM— 8PM	*Oeeooez*	*Eeooezo*	*Eooezoe*	*Ooezoee*	*Oezoeeo*	*Ezoeeoo*	*Zoeeooe*
8PM—12AM	*Nllrlna*	*Llrlnan*	*Lrlnanl*	*Rlnanll*	*Lnanllr*	*Nanllrl*	*Anllrln*

The Heptarchical Royalty also included a set of 49 planetary angels, of whom 14 were the Kings and Princes for the days. The 'Table of the 49 Good Angels' at the close of Book Two shows the primary planetary attribution of each of these entities. Curiously, the planetary attributions of the Kings were the only ones that matched the traditional linking of the days of the week with the planets. By extrapolation, it is likely that each angel had a double attribution as follows:

Sunday		Monday	
BOBOGEL	Sol of Sol	BLUMAZA	Luna of Luna
BORNOGO	Sol of Venus	BRALGES	Luna of Saturn
Bablibo	Sol of Luna	Baspalo	Luna of Mercury
Buscnab	Sol of Saturn	Belmara	Luna of Jupiter
Bariges	Sol of Mercury	Bragiop	Luna of Mars
Barnafa	Sol of Jupiter	Brisfli	Luna of Sol
Bonefon	Sol of Mars	Basledf	Luna of Venus

Tuesday		Wednesday	
BABALEL	Mars of Mars	BNASPOL	Mercury of Mrcry
BEFAFES	Mars of Sol	BLISDON	Mercury of Jupitr
Bapnido	Mars of Venus	Bazpama	Mercury of Mars
Busduna	Mars of Luna	Bernole	Mercury of Sol
Bminpol	Mars of Saturn	Blamapo	Mercury of Venus
Binofon	Mars of Mercury	Barfort	Mercury of Luna
Bmilges	Mars of Jupiter	Bliigan	Mercury of Satur

Thursday		Friday	
BYNEPOR	Jupiter of Jupiter	BALIGON	Venus of Venus
BUTMONO	Jupiter of Mars	BAGENOL	Venus of Luna
Basmelo	Jupiter of Sol	Bormifa	Venus of Saturn
Besgeme	Jupiter of Venus	Binodab	Venus of Mercury
Blingef	Jupiter of Luna	Benpagi	Venus of Jupiter
Bartiro	Jupiter of Saturn	Bermale	Venus of Mars
Baldago	Jupiter of Merc.	Bagnole	Venus of Sol

SATURDAY

BNAPSEN	Saturn of Saturn
BRORGES	Saturn of Mercury
Balceor	Saturn of Jupiter
Blintom	Saturn of Mars
Branglo	Saturn of Sol
Bmamgal	Saturn of Venus
Bamnode	Saturn of Luna

§2. THE ANGELS OF THE AIRES

THE 91 PRINCIPAL Angels of the Aires are listed in tabular form in Book Four.

COLUMN ONE gives the name of the country over which each Angel rules. These are based on Ptolemy's Geography.

COLUMN TWO gives the name of each Angel, which is the same as the name of the part of the Earth as imposed by God.

COLUMN THREE gives the sigil for each Angel. These are derived from the Great Table of the Quarters, by connecting the letters that spell the Angel's name. Note that 'PARAOAN' is an 'overlay' using letters belonging to other Angels, (beginning with the 'P' in PARZIBA) and that 'LEXARPH', 'COMANAN', and 'TABITOM' are generated from the central cross. 'LEXARPH uses the 'L' at the bottom right corner of the Western quarter. These sigils are not given in Sloane MS. 3191, but are included here for completeness. Note also that a sigil is given in the table for an entity LAXDIZI, which is not in the 91 Aires.

COLUMN FOUR gives the Aire in which the Angel dwells. These are evidently similar to the layers of Heaven described in Gnostic texts. The order LIL is the highest and TEX is the lowest; note that the Holy Land is governed by LIL.

COLUMN FIVE gives the number of servitor Angels (ministers) that are controlled by each Angel.

COLUMN SIX gives the total of all the Angels ruling in each Aire.

COLUMN SEVEN gives the names of the Angelic Kings that rule over each Angel. There is one King per sign of the Zodiac: 1. OLPAGED for Scorpio, 2. ZIRACAH for Aquarius, 3. HONONOL for Leo, 4. ZARNAAH for Gemini, 5. GEBABAL for Libra, 6. ZURCHOL for Pisces, 7. ALPUDUS for Cancer, 8. CADDAMP for Sagittarius, 9. ZARZILG for Virgo, 10. LAVAVOTH for Aries, 11. ZINGGEN for Capricorn & 12. ARFALOG for Taurus.

COLUMN EIGHT gives the tribe of Isræl that corresponds to the Angelic King and each sign of the Zodiac.

COLUMN NINE gives the compass points that should be faced when invoking each angel.

§3. THE ANGELS OF THE QUARTERS

THE ANGELS of the Quarters are listed in detail at the beginning of Chapters Five through Thirteen of Book Five. A cursory examination of the crosses on the tables accompaning each 'Invitation' [conjuration] reveals how these names are generated. Many of the Angels have dual names—presumably both are correct, as both are used in the invitations.

The names of the cacodemons in Chapters Six through Nine are generated by taking a letter from the central cross of the Great Table, and combining it with the first two letters of each Angel's name. For example, the cacodemon XCZ is formed by taking the 'X' in EXARP and combining it with the 'Cz' in CZNS or CZONS. These cacodemons are the only vestige of black magic in Dee's evocation system, other than the stipulation that the word VAOAN in the first Angelical key is to be altered to VOOAN when conjuring evil spirits.

☾ V. TALISMANS

THE USE of various talismans were considered necessary for the practice of evocation magic in general, and were probably used for Enochian evocation as well. Only one Enochian talisman has survived: a beautiful gold disk in the British Museum. *A True Relation* shows an engraving of his disk on page preceding THE HOLY TABLE; the talisman commemorates a vision that Kelly had of the Angels of the Quarters:

> *A Vision. The sign of the love of God toward his faithful. Four sumptuous and belligerant Castles, out of the which sounded Trumpets thrice.*
>
> ☙ *The sign of Majesty, the Cloth of the passage was cast forth.*
> ☙ *In the East, the cloth red; after the new smitten blood*
> ☙ *In the South, the cloth white, Lilly-colour*
> ☙ *In the West a cloth, the skins of many Dragons, green; garlic bladed.*
> ☙ *In the North, the cloth, Hair-coloured, Bilbery juyce.*

The Trumpets sound once. The gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are a Pyramis, *six cones, wreathed. There followeth out of every Castle 3, holding up their Banners displayed, with ensigne, the Names of God. There follow Seniors six, alike from the four Gates: After them cometh from every part a King: whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 angels, of the Majesty of Creation in God attended upon everyone, with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the Prince gone out before; which were confirmed, everyone, with ten Angels, visible in countenance; After every Crosses, attendeth 16 Angels, dispositors of the will of those, that govern the Castles. They proceed. And, in and about the middle of the Court, the Ensigns keep their standings, opposite to the middle of the Gate: The rest pause. The 24 Senators meet: They seem to consult. It vanisheth.*

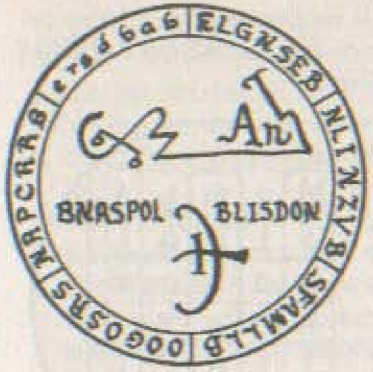
Although the use for the gold disk is not known, it may have been worn as a protective amulet during the Enochian evocation ritual

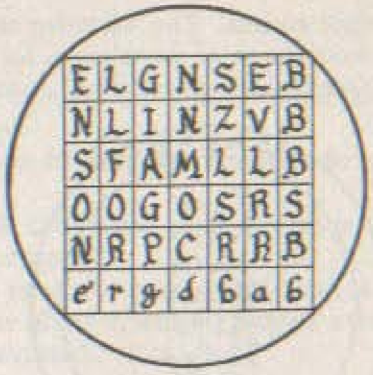
The Magus was definitely required to construct a talisman for each group of Angels that he wished to conjure. These were made of 'sweet wood', with the characters 'painted' upon them. The talismans were *held in the hand as thou shalt have cause to use them*, implying that the Magus held them during the prayers. During the conjurations, however, *thy feet must be placed upon these tables*, indicating that the Magus' dominance over the Angels was signified by his standing upon the Talisman.

Although none of these talismans appear to have survived, the talismanic methods of Agrippa can be applied to devise probable reconstructions of these important ceremonial objects.

§1. TALISMANS FOR THE HEPTARCHICAL ROYALTY

ALTHOUGH this hierarchy includes several hundred entities, only the prince of each day and the SONS OF THE SONS OF LIGHT actually have their own 'signatures' or sigils. Evidently this means that a single talisman was to be constructed for each day, with an extra one for King CARMARA and Prince HAGONEL. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Friday:

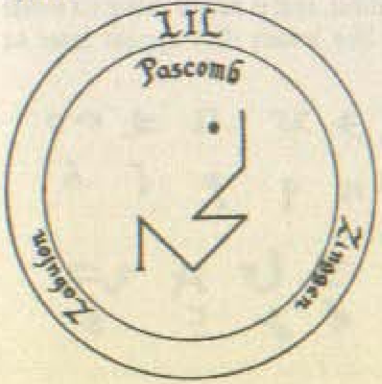


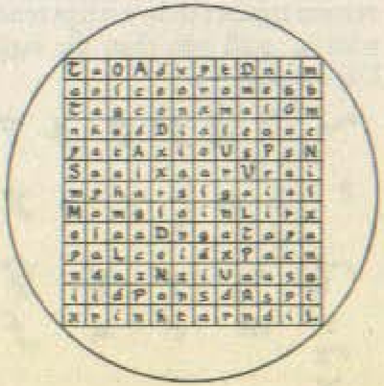


E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b

§2. TALISMANS FOR THE ANGELS OF THE AIRES

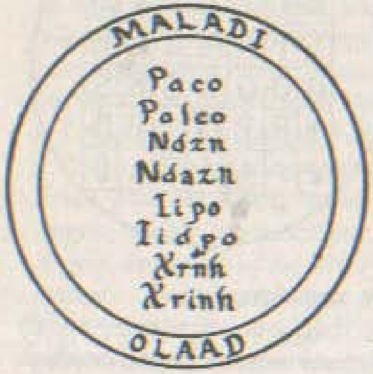
EACH OF THE 91 Princes has his [or her] own signature, which clearly implies that 91 separate talismans were to be constructed. The Angelic Kings of the Zodiac have no signatures, which indicates that their name alone (like the magical Names of God) carried the requisite power to invoke their influence. The following sample represents a speculative reconstruction of the talisman for the conjuration of PASCOMB, the Earthly Guardian of Syria:

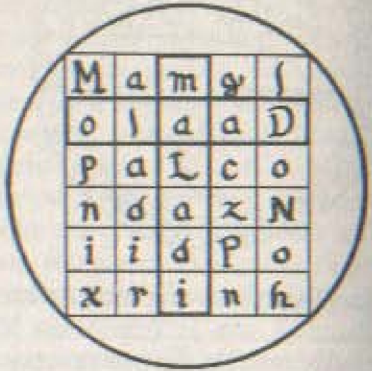




§3. TALISMANS FOR THE ANGELS OF THE QUARTERS

NONE OF THE Angels of the Quarters have their own signatures, a fact that would seem to indicate the relatively exalted status of these entities. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Transformation that dwell in the West:

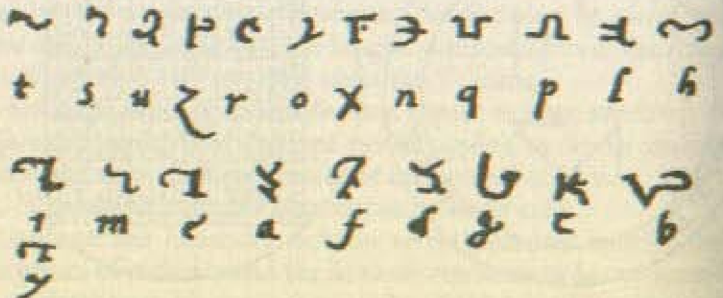




M	a	m	g	ſ
o	l	a	a	D
p	a	L	c	o
n	d	a	z	N
i	i	d	P	o
x	r	i	n	h

§4. ENOCHIAN LETTERS

IT IS POSSIBLE that, rather than Roman letters, the 'Enochian' alphabet was to be used to draw up the talismans (although no Enochian letters appear in Sloane MS. 3191). There are several versions of this magical alphabet in Dee's diaries; the following version appears to be a script rendition, as it is much easier to write with a quill pen than the sigil-like letters that appear later in Dee's notes.



☾ VI. THE CEREMONIES

AFTER THE FURNITURE, book, and talisman had been prepared, the following schedule was to be kept:

1. FIRST FOUR DAYS—prayers were fervently spoken three times daily.
2. NEXT FOURTEEN DAYS—while continuing with the prayers, conjurations were added to the agenda.
3. THE FIFTEENTH DAY—at this point the prayers and conjurations were believed to become effective, and the Angels were supposed to appear within the crystal.

Once the Angels had appeared, it was no longer considered necessary to go through the entire repetory to conjure them. Once successfully conjured, the Angels were to remain obedient to the Magus for the remainder of his life.

It is probable that some cross-semination might have been intended, for example, using the first 18 Keys as preliminary conjurations to summoning the Angels of the Quarters. Dee also tended to punctuate his scrying sessions with readings from the Bible; *Psalm* 33 is mentioned specifically.

Appendix B

TRANSLATOR'S NOTES

The Story of the Manuscripts

THE SURVIVAL OF THE MAGICAL MANUSCRIPTS OF JOHN DEE was an accident, or more accurately, a series of accidents and coincidences that rival in strangeness the subject matter that the manuscripts contain.

Even while they were being written, certain of the most essential manuscripts were almost destroyed. Although the incident and the motivations behind it are not mentioned in any of the extant diaries, Dee describes their reappearance:

> *I espied . . . a sheet of faire white paper lying tossed to and fro in the wind. I rose and went up to it and there I found three of my Books lying, which were so diligently burnt the tenth day of April last. The three books were:* 1. Enoch his Book, 2. The 48 Claves Angelicæ, 3. Liber Scientia terrestris auxilii & victoriæ.[*][Additional manuscripts were then discovered to be:] *in the back of the furnace . . . the hole which was not greater than the thickness of a brick.*[†]

Perhaps to prevent further mishaps, Dee later secreted a number of the more important manuscripts in the false bottom of a cedar chest, *whose lock and hinges [were] extraordinarily neat,* where they remained hidden for over 50 years. The chest was sold at the auction following Dee's death to one Mr. John Woodall, and eventually found its way into a furniture shop in Adle Street on London. A Mr. Jones, confectioner, bought it for his wife, and for twenty years the chest with its secret treasure remained in her boudoir. Then one day, upon moving the chest, Mrs. Jones *heard some loose thing rattle it, toward the right hand end, under the box or till.* Her husband pried open the bottom, revealing *a private drawer, which being drawn out, therein were found diverse books*

---

[*] Casaubon, *op. cit.*, p. 418.

[†] *Ibidem*, p. 419.

in manuscript and papers, together with a little box, and therein a chaplet of olive beads, and a cross of wood hanging at the end of them.[*]

Ignorant of the value of the papers, they allowed *their servant maid to waste about one half of them under pies, and other like uses* but later *kept the rest more safe.* Four years later, Mrs. Jones was forced to flee the great fire of London and, *though the chest perished in the flames, because not easily to be removed, yet the books were taken out and carried with the rest of her goods.* She later remarried a Mr. Wale, who identified the manuscripts and transferred them to Elias Ashmole, a respected scholar, for transcription and preservation.[†]

Elias Ashmole also preserved a number of Dee's diaries (December 22, 1581 to May 23, 1583) that were in the library of one Samuel Story. Yet another 17th Century scholar, Meric Casaubon discovered [and published in the *True Relation*] additional diaries from April 20, 1583 to May 23, 1587 in the library of Sir Thomas Cotton, who had inherited them from his father, Sir Robert Cotton, one of Dee's contemporaries. Casaubon also located a very rare fragment of Dee's diaries from late in his life (March 20, 1607 to September 7, 1607), which had been *underground, God knows how long.*[‡]

The preservation of Dee's manuscripts by Ashmole & Casaubon illustrates that the importance of Dee's manuscripts was already recognized within 50 years of his death. These manuscripts have had an enormous effect upon the development of occultism in Great Britian and the United States. An interesting fragment, included at the back of Sloane MS.3677 (Ashmole's copy of Sloane MS. 3188), describes the finding of treasure using magical names from the Enochian system. From internal references and style of handwriting, we know that this fragment dates from the mid-17th Century, indicating that the Enochian magical system was maintained in practical use after Dee's death. It is possible that elements of the system may have been introduced into the Rosicrucian teachings by Ashmole; in any case magicians of later centuries have constructed elaborate additions to Dee's original system.

---

[*] *Vide*, Ashmole's preface to Sloane MS. 3677.

[†] *Ibidem.*

[‡] *Vide* Casaubon's Preface to the *True Relation.*

APPENDIX C

GENERAL METHOD OF TRANSLATION & TRANSCRIPTION

THE ENTIRE CORPUS of Dee's magical work is far too large to present in a single volume. The *Enochian Evocation* is intended to present the essential core of Dee's evocation system arranged in a fashion similar to other renaissance evocation texts. It was transcribed, translated and edited according to the following procedure:

1. Manuscripts copies were obtained in microfilm from the British Library.
2. The various manuscripts were cross-compared to differentiate between essential and non-essential portions. The first level of cross-comparison was performed at this time.
3. The textual material from the essential portions of the manuscripts was transcribed.
4. Latin portions were translated.
5. The resulting corpus was subjected to further cross-comparison and linguistic analysis, and arranged to resemble a typical evocation text of the renaissance.
6. The text was edited for consistancy and clarity.
7. The various sigils and figures for the text were carefully traced and restored from microfilm prints of the source manuscripts.
8. To clarify discrepancies, I traveled to London and examined Sloane MS. 3191 personally at the British Library.
9. The resulting material was brought to completion and published by Heptangle Books.

Notes on Book One

BOOK ONE consists of excerpts from four of Dee's diaries, all contained in Cotton Appendix XLVI and published in the *True Relation:*

Mensis Mysticus Saobaticus Pars primus ejusdem , op. cit. 73-114
Libri Mystici Apertorii Cracoviensis Sabbatici, op. cit., 115-152
Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, op. cit., 153-202
Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madimianum, op. cit., 203-212

The intent of Book One is to provide the pseudo-history of the magic as related by Kelly's angels, as well as hints as to its purpose and practice. Nearly every renaissance magical text contains such a 'pedigree', which is entirely lacking in Sloane MS. 3191.

Notes on Book Two

BOOK TWO consists primarily of *De Heptarchia Mystica*, which is contained in Sloane MS. 3191, 32ro to 51ro. The sigil of Æmeth, the ring of Solomon, and the table are from *Mysteriorum Liber Primus* in Sloane MS. 3188. The first three chapters of *De Heptarchia Mystica* (as presented in MS. 3191) contain cross-references to dates in Sloane MS. 3188; these have been omitted as unnecessary. Sloane MS. 3677 and Sloane MS. 3678 (Elias Ashmole's copies of MSS. 3188 and 3199 respectively) were also used for additional readings.

Notes on Book Three

BOOK THREE is based upon the 49 *Claves Angelicæ*, contained in Sloane MS. 3191, 1ro to 13ro. Because so many versions of the Angelical Keys have been published in the past, I have taken a different approach in the present volume.

The first column of Book Three contains a cross-reference number for each Angelical word, showing the key that it is in, as well as its numerical position in that key. The second column shows a corrected version of the Enochian, the result of extensive cross-comparison and linguistic analysis. Corrections based upon

Cotton Appendix XLVI have been incorporated, as well as simple corrections based on common-sense grammatical rules. Variants from Sloane MS. 3191 reading have been documented in footnotes, except where the correction was sufficiently obvious.§ Presumably an even more self-consistent version of the keys could be generated with further cross analysis. Column 2 represents what I believe to be the logical limit of amendation; further corrections would deviate too greatly from the keys as dictated by Kelly.

Column 3 contains an exact transcrip tion of the Angelical version of the keys in Sloane MS. 3191; the pronunciation marks are Dee's own. Coumn 4 contains an exact transcription of the English version of the keys in Sloane MS. 3191; the punctuation and spelling is Dee's own. Lacunæ in the text are described in the footnotes. Note that Sloane MS. 3191 shows the Angelical left to right, with the English written above. I have returned the format to that used in Cotton Appendix XLVI—a downwardly enumerated matched list.

Additional readings for Book Three were taken from Sloane MS. 3678 (Ashmole's copy of Sloane MS. 3191) and the following books from Sloane MS. 3188:

Mensis Mysticus Saobaticus Pars primus ejusdem, Casaubon, *op. cit.* pgs. 73-114

Libri Mystici Apertorii Cracoviensis Sabbatici, *ibid.*, pgs. 115-152.

Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici, *ibid.*, 153-202

Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madimianum, *ibid.*, pgs., 203-212.

Notes on Book Four

BOOK FOUR is the first part of the *Liber Scientiæ Auxilii et Victoriæ Terrestris*, contained in Sloane MS. 3191, 14ro to 31ro. The biblical quotes at the beginning refer obviously to the figure showing the ordering of the tribes of Isræl. In Sloane MS. 3191, this figure appears on 31ro. I have redrawn it with English captions and inserted it next to the quotes that refer to it. The large table of sigils at the end of Book Four is actually [57vo] & 58ro in Sloane MS. 3191; since the sigils refer directly to the

---

§ An early version of the corrected keys appeared in *Gnostica Magazine* Number 47, September 1978.

third and fourth columns of the lists in Book Four, I have included it here as a bridge into Book Five. These sigils are overlays to the GREAT TABLE in Book Five.

Notes on Book Five

BOOK FIVE is taken from the remainder of *Liber Scientia* following *De Heptarchia Mystica* in Sloane MS. 3191, 52[ro] to [80 vo]. The GREAT TABLE (not to be confused with the 'Great Table' published in the preface to the *True Relation*) proposed some interesting transcription problems. Sloane MS. 3191 contains three variants (if you include the sigils shown in Book Four), while two additional variants are given in Cotton Appendix XLVI. Within all the variant tables are corrections, slashed letters, and amendations, indicating a series of changes. The problem lies in that the final version (which wasn't completed until 1587, three years after the original table was dictated) does not match the names of the angels as given in Sloane MS. 3191. I have therefore chosen to give two versions of the table, the first matching the angels, and the second representing the final corrections made in 1587. The intermediary versions I have omitted as unessential. The ambitious scholar is free to retrofit the angelic names to the 'corrected' table, as it is sufficiently obvious how each name is generated from the table.* It should be noted that my presentation of this table as two seperate versions departs significantly from the Golden Dawn tradition of including all the variant letters in each square. I judged this approach as unsatisfactory, because every other 'magic square' in renaissance magic contains only one element per square, and because many of the letters included in the G. D. version are clearly scratched out in the original manuscript. The tables in the present volume represent what I believe to be an accurate portrayal of what Dee and Kelly intended. The breakdown of Book Five into individual chapters is not in Sloane MS. 3191, but the material lends itself well to this approach, as there are distinct sets of tables and conjurations.

---

* *Vide* Isræl Regardie, *How to Make and Use Talismans*, New York: Weiser, 1972.

APPENDIX D

BIBLIOGRAPHY

§1. *Manuscripts*

The Sloane and Cotton collections are in the British Library. The Bodeleian and Ashmolean collections are at Oxford.

SLOANE MS. 3191.

This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate 'books,' each detailing a different aspect of Dee's angelic magical system. The books are:—

49 *Claves Angelicæ Anno* 1584 *Cracoviæ* (*Liber* 18) which contains Dee's transcription of the Angelical Keys (often called the the *Enochian Keys* or *Enochian Calls*.

Liber Scientiæ Auxilii et Victoriæ Terrestris which contains a complex system of magic based upon the Great Table (often called *The Table of Watchtowers*). It is entirely in Latin, and related to the *Call of the Thirty Aires*.

De Heptarchia Mystica which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

SLOANE MS. 3188.

This manuscript contains Dee's earliest scrying sessions. It contains six individual 'books,' which are:—

Mysteriorum Liber Primus covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first

scryer) and the first ceremonies with Edward Talbot, in which the table and Solomon's ring are described.

Mysteriorum Liber Secundus covering March 6, 1582 to March 21, 1582, and containin the first elements of the Heptarchic system, the spirits of the Sigil of Æmeth, and the first suggestion that an antediluvian language would be delivered to Dee. The title page is missing, but can be inferred from textual references in Sloane MS. 3677.

Mysteriorum Liber Tertius covering April 28, 1582 to May 4, 1582, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

Quartus Liber Mysteriorum covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly as the scryer.

Liber Mysteriorum Quintus covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into Sloane MS. 3189.

Quinti Libri Mysteriorum Appendix covering April 20, 1583 to May 23, 1583, and containing the famous *Enochian* letters, as well as information concerning the construction of the *Great Table*.

COTTON APPENDIX XLVI, PARTS 1 & 2.

This manuscript is occasionally referred to as Royal Appendix XLVI, or Sloane MS. 5007. It contains thirteen 'books,' which are:-

Liber Mysteriorum (et Sancti) parallelus Novalisque covering May 28, 1583 to July 4, 1583, and containing the tail end of the Heptarchic system and the only recorded incident of Kelly speaking Greek.

Liber Peregrinationis Prime Videlicet A Mortlaco Angeliæ Ad Craconiam Poloniæ covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlack to Cracow Poland and various political speculations.

Mensis Mysticus Saobaticus Pars primus ejusdem covering April 10, 1584 to April 30, 1584, and containing the dictations of the first four calls (backwards).

Libri Mystici Apertorii Cracoviensis Sabbatici covering May 7, 1584 to May 22, 1584, and containing the remainder of the call (except for the call of the Thirty aires) in the Angelical tongue, and the spirits of the Thirty aires.

Libri Septimi Cracoviensis Mystici Sabbatici covering May 23, 1584 to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the *Great Table* or *Watchtowers*, and the first third of the *Call of the Thirty Aires*.

Libri Cracoviensis Mysticus Apertorius Præterea Præmium Madimianum covering July 12, 1584 to August 15, 1584, and containing the remainder of the *Call of the Thirty Aires*, as well as the names of the Thirty aires.

Mysteriorum Pragensium Liber Primus Cæsareusque covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

Mysteriorum Pragensium Confirmatio covering December 20, 1584 to March 20, 1585, and containing mostly political speculation.

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

Unica Action, quæ Pucciana vocetor covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

Liber Resurrectionis Pragæ, Pactum sev Fœdus Sabbatismi covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

Actio TertiaTrebonæ Generalis covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the *Watch-towers* and the infamous wife-swapping episode.

Jesus, Omnipotens sempiterne & une Deus covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magical experiments.

§2. *Related Manuscripts.*

The following manuscripts are of general interest to the scholar of Dee's magical system:

SLOANE MS. 3677—Elias Ashmole's copy of Sloane MS. 3188.

SLOANE MS. 3678—Elias Ashmole's copy of Sloane MS. 3191.

SLOANE MS. 3189, *Liber Mysteriorum Sextus and Sanctus* or *The Book of Enoch revealed to John Dee by the Angels* which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 2599—Copy of Sloane MS. 3189, possibly by Ashmole.

SLOANE MS. 78—contains fragments of Sloane MS. 3189.

SLOANE MS. 2575—contains fragments of Sloane MS. 3189.

§3. *More Related Manuscripts.*

I have not personally examined or researched the following manuscripts, but I include their references as points for future study. Some of the catalogue numbers may be out of date.

SLOANE MS. 307—A collection of Enochian material from other manuscripts.

SLOANE MS. 3190—A copy of the *True Relation* with notes.

BODELEIAN MS. 8465aa (Black Catalogue 580)—*Collation of his printed actions with spirits with the original* MSS. (Ashmole).

BODELEIAN MS. 8460* (Black Catalogue 1788, p 38, 65)—*Papers concerning the actions* (Ashmole).

BODELEIAN MS. 8461* (Black Catalogue 1790, 1-28, 34 &c.)—*Papers concerning the actions* (Ashmole).

BODELEIAN MS. 8462* *Papers concerning the actions* (Ashmole).

BODELEIAN MS. 487 *Notes from his fifth book of Mysteries* (Ashmole).

ASHMOLE MS. 580—Ashmole's copy of *True Relation* with notes and cross references.

ASHMOLE MS. 1788—Various papers relating to the action, compiled by Ashmole.

ASHMOLE MS. 1790—Ashmole's observations and recollections concerning Dee's magical work.

§4. *Published Works.*

The following published works also contributed to the writing of this volume:—

Meric Casaubon, ed., *A True and Faithful Relation of what passed for many Yeers Between Dr. John Dee and Some Spirits:* London, 1659; Republished by Askin: London, 1974. The published version of Cotton Appendix XLVI Parts 1 & 2.

Aleister Crowley, *The Equinox*, Weiser: New York, 1972, Vol. vij, pages 228 to 243 presents some scattered pieces of Sloane MS. 3191 with Golden Dawn elaborations. Volume viij, pages 100-128 presents a 'self-pronouncing' interpretation of the Keys.

John Dee, *The Hieroglyphic Monad*, Weiser: New York, 1975; Dee's early philosophical-magical speculations.

John Dee, *The Mathemitical Præface to the Elements of Geometrie of Euclid of Megara*, Science History Publications: New York, 1975; John Dee's most influential work , but only marginally concerned with magic.

Peter J. French, *John Dee, The World of an Elizabethian Magus*, Routledge and Kegan Paul: London, 1972; A definitive look at Dee's life, including an excellent bibliography of manuscripts and published works about Dee.

James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee*, AMS Press: London, 1968; Another of Dee's diaries, along with a catalogue of the books and manuscripts in his collection prior to its partial destruction.

Donald C. Laycock, *The Complete Enochian Dictionary*, Askin: London, 1978; Contains an accurate transcription of the

Angelical Keys in Sloane MS. 3191, but without pronunciation marks or lacunæ. The English rendering has been modernized. The dictionary also references Crowley's 'phonetic' Angelical. It includes an excellent bibliography of recent minor publications dealing with Enochian matters.

Isræl Regardie, ed., *The Golden Dawn,* Llewellyn Publications: St. Paul, 1971; Book Nine contais an overview of then baroque Golden Dawn 'Enochian' magic, loosely based on Dee's original system. A version of the Keys is also included.

Leo Vinci, *GMICALZOMA! An Enochian Dictionary,* Regency Press: London & New York, 1976; An exhaustive early dictionary.

A. E. Waite, ed., *The Alchemical Writings of Edward Kelly,* Weiser: New York, 1975; provides a contrast to Kelly's work with Dee.

The Project Gutenberg EBook of The Mathematicall Praeface to Elements of
Geometrie of Euclid of Megara, by John Dee

This eBook is for the use of anyone anywhere at no cost and with
almost no restrictions whatsoever. You may copy it, give it away or
re-use it under the terms of the Project Gutenberg License included
with this eBook or online at www.gutenberg.org

Title: The Mathematicall Praeface to Elements of Geometrie of Euclid of Megara

Author: John Dee

Release Date: July 13, 2007 [EBook #22062]

Language: English

*** START OF THIS PROJECT GUTENBERG EBOOK THE MATHEMATICALL PRAEFACE ***

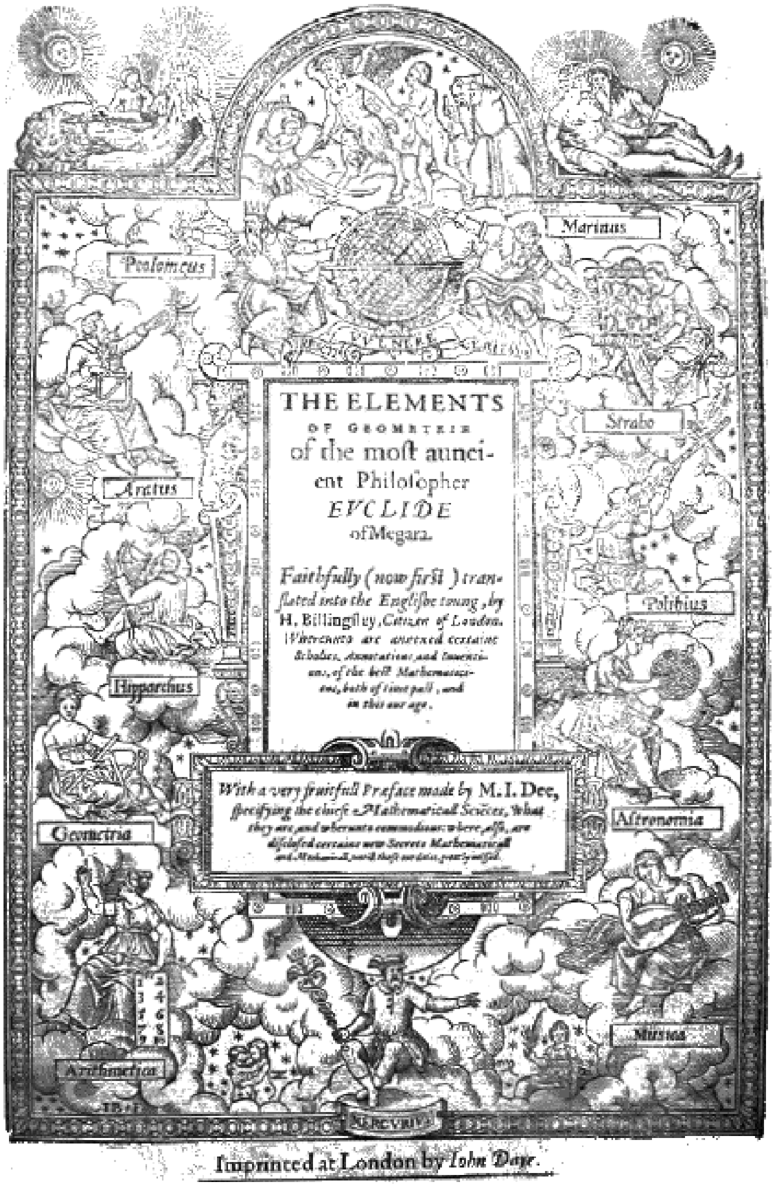
Produced by Louise Hope, David Starner, Suzanne Lybarger
and the Online Distributed Proofreading Team at
http://www.pgdp.net

The variation in text sizes is as in the original.

In the printed book, all sidenotes were shown in the outer margin. For this e-text, they have been divided. Text sidenotes—including single numerals—are in the right margin; symbols are on the left, along with page numbers. The continuous quotation marks could not be reproduced, so they are shown as oversized open quotes “ and close quotes ” in the left margin.

The original book did not have numbered pages. Instead it labeled all recto (right-side) pages, grouped into six eight-page signatures. The signatures themselves have an unusual sequence: ☞ (pointing finger); * (asterisk); a; b; c; A. The verso (left-side) pages were unmarked; they are identified here as ||. The final page was an unnumbered foldout, about twice the size of a normal page.

Unless otherwise noted, spelling and punctuation are unchanged. A few specific notes are given at the end of the text, along with those passages of Euclid identified by number.


Ptolomeus
Marinus
Strabo
Aratus
Polibius
Hipparchus
Geometria
Aſtronomia
Arithmetica
Muſica
Mercurius
1570

THE ELEMENTS
OF GEOMETRIE
of the moſt aunci-
ent Philoſopher
EVCLIDE
of Megara.

Faithfully (now firſt) tranſlated into the Engliſhe toung, by H. Billingſley, *Citizen of London. Whereunto are annexed certaine Scholies, Annotations, and Inuentions, of the beſt Mathematiciens, both of time paſt, and in this our age.*

With a very fruitfull Præface made by M. I. Dee, *ſpecifying the chiefe Mathematicall Sciẽces, what they are, and wherunto commodious: where, alſo, are diſcloſed certaine new Secrets Mathematicall and Mechanicall, vntill theſe our daies, greatly miſſed.*

Imprinted at London by *Iohn Daye.*

Title Page Text

❧ The Translator to the Reader.

Here is (gentle Reader) nothing (the word of God onely set apart) which so much beautifieth and adorneth the soule and minde of mã, as doth the knowledge of good artes and sciences: as the knowledge of naturall and

T *morall Philosophie. The one setteth before our eyes, the creatures of God, both in the heauens aboue, and in the earth beneath: in which as in a glasse, we beholde the exceding maiestie and wisedome of God, in adorning and beautifying them as we see: in geuing vnto them such wonderfull and manifolde proprieties, and naturall workinges, and that so diuersly and in such varietie: farther in maintaining and conseruing them continually, whereby to praise and adore him, as by S. Paule we are taught. The other teacheth vs rules and preceptes of vertue, how, in common life amongest men, we ought to walke vprightly: what dueties pertaine to our selues, what pertaine to the gouernment or good order both of an housholde, and also of a citie or common wealth. The reading likewise of histories, conduceth not a litle, to the adorning of the soule & minde of man, a studie of all men cõmended: by it are seene and knowen the artes and doinges of infinite wise men gone before vs. In histories are contained infinite examples of heroicall vertues to be of vs followed, and horrible examples of vices to be of vs eschewed. Many other artes also there are which beautifie the minde of man: but of all other none do more garnishe & beautifie it, then those artes which are called Mathematicall. Unto the knowledge of which no man can attaine, without the perfecte knowledge and instruction of the principles, groundes, and Elementes of Geometrie. But perfectly to be instructed in them, requireth diligent studie and reading of olde auncient authors. Amongest which, none for a beginner is to be preferred before the most auncient Philosopher* Euclide *of* Megara*. For of all others he hath in a true methode and iuste order, gathered together whatsoeuer any before him had of these Elementes written: inuenting also and adding many thinges of his owne: wherby he hath in due forme accomplished the arte: first geuing definitions, principles, & groundes, wherof he deduceth his Propositions or conclusions, in such wonderfull wise, that that which goeth before, is of necessitie required to the proufe of that which followeth. So that without the diligent studie of* Euclides *Elementes, it is impossible to attaine vnto the perfecte knowledge of Geometrie, and consequently of any of the other Mathematicall sciences. Wherefore considering the want & lacke of such good authors hitherto in our Englishe tounge, lamenting also the negligence, and lacke of zeale to their countrey in those of our nation, to whom God hath geuen both knowledge, & also abilitie to translate into our tounge, and to publishe* *abroad such good authors, and bookes (the chiefe instrumentes of all learninges): seing moreouer that many good wittes both of gentlemen and of others of all degrees, much desirous and studious of these artes, and seeking for them as much as they can, sparing no paines, and yet frustrate of their intent, by no meanes attaining to that which they seeke: I haue for their sakes, with some charge & great trauaile, faithfully translated into our vulgare toũge, & set abroad in Print, this booke of* Euclide*. Whereunto I haue added easie and plaine declarations and examples by figures, of the definitions. In which booke also ye shall in due place finde manifolde additions, Scholies, Annotations, and Inuentions: which I haue gathered out of many of the most famous & chiefe Mathematiciẽs, both of old time, and in our age: as by diligent reading it in course, ye shall well perceaue. The fruite and gaine which I require for these my paines and trauaile, shall be nothing els, but onely that thou gentle reader, will gratefully accept the same: and that thou mayest thereby receaue some profite: and moreouer to excite and stirre vp others learned, to do the like, & to take paines in that behalfe. By meanes wherof, our Englishe tounge shall no lesse be enriched with good Authors, then are other straunge tounges: as the Dutch, French, Italian, and Spanishe: in which are red all good authors in a maner, found amongest the Grekes or Latines. Which is the chiefest cause, that amongest thẽ do florishe so many cunning and skilfull men, in the inuentions of straunge and wonderfull thinges, as in these our daies we see there do. Which fruite and gaine if I attaine vnto, it shall encourage me hereafter, in such like sort to translate, and set abroad some other good authors, both pertaining to religion (as partly I haue already done) and also pertaining to the Mathematicall Artes.*

Thus gentle reader farewell.

(?¿)

❧ TO THE VNFAINED LOVERS of truthe, and constant Studentes of Noble *Sciences,* IOHN DEE *of London, hartily* wisheth grace from heauen, and most prosperous *successe in all their honest attemptes and* exercises.

Diuine *Plato*, the great Master of many worthy Philosophers, and the constant auoucher, and pithy perswader of *Vnum*, *Bonum*, and *Ens*: in his Schole and Academie, sundry times (besides his ordinary Scholers) was visited of a certaine kinde of men, allured by the noble fame of *Plato*, and the great commendation of hys profound and profitable doctrine. But when such Hearers, after long harkening to him, perceaued, that the drift of his discourses issued out, to conclude, this *Vnum*, *Bonum*, and *Ens*, to be Spirituall, Infinite, Æternall, Omnipotent, &c. Nothyng beyng alledged or expressed, How, worldly goods: how, worldly dignitie: how, health, Strẽgth or lustines of body: nor yet the meanes, how a merueilous sensible and bodyly blysse and felicitie hereafter, might be atteyned: Straightway, the fantasies of those hearers, were dampt: their opinion of *Plato*, was clene chaunged: yea his doctrine was by them despised: and his schole, no more of them visited. Which thing, his Scholer, *Aristotle*, narrowly cõsidering, founde the cause therof, to be, For that they had no forwarnyng and information, in generall, whereto his doctrine tended. For, so, might they haue had occasion, either to haue forborne his schole hauntyng: (if they, then, had misliked his Scope and purpose) or constantly to haue continued therin: to their full satisfaction: if such his finall scope & intent, had ben to their desire. Wherfore, *Aristotle*, euer, after that, vsed in brief, to forewarne his owne Scholers and hearers, both of what matter, and also to what ende, he tooke in hand to speake, or teach. While I consider the diuerse trades of these two excellent Philosophers (and am most sure, both, that *Plato* right well, otherwise could teach: and that *Aristotle* mought boldely, with his hearers, haue dealt in like sorte as *Plato* did) I am in no little pang of perplexitie: Bycause, that, which I mislike, is most easy for me to performe (and to haue *Plato* for my exãple.) And that, which I know to be most commendable: and (in this first bringyng, into common handling, the *Artes Mathematicall*) to be most necessary: is full of great difficultie and sundry daungers. Yet, neither do I think it mete, for so straunge matter (as now is ment to be published) and to so straunge an audience, to be bluntly, at first, put forth, without a peculiar Preface: Nor (Imitatyng *Aristotle*) well can I hope, that accordyng to the amplenes and dignitie of the *State Mathematicall*, I am able, either playnly to prescribe the materiall boundes: or precisely to expresse the chief purposes, and most wonderfull applications therof. And though I am sure, that such as did shrinke from *Plato* his schole, after they had perceiued his finall conclusion, would in these thinges haue ben his most diligent hearers (so infinitely mought their desires, in fine and at length, by our *Artes Mathematicall* be satisfied) yet, by this my Præface & forewarnyng, Aswell all such, may (to their great behofe) the soner, hither be allured: as also the *Pythagoricall*, and *Platonicall* perfect scholer, and the constant profound Philosopher, with more ease and spede, may (like the Bee,) gather, hereby, both wax and hony.

Wherfore, seyng I finde great occasion (for the causes alleged, and farder, in respect of my *Art Mathematike generall*) to vse a certaine forewarnyng and Præface, whose content shalbe, that mighty, most plesaunt, and frutefull *Mathematicall Tree*, with his chief armes and second (grifted) braunches: Both, what euery one is, and also, what commodity, in generall, is to be looked for, aswell of griff as stocke: And forasmuch as this enterprise is so great, that, to this our tyme, it neuer was (to my knowledge) by any achieued: And also it is most hard, in these our drery dayes, to such rare and straunge Artes, to wyn due and common credit: Neuertheles, if, for my sincere endeuour to satisfie your honest expectation, you will but lend me your thãkefull mynde a while: and, to such matter as, for this time, my penne (with spede) is hable to deliuer, apply your eye or eare attentifely: perchaunce, at once, and for the first salutyng, this Preface you will finde a lesson long enough. And either you will, for a second (by this) be made much the apter: or shortly become, well hable your selues, of the lyons claw, to coniecture his royall symmetrie, and farder propertie. Now then, gentle, my frendes, and countrey men, Turne your eyes, and bend your myndes to that doctrine, which for our present purpose, my simple talent is hable to yeld you.

The int
this Pr

All thinges which are, & haue beyng, are found vnder a triple diuersitie generall. For, either, they are demed Supernaturall, Naturall, or, of a third being. Thinges Supernaturall, are immateriall, simple, indiuisible, incorruptible, & vnchangeable. Things Naturall, are materiall, compounded, diuisible, corruptible, and chaungeable. Thinges Supernaturall, are, of the minde onely, comprehended: Things Naturall, of the sense exterior, ar hable to be perceiued. In thinges Naturall, probabilitie and coniecture hath place: But in things Supernaturall, chief demõstration, & most sure Science is to be had. By which properties & comparasons of these two, more easily may be described, the state, condition, nature and property of those thinges, which, we before termed of a third being: which, by a peculier name also, are called *Thynges Mathematicall*. For, these, beyng (in a maner) middle, betwene thinges supernaturall and naturall: are not so absolute and excellent, as thinges supernatural: Nor yet so base and grosse, as things naturall: But are thinges immateriall: and neuerthelesse, by materiall things hable somewhat to be signified. And though their particular Images, by Art, are aggregable and diuisible: yet the generall *Formes*, notwithstandyng, are constant, vnchaungeable, vntrãsformable, and incorruptible. Neither of the sense, can they, at any tyme, be perceiued or iudged. Nor yet, for all that, in the royall mynde of man, first conceiued. But, surmountyng the imperfectiõ of coniecture, weenyng and opinion: and commyng short of high intellectuall cõceptiõ, are the Mercurial fruite of *Dianœticall* discourse, in perfect imagination subsistyng. A meruaylous newtralitie haue these thinges *Mathematicall*, and also a straunge participatiõ betwene thinges supernaturall, immortall, intellectual, simple and indiuisible: and thynges naturall, mortall, sensible, compounded and diuisible. Probabilitie and sensible prose, may well serue in thinges naturall: and is commendable: In Mathematicall reasoninges, a probable Argument, is nothyng regarded: nor yet the testimony of sense, any whit credited: But onely a perfect demonstration, of truthes certaine, necessary, and inuincible: vniuersally and necessaryly concluded: is allowed as sufficient for an Argument exactly and purely Mathematical.

Of *Mathematicall* thinges, are two principall kindes: namely, *Number*, and *Magnitude*. *Number*, we define, to be, a certayne Mathematicall Sũme, of *Vnits*. And, an *Vnit*, is that thing Mathematicall, Indiuisible, by participation of some likenes of whose property, any thing, which is in deede, or is counted One, may resonably be called One. We account an

Numbe

Note the
Vnit, to e
the Greke

& not Vn
haue all,
commonl
vsed.

Magnit

A point

A Line.

Magnit

Vnit, a thing *Mathematicall*, though it be no Number, and also indiuisible: because, of it, materially, Number doth consist: which, principally, is a thing *Mathematicall*. *Magnitude* is a thing *Mathematicall*, by participation of some likenes of whose nature, any thing is iudged long, broade, or thicke. A thicke *Magnitude* we call a *Solide*, or a *Body*. What *Magnitude* so euer, is Solide or Thicke, is also broade, & long. A broade magnitude, we call a *Superficies* or a Plaine. Euery playne magnitude, hath also length. A long magnitude, we terme a *Line*. A *Line* is neither thicke nor broade, but onely long: Euery certayne Line, hath two endes: The endes of a line, are *Pointes* called. A *Point*, is a thing *Mathematicall*, indiuisible, which may haue a certayne determined situation. If a Poynt moue from a determined situation, the way wherein it moued, is also a *Line*: mathematically produced, whereupon, of the auncient Mathematiciens, a *Line* is called the race or course of a *Point*. A Poynt we define, by the name of a thing Mathematicall: though it be no Magnitude, and indiuisible: because it is the propre ende, and bound of a Line: which is a true *Magnitude*. And *Magnitude* we may define to be that thing *Mathematicall*, which is diuisible for euer, in partes diuisible, long, broade or thicke. Therefore though a Poynt be no *Magnitude*, yet *Terminatiuely*, we recken it a thing *Mathematicall* (as I sayd) by reason it is properly the end, and bound of a line. Neither *Number*, nor *Magnitude*, haue any Materialitie. First, we will consider of *Number*, and of the Science *Mathematicall*, to it appropriate, called *Arithmetike*: and afterward of *Magnitude*, and his Science, called *Geometrie*. But that name contenteth me not: whereof a word or two hereafter shall be sayd. How Immateriall and free from all matter, *Number* is, who doth not perceaue? yea, who doth not wonderfully wõder at it? For, neither pure *Element*, nor *Aristoteles, Quinta Essentia*, is hable to serue for Number, as his propre matter. Nor yet the puritie and simplenes of Substance Spirituall or Angelicall, will be found propre enough thereto. And therefore the great & godly Philosopher *Anitius Boetius*, sayd: *Omnia quæcunq*^{ue} *a primæua rerum natura constructa sunt, Numerorum videntur ratione formata. Hoc enim fuit principale in animo Conditoris Exemplar*. That is: *All thinges (which from the very first originall being of thinges, haue bene framed and made) do appeare to be Formed by the reason of Numbers. For this was the principall example or patterne in the minde of the Creator*. O comfortable allurement, O rauishing perswasion, to deale with a Science, whose Subiect, is so Auncient, so pure, so excellent, so surmounting all creatures, so vsed of the Almighty and incomprehensible wisdome of the Creator, in the distinct creation of all creatures: in all their distinct partes, properties, natures, and vertues, by order, and most absolute number, brought, from *Nothing*, to the *Formalitie* of their being and state. By *Numbers* propertie therefore, of vs, by all possible meanes, (to the perfection of the Science) learned, we may both winde and draw our selues into the inward and deepe search and vew, of all creatures distinct vertues, natures, properties, and *Formes*: And also, farder, arise, clime, ascend, and mount vp (with Speculatiue winges) in spirit, to behold in the Glas of Creation, the *Forme of Formes*, the *Exemplar Number* of all thinges *Numerable*: both visible and inuisible, mortall and immortall, Corporall and Spirituall. Part of this profound and diuine Science, had *Ioachim* the Prophesier atteyned vnto: by *Numbers Formall, Naturall*, and *Rationall*, forseyng, concludyng, and forshewyng great particular euents, long before their comming. His bookes yet remainyng, hereof, are good profe: And the noble Earle of *Mirandula*, (besides that,) a sufficient witnesse: that *Ioachim, in his prophesies, proceded by no other way, then by Numbers Formall*. And this Earle hym selfe, in Rome, *set vp 900. Conclusions, in all kinde of Sciences, openly to be disputed of: and among the rest, in his Conclusions *Mathematicall*, (in the eleuenth Conclusion) hath in Latin, this English sentence. *By Numbers, a way is had, to the searchyng out, and vnderstandyng of euery thyng, hable to be knowen. For the verifying of which Conclusion, I promise to aunswere to the 74. Questions, vnder written, by the way of Numbers*. Which Cõclusions, I omit here to rehearse: aswell auoidyng superfluous prolixitie: as, bycause *Ioannes Picus, workes*, are commonly had. But, in any case, I would wish that those Conclusions were red diligently, and perceiued of such, as are earnest Obseruers and Considerers of the constant law of nũbers: which is planted in thyngs Naturall and Supernaturall: and is prescribed to all Creatures, inuiolably to be kept. For, so, besides many other thinges, in those Conclusions to be marked, it would apeare, how sincerely, & within my boundes, I disclose the wonderfull mysteries, by numbers, to be atteyned vnto.

Ano. 1

Of my former wordes, easy it is to be gathered, that *Number* hath a treble state: One, in the Creator: an other in euery Creature (in respect of his complete constitution:) and the third, in Spirituall and Angelicall

Myndes, and in the Soule of mã. In the first and third state, *Number*, is termed *Number Numbryng*. But in all Creatures, otherwise, *Number*, is termed *Nũber Numbred*. And in our Soule, Nũber beareth such a swaye, and hath such an affinitie therwith: that some of the old *Philosophers* taught, *Mans Soule, to be a Number mouyng it selfe*. And in dede, in vs, though it be a very Accident: yet such an Accident it is, that before all Creatures it had perfect beyng, in the Creator, Sempiternally. *Number Numbryng* therfore, is the discretion discerning, and distincting of thinges. But in God the Creator, This discretion, in the beginnyng, produced orderly and distinctly all thinges. For his *Numbryng*, then, was his Creatyng of all thinges. And his Continuall *Numbryng*, of all thinges, is the Conseruation of them in being: And, where and when he will lacke an *Vnit*: there and then, that particular thyng shalbe *Discreated*. Here I stay. But our Seuerallyng, distinctyng, and *Numbryng*, createth nothyng: but of Multitude considered, maketh certaine and distinct determination. And albeit these thynges be waighty and truthes of great importance, yet (by the infinite goodnes of the Almighty *Ternarie*,) Artificiall Methods and easy wayes are made, by which the zelous Philosopher, may wyn nere this Riuerish *Ida*, this Mountayne of Contemplation: and more then Contemplation. And also, though *Number*, be a thyng so Immateriall, so diuine, and æternall: yet by degrees, by litle and litle, stretchyng forth, and applying some likenes of it, as first, to thinges Spirituall: and then, bryngyng it lower, to thynges sensibly perceiued: as of a momentanye sounde iterated: then to the least thynges that may be seen, numerable: And at length, (most grossely,) to a multitude of any corporall thynges seen, or felt: and so, of these grosse and sensible thynges, we are trayned to learne a certaine Image or likenes of numbers: and to vse Arte in them to our pleasure and proffit. So grosse is our conuersation, and dull is our apprehension: while mortall Sense, in vs, ruleth the common wealth of our litle world. Hereby we say, Three Lyons, are three: or a *Ternarie*. Three Egles, are three, or a *Ternarie*. Which* *Ternaries*, are eche, the *Vnion*, *knot*, and *Vniformitie*, of three discrete and distinct *Vnits*. That is, we may in eche *Ternarie*, thrise, seuerally pointe, and shew a part, *One*, *One*, and *One*. Where, in Numbryng, we say One, two, Three. But how farre, these visible Ones, do differre from our Indiuisible Vnits (in pure *Arithmetike*, principally considered) no man is ignorant. Yet from these grosse and materiall thynges, may we be led vpward, by degrees, so, informyng our rude Imagination, toward the cõceiuyng of *Numbers*, absolutely (:Not supposing, nor admixtyng any thyng created, Corporall or Spirituall, to support, conteyne, or represent those *Numbers* imagined:) that at length, we may be hable, to finde the number of our owne name, gloriously exemplified and registred in the booke of the *Trinitie* most blessed and æternall.

But farder vnderstand, that vulgar Practisers, haue Numbers, otherwise,
in sundry Considerations: and extend their name farder, then to
Numbers, whose least part is an *Vnit*. For the common Logist,
Reckenmaster, or Arithmeticien, in hys vsing of Numbers: of an Vnit,
imagineth lesse partes: and calleth them *Fractions*. As of an *Vnit*, he
maketh an halfe, and thus noteth it, ½. and so of other, (infinitely
diuerse) partes of an *Vnit*. Yea and farder, hath, *Fractions of Fractions.*
&c. And, forasmuch, as, *Addition*, *Substraction*, *Multiplication*, *Diuision*
and *Extraction of Rotes*, are the chief, and sufficient partes of
Arithmetike: which is, the *Science that demonstrateth the properties, of* *Arithm*
Numbers, and all operatiõs, in numbers to be performed: How often,
therfore, these fiue sundry sortes of Operations, do, for the most part, of *Note.*
their execution, differre from the fiue operations of like generall property
and name, in our Whole numbers practisable, So often, (for a more
distinct doctrine) we, vulgarly account and name it, an other kynde of
Arithmetike. And by this reason: the Consideration, doctrine, and *1.*
working, in whole numbers onely: where, of an *Vnit*, is no lesse part to
be allowed: is named (as it were) an *Arithmetike* by it selfe. And so of
the *Arithmetike of Fractions*. In lyke sorte, the necessary, wonderfull and *2.*
Secret doctrine of Proportion, and proportionalytie hath purchased vnto
it selfe a peculier maner of handlyng and workyng: and so may seme an
other forme of *Arithmetike*. Moreouer, the *Astronomers*, for spede and *3.*
more commodious calculation, haue deuised a peculier maner of
orderyng nũbers, about theyr circular motions, by Sexagenes, and
Sexagesmes. By Signes, Degrees and Minutes &c. which commonly is
called the *Arithmetike* of *Astronomical* or *Phisicall Fractions*. That, haue
I briefly noted, by the name of *Arithmetike Circular*. Bycause it is also
vsed in circles, not *Astronomicall. &c.* Practise hath led *Numbers* farder, *4.*
and hath framed them, to take vpon them, the shew of *Magnitudes*
propertie: Which is *Incommensurabilitie* and *Irrationalitie*. (For in pure
Arithmetike, an *Vnit*, is the common Measure of all Numbers.) And,
here, Nũbers are become, as Lynes, Playnes and Solides: some tymes
Rationall, some tymes *Irrationall*. And haue propre and peculier
characters, (as $^{2}\surd$. $^{3}\surd$. and so of other. [A] Which is to signifie *Rote Square,*

Rote Cubik: and so forth:) & propre and peculier fashions in the fiue principall partes: Wherfore the practiser, estemeth this, a diuerse *Arithmetike* from the other. Practise bryngeth in, here, diuerse compoundyng of Numbers: as some tyme, two, three, foure (or more) *Radicall* nũbers, diuersly knit, by signes, of More & Lesse: as thus $^{2}\surd 12 + {}^{3}\surd 15$. Or thus $^{4}\surd 19 + {}^{3}\surd 12 - {}^{2}\surd 2$. &c. And some tyme with whole numbers, or fractions of whole Number, amõg them: as $20 + {}^{2}\surd 24$. $^{3}\surd 16 + 33 - {}^{2}\surd 10$. $^{4}\surd 44 + 12\frac{1}{4} + {}^{3}\surd 9$. And so, infinitely, may hap the varietie. After this: Both the one and the other hath fractions incident: and so is this *Arithmetike* greately enlarged, by diuerse exhibityng and vse of Compositions and mixtynges. Consider how, I (beyng desirous to deliuer the student from error and Cauillation) do giue to this *Practise*, the name of the *Arithmetike of Radicall numbers*: Not, of *Irrationall* or *Surd Numbers*: which other while, are Rationall: though they haue the Signe of a Rote before them, which, *Arithmetike* of whole Numbers most vsuall, would say they had no such Roote: and so account them *Surd Numbers*: which, generally spokẽ, is vntrue: as *Euclides* tenth booke may teach you. Therfore to call them, generally, *Radicall Numbers*, (by reason of the signe √. prefixed,) is a sure way: and a sufficient generall distinction from all other ordryng and vsing of Numbers: And yet (beside all this) Consider: the infinite desire of knowledge, and incredible power of mans Search and Capacitye: how, they, ioyntly haue waded farder (by mixtyng of speculation and practise) and haue found out, and atteyned to the very chief perfection (almost) of *Numbers* Practicall vse. Which thing, is well to be perceiued in that great Arithmeticall Arte of *Æquation*: commonly called the *Rule of Coss.* or *Algebra*. The Latines termed it, *Regulam Rei & Census*, that is, the *Rule of the thyng and his value*. With an apt name: comprehendyng the first and last pointes of the worke. And the vulgar names, both in Italian, Frenche and Spanish, depend (in namyng it,) vpon the signification of the Latin word, *Res*: *A thing*: vnleast they vse the name of *Algebra*. And therin (commonly) is a dubble error. The one, of them, which thinke it to be of *Geber* his inuentyng: the other of such as call it *Algebra*. For, first, though *Geber* for his great skill in Numbers, Geometry, Astronomy, and other maruailous Artes, mought haue semed hable to haue first deuised the sayd Rule: and also the name carryeth with it a very nere likenes of *Geber* his name: yet true it is, that a *Greke* Philosopher and

Mathematicien, named *Diophantus*, before *Geber* his tyme, wrote 13. bookes therof (of which, six are yet extant: and I had them to *vse, of the famous Mathematicien, and my great frende, *Petrus Montaureus*:) And secondly, the very name, is *Algiebar*, and not *Algebra*: as by the Arabien *Auicen*, may be proued: who hath these precise wordes in Latine, by *Andreas Alpagus* (most perfect in the Arabik tung) so translated. *Scientia faciendi Algiebar & Almachabel. i. Scientia inueniendi numerum ignotum, per additionem Numeri, & diuisionem & æquationem*. Which is to say: *The Science of workyng Algiebar and Almachabel*, that is, the *Science of findyng an vnknowen number, by Addyng of a Number, & Diuision & æquation*. Here haue you the name: and also the principall partes of the Rule, touched. To name it, *The rule, or Art of Æquation*, doth signifie the middle part and the State of the Rule. This Rule, hath his peculier Characters: and the principal partes of *Arithmetike*, to it appertayning, do differre from the other *Arithmeticall operations*. This *Arithmetike, hath Nũbers* Simple, Cõpound, Mixt: and Fractions, accordingly. This Rule, and *Arithmetike of Algiebar*, is so profound, so generall and so (in maner) conteyneth the whole power of Numbers Application practicall: that mans witt, can deale with nothyng, more proffitable about numbers: nor match, with a thyng, more mete for the diuine force of the Soule, (in humane Studies, affaires, or exercises) to be tryed in. Perchaunce you looked for, (long ere now,) to haue had some particular profe, or euident testimony of the vse, proffit and Commodity of Arithmetike vulgar, in the Common lyfe and trade of men. Therto, then, I will now frame my selfe: But herein great care I haue, least length of sundry profes, might make you deme, that either I did misdoute your zelous mynde to vertues schole: or els mistrust your hable witts, by some, to gesse much more. A profe then, foure, fiue, or six, such, will I bryng, as any reasonable man, therwith may be persuaded, to loue & honor, yea learne and exercise the excellent Science of *Arithmetike*.

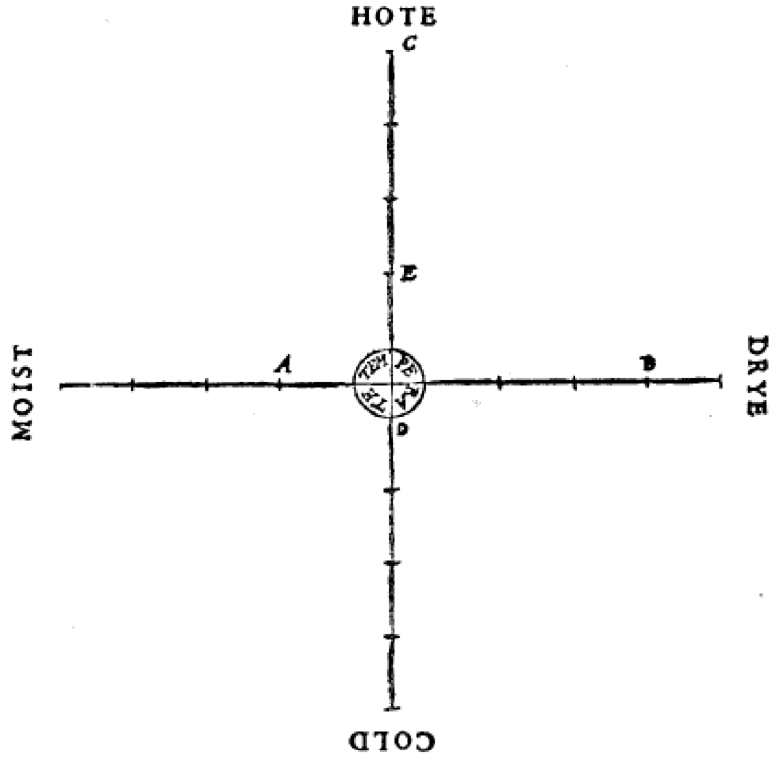
* *Anno*

5.

And first: who, nerer at hand, can be a better witnesse of the frute receiued by *Arithmetike*, then all kynde of Marchants? Though not all, alike, either nede it, or vse it. How could they forbeare the vse and helpe of the Rule, called the Golden Rule? Simple and Compounde: both forward and backward? How might they misse *Arithmeticall* helpe in the Rules of Felowshyp: either without tyme, or with tyme? and betwene the Marchant & his Factor? The Rules of Bartering in wares onely: or part in wares, and part in money, would they gladly want? Our Marchant venturers, and Trauaylers ouer Sea, how could they order their doynges iustly and without losse, vnleast certaine and generall Rules for Exchaũge of money, and Rechaunge, were, for their vse, deuised? The Rule of Alligation, in how sundry cases, doth it conclude for them, such precise verities, as neither by naturall witt, nor other experience, they, were hable, els, to know? And (with the Marchant then to make an end) how ample & wonderfull is the Rule of False positions? especially as it is now, by two excellent Mathematiciens (of my familier acquayntance in their life time) enlarged? I meane *Gemma Frisius*, and *Simon Iacob*. Who can either in brief conclude, the generall and Capitall Rules? or who can Imagine the Myriades of sundry Cases, and particular examples, in Act and earnest, continually wrought, tried and concluded by the forenamed Rules, onely? How sundry other *Arithmeticall practises*, are commonly in Marchantes handes, and knowledge: They them selues, can, at large, testifie.

The Mintmaster, and Goldsmith, in their Mixture of Metals, either of diuerse kindes, or diuerse values: how are they, or may they, exactly be directed, and meruailously pleasured, if *Arithmetike* be their guide? And the honorable Phisiciãs, will gladly confesse them selues, much beholding to the Science of *Arithmetike*, and that sundry wayes: But chiefly in their Art of Graduation, and compounde Medicines. And though *Galenus*, *Auerrois*, *Arnoldus*, *Lullus*, and other haue published their positions, aswell in the quantities of the Degrees aboue Temperament, as in the Rules, concluding the new *Forme* resulting: yet a more precise, commodious, and easy *Method*, is extant: by a Countreyman of ours (aboue 200. yeares ago) inuented. And forasmuch as I am vncertaine, who hath the same: or when that litle Latin treatise, (as the Author writ it,) shall come to be Printed: (Both to declare the desire I haue to pleasure my Countrey, wherin I may: and also, for very good profe of Numbers vse, in this most subtile and frutefull, Philosophicall Conclusion,) I entend in the meane while, most briefly, and with my farder helpe, to communicate the pith therof vnto you. *R. B.*

First describe a circle: whose diameter let be an inch. Diuide the Circumference into foure equall partes. Frõ the Center, by those 4. sections, extend 4. right lines: eche of 4. inches and a halfe long: or of as many as you liste, aboue 4. without the circumference of the circle: So that they shall be of 4. inches long (at the least) without the Circle. Make good euident markes, at euery inches end. If you list, you may subdiuide the inches againe into 10. or 12. smaller partes, equall. At the endes of the lines, write the names of the 4. principall elementall Qualities. *Hote* and *Colde*, one against the other. And likewise *Moyst* and *Dry*, one against the other. And in the Circle write *Temperate*. Which *Temperature* hath a good Latitude: as appeareth by the Complexion of man. And therefore we haue allowed vnto it, the foresayd Circle: and not a point Mathematicall or Physicall. [B]



Now, when you haue two thinges Miscible, whose degrees are * truely knowen: Of necessitie, either they are of one Quantitie and waight, or of diuerse. If they be of one Quantitie and waight: whether their formes, be Contrary Qualities, or of one kinde (but of diuerse intentions and degrees) or a *Temperate*, and a Contrary, *The forme resulting of their Mixture, is in the Middle betwene the degrees of the formes mixt*. As for example, let *A*, be *Moist* in the first degree: and *B*, *Dry* in the third degree. Adde 1. and 3. that maketh 4: the halfe or middle of 4. is 2. This 2. is the middle, equally distant from *A* and *B* (for the **Temperament* is counted none. And for it, you must put a Ciphre, if at any time, it be in mixture). Counting then from *B*, 2. degrees, toward *A*: you finde it to be *Dry* in the first degree: So is the *Forme resulting* of the Mixture of *A*,

* *Take part of counsa his boo Q. Ess*

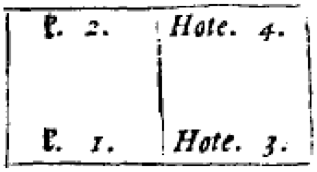
* *Note.*

and *B*, in our example. I will geue you an other example. Suppose, you haue two thinges, as *C*, and *D*: and of *C*, the Heate to be in the 4. degree: and of *D*, the Colde, to be remisse, euen vnto the *Temperament*. Now, for *C*, you take 4: and for *D*, you take a Ciphre: which, added vnto 4, yeldeth onely 4. The middle, or halfe, whereof, is 2. Wherefore the *Forme resulting* of *C*, and *D*, is Hote in the second degree: for, 2. degrees, accounted from *C*, toward *D*, ende iuste in the 2. degree of heate. Of the third maner, I will geue also an example: which let be this: I haue a liquid Medicine whose Qualitie of heate is in the 4. degree exalted: as was *C*, in the example foregoing: and an other liquid Medicine I haue: whose Qualitie, is heate, in the first degree. Of eche of these, I mixt a like quantitie: Subtract here, the lesse frõ the more: and the residue diuide into two equall partes: whereof, the one part, either added to the lesse, or subtracted from the higher degree, doth produce the degree of the Forme resulting, by this mixture of *C*, and *E*. As, if from 4. ye abate 1. there resteth 3. the halfe of 3. is 1½: Adde to 1. this 1½: you haue 2½. Or subtract from 4. this 1½: you haue likewise 2½ remayning. Which declareth, the *Forme resulting*, to be *Heate*, in the middle of the third degree.

Note.

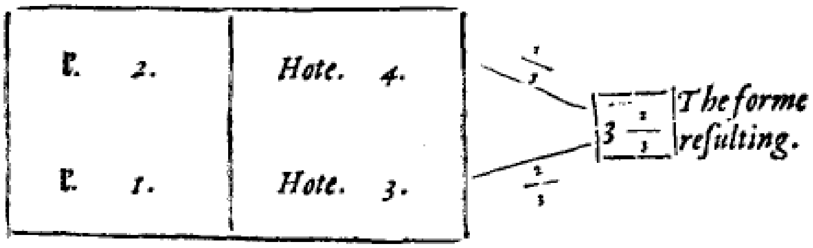
The Se
Rule.

But if the Quantities of two thinges Commixt, be diuerse, and the Intensions (of their Formes Miscible) be in diuerse degrees, and heigthes. (Whether those Formes be of one kinde, or of Contrary kindes, or of a Temperate and a Contrary, *What proportion is of the lesse quantitie to the greater, the same shall be of the difference, which is betwene the degree of the Forme resulting, and the degree of the greater quantitie of the thing miscible, to the difference, which is betwene the same degree of the Forme resulting, and the degree of the lesse quantitie*. As for example. Let two pound of Liquor be geuen, hote in the 4. degree: & one pound of Liquor be geuen, hote in the third degree. I would gladly know the Forme resulting, in the Mixture of these two Liquors. Set downe your nũbers in order, thus. Now by the rule of Algiebar, haue I deuised a very easie, briefe, and generall maner of working in this case. Let vs first, suppose that *Middle Forme resulting*, to be 1X: as that Rule teacheth. And because (by our Rule, here geuen) as the waight of 1. is to 2: So is the difference betwene 4. (the degree of the greater quantitie) and 1X: to the difference betwene 1X and 3: (the degree of the thing, in lesse quãtitie.



℔. 2.	*Hote.* 4.
℔. 1.	*Hote.* 3.

And with all, 1X, being alwayes in a certaine middell, betwene the two heigthes or degrees). For the first difference, I set 4-1X: and for the second, I set 1X-3. And, now againe, I say, as 1. is to 2. so is 4-1X to 1X-3. Wherfore, of these foure proportionall numbers, the first and the fourth Multiplied, one by the other, do make as much, as the second and the third Multiplied the one by the other. Let these Multiplications be made accordingly. And of the first and the fourth, we haue 1X-3. and of the second & the third, 8-2X. Wherfore, our Æquation is betwene 1X-3: and 8-2X. Which may be reduced, according to the Arte of Algiebar: as, here, adding 3. to eche part, geueth the Æquation, thus, 1X=11-2X. And yet againe, contracting, or Reducing it: Adde to eche part, 2X: Then haue you 3X æquall to 11: thus represented 3X=11. Wherefore, diuiding 11. by 3: the Quotient is 3⅔: the *Valew* of our 1X, *Coss*, or *Thing*, first supposed. And that is the heigth, or Intension of the *Forme resulting:* which is, *Heate*, in two thirdes of the fourth degree: And here I set the shew of the worke in conclusion, thus. The proufe hereof is easie: by subtracting 3. from 3⅔, resteth ⅔. Subtracte the same heigth of the Forme resulting, (which is 3⅔) frõ 4: then resteth ⅓: You see, that ⅔ is double to ⅓: as 2.P. is double to 1.P. So should it be: by the rule here geuen. Note. As you added to eche part of the Æquation, 3: so if ye first added to eche part 2X, it would stand, 3X-3=8. And now adding to eche part 3: you haue (as afore) 3X=11.



And though I, here, speake onely of two thyngs Miscible: and most commonly mo then three, foure, fiue or six, (&c.) are to be Mixed: (and in one Compound to be reduced: & the Forme resultyng of the same, to serue the turne) yet these Rules are sufficient: duely repeated and iterated. In procedyng first, with any two: and then, with the Forme Resulting, and an other: & so forth: For, the last worke, concludeth the Forme resultyng of them all: I nede nothing to speake, of the Mixture (here supposed) what it is. Common Philosophie hath defined it, saying, *Mixtio est miscibilium, alteratorum, per minima coniunctorum, Vnio*. Euery word in the definition, is of great importance. I nede not also

Note.

spend any time, to shew, how, the other manner of distributing of degrees, doth agree to these Rules. Neither nede I of the farder vse belonging to the Crosse of Graduation (before described) in this place declare, vnto such as are capable of that, which I haue all ready sayd. Neither yet with examples specifie the Manifold varieties, by the foresayd two generall Rules, to be ordered. The witty and Studious, here, haue sufficient: And they which are not hable to atteine to this, without liuely teaching, and more in particular: would haue larger discoursing, then is mete in this place to be dealt withall: And other (perchaunce) with a proude snuffe will disdaine this litle: and would be vnthankefull for much more. I, therfore conclude: and wish such as haue modest and earnest Philosophicall mindes, to laude God highly for this: and to Meruayle, that the profoundest and subtilest point, concerning *Mixture of Formes and Qualities Naturall*, is so Matcht and maryed with the most simple, easie, and short way of the noble Rule of *Algiebar*. Who can remaine, therfore vnpersuaded, to loue, alow, and honor the excellent Science of *Arithmetike*? For, here, you may perceiue that the litle finger of *Arithmetike*, is of more might and contriuing, then a hunderd thousand mens wittes, of the middle sorte, are hable to perfourme, or truely to conclude, with out helpe thereof.

Now will we farder, by the wise and valiant Capitaine, be certified, what helpe he hath, by the Rules of *Arithmetike*: in one of the Artes to him appertaining: And of the Grekes named Τακτικὴ. That is, the Skill of Ordring Souldiers in Battell ray after the best maner to all purposes. This Art so much dependeth vppon Numbers vse, and the Mathematicals, that *Ælianus* (the best writer therof,) in his worke, to the *Emperour Hadrianus*, by his perfection, in the Mathematicals, (beyng greater, then other before him had,) thinketh his booke to passe all other the excellent workes, written of that Art, vnto his dayes. For, of it, had written *Æneas*: *Cyneas* of *Thessaly*: *Pyrrhus Epirota*: and *Alexander* his sonne: *Clearchus*: *Pausanias*: *Euangelus*: *Polybius*, familier frende to *Scipio*: *Eupolemus*: *Iphicrates*, *Possidonius*: and very many other worthy Capitaines, Philosophers and Princes of Immortall fame and memory: Whose fayrest floure of their garland (in this feat) was *Arithmetike*: and a litle perceiuerance, in *Geometricall* Figures. But in many other cases doth *Arithmetike* stand the Capitaine in great stede. As in proportionyng of vittayles, for the Army, either remaining at a stay: or suddenly to be encreased with a certaine number of Souldiers: and for a certain tyme.

Τακτικ

Or by good Art to diminish his company, to make the victuals, longer to serue the remanent, & for a certaine determined tyme: if nede so require. And so in sundry his other accountes, Reckeninges, Measurynges, and proportionynges, the wise, expert, and Circumspect Capitaine will affirme the Science of *Arithmetike*, to be one of his chief Counsaylors, directers and aiders. Which thing (by good meanes) was euident to the Noble, the Couragious, the loyall, and Curteous *Iohn*, late Earle of Warwicke. Who was a yong Gentleman, throughly knowne to very few. Albeit his lusty valiantnes, force, and Skill in Chiualrous feates and exercises: his humblenes, and frendelynes to all men, were thinges, openly, of the world perceiued. But what rotes (otherwise,) vertue had fastened in his brest, what Rules of godly and honorable life he had framed to him selfe: what vices, (in some then liuing) notable, he tooke great care to eschew: what manly vertues, in other noble men, (florishing before his eyes,) he Sythingly aspired after: what prowesses he purposed and ment to achieue: with what feats and Artes, he began to furnish and fraught him selfe, for the better seruice of his Kyng and Countrey, both in peace & warre. These (I say) his Heroicall Meditations, forecastinges and determinations, no twayne, (I thinke) beside my selfe, can so perfectly, and truely report. And therfore, in Conscience, I count it my part, for the honor, preferment, & procuring of vertue (thus, briefly) to haue put his Name, in the Register of *Fame Immortall*.

To our purpose. This *Iohn*, by one of his actes (besides many other: both in England and Fraunce, by me, in him noted.) did disclose his harty loue to vertuous Sciences: and his noble intent, to excell in Martiall prowesse: When he, with humble request, and instant Solliciting: got the best Rules (either in time past by Greke or Romaine, or in our time vsed: and new Stratagemes therin deuised) for ordring of all Companies, summes and Numbers of mẽ, (Many, or few) with one kinde of weapon, or mo, appointed: with Artillery, or without: on horsebacke, or on fote: to giue, or take onset: to seem many, being few: to seem few, being many. To marche in battaile or Iornay: with many such feates, to Foughten field, Skarmoush, or Ambushe appartaining: And of all these, liuely designementes (most curiously) to be in velame parchement described: with Notes & peculier markes, as the Arte requireth: and all these Rules, and descriptions Arithmeticall, inclosed in a riche Case of Gold, he vsed to weare about his necke: as his Iuell most precious, and Counsaylour most trusty. Thus, *Arithmetike*, of him, was shryned in gold: Of *Numbers*

This nobl
dyed Ann
skarse of
yeares of
hauing n
his wife:
to the Du
Somerset

frute, he had good hope. Now, Numbers therfore innumerable, in *Numbers* prayse, his shryne shall finde.

What nede I, (for farder profe to you) of the Scholemasters of Iustice, to require testimony: how nedefull, how frutefull, how skillfull a thing *Arithmetike* is? I meane, the Lawyers of all sortes. Vndoubtedly, the Ciuilians, can meruaylously declare: how, neither the Auncient Romaine lawes, without good knowledge of *Numbers art*, can be perceiued: Nor (Iustice in infinite Cases) without due proportion, (narrowly considered,) is hable to be executed. How Iustly, & with great knowledge of Arte, did *Papinianus* institute a law of partition, and allowance, betwene man and wife after a diuorce? But how *Accursius*, *Baldus*, *Bartolus*, *Iason*, *Alexander*, and finally *Alciatus*, (being otherwise, notably well learned) do iumble, gesse, and erre, from the æquity, art and Intent of the lawmaker: *Arithmetike* can detect, and conuince: and clerely, make the truth to shine. Good *Bartolus*, tyred in the examining & proportioning of the matter: and with *Accursius* Glosse, much cumbred: burst out, and sayd: *Nulla est in toto libro, hac glossa difficilior: Cuius computationem nec Scholastici nec Doctores intelligunt. &c.* That is: *In the whole booke, there is no Glosse harder then this: Whose accoumpt or reckenyng, neither the Scholers, nor the Doctours vnderstand. &c.* What can they say of *Iulianus* law, *Si ita Scriptum. &c.* Of the Testators will iustly performing, betwene the wife, Sonne and daughter? How can they perceiue the æquitie of *Aphricanus*, *Arithmeticall* Reckening, where he treateth of *Lex Falcidia*? How can they deliuer him, from his Reprouers: and their maintainers: as *Ioannes*, *Accursius Hypolitus* and *Alciatus*? How Iustly and artificially, was *Africanus* reckening made? Proportionating to the Sommes bequeathed, the Contributions of eche part? Namely, for the hundred presently receiued, 17 1/7. And for the hundred, receiued after ten monethes, 12 6/7: which make the 30: which were to be cõtributed by the legataries to the heire. For, what proportion, 100 hath to 75: the same hath 17 1/7 to 12 6/7: Which is Sesquitertia: that is, as 4, to 3. which make 7. Wonderfull many places, in the Ciuile law, require an expert *Arithmeticien*, to vnderstand the deepe Iudgemẽt, & Iust determinatiõ of the Auncient Romaine Lawmakers. But much more expert ought he to be, who should be hable, to decide with æquitie, the infinite varietie of Cases, which do, or may happen, vnder euery one of those lawes and ordinances Ciuile. Hereby, easely, ye may now coniecture: that in the Canon law: and in the lawes

Iustice.

of the Realme (which with vs, beare the chief Authoritie), Iustice and equity might be greately preferred, and skilfully executed, through due skill of Arithmetike, and proportions appertainyng. The worthy Philosophers, and prudent lawmakers (who haue written many bookes *De Republica:* How the best state of Common wealthes might be procured and mainteined,) haue very well determined of Iustice: (which, not onely, is the Base and foundacion of Common weales: but also the totall perfection of all our workes, words, and thoughtes:) defining it, to be that vertue, by which, to euery one, is rendred, that to him appertaineth. God challengeth this at our handes, to be honored as God: to be loued, as a father: to be feared as a Lord & master. Our neighbours proportiõ, is also prescribed of the Almighty lawmaker: which is, to do to other, euen as we would be done vnto. These proportions, are in Iustice necessary: in duety, commendable: and of Common wealthes, the life, strength, stay and florishing. *Aristotle* in his *Ethikes* (to fatch the sede of Iustice, and light of direction, to vse and execute the same) was fayne to fly to the perfection, and power of Numbers: for proportions Arithmeticall and Geometricall. *Plato* in his booke called *Epinomis* (which boke, is the Threasury of all his doctrine) where, his purpose is, to seke a Science, which, when a man had it, perfectly: he might seme, and so be, in dede, *Wise*. He, briefly, of other Sciences discoursing, findeth them, not hable to bring it to passe: But of the Science of Numbers, he sayth. *Illa, quæ numerum mortalium generi dedit, id profecto efficiet. Deum autem aliquem, magis quam fortunam, ad salutem nostram, hoc munus nobis arbitror contulisse. &c. Nam ipsum bonorum omnium Authorem, cur non maximi boni, Prudentiæ dico, causam arbitramur? That Science, verely, which hath taught mankynde number, shall be able to bryng it to passe. And, I thinke, a certaine God, rather then fortune, to haue giuen vs this gift, for our blisse. For, why should we not Iudge him, who is the Author of all good things, to be also the cause of the greatest good thyng, namely, Wisedome?* There, at length, he proueth *Wisedome* to be atteyned, by good Skill of *Numbers*. With which great Testimony, and the manifold profes, and reasons, before expressed, you may be sufficiently and fully persuaded: of the perfect Science of *Arithmetike*, to make this accounte: That of all Sciences, next to *Theologie*, it is most diuine, most pure, most ample and generall, most profounde, most subtile, most commodious and most necessary. Whose next Sister, is the Absolute Science of *Magnitudes*: of which (by the Direction and aide of him, whose *Magnitude* is Infinite, and of vs Incomprehensible) I now entend, so to write, that both with the *Multitude*, and also with the *Magnitude* of Meruaylous and frutefull verities, you (my frendes and Countreymen) may be stird vp, and awaked, to behold what certaine Artes and Sciences, (to our vnspeakable behofe) our heauenly father, hath for vs prepared, and reuealed, by sundry *Philosophers* and *Mathematiciens*.

Both, *Number* and *Magnitude*, haue a certaine Originall sede, (as it were) of an incredible property: and of man, neuer hable, Fully, to be declared. Of *Number*, an Vnit, and of *Magnitude*, a Poynte, doo seeme to be much like Originall causes: But the diuersitie neuerthelesse, is great. We defined an *Vnit*, to be a thing Mathematicall Indiuisible: A Point, likewise, we sayd to be a Mathematicall thing Indiuisible. And farder, that a Point may haue a certaine determined Situation: that is, that we may assigne, and prescribe a Point, to be here, there, yonder. &c. Herein, (behold) our Vnit is free, and can abyde no bondage, or to be tyed to any place, or seat: diuisible or indiuisible. Agayne, by reason, a Point may haue a Situation limited to him: a certaine motion, therfore (to a place, and from a place) is to a Point incident and appertainyng. But an *Vnit*, can not be imagined to haue any motion. A Point, by his motion, produceth, Mathematically, a line: (as we sayd before) which is the first kinde of Magnitudes, and most simple: An *Vnit*, can not produce any number. A Line, though it be produced of a Point moued, yet, it doth not consist of pointes: Number, though it be not produced of an *Vnit*, yet doth it Consist of vnits, as a materiall cause. But formally, Number, is the Vnion, and Vnitie of Vnits. Which vnyting and knitting, is the workemanship of our minde: which, of distinct and discrete Vnits, maketh a Number: by vniformitie, resulting of a certaine multitude of Vnits. And so, euery number, may haue his least part, giuen: namely, an Vnit: But not of a Magnitude, (no, not of a Lyne,) the least part can be giuẽ: by cause, infinitly, diuision therof, may be conceiued. All Magnitude, is either a Line, a Plaine, or a Solid. Which Line, Plaine, or Solid, of no Sense, can be perceiued, nor exactly by hãd (any way) represented: nor of Nature produced: But, as (by degrees) Number did come to our perceiuerance: So, by visible formes, we are holpen to imagine, what our Line Mathematicall, is. What our Point, is. So precise, are our Magnitudes, that one Line is no broader then an other: for they

Numbe

haue no bredth: Nor our Plaines haue any thicknes. Nor yet our Bodies, any weight: be they neuer so large of dimensiõ. Our Bodyes, we can haue Smaller, then either Arte or Nature can produce any: and Greater also, then all the world can comprehend. Our least Magnitudes, can be diuided into so many partes, as the greatest. As, a Line of an inch long, (with vs) may be diuided into as many partes, as may the diameter of the whole world, from East to West: or any way extended: What priuiledges, aboue all manual Arte, and Natures might, haue our two Sciences Mathematicall? to exhibite, and to deale with thinges of such power, liberty, simplicity, puritie, and perfection? And in them, so certainly, so orderly, so precisely to procede: as, excellent is that workemã Mechanicall Iudged, who nerest can approche to the representing of workes, Mathematically demonstrated? And our two Sciences, remaining pure, and absolute, in their proper termes, and in their owne Matter: to haue, and allowe, onely such Demonstrations, as are plaine, certaine, vniuersall, and of an æternall veritye? This Science of *Magnitude*, his properties, conditions, and appertenances: commonly, now is, and from the beginnyng, hath of all Philosophers, ben called *Geometrie*. But, veryly, with a name to base and scant, for a Science of such dignitie and amplenes. And, perchaunce, that name, by cõmon and secret consent, of all wisemen, hitherto hath ben suffred to remayne: that it might carry with it a perpetuall memorye, of the first and notablest benefite, by that Science, to common people shewed: Which was, when Boundes and meres of land and ground were lost, and confounded (as in *Egypt*, yearely, with the ouerflowyng of *Nilus*, the greatest and longest riuer in the world) or, that ground bequeathed, were to be assigned: or, ground sold, were to be layd out: or (when disorder preuailed) that Commõs were distributed into seueralties. For, where, vpon these & such like occasiõs, Some by ignorãce, some by negligẽce, Some by fraude, and some by violence, did wrongfully limite, measure, encroach, or challenge (by pretence of iust content, and measure) those landes and groundes: great losse, disquietnes, murder, and warre did (full oft) ensue: Till, by Gods mercy, and mans Industrie, The perfect Science of Lines, Plaines, and Solides (like a diuine Iusticier,) gaue vnto euery man, his owne. The people then, by this art pleasured, and greatly relieued, in their landes iust measuring: & other Philosophers, writing Rules for land measuring: betwene them both, thus, confirmed the name of *Geometria*, that is, (according to the very etimologie of the word) Land measuring. Wherin, the people knew no farder, of Magnitudes vse, but in Plaines:

Geome

and the Philosophers, of thẽ, had no feet hearers, or Scholers: farder to disclose vnto, then of flat, plaine *Geometrie*. And though, these Philosophers, knew of farder vse, and best vnderstode the etymologye of the worde, yet this name *Geometria*, was of them applyed generally to all sortes of Magnitudes: vnleast, otherwhile, of *Plato*, and *Pythagoras*: When they would precisely declare their owne doctrine. Then, was **Geometria*, with them, *Studium quod circa planum versatur*. But, well you may perceiue by *Euclides Elementes*, that more ample is our Science, then to measure Plaines: and nothyng lesse therin is tought (of purpose) then how to measure Land. An other name, therfore, must nedes be had, for our Mathematicall Science of Magnitudes: which regardeth neither clod, nor turff: neither hill, nor dale: neither earth nor heauen: but is absolute *Megethologia*: not creping on ground, and dasseling the eye, with pole perche, rod or lyne: but liftyng the hart aboue the heauens, by inuisible lines, and immortall beames meteth with the reflexions, of the light incomprehensible: and so procureth Ioye, and perfection vnspeakable. Of which true vse of our *Megethica*, or *Megethologia*, *Diuine Plato* seemed to haue good taste, and iudgement: and (by the name of *Geometrie*) so noted it: and warned his Scholers therof: as, in hys seuenth *Dialog*, of the Common wealth, may euidently be sene. Where (in Latin) thus it is: right well translated: *Profecto, nobis hoc non negabunt, Quicunq*^{ue} *vel paululum quid Geometriæ gustârunt, quin hæc Scientia, contrà, omnino se habeat, quàm de ea loquuntur, qui in ipsa versantur.* In English, thus. *Verely* (sayth *Plato*) *whosoeuer haue, (but euen very litle) tasted of Geometrie, will not denye vnto vs, this: but that this Science, is of an other condicion, quite contrary to that, which they that are exercised in it, do speake of it.* And there it followeth, of our *Geometrie*, *Quòd quæritur cognoscendi illius gratia, quod semper est, non & eius quod oritur quandoq*^{ue} *& interit. Geometria, eius quod est semper, Cognitio est. Attollet igitur (ô Generose vir) ad Veritatem, animum: atq*^{ue} *ita, ad Philosophandum preparabit cogitationem, vt ad supera conuertamus: quæ, nunc, contra quàm decet, ad inferiora deijcimus. &c. Quàm maximè igitur præcipiendum est, vt qui præclarissimam hanc habitãt Civitatem, nullo modo, Geometriam spernant. Nam & quæ præter ipsius propositum, quodam modo esse videntur, haud exigua sunt. &c.* It must nedes be confessed (saith *Plato*) *That* [Geometrie] *is learned, for the knowyng of*

** Plato Rep.*

that, which is euer: and not of that, which, in tyme, both is bred and is brought to an ende. &c. Geometrie is the knowledge of that which is euerlastyng. It will lift vp therfore (O Gentle Syr) our mynde to the Veritie: and by that meanes, it will prepare the Thought, to the Philosophicall loue of wisdome: that we may turne or conuert, toward heauenly thinges [*both mynde and thought*] *which now, otherwise then becommeth vs, we cast down on base or inferior things. &c. Chiefly, therfore, Commaundement must be giuen, that such as do inhabit this most honorable Citie, by no meanes, despise Geometrie. For euen those thinges* [*done by it*] *which, in manner, seame to be, beside the purpose of Geometrie: are of no small importance. &c.* And besides the manifold vses of *Geometrie*, in matters appertainyng to warre, he addeth more, of second vnpurposed frute, and commoditye, arrising by *Geometrie*: saying: *Scimus quin etiam, ad Disciplinas omnes facilius per discendas, interesse omnino, attigerit ne Geometriam aliquis, an non. &c. Hanc ergo Doctrinam, secundo loco discendam Iuuenibus statuamus.* That is. *But, also, we know, that for the more easy learnyng of all Artes, it importeth much, whether one haue any knowledge in Geometrie, or no. &c. Let vs therfore make an ordinance or decree, that this Science, of young men shall be learned in the second place.* This was *Diuine Plato* his Iudgement, both of the purposed, chief, and perfect vse of *Geometrie*: and of his second, dependyng, deriuatiue commodities. And for vs, Christen men, a thousand thousand mo occasions are, to haue nede of the helpe of* *Megethologicall* Contemplations: wherby, to trayne our Imaginations and Myndes, by litle and litle, to forsake and abandon, the grosse and corruptible Obiectes, of our vtward senses: and to apprehend, by sure doctrine demonstratiue, Things Mathematicall. And by them, readily to be holpen and conducted to conceiue, discourse, and conclude of things Intellectual, Spirituall, æternall, and such as concerne our Blisse euerlasting: which, otherwise (without Speciall priuiledge of Illumination, or Reuelation frõ heauen) No mortall mans wyt (naturally) is hable to reach vnto, or to Compasse. And, veryly, by my small Talent (from aboue) I am hable to proue and testifie, that the litterall Text, and order of our diuine Law, Oracles, and Mysteries, require more skill in Numbers, and Magnitudes: then (commonly) the expositors haue

I. D.
** Here*
I woul
shake
earthly
of Geo

vttered: but rather onely (at the most) so warned: & shewed their own want therin. (To name any, is nedeles: and to note the places, is, here, no place: But if I be duely asked, my answere is ready.) And without the litterall, Grammaticall, Mathematicall or Naturall verities of such places, by good and certaine Arte, perceiued, no Spirituall sense (propre to those places, by Absolute *Theologie*) will thereon depend. No man, therfore, can doute, but toward the atteyning of knowledge incomparable, and Heauenly Wisedome: Mathematicall Speculations, both of Numbers and Magnitudes: are meanes, aydes, and guides: ready, certaine, and necessary. From henceforth, in this my Preface, will I frame my talke, to *Plato* his fugitiue Scholers: or, rather, to such, who well can, (and also wil,) vse their vtward senses, to the glory of God, the benefite of their Countrey, and their owne secret contentation, or honest preferment, on this earthly Scaffold. To them, I will orderly recite, describe & declare a great Number of Artes, from our two Mathematicall fountaines, deriued into the fieldes of *Nature*. Wherby, such Sedes, and Rotes, as lye depe hyd in the groũd of *Nature*, are refreshed, quickened, and prouoked to grow, shote vp, floure, and giue frute, infinite, and incredible. And these Artes, shalbe such, as vpon Magnitudes properties do depende, more, then vpon Number. And by good reason we may call them Artes, and Artes Mathematicall Deriuatiue: for (at this tyme) I Define An Arte, to be a Methodicall cõplete Doctrine, hauing abundancy of sufficient, and peculier matter to deale with, by the allowance of the Metaphisicall Philosopher: the knowledge whereof, to humaine state is necessarye. And that I account, An Art Mathematicall deriuatiue, which by Mathematicall demonstratiue Method, in Nũbers, or Magnitudes, ordreth and confirmeth his doctrine, as much & as perfectly, as the matter subiect will admit. And for that, I entend to vse the name and propertie of a *Mechanicien*, otherwise, then (hitherto) it hath ben vsed, I thinke it good, (for distinction sake) to giue you also a brief description, what I meane therby. A Mechanicien, or a Mechanicall workman is he, whose skill is, without knowledge of Mathematicall demonstration, perfectly to worke and finishe any sensible worke, by the Mathematicien principall or deriuatiue, demonstrated or demonstrable. Full well I know, that he which inuenteth, or maketh these demonstrations, is generally called *A speculatiue Mechanicien*: which differreth nothyng from a *Mechanicall*

An Art

Art
Mathe
Deriua

A
Mecha

Mathematicien. So, in respect of diuerse actions, one man may haue the name of sundry artes: as, some tyme, of a Logicien, some tymes (in the same matter otherwise handled) of a Rethoricien. Of these trifles, I make, (as now, in respect of my Preface,) small account: to fyle thẽ for the fine handlyng of subtile curious disputers. In other places, they may commaunde me, to giue good reason: and yet, here, I will not be vnreasonable.

First, then, from the puritie, absolutenes, and Immaterialitie of Principall *1.*
Geometrie, is that kinde of *Geometrie* deriued, which vulgarly is counted
Geometrie: and is the Arte of Measuring sensible magnitudes, their
iust quãtities and contentes. This, teacheth to measure, either at hand: *Geome*
and the practiser, to be by the thing Measured: and so, by due applying *vulgar.*
of Cumpase, Rule, Squire, Yarde, Ell, Perch, Pole, Line, Gaging rod, (or
such like instrument) to the Length, Plaine, or Solide measured, *to be *1.*
certified, either of the length, perimetry, or distance lineall: and this is
called, *Mecometrie*. Or *to be certified of the content of any plaine *2.*
Superficies: whether it be in ground Surueyed, Borde, or Glasse
measured, or such like thing: which measuring, is named *Embadometrie*. *3.*
*Or els to vnderstand the Soliditie, and content of any bodily thing: as of
Tymber and Stone, or the content of Pits, Pondes, Wells, Vessels, small
& great, of all fashions. Where, of Wine, Oyle, Beere, or Ale vessells,
&c, the Measuring, commonly, hath a peculier name: and is called
Gaging. And the generall name of these Solide measures, is
Stereometrie. Or els, this *vulgar Geometrie*, hath consideration to teach *2.*
the practiser, how to measure things, with good distance betwene him
and the thing measured: and to vnderstand thereby, either *how Farre, *1.*
a thing seene (on land or water) is from the measurer: and this may be
called *Apomecometrie*: Or, how High or depe, aboue or vnder the leuel *2.*
of the measurers stãding, any thing is, which is sene on land or water,
called *Hypsometrie*. *Or, it informeth the measurer, how Broad any thing *3.*
is, which is in the measurers vew: so it be on Land or Water, situated:
and may be called *Platometrie*. Though I vse here to condition, the thing
measured, to be on Land, or Water Situated: yet, know for certaine, that *Note.*
the sundry heigthe of Cloudes, blasing Starres, and of the Mone, may
(by these meanes) haue their distances from the earth: and, of the blasing
Starres and Mone, the Soliditie (aswell as distances) to be measured: But
because, neither these things are vulgarly taught: nor of a common
practiser so ready to be executed: I, rather, let such measures be

reckened incident to some of our other Artes, dealing with thinges on high, more purposely, then this vulgar Land measuring Geometrie doth: as in *Perspectiue* and *Astronomie, &c.*

OF these Feates (farther applied) is Sprong the Feate of *Geodesie*, or Land Measuring: more cunningly to measure & Suruey Land, Woods, and Waters, a farre of. More cunningly, I say: But God knoweth (hitherto) in these Realmes of England and Ireland (whether through ignorance or fraude, I can not tell, in euery particular) how great wrong *Note.* and iniurie hath (in my time) bene committed by vntrue measuring and surueying of Land or Woods, any way. And, this I am sure: that the Value of the difference, betwene the truth and such Surueyes, would haue bene hable to haue foũd (for euer) in eche of our two Vniuersities, an excellent Mathematicall Reader: to eche, allowing (yearly) a hundred Markes of lawfull money of this realme: which, in dede, would seme requisit, here, to be had (though by other wayes prouided for) as well, as, the famous Vniuersitie of Paris, hath two Mathematicall Readers: and eche, two hundreth French Crownes yearly, of the French Kinges magnificent liberalitie onely. Now, againe, to our purpose returning: Moreouer, of the former knowledge Geometricall, are growen the Skills of *Geographie*, *Chorographie*, *Hydrographie*, and *Stratarithmetrie*.

Geographie teacheth wayes, by which, in sũdry formes, (as *Sphærike*, *Plaine* or other), the Situation of Cities, Townes, Villages, Fortes, Castells, Mountaines, Woods, Hauens, Riuers, Crekes, & such other things, vpõ the outface of the earthly Globe (either in the whole, or in some principall mẽber and portion therof cõtayned) may be described and designed, in cõmensurations Analogicall to Nature and veritie: and most aptly to our vew, may be represented. Of this Arte how great pleasure, and how manifolde commodities do come vnto vs, daily and hourely: of most men, is perceaued. While, some, to beautifie their Halls, Parlers, Chambers, Galeries, Studies, or Libraries with: other some, for thinges past, as battels fought, earthquakes, heauenly fyringes, & such occurentes, in histories mentioned: therby liuely, as it were, to vewe the place, the region adioyning, the distance from vs: and such other circumstances. Some other, presently to vewe the large dominion of the Turke: the wide Empire of the Moschouite: and the litle morsell of ground, where Christendome (by profession) is certainly knowen. Litle, I say, in respecte of the rest. &c. Some, either for their owne iorneyes directing into farre landes: or to vnderstand of other mens trauailes. To conclude, some, for one purpose: and some, for an other, liketh, loueth, getteth, and vseth, Mappes, Chartes, & Geographicall Globes. Of whose vse, to speake sufficiently, would require a booke peculier.

Chorographie seemeth to be an vnderling, and a twig, of *Geographie*: and yet neuerthelesse, is in practise manifolde, and in vse very ample. This teacheth Analogically to describe a small portion or circuite of ground, with the contentes: not regarding what commensuration it hath to the whole, or any parcell, without it, contained. But in the territory or parcell of ground which it taketh in hand to make description of, it leaueth out (or vndescribed) no notable, or odde thing, aboue the ground visible. Yea and sometimes, of thinges vnder ground, geueth some peculier marke: or warning: as of Mettall mines, Cole pittes, Stone quarries. &c. Thus, a Dukedome, a Shiere, a Lordship, or lesse, may be described distinctly. But marueilous pleasant, and profitable it is, in the exhibiting to our eye, and commensuration, the plat of a Citie, Towne, Forte, or Pallace, in true Symmetry: not approching to any of them: and out of Gunne shot. &c. Hereby, the *Architect* may furnishe him selfe, with store of what patterns he liketh: to his great instruction: euen in those thinges which outwardly are proportioned: either simply in them selues: or respectiuely, to Hilles, Riuers, Hauens, and Woods adioyning. Some also, terme this particular description of places, *Topographie*.

Hydrographie, deliuereth to our knowledge, on Globe or in Plaine, the perfect Analogicall description of the Ocean Sea coastes, through the whole world: or in the chiefe and principall partes thereof: with the Iles and chiefe particular places of daungers, conteyned within the boundes, and Sea coastes described: as, of Quicksandes, Bankes, Pittes, Rockes, Races, Countertides, Whorlepooles. &c. This, dealeth with the Element of the water chiefly: as *Geographie* did principally take the Element of the Earthes description (with his appertenances) to taske. And besides thys, *Hydrographie*, requireth a particular Register of certaine Landmarkes (where markes may be had) from the sea, well hable to be skried, in what point of the Seacumpase they appeare, and what apparent forme, Situation, and bignes they haue, in respecte of any daungerous place in the sea, or nere vnto it, assigned: And in all Coastes, what Mone, maketh full Sea: and what way, the Tides and Ebbes, come and go, the *Hydrographer* ought to recorde. The Soundinges likewise: and the Chanels wayes: their number, and depthes ordinarily, at ebbe and flud, ought the *Hydrographer*, by obseruation and diligence of *Measuring*, to haue certainly knowen. And many other pointes, are belonging to perfecte *Hydrographie*, and for to make a *Rutter*, by: of which, I nede not here speake: as of the describing, in any place, vpon Globe or Plaine, the 32. pointes of the Compase, truely: (wherof, scarsly foure, in England, haue right knowledge: bycause, the lines therof, are no straight lines, nor Circles.) Of making due proiection of a Sphere in plaine. Of the Variacion of the Compas, from true Northe: And such like matters (of great importance, all) I leaue to speake of, in this place: bycause, I may seame (al ready) to haue enlarged the boundes, and duety of an Hydrographer, much more, then any man (to this day) hath noted, or prescribed. Yet am I well hable to proue, all these thinges, to appertaine, and also to be proper to the Hydrographer. The chief vse and ende of this Art, is the Art of Nauigation: but it hath other diuerse vses: euen by them to be enioyed, that neuer lacke sight of land.

Stratarithmetrie, is the Skill, (appertainyng to the warre,) by which a man can set in figure, analogicall to any *Geometricall* figure appointed, any certaine number or summe of men: of such a figure capable: (by reason of the vsuall spaces betwene Souldiers allowed: and for that, of men, can be made no Fractions. Yet, neuertheles, he can order the giuen summe of men, for the greatest such figure, that of them, cã be ordred) and certifie, of the ouerplus: (if any be) and of the next certaine summe, which, with the ouerplus, will admit a figure exactly proportionall to the figure assigned. By which Skill, also, of any army or company of men: (the figure & sides of whose orderly standing, or array, is knowen) he is able to expresse the iust number of men, within that figure conteined: or (orderly) able to be conteined. *And this figure, and sides therof, he is hable to know: either beyng by, and at hand: or a farre of. Thus farre, stretcheth the description and property of *Stratarithmetrie*: sufficient for this tyme and place. It differreth from the Feate *Tacticall*, *De aciebus instruendis.* bycause, there, is necessary the wisedome and foresight, to what purpose he so ordreth the men: and Skillfull hability, also, for any occasion, or purpose, to deuise and vse the aptest and most necessary order, array and figure of his Company and Summe of men. By figure, I meane: as, either of a *Perfect Square*, *Triangle*, *Circle*, *Ouale*, *long square*, (of the Grekes it is called

** Note.*

The dif
betwen
Stratar
ie and
Tactici

Eteromekes) *Rhombe*, *Rhomboïd*, *Lunular*, *Ryng*, *Serpentine*, and such other Geometricall figures: Which, in warres, haue ben, and are to be vsed: for commodiousnes, necessity, and auauntage &c. And no small skill ought he to haue, that should make true report, or nere the truth, of the numbers and Summes, of footemen or horsemen, in the Enemyes ordring. A farre of, to make an estimate, betwene nere termes of More and Lesse, is not a thyng very rife, among those that gladly would do it. Great pollicy may be vsed of the Capitaines, (at tymes fete, and in places conuenient) as to vse Figures, which make greatest shew, of so many as he hath: and vsing the aduauntage of the three kindes of vsuall spaces: (betwene footemen or horsemen) to take the largest: or when he would seme to haue few, (beyng many:) contrarywise, in Figure, and space. The Herald, Purseuant, Sergeant Royall, Capitaine, or who soeuer is carefull to come nere the truth herein, besides the Iudgement of his expert eye, his skill of Ordering *Tacticall*, the helpe of his Geometricall instrument: Ring, or Staffe Astronomicall: (commodiously framed for cariage and vse) He may wonderfully helpe him selfe, by perspectiue Glasses. In which, (I trust) our posterity will proue more skillfull and expert, and to greater purposes, then in these dayes, can (almost) be credited to be possible.

I. D.
Frende,
you will f
hard, to p
my descri
this Feate
Chorogra
may help
selfe som
where the
knowne (
and Angl
not Regul
where, Re
into Trian
serue. &c
you will f
strange to
thus gene
Arithmeti
figures: a
for Batta
Their con
differ so
from like
Geometri
Figures.

Thus haue I lightly passed ouer the Artificiall Feates, chiefly dependyng vpon vulgar *Geometrie*: & commonly and generally reckened vnder the name of *Geometrie*. But there are other (very many) *Methodicall Artes*, which, declyning from the purity, simplicitie, and Immateriality, of our Principall Science of *Magnitudes*: do yet neuertheles vse the great ayde, direction, and Method of the sayd principall Science, and haue propre names, and distinct: both from the Science of *Geometrie*, (from which they are deriued) and one from the other. As Perspectiue, Astronomie, Musike, Cosmographie, Astrologie, Statike, Anthropographie, Trochilike, Helicosophie, Pneumatithmie, Menadrie, Hypogeiodie, Hydragogie, Horometrie, Zographie, Architecture, Nauigation, Thaumaturgike and Archemastrie. I thinke it necessary, orderly, of these to giue some peculier descriptions: and withall, to touch some of their commodious vses, and so to make this Preface, to be a little swete, pleasant Nosegaye for you: to comfort your Spirites, beyng almost out of courage, and in despayre, (through brutish brute) Weenyng that *Geometrie*, had but serued for buildyng of an house, or a curious bridge, or the roufe of Westminster hall, or some witty pretty deuise, or engyn, appropriate to a Carpenter, or a Ioyner &c. That the thing is farre otherwise, then the world, (commonly) to this day, hath demed, by worde and worke, good profe wilbe made.

Among these Artes, by good reason, Perspectiue ought to be had, ere of *Astronomicall Apparences*, perfect knowledge can be atteyned. And bycause of the prerogatiue of *Light*, beyng the first of *Gods Creatures*: and the eye, the light of our body, and his Sense most mighty, and his organ most Artificiall and *Geometricall*: At *Perspectiue*, we will begyn therfore. Perspectiue, is an Art Mathematicall, which demonstrateth the maner, and properties, of all Radiations Direct, Broken, and Reflected. This Description, or Notation, is brief: but it reacheth so farre, as the world is wyde. It concerneth all Creatures, all Actions, and passions, by Emanation of beames perfourmed. Beames, or naturall lines, (here) I meane, not of light onely, or of colour (though they, to eye, giue shew, witnes, and profe, wherby to ground the Arte vpon) but also of other *Formes*, both *Substantiall*, and *Accidentall*, the certaine and determined actiue Radiall emanations. By this Art (omitting to speake of the highest pointes) we may vse our eyes, and the light, with greater pleasure: and perfecter Iudgement: both of things, in light seen, & of other: which by like order of Lightes Radiations, worke and produce their effectes. We may be ashamed to be ignorant of the cause, why so sundry wayes our eye is deceiued, and abused: as, while the eye weeneth a rou͂d Globe or Sphere (beyng farre of) to be a flat and plaine Circle, and so likewise iudgeth a plaine Square, to be rou͂d: supposeth walles parallels, to approche, a farre of: rofe and floure parallels, the one to bend downward, the other to rise vpward, at a little distance from you. Againe, of thinges being in like swiftnes of mouing, to thinke the nerer, to moue faster: and the farder, much slower. Nay, of two thinges, wherof the one (incomparably) doth moue swifter then the other, to deme the slower to moue very swift, & the other to stand: what an error is this, of our eye? Of the Raynbow, both of his Colours, of the order of the colours, of the bignes of it, the place and heith of it, (&c) to know the causes demonstratiue, is it not pleasant, is it not necessary? of two or three Sonnes appearing: of Blasing Sterres: and such like thinges: by naturall causes, brought to passe, (and yet neuertheles, of farder matter, Significatiue) is it not commodious for man to know the very true cause, & occasion Naturall? Yea, rather, is it not, greatly, against the Souerainty of Mans nature, to be so ouershot and abused, with thinges (at hand) before his eyes? as with a Pecockes tayle, and a Doues necke: or a whole ore, in water, holden, to seme broken. Thynges, farre of, to seeme nere: and nere, to seme farre of. Small thinges, to seme great: and great, to seme small. One man, to seme an Army. Or a man to be curstly affrayed of his owne shaddow. Yea, so much, to feare, that, if you, being (alone) nere a certaine glasse, and proffer, with dagger or sword, to foyne at the glasse, you shall suddenly be moued to giue backe (in maner) by reason of an Image, appearing in the ayre, betwene you & the glasse, with like hand, sword or dagger, & with like quicknes, foyning at your very eye, likewise as you do at the Glasse. Straunge, this is, to heare of: but more meruailous to behold, then these my wordes can signifie. And neuerthelesse by demonstration Opticall, the order and cause therof, is certified: euen so, as the effect is consequent. Yea, thus much more, dare I take vpon me, toward the satisfying of the noble courrage, that longeth ardently for the wisedome of Causes Naturall: as to let him vnderstand, that, in London, he may with his owne eyes, haue profe of that, which I haue sayd herein. A Gentleman, (which, for his good seruice, done to his Countrey, is famous and honorable: and for skill in the Mathematicall Sciences, and Languages, is the Od man of this land. &c.) euen he, is hable: and (I am sure) will, very willingly, let the Glasse, and profe be sene: and so I (here) request him: for the encrease of wisedome, in the honorable: and for the stopping of the mouthes malicious: and repressing the arrogancy of the ignorant. Ye may easily gesse, what I meane. This Art of *Perspectiue*, is of that excellency, and may be led, to the certifying, and executing of such thinges, as no man would easily beleue: without Actuall profe perceiued. I speake nothing of *Naturall Philosophie*, which, without *Perspectiue*, can not be fully vnderstanded, nor perfectly atteined vnto. Nor, of *Astronomie*: which, without *Perspectiue*, can not well be grounded: Nor *Astrologie*, naturally Verified, and auouched. That part hereof, which dealeth with Glasses (which name, Glasse, is a generall name, in this Arte, for any thing, from which, a Beame reboundeth) is called *Catoptrike*: and hath so many vses, both merueilous, and proffitable: that, both, it would hold me to long, to note therin the principall conclusions, all ready knowne: And also (perchaunce) some thinges, might lacke due credite with you: And I, therby, to leese my labor: and you, to slip into light Iudgement*, Before you haue learned sufficiently the powre of Nature and Arte.

A maru
Glasse.

S. W. P.

Now, to procede: **Astronomie**, is an Arte Mathematicall, which demonstrateth the distance, magnitudes, and all naturall motions, apparences, and passions propre to the Planets and fixed Sterres: for any time past, present and to come: in respect of a certaine Horizon, or without respect of any Horizon. By this Arte we are certified of the distance of the Starry Skye, and of eche *Planete* from the Centre of the Earth: and of the greatnes of any Fixed starre sene, or *Planete*, in respect of the Earthes greatnes. As, we are sure (by this Arte) that the Solidity, Massines and Body of the *Sonne*, conteineth the quantitie of the whole Earth and Sea, a hundred thre score and two times, lesse by ⅛ one eight parte of the earth. But the Body of the whole earthly globe and Sea, is bigger then the body of the Mone, three and forty times lesse by ⅛ of the Mone. Wherfore the *Sonne* is bigger then the *Mone*, 7000 times, lesse, by 59 39/64 that is, precisely 6940 25/64 bigger then the *Mone*. And yet the vnskillfull man, would iudge them a like bigge. Wherfore, of Necessity, the one is much farder from vs, then the other. The *Sonne*, when he is fardest from the earth (which, now, in our age, is, when he is in the 8. degree, of Cancer) is, 1179 Semidiameters of the Earth, distante. And the *Mone* when she is fardest from the earth, is 68 Semidiameters of the earth and ⅓ The nerest, that the *Mone* commeth to the earth, is Semidiameters 52¼ The distance of the Starry Skye is, frõ vs, in Semidiameters of the earth 20081½ Twenty thousand fourescore, one, and almost a halfe. Subtract from this, the *Mones* nerest distance, from the Earth: and therof remaineth Semidiameters of the earth 20029¼ Twenty thousand nine and twenty and a quarter. So thicke is the heauenly Palace, that the *Planetes* haue all their exercise in, and most meruailously perfourme the Commaũdement and Charge to them giuen by the omnipotent Maiestie of the king of kings. This is that, which in *Genesis* is called *Ha Rakia*. Consider it well. The Semidiameter of the earth, cõteineth of our common miles 3436 4/11 three thousand, foure hundred thirty six and foure eleuenth partes of one myle: Such as the whole earth and Sea, round about, is 21600. One and twenty thousand six hundred of our myles. Allowyng for euery degree of the greatest circle, thre score myles. Now if you way well with your selfe but this litle parcell of frute *Astronomicall*, as concerning the bignesse, Distances of *Sonne*, *Mone*, *Sterry Sky*, and the huge massines of *Ha Rakia*, will you not finde your Consciences moued, with the kingly Prophet, to sing the confession of Gods Glory, and say, *The*

Note.

Heauens declare the glory of God, and the Firmament [*Ha Rakia*] *sheweth forth the workes of his handes*. And so forth, for those fiue first staues, of that kingly Psalme. Well, well, It is time for some to lay hold on wisedome, and to Iudge truly of thinges: and notso to expound the Holy word, all by Allegories: as to Neglect the wisedome, powre and Goodnes of God, in, and by his Creatures, and Creation to be seen and learned. By parables and Analogies of whose natures and properties, the course of the Holy Scripture, also, declareth to vs very many Mysteries. The whole Frame of Gods Creatures, (which is the whole world,) is to vs, a bright glasse: from which, by reflexion, reboundeth to our knowledge and perceiuerance, Beames, and Radiations: representing the Image of his Infinite goodnes, Omnipotẽcy, and wisedome. And we therby, are taught and persuaded to Glorifie our Creator, as God: and be thankefull therfore. Could the Heathenistes finde these vses, of these most pure, beawtifull, and Mighty Corporall Creatures: and shall we, after that the true *Sonne* of rightwisenesse is risen aboue the *Horizon*, of our temporall *Hemisphœrie*, and hath so abundantly streamed into our hartes, the direct beames of his goodnes, mercy, and grace: Whose heat All Creatures feele: Spirituall and Corporall: Visible and Inuisible. Shall we (I say) looke vpon the *Heauen*, *Sterres*, and *Planets*, as an Oxe and an Asse doth: no furder carefull or inquisitiue, what they are: why were they Created, How do they execute that they were Created for? Seing, All Creatures, were for our sake created: and both we, and they, Created, chiefly to glorifie the Almighty Creator: and that, by all meanes, to vs possible. *Nolite ignorare* (saith *Plato in Epinomis*) *Astronomiam, Sapientissimũ quiddam esse. Be ye not ignorant, Astronomie to be a thyng of excellent wisedome. Astronomie*, was to vs, from the beginning commended, and in maner commaunded by God him selfe. In asmuch as he made the *Sonne*, *Mone*, and *Sterres*, to be to vs, for *Signes*, and knowledge of Seasons, and for Distinctions of Dayes, and yeares. Many wordes nede not. But I wish, euery man should way this word, *Signes*. And besides that, conferre it also with the tenth Chapter of *Hieremie*. And though Some thinke, that there, they haue found a rod: Yet Modest Reason, will be indifferent Iudge, who ought to be beaten therwith, in respect of our purpose. Leauing that: I pray you vnderstand this: that without great diligence of Obseruation, examination and Calculation, their periods and courses (wherby *Distinction* of Seasons, yeares, and New Mones might precisely be knowne) could not exactely be certified. Which thing to performe, is that *Art*, which we here haue Defined to be *Astronomie*. Wherby, we may haue the distinct Course of Times, dayes, yeares, and Ages: aswell for Consideratiõ of Sacred Prophesies, accomplished in due time, foretold: as for high Mysticall Solemnities holding: And for all other humaine affaires, Conditions, and couenantes, vpon certaine time, betwene man and man: with many other great vses: Wherin, (verely), would be great incertainty, Confusion, vntruth, and brutish Barbarousnes: without the wonderfull diligence and skill of this Arte: continually learning, and determining Times, and periodes of Time, by the Record of the heauenly booke, wherin all times are written: and to be read with an *Astronomicall staffe*, in stede of a festue.

Musike, of Motion, hath his Originall cause: Therfore, after the
motions most swift, and most Slow, which are in the Firmament, of
Nature performed: and vnder the *Astronomers Consideration*: now I will
Speake of an other kinde of *Motion*, producing sound, audible, and of
Man numerable. *Musike* I call here that *Science*, which of the Grekes is
called *Harmonice*. Not medling with the Controuersie betwene the
auncient *Harmonistes*, and *Canonistes*. Musike is a Mathematicall
Science, which teacheth, by sense and reason, perfectly to iudge,
and order the diuersities of soundes, hye and low. *Astronomie* and
Musike are Sisters, saith *Plato*. As, for *Astronomie*, the eyes: So, for
Harmonious Motion, the eares were made. But as *Astronomie* hath a
more diuine Contemplation, and cõmodity, then mortall eye can
perceiue: So, is *Musike* to be considered, that the *Minde may be *1.*
preferred, before the eare. And from audible sound, we ought to ascende,
to the examination: which numbers are *Harmonious*, and which not. And
why, either, the one are: or the other are not. I could at large, in the
heauenly *motions and distances, describe a meruailous Harmonie, of *2.*
Pythagoras Harpe with eight stringes. Also, somwhat might be sayd of
*Mercurius** two Harpes, eche of foure Stringes Elementall. And very *3.*
straunge matter, might be alledged of the *Harmonie*, to our *Spirituall
part appropriate. As in *Ptolomaus* third boke, in the fourth and sixth *4.*
Chapters may appeare.* And what is the cause of the apt bonde, and *5.*
frendly felowship, of the Intellectuall and Mentall part of vs, with our *6.*
grosse & corruptible body: but a certaine Meane, and *Harmonious*
Spiritualitie, with both participatyng, & of both (in a maner) resultynge
*In the *Tune of Mans voyce, and also * the sound of Instrument*, what

might be sayd, of *Harmonie*: No common Musicien would lightly beleue. But of the sundry Mixture (as I may terme it) and concurse, diuerse collation, and Application of these *Harmonies*: as of thre, foure, fiue, or mo: Maruailous haue the effectes ben: and yet may be founde, and produced the like: with some proportionall consideration for our time, and being: in respect of the State, of the thinges then: in which, and by which, the wondrous effectes were wrought. *Democritus* and *Theophrastus* affirmed, that, by *Musike*, griefes and diseases of the Minde, and body might be cured, or inferred. And we finde in Recorde, that *Terpander*, *Arion*, *Ismenias*, *Orpheus*, *Amphion*, *Dauid*, *Pythagoras*, *Empedocles*, *Asclepiades* and *Timotheus*, by *Harmonicall* Consonãcy, haue done, and brought to pas, thinges, more then meruailous, to here of. Of them then, making no farder discourse, in this place: Sure I am, that Common *Musike*, commonly vsed, is found to the *Musiciens* and Hearers, to be so Commodious and pleasant, That if I would say and dispute, but thus much: That it were to be otherwise vsed, then it is, I should finde more repreeuers, then I could finde priuy, or skilfull of my meaning. In thinges therfore euident, and better knowen, then I can expresse: and so allowed and liked of, (as I would wish, some other thinges, had the like hap) I will spare to enlarge my lines any farder, but consequently follow my purpose.

7.

8.

I. D.
Read in A
his 8. boc
Politikes:
and 7. ch
Where yo
haue som
occasion
thinke of
than com
thought.

Of Cosmographie, I appointed briefly in this place, to geue you some intelligence. Cosmographie, is the whole and perfect description of the heauenly, and also elementall parte of the world, and their homologall application, and mutuall collation necessarie. This Art, requireth *Astronomie*, *Geographie*, *Hydrographie* and *Musike*. Therfore, it is no small Arte, nor so simple, as in common practise, it is (slightly) considered. This matcheth Heauen, and the Earth, in one frame, and aptly applieth parts Correspõdent: So, as, the Heauenly Globe, may (in practise) be duely described vpon the Geographicall, and Hydrographicall Globe. And there, for vs to consider an *Æquonoctiall Circle*, *an Ecliptike line*, *Colures*, *Poles*, *Sterres* in their true Longitudes, Latitudes, Declinations, and Verticalitie: also Climes, and Parallels: and by an *Horizon* annexed, and reuolution of the earthly Globe (as the Heauen, is, by the *Primouant*, caried about in 24. æquall Houres) to learne the Risinges and Settinges of Sterres (of *Virgill* in his *Georgikes*: of *Hesiod*: of *Hippocrates* in his *Medicinall Sphære*, to Perdicca King of the Macedonians: of *Diocles*, to King *Antigonus*, and of other famous

Philosophers prescribed) a thing necessary, for due manuring of the earth, for *Nauigation*, for the Alteration of mans body: being, whole, Sicke, wounded, or brused. By the Reuolution, also, or mouing of the Globe Cosmographicall, the Rising and Setting of the Sonne: the Lengthes, of dayes and nightes: the Houres and times (both night and day) are knowne: with very many other pleasant and necessary vses: Wherof, some are knowne: but better remaine, for such to know and vse: who of a sparke of true fire, can make a wonderfull bonfire, by applying of due matter, duely.

Of Astrologie, here I make an Arte, seuerall from *Astronomie*: not by new deuise, but by good reason and authoritie: for, Astrologie, is an Arte Mathematicall, which reasonably demonstrateth the operations and effectes, of the naturall beames, of light, and secrete influence: of the Sterres and Planets: in euery element and elementall body: at all times, in any Horizon assigned. This Arte is furnished with many other great Artes and experiences: As with perfecte *Perspectiue*, *Astronomie*, *Cosmographie*, *Naturall Philosophie* of the 4. Elementes, the Arte of Graduation, and some good vnderstãding in *Musike*: and yet moreouer, with an other great Arte, hereafter following, though I, here, set this before, for some considerations me mouing. Sufficient (you see) is the stuffe, to make this rare and secrete Arte, of: and hard enough to frame to the Conclusion Syllogisticall. Yet both the manifolde and continuall trauailes of the most auncient and wise Philosophers, for the atteyning of this Arte: and by examples of effectes, to confirme the same: hath left vnto vs sufficient proufe and witnesse: and we, also, daily may perceaue, That mans body, and all other Elementall bodies, are altered, disposed, ordred, pleasured, and displeasured, by the Influentiall working of the *Sunne*, *Mone*, and the other Starres and Planets. And therfore, sayth *Aristotle*, in the first of his *Meteorologicall* bookes, in the second Chapter: *Est autem necessariò Mundus iste, supernis lationibus ferè continuus. Vt, inde, vis eius vniuersa regatur. Ea siquidem Causà prima putanda omnibus est, vnde motus principium existit.* That is: *This* [*Elementall*] *World is of necessitie, almost, next adioyning, to the heauenly motions: That, from thence, all his vertue or force may be gouerned. For, that is to be thought the first Cause vnto all: from which, the beginning of motion, is.* And againe, in the tenth Chapter. *Oportet* *igitur & horum principia sumamus, & causas omnium similiter. Principium igitur vt mouens, præcipuumq*^{ue} *& omnium primum, Circulus ille est, in quo manifeste Solis latio, &c.* And so forth. His *Meteorologicall* bookes, are full of argumentes, and effectuall demonstrations, of the vertue, operation, and power of the heauenly bodies, in and vpon the fower Elementes, and other bodies, of them (either perfectly, or vnperfectly) composed. And in his second booke, *De Generatione & Corruptione*, in the tenth Chapter. *Quocirca & prima latio, Ortus & Interitus causa non est: Sed obliqui Circuli latio: ea namq*^{ue} *& continua est, & duobus motibus fit:* In Englishe, thus. *Wherefore the vppermost motion, is not the cause of Generation and Corruption, but the motion of the Zodiake: for, that, both, is continuall, and is caused of two mouinges.* And in his second booke, and second Chapter of hys *Physikes*. *Homo namq*^{ue} *generat hominem, atq*^{ue} *Sol. For Man (sayth he) and the Sonne, are cause of mans generation.* Authorities may be brought, very many: both of 1000. 2000. yea and 3000. yeares Antiquitie: of great *Philosophers*, *Expert*, *Wise*, and godly men, for that Conclusion: which, daily and hourely, we men, may discerne and perceaue by sense and reason: All beastes do feele, and simply shew, by their actions and passions, outward and inward: All Plants, Herbes, Trees, Flowers, and Fruites. And finally, the Elementes, and all thinges of the Elementes composed, do geue Testimonie (as *Aristotle* sayd) that theyr *Whole Dispositions, vertues, and naturall motions, depend of the Actiuitie of the heauenly motions and Influences. Whereby, beside the specificall order and forme, due to euery seede: and beside the Nature, propre to the Indiuiduall Matrix, of the thing produced: What shall be the heauenly Impression, the perfect and circumspecte Astrologien hath to Conclude.* Not onely (by *Apotelesmes*) τὸ ὁτὶ. but by Naturall and Mathematicall demonstration τὸ διότι. Whereunto, what Sciences are requisite (without exception) I partly haue here warned: And in my *Propædeumes* (besides other matter there disclosed) I haue Mathematically furnished vp the whole Method: To this our age, not so carefully handled by any, that euer I saw, or heard of. I was, (for *21. yeares ago) by certaine earnest disputations, of the Learned *Gerardus Mercator*, and *Antonius Gogaua*, (and other,) therto so prouoked: and (by my constant and inuincible zeale to the veritie) in obseruations of

** Anno*
and 15
Louayn

Heauenly Influencies (to the Minute of time,) than, so diligent: And chiefly by the Supernaturall influence, from the Starre of Iacob, so directed: That any Modest and Sober Student, carefully and diligently seking for the Truth, will both finde & cõfesse, therin, to be the Veritie, of these my wordes: And also become a Reasonable Reformer, of three Sortes of people: about these Influentiall Operations, greatly erring from the truth. Wherof, the one, is Light Beleuers, the other, Light Despisers, and the third Light Practisers. The first, & most cõmon Sort, thinke the Heauen and Sterres, to be answerable to any their doutes or desires: which is not so: and, in dede, they, to much, ouer reache. The Second sorte thinke no Influentiall vertue (frõ the heauenly bodies) to beare any Sway in Generation and Corruption, in this Elementall world. And to the *Sunne*, *Mone* and *Sterres* (being so many, so pure, so bright, so wonderfull bigge, so farre in distance, so manifold in their motions, so constant in their periodes. &c.) they assigne a sleight, simple office or two, and so allow vnto thẽ (according to their capacities) as much vertue, and power Influentiall, as to the Signe of the *Sunne*, *Mone*, and seuen Sterres, hanged vp (for Signes) in London, for distinction of houses, & such grosse helpes, in our worldly affaires: And they vnderstand not (or will not vnderstand) of the other workinges, and vertues of the Heauenly *Sunne*, *Mone*, and *Sterres*: not so much, as the Mariner, or Husband man: no, not so much, as the *Elephant* doth, as the *Cynocephalus*, as the Porpentine doth: nor will allow these perfect, and incorruptible mighty bodies, so much vertuall Radiation, & Force, as they see in a litle peece of a *Magnes stone*: which, at great distance, sheweth his operation. And perchaunce they thinke, the Sea & Riuers (as the Thames) to be some quicke thing, and so to ebbe, and flow, run in and out, of them selues, at their owne fantasies. God helpe, God helpe. Surely, these men, come to short: and either are to dull: or willfully blind: or, perhaps, to malicious. The third man, is the common and vulgare *Astrologien*, or Practiser: who, being not duely, artificially, and perfectly furnished: yet, either for vaine glory, or gayne: or like a simple dolt, & blinde Bayard, both in matter and maner, erreth: to the discredit of the *Wary*, and modest *Astrologien*: and to the robbing of those most noble corporall Creatures, of their Naturall Vertue: being most mighty: most beneficiall to all elementall Generation, Corruption and the appartenances: and most Harmonious in their Monarchie: For which thinges, being knowen, and modestly vsed: we might highly, and continually glorifie God, with the

Note.

1.

2.

3.

princely Prophet, saying. *The Heauens declare the Glorie of God: who made the Heauẽs in his wisedome: who made the Sonne, for to haue dominion of the day: the Mone and Sterres to haue dominion of the nyght: whereby, Day to day vttereth talke: and night, to night declareth knowledge. Prayse him, all ye Sterres, and Light. Amen.*

In order, now foloweth, of Statike, somewhat to say, what we meane by that name: and what commodity, doth, on such Art, depend. Statike, is an Arte Mathematicall, which demonstrateth the causes of heauynes, and lightnes of all thynges: and of motions and properties, to heauynes and lightnes, belonging. And for asmuch as, by the Bilanx, or Balance (as the chief sensible Instrument,) Experience of these demonstrations may be had: we call this Art, *Statike:* that is, *the Experimentes of the Balance*. Oh, that men wist, what proffit, (all maner of wayes) by this Arte might grow, to the hable examiner, and diligent practiser. Thou onely, knowest all thinges precisely (O God) who hast made weight and Balance, thy Iudgement: who hast created all thinges in *Number, Waight, and Measure*: and hast wayed the mountaines and hils in a Balance: who hast peysed in thy hand, both Heauen and earth. We therfore warned by the Sacred word, to Consider thy Creatures: and by that consideration, to wynne a glyms (as it were,) or shaddow of perceiuerance, that thy wisedome, might, and goodnes is infinite, and vnspeakable, in thy Creatures declared: And being farder aduertised, by thy mercifull goodnes, that, three principall wayes, were, of the, vsed in Creation of all thy Creatures, namely, *Number*, *Waight* and *Measure*, And for as much as, of *Number* and *Measure*, the two Artes (auncient, famous, and to humaine vses most necessary,) are, all ready, sufficiently knowen and extant: This third key, we beseche thee (through thy accustomed goodnes,) that it may come to the nedefull and sufficient knowledge, of such thy Seruauntes, as in thy workemanship, would gladly finde, thy true occasions (purposely of the vsed) whereby we should glorifie thy name, and shew forth (to the weaklinges in faith) thy wondrous wisedome and Goodnes. Amen.

Meruaile nothing at this pang (godly frend, you Gentle and zelous Student.) An other day, perchaunce, you will perceiue, what occasion moued me. Here, as now, I will giue you some ground, and withall some shew, of certaine commodities, by this Arte arising. And bycause this

Arte is rare, my wordes and practises might be to darke: vnleast you had some light, holden before the matter: and that, best will be, in giuing you, out of *Archimedes* demonstrations, a few principal Conclusions, as foloweth.

1.

The Superficies of euery Liquor, by it selfe consistyng, and in quyet, is Sphæricall: the centre whereof, is the same, which is the centre of the Earth.

2.

If Solide Magnitudes, being of the same bignes, or quãtitie, that any Liquor is, and hauyng also the same Waight: be let downe into the same Liquor, they will settle downeward, so, that no parte of them, shall be aboue the Superficies of the Liquor: and yet neuertheles, they will not sinke vtterly downe, or drowne.

3.

If any Solide Magnitude beyng Lighter then a Liquor, be let downe into the same Liquor, it will settle downe, so farre into the same Liquor, that so great a quantitie of that Liquor, as is the parte of the Solid Magnitude, settled downe into the same Liquor: is in Waight, æquall, to the waight of the whole Solid Magnitude.

4.

Any Solide Magnitude, Lighter then a Liquor, forced downe into the same Liquor, will moue vpward, with so great a power, by how much, the Liquor hauyng æquall quantitie to the whole Magnitude, is heauyer then the same Magnitude.

5.

Any Solid Magnitude, heauyer then a Liquor, beyng let downe into the same Liquor, will sinke downe vtterly: And wilbe in that Liquor, Lighter by so much, as is the waight or heauynes of the

Liquor, hauing bygnes or quantitie, æquall to the Solid Magnitude.

6.

If any Solide Magnitude, Lighter then a Liquor, be let downe into the same Liquor, the waight of the same Magnitude, will be, to the Waight of the Liquor. (Which is æquall in quantitie to the whole Magnitude,) in that proportion, that the parte, of the Magnitude settled downe, is to the whole Magnitude.

I. D.
The Cutti
Sphære a
to any pr
assigned
this propo
done Mec
by temper
Liquor to
certayne
respect o
waight of
Sphære t
Swymmin

BY these verities, great Errors may be reformed, in Opinion of the Naturall Motion of thinges, Light and Heauy. Which errors, are in Naturall Philosophie (almost) of all mẽ allowed: to much trusting to Authority: and false Suppositions. As, Of any two bodyes, the heauyer, to moue downward faster then the lighter. This error, is not first by me, Noted: but by one *Iohn Baptist de Benedictis*. The chief of his propositions, is this: which seemeth a Paradox.

A com
error, n

If there be two bodyes of one forme, and of one kynde, æquall in quantitie or vnæquall, they will moue by æquall space, in æquall tyme: So that both theyr mouynges be in ayre, or both in water: or in any one Middle.

A para

Hereupon, in the feate of Gunnyng, certaine good discourses (otherwise) may receiue great amendement, and furderance. In the entended purpose, also, allowing somwhat to the imperfection of Nature: not aunswerable to the precisenes of demonstration. Moreouer, by the foresaid propositions (wisely vsed.) The Ayre, the water, the Earth, the Fire, may be nerely, knowen, how light or heauy they are (Naturally) in their assigned partes: or in the whole. And then, to thinges Elementall, turning your practise: you may deale for the proportion of the Elementes, in the thinges Compounded. Then, to the proportions of the Humours in Man: their waightes: and the waight of his bones, and flesh. &c. Than, by waight, to haue consideration of the Force of man, any maner of way: in whole or in part. Then, may you, of Ships water drawing, diuersly, in the Sea and in fresh water, haue pleasant consideration: and of waying vp of any thing, sonken in Sea or in fresh water &c. And (to lift vp your head a loft:) by waight, you may, as precisely, as by any instrument els, measure the Diameters of *Sonne* and *Mone. &c.* Frende, I pray you, way

N. T.

The
wonder
vse of t
Propos

these thinges, with the iust Balance of Reason. And you will finde Meruailes vpon Meruailes: And esteme one Drop of Truth (yea in Naturall Philosophie) more worth, then whole Libraries of Opinions, vndemonstrated: or not aunswering to Natures Law, and your experience. Leauing these thinges, thus: I will giue you two or three, light practises, to great purpose: and so finish my Annotation *Staticall*. In Mathematicall matters, by the Mechaniciens ayde, we will behold, here, the Commodity of waight. Make a Cube, of any one Vniforme: and through like heauy stuffe: of the same Stuffe, make a Sphære or Globe, precisely, of a Diameter æquall to the Radicall side of the Cube. Your stuffe, may be wood, Copper, Tinne, Lead, Siluer. &c. (being, as I sayd, of like nature, condition, and like waight throughout.) And you may, by Say Balance, haue prepared a great number of the smallest waightes: which, by those Balance can be discerned or tryed: and so, haue proceded to make you a perfect Pyle, company & Number of waightes: to the waight of six, eight, or twelue pound waight: most diligently tryed, all. And of euery one, the Content knowen, in your least waight, that is wayable. [They that can not haue these waightes of precisenes: may, by Sand, Vniforme, and well dusted, make them a number of waightes, somewhat nere precisenes: by halfing euer the Sand: they shall, at length, come to a least common waight. Therein, I leaue the farder matter, to their discretion, whom nede shall pinche.] The *Venetians* consideration of waight, may seme precise enough: by eight descentes progressionall,* halfing, from a grayne. Your Cube, Sphære, apt Balance, and conuenient waightes, being ready: fall to worke.❉. First, way your Cube. Note the Number of the waight. Way, after that, your Sphære. Note likewise, the Nũber of the waight. If you now find the waight of your Cube, to be to the waight of the Sphære, as 21. is to 11: Then you see, how the Mechanicien and *Experimenter*, without Geometrie and Demonstration, are (as nerely in effect) tought the proportion of the Cube to the Sphere: as I haue demonstrated it, in the end of the twelfth boke of *Euclide*. Often, try with the same Cube and Sphære. Then, chaunge, your Sphære and Cube, to an other matter: or to an other bignes: till you haue made a perfect vniuersall Experience of it. Possible it is, that you shall wynne to nerer termes, in the proportion.

The pr
Statica
know t
propor
betwen
Cube,
Sphære

** I. D.*
For, so
you .25
partes
Graine

When you haue found this one certaine Drop of Naturall veritie, procede on, to Inferre, and duely to make assay, of matter depending. As, bycause it is well demonstrated, that a Cylinder, whose heith, and Diameter of his base, is æquall to the Diameter of the Sphære, is Sesquialter to the same Sphære (that is, as 3. to 2:) To the number of the waight of the Sphære, adde halfe so much, as it is: and so haue you the number of the waight of that Cylinder. Which is also Comprehended of our former Cube: So, that the base of that Cylinder, is a Circle described in the Square, which is the base of our Cube. But the Cube and the Cylinder, being both of one heith, haue their Bases in the same proportion, in the which, they are, one to an other, in their Massines or Soliditie. But, before, we haue two numbers, expressing their Massines, Solidities, and Quantities, by waight: wherfore, we haue *the proportion of the Square, to the Circle, inscribed in the same Square. And so are we fallen into the knowledge sensible, and Experimentall of *Archimedes* great Secret: of him, by great trauaile of minde, sought and found. Wherfore, to any Circle giuen, you can giue a Square æquall: *as I haue taught, in my Annotation, vpon the first proposition of the twelfth boke, And likewise, to any Square giuen, you may giue a Circle æquall: *If you describe a Circle, which shall be in that proportion, to your Circle inscribed, as the Square is to the same Circle: This, you may do, by my Annotations, vpon the second proposition of the twelfth boke of *Euclide*, in my third Probleme there. Your diligence may come to a proportion, of the Square to the Circle inscribed, nerer the truth, then is the proportion of 14. to 11. And consider, that you may begyn at the Circle and Square, and so come to conclude of the Sphære, & the Cube, what their proportion is: as now, you came from the Sphære to the Circle. For, of Siluer, or Gold, or Latton Lamyns or plates (thorough one hole drawẽ, as the maner is) if you make a Square figure & way it: and then, describing theron, the Circle inscribed: & cut of, & file away, precisely (to the Circle) the ouerplus of the Square: you shall then, waying your Circle, see, whether the waight of the Square, be to your Circle, as 14. to 11. As I haue Noted, in the beginning of *Euclides* twelfth boke. &c. after this resort to my last proposition, vpon the last of the twelfth. And there, helpe your selfe, to the end. And, here, Note this, by the way. That we may Square the Circle, without hauing knowledge of the proportion, of the Circumference to the Diameter: as you haue here perceiued. And otherwayes also, I can demonstrate it. So that, many haue cumberd them selues superfluously, by trauailing in that point first, which was not of necessitie, first: and also very intricate. And easily, you may, (and that diuersly) come to the knowledge of the Circumference: the Circles Quantitie, being first knowen. Which thing, I leaue to your

** The pro*
of the Sq
Circle ins

** The Sq*
the Circle
Mechanic

** To any*
geuen, to
Circle, eq

Note S
of the
withou
knowle
the pro
betwen
Circum

consideration: making hast to despatch an other Magistrall Probleme: and to bring it, nerer to your knowledge, and readier dealing with, then the world (before this day,) had it for you, that I can tell of. And that is, *A Mechanicall Dubblyng of the Cube: &c.* Which may, thus, be done: Make of Copper plates, or Tyn plates, a foursquare vpright Pyramis, or a Cone: perfectly fashioned in the holow, within. Wherin, let great diligence be vsed, to approche (as nere as may be) to the Mathematicall perfection of those figures. At their bases, let them be all open: euery where, els, most close, and iust to. From the vertex, to the Circumference of the base of the Cone: & to the sides of the base of the Pyramis: Let 4. straight lines be drawen, in the inside of the Cone and Pyramis: makyng at their fall, on the perimeters of the bases, equall angles on both sides them selues, with the sayd perimeters. These 4. lines (in the Pyramis: and as many, in the Cone) diuide: one, in 12. æquall partes: and an other, in 24. an other, in 60, and an other, in 100. (reckenyng vp from the vertex.) Or vse other numbers of diuision, as experience shall teach you. Then,* set your Cone or Pyramis, with the vertex downward, perpendicularly, in respect of the Base. (Though it be otherwayes, it hindreth nothyng.) So let thẽ most stedily be stayed. Now, if there be a Cube, which you wold haue Dubbled. Make you a prety Cube of Copper, Siluer, Lead, Tynne, Wood, Stone, or Bone. Or els make a hollow Cube, or Cubik coffen, of Copper, Siluer, Tynne, or Wood &c. These, you may so proportiõ in respect of your Pyramis or Cone, that the Pyramis or Cone, will be hable to conteine the waight of them, in water, 3. or 4. times: at the least: what stuff so euer they be made of. Let not your Solid angle, at the vertex, be to sharpe: but that the water may come with ease, to the very vertex, of your hollow Cone or Pyramis. Put one of your Solid Cubes in a Balance apt: take the waight therof exactly in water. Powre that water, (without losse) into the hollow Pyramis or Cone, quietly. Marke in your lines, what numbers the water Cutteth: Take the waight of the same Cube againe: in the same kinde of water, which you had before: put that* also, into the Pyramis or Cone, where you did put the first. Marke now againe, in what number or place of the lines, the water Cutteth them. Two wayes you may conclude your purpose: it is to wete, either by numbers or lines. By numbers: as, if you diuide the side of your

e and
Diame

To Dub
Cube r
by Art
Mecha
depend
vppon
Demon
n
Mathe
.

I. D.
The 4. si
Pyramis
Isosceles
alike and

I. D.
** In all w*
with this
or Cone,
Situation
Pointes a
Conditio
or all one
you are a
Worke. E
erre.

I. D.
** Conside*
whan you
your wat
togyther:
whan, yo

Fundamentall Cube into so many æquall partes, as it is capable of, conueniently, with your ease, and precisenes of the diuision. For, as the number of your first and lesse line (in your hollow Pyramis or Cone,) is to the second or greater (both being counted from the vertex) so shall the number of the side of your Fundamentall Cube, be to the nũber belonging to the Radicall side, of the Cube, dubble to your Fundamentall Cube: Which being multiplied Cubik wise, will sone shew it selfe, whether it be dubble or no, to the Cubik number of your Fundamentall Cube. By lines, thus: As your lesse and first line, (in your hollow Pyramis or Cone,) is to the second or greater, so let the Radical side of your Fundamẽtall Cube, be to a fourth proportionall line, by the 12. proposition, of the sixth boke of *Euclide*. Which fourth line, shall be the Rote Cubik, or Radicall side of the Cube, dubble to your Fundamentall Cube: which is the thing we desired. For this, may I (with ioy) say, ΕΥΡΗΚΑ, ΕΥΡΗΚΑ, ΕΥΡΗΚΑ: thanking the holy and glorious Trinity: hauing greater cause therto, then **Archimedes* had (for finding the fraude vsed in the Kinges Crowne, of Gold): as all men may easily Iudge: by the diuersitie of the frute following of the one, and the other. Where I spake before, of a hollow Cubik Coffen: the like vse, is of it: and without waight. Thus. Fill it with water, precisely full, and poure that water into your Pyramis or Cone. And here note the lines cutting in your Pyramis or Cone. Againe, fill your coffen, like as you did before. Put that Water, also, to the first. Marke the second cutting of your lines. Now, as you proceded before, so must you here procede. *And if the Cube, which you should Double, be neuer so great: you haue, thus, the proportion (in small) betwene your two litle Cubes: And then, the side, of that great Cube (to be doubled) being the third, will haue the fourth, found, to it proportionall: by the 12. of the sixth of Euclide.

empty yo
water, ou
Pyramis
Els you w

God be
thanke
this In
& the f
ensuin

** Vitru*
Lib. 9.

** Note.*

Note, that all this while, I forget not my first Proposition Staticall, here rehearsed: that, the Superficies of the water, is Sphæricall. Wherein, vse your discretion: to the first line, adding a small heare breadth, more: and to the second, halfe a heare breadth more, to his length. For, you will easily perceaue, that the difference can be no greater, in any Pyramis or Cone, of you to be handled. Which you shall thus trye. *For finding the swelling of the water aboue leuell.* Square the Semidiameter, from the Centre of the earth, to your first Waters Superficies. Square then, halfe the Subtendent of that watry Superficies (which Subtendent must haue the equall partes of his measure, all one, with those of the Semidiameter

Note, a
concer
the Sph
Superfi
the Wa

of the earth to your watry Superficies): Subtracte this square, from the first: Of the residue, take the Rote Square. That Rote, Subtracte from your first Semidiameter of the earth to your watry Superficies: that, which remaineth, is the heith of the water, in the middle, aboue the leuell. Which, you will finde, to be a thing insensible. And though it were greatly sensible,* yet, by helpe of my sixt Theoreme vpon the last Proposition of Euclides twelfth booke, noted: you may reduce all, to a true Leuell. But, farther diligence, of you is to be vsed, against accidentall causes of the waters swelling: as by hauing (somwhat) with a moyst Sponge, before, made moyst your hollow Pyramis or Cone, will preuent an accidentall cause of Swelling, &c. Experience will teach you abundantly: with great ease, pleasure, and cõmoditie.

** Note.*

Thus, may you Double the Cube Mechanically, Treble it, and so forth, in any proportion. Now will I Abridge your paine, cost, and Care herein. Without all preparing of your Fundamentall Cubes: you may (alike) worke this Conclusion. For, that, was rather a kinde of Experimentall demõstration, then the shortest way: and all, vpon one Mathematicall Demonstration depending. Take water (as much as conueniently will serue your turne: as I warned before of your Fundamentall Cubes bignes) Way it precisely. Put that water, into your Pyramis or Cone. Of the same kinde of water, then take againe, the same waight you had before: put that likewise into the Pyramis or Cone. For, in eche time, your marking of the lines, how the Water doth cut them, shall geue you the proportion betwen the Radicall sides, of any two Cubes, wherof the one is Double to the other: working as before I haue taught you: *sauing that for you Fundamentall Cube his Radicall side: here, you may take a right line, at pleasure.

Note th
Abridg
of Dub
the Cu

** Note.*

Yet farther proceding with our droppe of Naturall truth: you may (now) geue Cubes, one to the other, in any proportiõ geuẽ: Rationall or Irrationall: on this maner. Make a hollow Parallelipipedon of Copper or Tinne: with one Base wãting, or open: as in our Cubike Coffen. Frõ the bottome of that Parallelipipedon, raise vp, many perpendiculars, in euery of his fower sides. Now if any proportion be assigned you, in right lines: Cut one of your perpendiculars (or a line equall to it, or lesse then it) likewise: by the 10. of the sixth of Euclide. And those two partes, set in two sundry lines of those perpendiculars (or you may set them both, in one line) making their beginninges, to be, at the base: and so their lengthes to extend vpward. Now, set your hollow

To giue
one to
other i
propor
Ration
Irratio

Parallelipipedon, vpright, perpendicularly, steadie. Poure in water, handsomly, to the heith of your shorter line. Poure that water, into the hollow Pyramis or Cone. Marke the place of the rising. Settle your hollow Parallelipipedon againe. Poure water into it: vnto the heith of the second line, exactly. Poure that water* duely into the hollow Pyramis or Cone: Marke now againe, where the water cutteth the same line which you marked before. For, there, as the first marked line, is to the second: So shall the two Radicall sides be, one to the other, of any two Cubes: which, in their Soliditie, shall haue the same proportion, which was at the first assigned: were it Rationall or Irrationall.

** Empt*
the firs

Thus, in sundry waies you may furnishe your selfe with such straunge and profitable matter: which, long hath bene wished for. And though it be Naturally done and Mechanically: yet hath it a good Demonstration Mathematicall. Which is this: Alwaies, you haue two Like Pyramids: or two Like Cones, in the proportions assigned: and like Pyramids or Cones, are in proportion, one to the other, in the proportion of their Homologall sides (or lines) tripled. Wherefore, if to the first, and second lines, found in your hollow Pyramis or Cone, you ioyne a third and a fourth, in continuall proportion: that fourth line, shall be to the first, as the greater Pyramis or Cone, is to the lesse: by the 33. of the eleuenth of Euclide. If Pyramis to Pyramis, or Cone to Cone, be double, then shall* Line to Line, be also double, &c. But, as our first line, is to the second, so is the Radicall side of our Fundamentall Cube, to the Radicall side of the Cube to be made, or to be doubled: and therefore, to those twaine also, a third and a fourth line, in continuall proportion, ioyned: will geue the fourth line in that proportion to the first, as our fourth Pyramidall, or Conike line, was to his first: but that was double, or treble, &c. as the Pyramids or Cones were, one to an other (as we haue proued) therfore, this fourth, shalbe also double or treble to the first, as the Pyramids or Cones were one to an other: But our made Cube, is described of the second in proportion, of the fower proportionall lines: therfore* as the fourth line, is to the first, so is that Cube, to the first Cube: and we haue proued the fourth line, to be to the first, as the Pyramis or Cone, is to the Pyramis or Cone: Wherefore the Cube is to the Cube, as Pyramis is to Pyramis, or Cone is to Cone. But we* Suppose Pyramis to Pyramis, or Cone to Cone, to be double or treble. &c. Therfore Cube, is to Cube, double, or treble, &c. Which was to be demonstrated. And of the Parallelipipedõ, it is euidẽt, that the water Solide Parallelipipedons, are

The
demonstr
this Dubb
the Cube,
the rest.

I. D.
** Hereby,*
your self
a præcise
practiser.
consider,
nothing a
are hindr
(sensibly)
Conuexiti
water.

** By the*
eleuenth
Euclide.

I. D.
** And you*
diligence
practise,
waight of
performe

one to the other, as their heithes are, seing they haue one base. Wherfore the Pyramids or Cones, made of those water Parallelipipedons, are one to the other, as the lines are (one to the other) betwene which, our proportion was assigned. But the Cubes made of lines, after the proportiõ of the Pyramidal or Conik *homologall* lines, are one to the other, as the Pyramides or Cones are, one to the other (as we before did proue) therfore, the Cubes made, shalbe one to the other, as the lines assigned, are one to the other: Which was to be demonstrated. Note. *This, my Demonstratiõ is more generall, then onely in Square Pyramis or Cone: Consider well. Thus, haue I, both Mathematically and Mechanically, ben very long in wordes: yet (I trust) nothing tedious to them, who, to these thinges, are well affected. And verily I am forced (auoiding prolixitie) to omit sundry such things, easie to be practised: which to the Mathematicien, would be a great Threasure: and to the Mechanicien, no small gaine. *Now may you, Betwene two lines giuen, finde two middle proportionals, in Continuall proportion: by the hollow Parallelipipedon, and the hollow Pyramis, or Cone. Now, any Parallelipipedon rectangle being giuen: thre right lines may be found, proportionall in any proportion assigned, of which, shal be produced a Parallelipipedon, æquall to the Parallelipipedon giuen. Hereof, I noted somwhat, vpon the 36. proposition, of the 11. boke of *Euclide*. Now, all those thinges, which *Vitruuius* in his Architecture, specified hable to be done, by dubbling of the Cube: Or, by finding of two middle proportionall lines, betwene two lines giuen, may easely be performed. Now, that Probleme, which I noted vnto you, in the end of my Addition, vpon the 34. of the 11. boke of *Euclide*, is proued possible. Now, may any regular body, be Transformed into an other, &c. Now, any regular body: any Sphere, yea any Mixt Solid: and (that more is) Irregular Solides, may be made (in any proportiõ assigned) like vnto the body, first giuen. Thus, of a *Manneken*, (as the *Dutch* Painters terme it) in the same *Symmetrie*, may a Giant be made: and that, with any gesture, by the Manneken vsed: and contrarywise. Now, may you, of any Mould, or Modell of a Ship, make one, of the same Mould (in any assigned proportion) bigger or lesser. Now, may you, of any *Gunne, or little peece of ordinaũce, make an other, with the same *Symmetrie* (in all pointes) as great, and as little, as you will. Marke that: and thinke on it. Infinitely, may you apply this, so long sought for, and now so easily concluded: and withall, so willingly and frankly

Therefore
you are a
geue goo
of your w
doing.

** Note*
Coroll

** The*
Comm
followi
these n
Inuenti

communicated to such, as faithfully deale with vertuous studies. Thus, can the Mathematicall minde, deale Speculatiuely in his own Arte: and by good meanes, Mount aboue the cloudes and sterres: And thirdly, he can, by order, Descend, to frame Naturall thinges, to wonderfull vses: and when he list, retire home into his owne Centre: and there, prepare more Meanes, to Ascend or Descend by: and, all, to the glory of God, and our honest delectation in earth.

Such is
Fruite
Mathe
Scienc
Artes.

Although, the Printer, hath looked for this Præface, a day or two, yet could I not bring my pen from the paper, before I had giuen you comfortable warning, and brief instructions, of some of the Commodities, by *Statike*, hable to be reaped: In the rest, I will therfore, be as brief, as it is possible: and with all, describing them, somwhat accordingly. And that, you shall perceiue, by this, which in order commeth next. For, wheras, it is so ample and wonderfull, that, an whole yeare long, one might finde fruitfull matter therin, to speake of: and also in practise, is a Threasure endeles: yet will I glanse ouer it, with wordes very few.

This do I call Anthropographie. Which is an Art restored, and of my preferment to your Seruice. I pray you, thinke of it, as of one of the chief pointes, of Humane knowledge. Although it be, but now, first Cõfirmed, with this new name: yet the matter, hath from the beginning, ben in consideration of all perfect Philosophers. Anthropographie, is the description of the Number, Measure, Waight, figure, Situation, and colour of euery diuerse thing, conteyned in the perfect body of MAN: with certain knowledge of the Symmetrie, figure, waight, Characterization, and due locall motion, of any parcell of the sayd body, assigned: and of Nũbers, to the sayd parcell appertainyng. This, is the one part of the Definition, mete for this place: Sufficient to notifie, the particularitie, and excellency of the Arte: and why it is, here, ascribed to the Mathematicals. Yf the description of the heauenly part of the world, had a peculier Art, called *Astronomie:* If the description of the earthly Globe, hath his peculier arte, called *Geographie*. If the Matching of both, hath his peculier Arte, called *Cosmographie:* Which is the Descriptiõ of the whole, and vniuersall frame of the world: Why should not the description of him, who is the Lesse world: and, frõ the beginning, called *Microcosmus* (that is. *The Lesse World.*) And for whose sake, and

MAN i

seruice, all bodily creatures els, were created: Who, also, participateth with Spirites, and Angels: and is made to the Image and similitude of *God*: haue his peculier Art? and be called the *Arte of Artes*: rather, then, either to want a name, or to haue to base and impropre a name? You must of sundry professions, borow or challenge home, peculier partes hereof: and farder procede: as, God, Nature, Reason and Experience shall informe you. The Anatomistes will restore to you, some part: The Physiognomistes, some: The Chyromantistes some. The Metaposcopistes, some: The excellent, *Albert Durer*, a good part: the Arte of Perspectiue, will somwhat, for the Eye, helpe forward: *Pythagoras*, *Hipocrates*, *Plato*, *Galenus*, *Meletius*, & many other (in certaine thinges) will be Contributaries. And farder, the Heauen, the Earth, and all other Creatures, will eche shew, and offer their Harmonious seruice, to fill vp, that, which wanteth hereof: and with your own Experience, concluding: you may Methodically register the whole, for the posteritie: Whereby, good profe will be had, of our Harmonious, and Microcosmicall constitution. The outward Image, and vew hereof: to the Art of *Zographie* and Painting, to Sculpture, and Architecture: (for Church, House, Fort, or Ship) is most necessary and profitable: for that, it is the chiefe base and foundation of them. Looke in **Vitruuius*, whether I deale sincerely for your behoufe, or no. Looke in *Albertus Durerus*, *De Symmetria humani Corporis*. Looke in the 27. and 28. Chapters, of the second booke, *De occulta Philosophia*. Consider the *Arke* of *Noe*. And by that, wade farther. Remember the *Delphicall Oracle NOSCE TEIPSVM (Knowe thy selfe)* so long agoe pronounced: of so many a Philosopher repeated: and of the *Wisest* attempted: And then, you will perceaue, how long agoe, you haue bene called to the Schole, where this Arte might be learned. Well. I am nothing affrayde, of the disdayne of some such, as thinke Sciences and Artes, to be but Seuen. Perhaps, those Such, may, with ignorance, and shame enough, come short of them Seuen also: and yet neuerthelesse they can not prescribe a certaine number of Artes: and in eche, certaine vnpassable boundes, to God, Nature, and mans Industrie. New Artes, dayly rise vp: and there was no such order taken, that, All Artes, should in one age, or in one land, or of one man, be made knowen to the world. Let vs embrace the giftes of God, and wayes to wisedome, in this time of grace, from aboue, continually bestowed on them, who thankefully will receiue them: *Et bonis Omnia Cooperabuntur in bonum.*

Lesse

Micro Cosmu

* *Lib.* *1.*

Trochilike, is that Art Mathematicall, which demonstrateth the properties of all Circular motions, Simple and Compounde. And bycause the frute hereof, vulgarly receiued, is in Wheles, it hath the name of *Trochilike:* as a man would say, *Whele Art*. By this art, a Whele may be geuen which shall moue ones about, in any tyme assigned. Two Wheles may be giuen, whose turnynges about in one and the same tyme, (or equall tymes), shall haue, one to the other, any proportion appointed. By Wheles, may a straight line be described: Likewise, a Spirall line in plaine, Conicall Section lines, and other Irregular lines, at pleasure, may be drawen. These, and such like, are principall Conclusions of this Arte: and helpe forward many pleasant and profitable Mechanicall workes: As Milles, to Saw great and very long Deale bordes, no man being by. Such haue I seene in Germany: and in the Citie of Prage: in the kingdome of Bohemia: Coyning Milles, Hand Milles for Corne grinding: And all maner of Milles, and Whele worke: By Winde, Smoke, Water, Waight, Spring, Man or Beast, moued. Take in your hand, *Agricola De re Metallica:* and then shall you (in all Mines) perceaue, how great nede is, of Whele worke. By Wheles, straunge workes and incredible, are done: as will, in other Artes hereafter, appeare. A wonderfull example of farther possibilitie, and present commoditie, was sene in my time, in a certaine Instrument: which by the Inuenter and Artificer (before) was solde for xx. Talentes of Golde: and then had (by misfortune) receaued some iniurie and hurt: And one *Ianellus* of *Cremona* did mend the same, and presented it vnto the Emperour *Charles* the fifth. *Hieronymus Cardanus*, can be my witnesse, that therein, was one Whele, which moued, and that, in such rate, that, in 7000. yeares onely, his owne periode should be finished. A thing almost incredible: But how farre, I keepe me within my boundes: very many men (yet aliue) can tell.

Saw M

Helicosophie, is nere Sister to *Trochilike:* and is, An Arte Mathematicall, which demonstrateth the designing of all Spirall lines in Plaine, on Cylinder, Cone, Sphære, Conoid, and Sphæroid, and their properties appertayning. The vse hereof, in *Architecture*, and diuerse Instrumentes and Engines, is most necessary. For, in many thinges, the Skrue worketh the feate, which, els, could not be performed. By helpe hereof, it is *recorded, that, where all the power of the Citie of Syracusa, was not hable to moue a certaine Ship (being on ground) mightie *Archimedes*, setting to, his Skruish Engine, caused

** Athe*
Lib. 5.

Hiero the king, by him self, at ease, to remoue her, as he would. Wherat, the King wondring: Απὸ τάυτης τῆς ἡμήρας, περὶ παντὸς, Αρχιμήδει λέγοντι πιϛευτέομ. *From this day, forward* (said the King) *Credit ought to be giuen to Archimedes, what soeuer he sayth.*

Proclus
18.

Pneumatithmie demonstrateth by close hollow Geometricall Figures, (regular and irregular) the straunge properties (in motion or stay) of the Water, Ayre, Smoke, and Fire, in theyr cõtinuitie, and as they are ioyned to the Elementes next them. This Arte, to the Naturall Philosopher, is very proffitable: to proue, that *Vacuum*, or *Emptines* is not in the world. And that, all Nature, abhorreth it so much: that, contrary to ordinary law, the Elementes will moue or stand. As, Water to ascend: rather then betwene him and Ayre, Space or place should be left, more then (naturally) that quãtitie of Ayre requireth, or can fill. Againe, Water to hang, and not descend: rather then by descending, to leaue Emptines at his backe. The like, is of Fire and Ayre: they will descend: when, either, their Cõtinuitie should be dissolued: or their next Element forced from them. And as they will not be extended, to discontinuitie: So, will they not, nor yet of mans force, can be prest or pent, in space, not sufficient and aunswerable to their bodily substance. Great force and violence will they vse, to enioy their naturall right and libertie. Hereupon, two or three men together, by keping Ayre vnder a great Cauldron, and forcyng the same downe, orderly, may without harme descend to the Sea bottome: and continue there a tyme &c. Where, Note, how the thicker Element (as the Water) giueth place to the thynner (as, is the ayre:) and receiueth violence of the thinner, in maner. &c. Pumps and all maner of Bellowes, haue their ground of this Art: and many other straunge deuises. As, *Hydraulica*, Organes goyng by water. &c. Of this Feat, (called commonly *Pneumatica*,) goodly workes are extant, both in Greke, and Latin. With old and learned Schole men, it is called *Scientia de pleno & vacuo.*

To go t
bottom
Sea wit
dange

Menadrie, is an Arte Mathematicall, which demonstrateth, how, aboue Natures vertue and power simple: Vertue and force may be multiplied: and so, to direct, to lift, to pull to, and to put or cast fro, any multiplied or simple, determined Vertue, Waight or Force: naturally, not, so, directible or moueable. Very much is this Art furdred by other Artes: as, in some pointes, by *Perspectiue*: in some, by *Statike*: in some, by *Trochilike*: and in other, by *Helicosophie*: and *Pneumatithmie*. By this Art, all Cranes, Gybbettes, & Ingines to lift vp, or to force any thing, any maner way, are ordred: and the certaine cause of their force, is knowne: As, the force which one man hath with the Duche waghen Racke: therwith, to set vp agayne, a mighty waghen laden, being ouerthrowne. The force of the Crossebow Racke, is certainly, here, demonstrated. The reason, why one mã, doth with a leauer, lift that, which Sixe men, with their handes onely, could not, so easily do. By this Arte, in our common Cranes in London, where powre is to Crane vp, the waight of 2000. pound: by two Wheles more (by good order added) Arte concludeth, that there may be Craned vp 200000. pound waight &c. So well knew *Archimedes* this Arte: that he alone, with his deuises and engynes, (twise or thrise) spoyled and discomfited the whole Army and Hoste of the Romaines, besieging *Syracusa*, *Marcus Marcellus the Consul*, being their Generall Capitaine. Such huge Stones, so many, with such force, and so farre, did he with his engynes hayle among them, out of the Citie. And by Sea likewise: though their Ships might come to the walls of *Syracusa*, yet hee vtterly confounded the Romaine Nauye. What with his mighty Stones hurlyng: what with Pikes of* 18 fote long, made like shaftes: which he forced almost a quarter of a myle. What, with his catchyng hold of their Shyps, and hoysing them vp aboue the water, and suddenly letting them fall into the Sea againe: what with his* Burning Glasses: by which he fired their other Shippes a far-of: what, with his other pollicies, deuises, and engines, he so manfully acquit him selfe: that all the Force, courage, and pollicie of the Romaines (for a great season) could nothing preuaile, for the winning of Syracusa. Wherupon, the Romanes named *Archimedes*, *Briareus*, and *Centimanus*. *Zonaras* maketh mention of one *Proclus*, who so well had perceiued *Archimedes* Arte of *Menadrie*, and had so well inuented of his owne, that with his Burning Glasses, being placed vpon the walles of Bysance, he multiplied so the heate of the Sunne, and directed the beames of the same against his enemies Nauie with such force, and so sodeinly (like lightening) that he burned and destroyed both man and ship. And *Dion*specifieth of *Priscus*, a *Geometricien* in Bysance, who inuented and vsed sondry Engins, of Force multiplied: Which was cause, that the *Emperour Seuerus* pardoned him, his life, after he had wonne Bysance: Bycause he honored the Arte, wytt, and rare industrie of *Priscus*. But nothing inferior to the inuention of these engines of Force, was the inuention of Gunnes. Which, from an English

Plutarchu
Marco M

Synesius
Epistolis.

Polybius.

Plinius.

Quintilia

T. Liuius.

** Athenæ*

** Galenu*

Anthemiu

Burnin
Glasse

Gunne

man, had the occasion and order of first inuenting: though in an other land, and by other men, it was first executed. And they that should see the record, where the occasion and order generall, of Gunning, is first discoursed of, would thinke: that, small thinges, slight, and cõmon: comming to wise mens consideration, and industrious mens handling, may grow to be of force incredible.

Hypogeiodie, is an Arte Mathematicall, demonstratyng, how, vnder the Sphæricall Superficies of the earth, at any depth, to any perpendicular line assigned (whose distance from the perpendicular of the entrance: and the Azimuth, likewise, in respect of the said entrance, is knowen) certaine way may be præscribed and gone: And how, any way aboue the Superficies of the earth designed, may vnder earth, at any depth limited, be kept: goyng alwayes, perpendicularly, vnder the way, on earth designed: And, contrarywise, Any way, (straight or croked,) vnder the earth, beyng giuen: vppon the vtface, or Superficies of the earth, to Lyne out the same: So, as, from the Centre of the earth, perpendiculars drawen to the Sphæricall Superficies of the earth, shall precisely fall in the Correspondent pointes of those two wayes. This, with all other Cases and circumstances herein, and appertenances, this Arte demonstrateth. This Arte, is very ample in varietie of Conclusions: and very profitable sundry wayes to the Common Wealth. The occasion of my Inuenting this Arte, was at the request of two Gentlemen, who had a certaine worke (of gaine) vnder ground: and their groundes did ioyne ouer the worke: and by reason of the crokednes, diuers depthes, and heithes of the way vnder ground, they were in doubt, and at controuersie, vnder whose ground, as then, the worke was. The name onely (before this) was of me published, *De Itinere Subterraneo*: The rest, be at Gods will. For Pioners, Miners, Diggers for Mettalls, Stone, Cole, and for secrete passages vnder ground, betwene place and place (as this land hath diuerse) and for other purposes, any man may easily perceaue, both the great fruite of this Arte, and also in this Arte, the great aide of Geometrie.

Hydragogie, demonstrateth the possible leading of Water, by Natures lawe, and by artificiall helpe, from any head (being a Spring, standing, or running Water) to any other place assigned.

Long, hath this Arte bene in vse: and much thereof written: and very marueilous workes therein, performed: as may yet appeare, in Italy: by the Ruynes remaining of the Aqueductes. In other places, of Riuers leading through the Maine land, Nauigable many a Mile. And in other places, of the marueilous forcinges of Water to Ascend. which all, declare the great skill, to be required of him, who should in this Arte be perfecte, for all occasions of waters possible leading. To speake of the allowance of the Fall, for euery hundred foote: or of the Ventills (if the waters labour be farre, and great) I neede not: Seing, at hand (about vs) many expert men can sufficiently testifie, in effecte, the order: though the Demonstration of the Necessitie thereof, they know not: Nor yet, if they should be led, vp and downe, and about Mountaines, from the head of the Spring: and then, a place being assigned: and of them, to be demaunded, how low or high, that last place is, in respecte of the head, from which (so crokedly, and vp and downe) they be come: Perhaps, they would not, or could not, very redily, or nerely assoyle that question. *Geometrie* therefore, is necessary to *Hydragogie*. Of the sundry wayes to force water to ascend, eyther by *Tympane*, *Kettell mills*, *Skrue*, *Ctesibike*, or such like: in *Vitruuius*, *Agricola*, (and other,) fully, the maner may appeare. And so, thereby, also be most euident, how the Artes, of *Pneumatithmie*, *Helicosophie*, *Statike*, *Trochilike*, and *Menadrie*, come to the furniture of this, in Speculation, and to the Commoditie of the Common Wealth, in practise.

Horometrie, is an Arte Mathematicall, which demõstrateth, how, at all times appointed, the precise vsuall denominatiõ of time, may be knowen, for any place assigned. These wordes, are smoth and plaine easie Englishe, but the reach of their meaning, is farther, then you woulde lightly imagine. Some part of this Arte, was called in olde time, *Gnomonice*: and of late, *Horologiographia*: and in Englishe, may be termed, *Dialling*. Auncient is the vse, and more auncient, is the Inuention. The vse, doth well appeare to haue bene (at the least) aboue two thousand and three hundred yeare agoe: in* King *Achaz* Diall, then, by the Sunne, shewing the distinction of time. By Sunne, Mone, and Sterres, this Dialling may be performed, and the precise Time of day or night knowen. But the demonstratiue delineation of these Dialls, of all sortes, requireth good skill, both of *Astronomie*, and *Geometrie* Elementall, Sphæricall, Phænomenall, and Conikall. Then, to vse the groundes of the Arte, for any regular Superficies, in any

4. Reg.

place offred: and (in any possible apt position therof) theron, to describe (all maner of wayes) how, vsuall howers, may be (by the *Sunnes* shadow) truely determined: will be found no sleight Painters worke. So to Paint, and prescribe the Sunnes Motion, to the breadth of a heare. In this Feate (in my youth) I Inuented a way, How in any Horizontall, Murall, or Æquinoctiall Diall, &c. At all howers (the Sunne shining) the Signe and Degree ascendent, may be knowen. Which is a thing very necessary for the Rising of those fixed Sterres: whose Operation in the Ayre, is of great might, euidently. I speake no further, of the vse hereof. Bur forasmuch as, Mans affaires require knowledge of Times & Momentes, when, neither Sunne, Mone, or Sterre, can be sene: Therefore, by Industrie Mechanicall, was inuented, first, how, by Water, running orderly, the Time and howers might be knowen: whereof, the famous *Ctesibius*, was Inuentor: a man, of *Vitruuius*, to the Skie (iustly) extolled. Then, after that, by Sand running, were howers measured: Then, by *Trochilike* with waight: And of late time, by *Trochilike* with Spring: without waight. All these, by Sunne or Sterres direction (in certaine time) require ouersight and reformation, according to the heauenly Æquinoctiall Motion: besides the inæqualitie of their owne Operation. There remayneth (without parabolicall meaning herein) among the Philosophers, a more excellent, more commodious, and more marueilous way, then all these: of hauing the motion of the Primouant (or first æquinoctiall motion,) by Nature and Arte, Imitated: which you shall (by furder search in waightier studyes) hereafter, vnderstand more of. And so, it is tyme to finish this Annotation, of Tymes distinction, vsed in our common, and priuate affaires: The commoditie wherof, no man would want, that can tell, how to bestow his tyme.

A perp
Motion

Zographie, is an Arte Mathematicall, which teacheth and demonstrateth, how, the Intersection of all visuall Pyramides, made by any playne assigned, (the Centre, distance, and lightes, beyng determined) may be, by lynes, and due propre colours, represented. A notable Arte, is this: and would require a whole Volume, to declare the property thereof: and the Commodities ensuyng. Great skill of *Geometrie*, *Arithmetike*, *Perspectiue*, and *Anthropographie*, with many other particular Artes, hath the *Zographer*, nede of, for his perfection. For, the most excellent Painter, (who is but the propre Mechanicien, & Imitator sensible, of the Zographer) hath atteined to such perfection, that Sense of Man and beast, haue iudged thinges painted, to be things naturall, and not artificiall: aliue, and not dead. This Mechanicall Zographer (commonly called the Painter) is meruailous in his skill: and seemeth to haue a certaine diuine power: As, of frendes absent, to make a frendly, present comfort: yea, and of frendes dead, to giue a continuall, silent presence: not onely with vs, but with our posteritie, for many Ages. And so procedyng, Consider, How, in Winter, he can shew you, the liuely vew of Sommers Ioy, and riches: and in Sommer, exhibite the countenance of Winters dolefull State, and nakednes. Cities, Townes, Fortes, Woodes, Armyes, yea whole Kingdomes (be they neuer so farre, or greate) can he, with ease, bring with him, home (to any mans Iudgement) as Paternes liuely, of the thinges rehearsed. In one little house, can he, enclose (with great pleasure of the beholders,) the portrayture liuely, of all visible Creatures, either on earth, or in the earth, liuing: or in the waters lying, Creping, slyding, or swimming: or of any foule, or fly, in the ayre flying. Nay, in respect of the Starres, the Skie, the Cloudes: yea, in the shew of the very light it selfe (that Diuine Creature) can he match our eyes Iudgement, most nerely. What a thing is this? thinges not yet being, he can represent so, as, at their being, the Picture shall seame (in maner) to haue Created them. To what Artificer, is not Picture, a great pleasure and Commoditie? Which of them all, will refuse the Direction and ayde of Picture? The Architect, the Goldsmith, and the Arras Weauer: of Picture, make great account. Our liuely Herbals, our portraitures of birdes, beastes, and fishes: and our curious Anatomies, which way, are they most perfectly made, or with most pleasure, of vs beholden? Is it not, by Picture onely? And if Picture, by the Industry of the Painter, be thus commodious and meruailous: what shall be thought of *Zographie*, the Scholemaster of Picture, and chief gouernor? Though I mencion not *Sculpture*, in my Table of Artes Mathematicall: yet may all men perceiue, How, that *Picture* and *Sculpture*, are Sisters germaine: and both, right profitable, in a Commõ wealth. and of *Sculpture*, aswell as of Picture, excellent Artificers haue written great bokes in commendation. Witnesse I take, of *Georgio Vasari*, *Pittore Aretino*: of *Pomponius Gauricus*: and other. To these two Artes, (with other,) is a certaine od Arte, called *Althalmasat*, much beholdyng: more, then the common *Sculptor*, *Entayler*, *Keruer*, *Cutter*, *Grauer*, *Founder*, or *Paynter (&c)* know their Arte, to be commodious.

An obj

The An

Architecture, to many may seme not worthy, or not mete, to be reckned among the *Artes Mathematicall*. To whom, I thinke good, to giue some account of my so doyng. Not worthy, (will they say,) bycause it is but for building, of a house, Pallace, Church, Forte, or such like, grosse workes. And you, also, defined the *Artes Mathematicall*, to be such, as dealed with no Materiall or corruptible thing: and also did demonstratiuely procede in their faculty, by Number or Magnitude. First, you see, that I count, here, *Architecture*, among those *Artes Mathematicall*, which are Deriued from the Principals: and you know, that such, may deale with Naturall thinges, and sensible matter. Of which, some draw nerer, to the Simple and absolute Mathematicall Speculation, then other do. And though, the *Architect* procureth, enformeth, & directeth, the *Mechanicien*, to handworke, & the building actuall, of house, Castell, or Pallace, and is chief Iudge of the same: yet, with him selfe (as chief *Master* and *Architect*,) remaineth the Demonstratiue reason and cause, of the Mechaniciens worke: in Lyne, plaine, and Solid: by *Geometricall*, *Arithmeticall*, *Opticall*, *Musicall*, *Astronomicall*, *Cosmographicall* (& to be brief) by all the former Deriued *Artes Mathematicall*, and other Naturall Artes, hable to be confirmed and stablished. If this be so: then, may you thinke, that *Architecture*, hath good and due allowance, in this honest Company of *Artes Mathematicall* Deriuatiue. I will, herein, craue Iudgement of two most perfect *Architectes*: the one, being *Vitruuius*, the Romaine: who did write ten bookes thereof, to the Emperour *Augustus* (in whose daies our Heauenly Archemaster, was borne): and the other, *Leo Baptista Albertus*, a Florentine: who also published ten bookes therof. *Architectura* (sayth *Vitruuius*) *est Scientia pluribus disciplinis & varijs eruditionibus ornata: cuius Iudicio probantur omnia, quæ ab cæteris Artificibus perficiuntur opera.* That is. Architecture, is a Science garnished with many doctrines & diuerse instructions: by whose Iudgement, all workes, by other workmen finished, are Iudged. It followeth. *Ea nascitur ex Fabrica, & Ratiocinatione. &c. Ratiocinatio autem est, quæ, res fabricatas, Solertia ac ratione proportionis, demonstrare atq*^{ue} *explicare potest. Architecture, groweth of Framing, and Reasoning. &c. Reasoning, is that, which of thinges framed, with forecast, and proportion: can make demonstration, and manifest declaration.* Againe. *Cùm, in omnibus enim rebus, tùm maximè etiam* *in Architectura, hæc duo insunt: quod significatur, & quod significat. Significatur proposita res, de qua dicitur: hanc autem Significat Demonstratio, rationibus doctrinarum explicata. Forasmuch as, in all thinges: therefore chiefly in Architecture, these two thinges are: the thing signified: and that which signifieth. The thing propounded, whereof we speake, is the thing Signified. But Demonstration, expressed with the reasons of diuerse doctrines, doth signifie the same thing.* After that. *Vt literatus sit, peritus Graphidos, eruditus Geometriæ, & Optices non ignarus: instructus Arithmetica: historias complures nouerit, Philosophos diligenter audiuerit: Musicam sciuerit: Medicinæ non sit ignarus, responsa Iurisperitorũ nouerit: Astrologiam, Cæliq*^{ue} *rationes cognitas habeat. An Architect* (sayth he) *ought to vnderstand Languages, to be skilfull of Painting, well instructed in Geometrie, not ignorant of Perspectiue, furnished with Arithmetike, haue knowledge of many histories, and diligently haue heard Philosophers, haue skill of Musike, not ignorant of Physike, know the aunsweres of Lawyers, and haue Astronomie, and the courses Cælestiall, in good knowledge.* He geueth reason, orderly, wherefore all these Artes, Doctrines, and Instructions, are requisite in an excellent *Architect*. And (for breuitie) omitting the Latin text, thus he hath. *Secondly, it is behofefull for an Architect to haue the knowledge of Painting: that he may the more easilie fashion out, in patternes painted, the forme of what worke he liketh. And Geometrie, geueth to Architecture many helpes: and first teacheth the Vse of the Rule, and the Cumpasse: wherby (chiefly and easilie) the descriptions of Buildinges, are despatched in Groundplats: and the directions of Squires, Leuells, and Lines. Likewise, by Perspectiue, the Lightes of the heauen, are well led, in the buildinges: from certaine quarters of the world. By Arithmetike, the charges of Buildinges are summed together: the measures are expressed, and the hard questions of Symmetries, are by Geometricall Meanes and Methods discoursed on. &c. Besides this, of the Nature of thinges (which in Greke is called* φυσιολογία*) Philosophie doth make declaration. Which, it is necessary, for an Architect, with diligence to haue learned: because it hath* *many and diuers naturall questions: as specially, in Aqueductes. For in their courses, leadinges about, in the leuell ground, and in the mountinges, the naturall Spirites or breathes are ingendred diuers wayes: The hindrances, which they cause, no man can helpe, but he, which out of Philosophie, hath learned the originall causes of thinges. Likewise, who soeuer shall read Ctesibius, or Archimedes bookes, (and of others, who haue written such Rules) can not thinke, as they do: vnlesse he shall haue receaued of Philosophers, instructions in these thinges. And Musike he must nedes know: that he may haue vnderstanding, both of Regular and Mathematicall Musike: that he may temper well his Balistes, Catapultes, and Scorpions. &c. Moreouer, the Brasen Vessels, which in Theatres, are placed by Mathematicall order, in ambries, vnder the steppes: and the diuersities of the soundes (which ye Grecians call ηχεῖα) are ordred according to Musicall Symphonies & Harmonies: being distributed in ye Circuites, by Diatessaron, Diapente, and Diapason. That the conuenient voyce, of the players sound, whẽ it came to these preparations, made in order, there being increased: with y^t increasing, might come more cleare & pleasant, to ye eares of the lokers on. &c. And of Astronomie, is knowẽ ye East, West, South, and North. The fashion of the heauen, the Æquinox, the Solsticie, and the course of the sterres. Which thinges, vnleast one know: he can not perceiue, any thyng at all, the reason of Horologies. Seyng therfore this ample Science, is garnished, beautified and stored, with so many and sundry skils and knowledges: I thinke, that none can iustly account them selues Architectes, of the suddeyne. But they onely, who from their childes yeares, ascendyng by these degrees of knowledges, beyng fostered vp with the atteynyng of many Languages and Artes, haue wonne to the high Tabernacle of Architecture. &c. And to whom Nature hath giuen such quicke Circumspection, sharpnes of witt, and Memorie, that they may be very absolutely skillfull in Geometrie, Astronomie, Musike,* *and the rest of the Artes Mathematicall: Such, surmount and passe the callyng, and state, of Architectes: and are become Mathematiciens. &c. And they are found, seldome. As, in tymes past, was Aristarchus Samius: Philolaus, and Archytas, Tarentynes: Apollonius Pergęus: Eratosthenes Cyreneus: Archimedes, and Scopas, Syracusians. Who also, left to theyr posteritie, many Engines and Gnomonicall workes: by numbers and naturall meanes, inuented and declared.*

A Mathe
n.

Thus much, and the same wordes (in sense) in one onely Chapter of this Incõparable *Architect Vitruuius*, shall you finde. And if you should, but take his boke in your hand, and slightly loke thorough it, you would say straight way: This is *Geometrie*, *Arithmetike*, *Astronomie*, *Musike*, *Anthropographie*, *Hydragogie*, *Horometrie*. *&c*. and (to cõclude) the Storehouse of all workmãship. Now, let vs listen to our other Iudge, our Florentine, *Leo Baptista*: and narrowly consider, how he doth determine of *Architecture*. *Sed anteq*^{ue} *vltra progrediar. &c. But before I procede any further* (sayth he) *I thinke, that I ought to expresse, what man I would haue to bee allowed an Architect. For, I will not bryng in place a Carpenter: as though you might Compare him to the Chief Masters of other Artes. For the hand of the Carpenter, is the Architectes Instrument. But I will appoint the Architect to be that man, who hath the skill, (by a certaine and meruailous meanes and way,) both in minde and Imagination to determine and also in worke to finish: what workes so euer, by motion of waight, and cuppling and framyng together of bodyes, may most aptly be Commodious for the worthiest Vses of Man. And that he may be able to performe these thinges, he hath nede of atteynyng and knowledge of the best, and most worthy thynges. &c. The whole Feate of Architecture in buildyng, consisteth in Lineamentes, and in Framyng. And the whole power and skill of Lineamentes, tendeth to this: that the right and absolute way may be had, of Coaptyng and ioyning Lines and angles: by which, the face of the buildyng or frame, may be comprehended and concluded. And it is the property of Lineamentes, to prescribe vnto buildynges, and euery part of them, an apt place, & certaine nũber: a worthy maner, and a semely order: that, so,*

Vitruui

VVho i
Archite

ye whole forme and figure of the buildyng, may rest in the very Lineamentes. &c. And we may prescribe in mynde and imagination the whole formes, all material stuffe beyng secluded. Which point we shall atteyne, by Notyng and forepointyng the angles, and lines, by a sure and certaine direction and connexion. Seyng then, these thinges, are thus: Lineamente, shalbe the certaine and constant prescribyng, conceiued in mynde: made in lines and angles: and finished with a learned minde and wyt.* We thanke you Master *Baptist*, that you haue so aptly brought your Arte, and phrase therof, to haue some Mathematicall perfection: by certaine order, nũber, forme, figure, and *Symmetrie* mentall: all naturall & sensible stuffe set a part. Now, then, it is euident, (Gentle reader) how aptely and worthely, I haue preferred *Architecture*, to be bred and fostered vp in the Dominion of the pereles *Princesse*, *Mathematica*: and to be a naturall Subiect of hers. And the name of *Architecture*, is of the principalitie, which this Science hath, aboue all other Artes. And *Plato* affirmeth, the *Architect* to be *Master* ouer all, that make any worke. Wherupon, he is neither Smith, nor Builder: nor, separately, any Artificer: but the Hed, the Prouost, the Directer, and Iudge of all Artificiall workes, and all Artificers. For, the true *Architect*, is hable to teach, Demonstrate, distribute, describe, and Iudge all workes wrought. And he, onely, searcheth out the causes and reasons of all Artificiall thynges. Thus excellent, is *Architecture*: though few (in our dayes) atteyne thereto: yet may not the Arte, be otherwise thought on, then in very dede it is worthy. Nor we may not, of auncient Artes, make new and imperfect Definitions in our dayes: for scarsitie of Artificers: No more, than we may pynche in, the Definitions of *Wisedome*, or *Honestie*, or of *Frendeshyp* or of *Iustice*. No more will I consent, to Diminish any whit, of the perfection and dignitie, (by iust cause) allowed to absolute *Architecture*. Vnder the Direction of this Arte, are thre principall, necessary *Mechanicall Artes*. Namely, *Howsing*, *Fortification*, and *Naupegie*. *Howsing*, I vnderstand, both for Diuine Seruice, and Mans common vsage: publike, and priuate. Of *Fortification* and *Naupegie*, straunge matter might be told you: But perchaunce, some will be tyred, with this Bederoll, all ready rehearsed: and other some, will nycely nip my grosse and homely discoursing with you: made in post hast: for feare you should wante this true and frendly warnyng, and tast giuyng, of the *Power Mathematicall*. Lyfe is short, and vncertaine:

** The Immate of perf Archite*

What, Lineam

Note.

Tymes are perilouse: &c. And still the Printer awayting, for my pen staying: All these thinges, with farder matter of Ingratefulnes, giue me occasion to passe away, to the other Artes remainyng, with all spede possible.

THe Arte of Nauigation, demonstrateth how, by the shortest good way, by the aptest Directiõ, & in the shortest time, a sufficient Ship, betwene any two places (in passage Nauigable,) assigned: may be cõducted: and in all stormes, & naturall disturbances chauncyng, how, to vse the best possible meanes, whereby to recouer the place first assigned. What nede, the *Master Pilote*, hath of other Artes, here before recited, it is easie to know: as, of *Hydrographie*, *Astronomie*, *Astrologie*, and *Horometrie*. Presupposing continually, the common Base, and foundacion of all: namely *Arithmetike* and *Geometrie*. So that, he be hable to vnderstand, and Iudge his own necessary Instrumentes, and furniture Necessary: Whether they be perfectly made or no: and also can, (if nede be) make them, hym selfe. As Quadrantes, The Astronomers Ryng, The Astronomers staffe, The Astrolabe vniuersall. An Hydrographicall Globe. Charts Hydrographicall, true, (not with parallell Meridians). The Common Sea Compas: The Compas of variacion: The Proportionall, and Paradoxall Compasses (of me Inuented, for our two Moscouy Master Pilotes, at the request of the Company) Clockes with spryng: houre, halfe houre, and three houre Sandglasses: & sundry other Instrumẽtes: And also, be hable, on Globe, or Playne to describe the Paradoxall Compasse: and duely to vse the same, to all maner of purposes, whereto it was inuented. And also, be hable to Calculate the Planetes places for all tymes.

Anno.

Moreouer, with Sonne Mone or Sterre (or without) be hable to define the Longitude & Latitude of the place, which he is in: So that, the Longitude & Latitude of the place, from which he sayled, be giuen: or by him, be knowne. whereto, appertayneth expert meanes, to be certified euer, of the Ships way. &c. And by foreseing the Rising, Settyng, Nonestedyng, or Midnightyng of certaine tempestuous fixed Sterres: or their Coniunctions, and Anglynges with the Planetes, &c. he ought to haue expert coniecture of Stormes, Tempestes, and Spoutes: and such lyke Meteorologicall effectes, daungerous on Sea. For (as *Plato* sayth,) *Mutationes, opportunitatesq*^{ue} *temporum presentire, non minus rei* *militari, quàm Agriculturæ, Nauigationiq*^{ue} *conuenit. To foresee the alterations and opportunities of tymes, is conuenient, no lesse to the Art of Warre, then to Husbandry and Nauigation.* And besides such cunnyng meanes, more euident tokens in Sonne and Mone, ought of hym to be knowen: such as (the Philosophicall Poëte) *Virgilius* teacheth, in hys *Georgikes*. Where he sayth,[C]

Sol quoq^{ue} *& exoriens & quum se condet in vndas,*
Signa dabit, Solem certissima signa sequuntur. &c.
——— *Nam sæpe videmus,* *Georgi*
Ipsius in vultu varios errare colores.
Cæruleus, pluuiam denunciat, igneus Euros.
Sin maculæ incipient rutilo immiscerier igni,
Omnia tum pariter vento, nimbisq^{ue} *videbis*
Feruere: non illa quisquam me nocte per altum
Ire, neq^{ue} *a terra moueat conuellere funem. &c.*
Sol tibi signa dabit. Solem quis dicere falsum
Audeat? ——— *&c.*

And so of Mone, Sterres, Water, Ayre, Fire, Wood, Stones, Birdes, and Beastes, and of many thynges els, a certaine Sympathicall forewarnyng may be had: sometymes to great pleasure and proffit, both on Sea and Land. Sufficiently, for my present purpose, it doth appeare, by the premisses, how *Mathematicall*, the *Arte* of *Nauigation*, is: and how it nedeth and also vseth other *Mathematicall Artes*: And now, if I would go about to speake of the manifold Commodities, commyng to this Land, and others, by Shypps and *Nauigation*, you might thinke, that I catch at occasions, to vse many wordes, where no nede is.

Yet, this one thyng may I, (iustly) say. In *Nauigation*, none ought to haue greater care, to be skillfull, then our English Pylotes. And perchaunce, Some, would more attempt: And other Some, more willingly would be aydyng, it they wist certainely, What Priuiledge, God had endued this Iland with, by reason of Situation, most commodious for *Nauigation*, to Places most Famous & Riche. And though, (of* Late) a young Gentleman, a Courragious Capitaine, was in a great readynes, with good hope, and great causes of persuasion, to haue ventured, for a Discouerye, (either *Westerly*, by *Cape de Paramantia*: or *Esterly*, aboue *Noua Zemla*, and the *Cyremisses*) and was, at the very nere tyme of Attemptyng,

* *Anno*
S. H. G

called and employed otherwise (both then, and since,) in great good seruice to his Countrey, as the Irish Rebels haue *tasted: Yet, I say, (though the same Gentleman, doo not hereafter, deale therewith) Some one, or other, should listen to the Matter: and by good aduise, and discrete Circumspection, by little, and little, wynne to the sufficient knowledge of that Trade and Voyage: Which, now, I would be sory, (through Carelesnesse, want of Skill, and Courrage,) should remayne Vnknowne and vnheard of. Seyng, also, we are herein, halfe Challenged, by the learned, by halfe request, published. Therof, verely, might grow Commoditye, to this Land chiefly, and to the rest of the Christen Common wealth, farre passing all riches and worldly Threasure.

* *Anno*

Thaumaturgike, is that Art Mathematicall, which giueth certaine order to make straunge workes, of the sense to be perceiued, and of men greatly to be wondred at. By sundry meanes, this *Wonder-worke* is wrought. Some, by *Pneumatithmie*. As the workes of *Ctesibius* and *Hero*, Some by waight. wherof *Timæus* speaketh. Some, by Stringes strayned, or Springs, therwith Imitating liuely Motions. Some, by other meanes, as the Images of Mercurie: and the brasen hed, made by *Albertus Magnus*, which dyd seme to speake. *Boethius* was excellent in these feates. To whom, *Cassiodorus* writyng, sayth. *Your purpose is to know profound thynges: and to shew meruayles. By the disposition of your Arte, Metals do low: Diomedes of brasse, doth blow a Trumpet loude: a brasen Serpent hisseth: byrdes made, sing swetely. Small thynges we rehearse of you, who can Imitate the heauen. &c.* Of the straunge Selfmouyng, which, at Saint Denys, by Paris, *I saw, ones or twise (*Orontius* beyng then with me, in Company) it were to straunge to tell. But some haue written it. And yet, (I hope) it is there, of other to be sene. And by *Perspectiue* also straunge thinges, are done. As partly (before) I gaue you to vnderstand in *Perspectiue*. As, to see in the Ayre, a loft, the lyuely Image of an other man, either walkyng to and fro: or standyng still. Likewise, to come into an house, and there to see the liuely shew of Gold, Siluer or precious stones: and commyng to take them in your hand, to finde nought but Ayre. Hereby, haue some men (in all other matters counted wise) fouly ouershot thẽ selues: misdeaming of the meanes. Therfore sayd *Claudius Cælestinus*. *Hodie magnæ literaturæ viros & magna reputationis videmus, opera quedam quasi miranda,*

* *Anno*

De his
Mundo

supra Naturã putare: de quibus in Perspectiua doctus causam faciliter reddidisset. That is. *Now a dayes, we see some men, yea of great learnyng and reputation, to Iudge certain workes as meruaylous, aboue the power of Nature: Of which workes, one that were skillfull in Perspectiue might easely haue giuen the Cause.* Of *Archimedes Sphære*, *Cicero* witnesseth. Which is very straunge to thinke on. *For when Archimedes* (sayth he) *did fasten in a Sphære, the mouynges of the Sonne, Mone, and of the fiue other Planets, he did, as the God, which (in Timæus of Plato) did make the world. That, one turnyng, should rule motions most vnlike in slownes, and swiftnes.* But a greater cause of meruayling we haue by *Claudianus* report hereof. Who affirmeth this *Archimedes worke*, to haue ben of Glasse. And discourseth of it more at large: which I omit. The Doue of wood, which the *Mathematicien Archytas* did make to flye, is by *Agellius* spoken of. Of *Dædalus* straunge Images, *Plato* reporteth. *Homere* of *Vulcans Selfmouers*, (by secret wheles) leaueth in writyng. *Aristotle*, in hys *Politikes*, of both, maketh mention. Meruaylous was the workemanshyp, of late dayes, performed by good skill of *Trochilike. &c.* For in Noremberge, A flye of Iern, beyng let out of the Artificers hand, did (as it were) fly about by the gestes, at the table, and at length, as though it were weary, retourne to his masters hand agayne. Moreouer, an Artificiall Egle, was ordred, to fly out of the same Towne, a mighty way, and that a loft in the Ayre, toward the Emperour comming thether: and followed hym, beyng come to the gate of the towne.* Thus, you see, what, Arte Mathematicall can performe, when Skill, will, Industry, and Hability, are duely applyed to profe.

mirabil
eueniu
8.

Tusc. 1

And for these, and such like marueilous Actes and Feates, Naturally, Mathematically, and Mechanically, wrought and contriued: ought any honest Student, and Modest Christian Philosopher, be counted, & called a Coniurer? Shall the folly of Idiotes, and the Mallice of the Scornfull, so much preuaile, that He, who seeketh no worldly gaine or glory at their handes: But onely, of God, the threasor of heauenly wisedome, & knowledge of pure veritie: Shall he (I say) in the meane space, be robbed and spoiled of his honest name and fame? He that seketh (by S. Paules aduertisement) in the Creatures Properties, and wonderfull vertues, to finde iuste cause, to glorifie the Æternall, and Almightie Creator by: Shall that man, be (in hugger mugger) condemned, as a Companion of

A Digr

Apolog

the Helhoundes, and a Caller, and Coniurer of wicked and damned Spirites? He that bewaileth his great want of time, sufficient (to his contentation) for learning of Godly wisdome, and Godly Verities in: and onely therin setteth all his delight: Will that mã leese and abuse his time, in dealing with the Chiefe enemie of Christ our Redemer: the deadly foe of all mankinde: the subtile and impudent peruerter of Godly Veritie: the Hypocriticall Crocodile: the Enuious Basiliske, continually desirous, in the twinke of an eye, to destroy all Mankinde, both in Body and Soule, æternally? Surely (for my part, somewhat to say herein) I haue not learned to make so brutish, and so wicked a Bargaine. Should I, for my xx. or xxv. yeares Studie: for two or three thousand Markes spending: seuen or eight thousand Miles going and trauailing, onely for good learninges sake: And that, in all maner of wethers: in all maner of waies and passages: both early and late: in daunger of violence by man: in daunger of destruction by wilde beastes: in hunger: in thirst: in perilous heates by day, with toyle on foote: in daungerous dampes of colde, by night, almost bereuing life: (as God knoweth): with lodginges, oft times, to small ease: and somtime to lesse securitie. And for much more (then all this) done & suffred, for Learning and attaining of Wisedome: Should I (I pray you) for all this, no otherwise, nor more warily: or (by Gods mercifulnes) no more luckily, haue fished, with so large, and costly, a Nette, so long time in drawing (and that with the helpe and aduise of Lady Philosophie, & Queene Theologie): but at length, to haue catched, and drawen vp,* a Frog? Nay, a Deuill? For, so, doth the Common peuish Pratler Imagine and Iangle: And, so, doth the Malicious skorner, secretly wishe, & brauely and boldly face down, behinde my backe. Ah, what a miserable thing, is this kinde of Men? How great is the blindnes & boldnes, of the Multitude, in thinges aboue their Capacitie? What a Land: what a People: what Maners: what Times are these? Are they become Deuils, them selues: and, by false witnesse bearing against their Neighbour, would they also, become Murderers? Doth God, so long geue them respite, to reclaime them selues in, from this horrible slaundering of the giltlesse: contrary to their owne Consciences: and yet will they not cease? Doth the Innocent, forbeare the calling of them, Iuridically to aunswere him, according to the rigour of the Lawes: and will they despise his Charitable pacience? As they, against him, by name, do forge, fable, rage, and raise slaunder, by Worde & Print: Will they prouoke him, by worde and Print, likewise, to Note their Names to the World: with their particular deuises, fables, beastly Imaginations, and

** A pro*
Fayre f
and ca
Frog.

vnchristen-like slaunders? Well: Well. O (you such) my vnkinde Countrey men. O vnnaturall Countrey men. O vnthankfull Countrey men. O Brainsicke, Rashe, Spitefull, and Disdainfull Countrey men. Why oppresse you me, thus violently, with your slaundering of me: Contrary to Veritie: and contrary to your owne Consciences? And I, to this hower, neither by worde, deede, or thought, haue bene, any way, hurtfull, damageable, or iniurious to you, or yours? Haue I, so long, so dearly, so farre, so carefully, so painfully, so daungerously sought & trauailed for the learning of Wisedome, & atteyning of Vertue: And in the end (in your iudgemẽt) am I become, worse, then when I begã? Worse, thẽ a Mad man? A dangerous Member in the Common Wealth: and no Member of the Church of Christ? Call you this, to be Learned? Call you this, to be a Philosopher? and a louer of Wisedome? To forsake the straight heauenly way: and to wallow in the broad way of damnation? To forsake the light of heauenly Wisedome: and to lurke in the dungeon of the Prince of darkenesse? To forsake the Veritie of God, & his Creatures: and to fawne vpon the Impudent, Craftie, Obstinate Lier, and continuall disgracer of Gods Veritie, to the vttermost of his power? To forsake the Life & Blisse Æternall: and to cleaue vnto the Author of Death euerlasting? that Murderous Tyrant, most gredily awaiting the Pray of Mans Soule? Well: I thanke God and our Lorde Iesus Christ, for the Comfort which I haue by the Examples of other men, before my time: To whom, neither in godlines of life, nor in perfection of learning, I am worthy to be compared: and yet, they sustained the very like Iniuries, that I do: or rather, greater. Pacient *Socrates*, his *Apologie* will testifie: *Apuleius* his *Apologies*, will declare the Brutishnesse of the Multitude. *Ioannes Picus*, Earle of Mirandula, his *Apologie* will teach you, of the Raging slaunder of the Malicious Ignorant against him. *Ioannes Trithemius*, his *Apologie* will specifie, how he had occasion to make publike Protestation: as well by reason of the Rude Simple: as also, in respect of such, as were counted to be of the wisest sort of men. Many could I recite: But I deferre the precise and determined handling of this matter: being loth to detect the Folly & Mallice of my Natiue Countrey men.* Who, so hardly, can disgest or like any extraordinary course of Philosophicall Studies: not falling within the Cumpasse of their Capacitie: or where they are not made priuie of the true and secrete cause, of such wonderfull Philosophicall Feates. These men, are of fower sortes, chiefly. The first, I may name, *Vaine pratling busie bodies*: The second, *Fond Frendes*: The third,

Imperfectly zelous: and the fourth, *Malicious Ignorant*. To eche of these
(briefly, and in charitie) I will say a word or two, and so returne to my
Præface. *Vaine pratling busie bodies*, vse your idle assemblies, and 1.
conferences, otherwise, then in talke of matter, either aboue your
Capacities, for hardnesse: or contrary to your Consciences, in Veritie. 2.
Fonde Frendes, leaue of, so to commend your vnacquainted frend, vpon
blinde affection: As, because he knoweth more, then the common
Student: that, therfore, he must needes be skilfull, and a doer, in such
matter and maner, as you terme *Coniuring*. Weening, thereby, you
aduaunce his fame: and that you make other men, great marueilers of
your hap, to haue such a learned frend. Cease to ascribe Impietie, where
you pretend Amitie. For, if your tounges were true, then were that your
frend, *Vntrue*, both to God, and his Soueraigne. Such *Frendes* and
Fondlinges, I shake of, and renounce you: Shake you of, your Folly. 3.
Imperfectly zelous, to you, do I say: that (perhaps) well, do you Meane:
But farre you misse the Marke: If a Lambe you will kill, to feede the
flocke with his bloud. Sheepe, with Lambes bloud, haue no naturall
sustenaunce: No more, is Christes flocke, with horrible slaunders, duely
ædified. Nor your faire pretense, by such rashe ragged Rhetorike, any
whit, well graced. But such, as so vse me, will finde a fowle Cracke in
their Credite. Speake that you know: And know, as you ought: Know
not, by Heare say, when life lieth in daunger. Search to the quicke, & let
Charitie be your guide. *Malicious Ignorant*, what shall I say to thee? 4.
*Prohibe linguam tuam a malo. A detractione parcite linguæ. Cause thy
toung to refraine frõ euill. Refraine your toung from slaunder.*
Though your tounges be sharpned, Serpent like, & Adders poyson lye in
your lippes: yet take heede, and thinke, betimes, with your selfe, *Vir* *Psal. 1*
*linguosus non stabilietur in terra. Virum violentum venabitur malum,
donec præcipitetur.* For, sure I am, *Quia faciet Dominus Iudicium
afflicti: & vindictam pauperum.*

Thus, I require you, my assured frendes, and Countrey men (you Mathematiciens, Mechaniciens, and Philosophers, Charitable and discrete) to deale in my behalf, with the light & vntrue tounged, my enuious Aduersaries, or Fond frends. And farther, I would wishe, that at leysor, you would consider, how *Basilius Magnus*, layeth *Moses* and *Daniel*, before the eyes of those, which count all such Studies Philosophicall (as mine hath bene) to be vngodly, or vnprofitable. Waye well *S. Stephen* his witnesse of *Moses*. *Eruditus est Moses omni* *Act. 7.*

Sapientia Ægyptiorũ: & erat potens in verbis & operibus suis. Moses was instructed in all maner of wisedome of the Ægyptians: and he was of power both in his wordes, and workes. You see this Philosophicall Power & Wisedome, which *Moses* had, to be nothing misliked of the Holy Ghost. Yet *Plinius* hath recorded, *Moses* to be a wicked *Magicien*. And that (of force) must be, either for this Philosophicall wisedome, learned, before his calling to the leading of the Children of *Israel*: or for those his wonders, wrought before King *Pharao*, after he had the conducting of the *Israelites*. As concerning the first, you perceaue, how *S. Stephen*, at his Martyrdome (being full of the Holy Ghost) in his Recapitulation of the olde Testament, hath made mention of *Moses* Philosophie: with good liking of it: And *Basilius Magnus* also, auoucheth it, to haue bene to *Moses* profitable (and therefore, I say, to the Church of God, necessary). But as cõcerning *Moses* wonders, done before King *Pharao*: God, him selfe, sayd: *Vide vt omnia ostenta, quæ posui in manu tua, facias coram Pharaone. See that thou do all those wonders before Pharao, which I haue put in thy hand.* Thus, you euidently perceaue, how rashly, *Plinius* hath slaundered *Moses*, of vayne fraudulent *Magike*, saying: *Est & alia* *Lib. 30* *Magices Factio, a Mose, Iamne, & Iotape, Iudæis pendens: sed multis* *1.* *millibus annorum post Zoroastrem. &c.* Let all such, therefore, who, in Iudgement and Skill of Philosophie, are farre Inferior to *Plinie*, take *1.* good heede, least they ouershoote them selues rashly, in Iudging of *Philosophers straunge Actes*: and the Meanes, how they are done. But, much more, ought they to beware of forging, deuising, and imagining *2.* monstrous feates, and wonderfull workes, when and where, no such were done: no, not any sparke or likelihode, of such, as they, without all shame, do report. And (to conclude) most of all, let them be ashamed of *3.* Man, and afraide of the dreadfull and Iuste Iudge: both Folishly or Maliciously to deuise: and then, deuilishly to father their new fond Monsters on me: Innocent, in hand and hart: for trespacing either against the lawe of God, or Man, in any my Studies or Exercises, Philosophicall, or Mathematicall: As in due time, I hope, will be more manifest.

Now end I, with **Archemastrie**. Which name, is not so new, as this Arte is rare. For an other Arte, vnder this, a degree (for skill and power) hath bene indued with this English name before. And yet, this, may serue for our purpose, sufficiently, at this present. This Arte, teacheth to bryng to actuall experience sensible, all worthy conclusions by all the Artes Mathematicall purposed, & by true Naturall Philosophie concluded: & both addeth to them a farder scope, in the termes of the same Artes, & also by hys propre Method, and in peculier termes, procedeth, with helpe of the foresayd Artes, to the performance of complet Experiẽces, which of no particular Art, are hable (Formally) to be challenged. If you remember, how we considered *Architecture*, in respect of all common handworkes: some light may you haue, therby, to vnderstand the Souerainty and propertie of this Science. *Science* I may call it, rather, then an Arte: for the excellency and Mastershyp it hath, ouer so many, and so mighty Artes and Sciences. And bycause it procedeth by *Experiences*, and searcheth forth the causes of Conclusions, by *Experiences*: and also putteth the Conclusions them selues, in *Experience*, it is named of some, *Scientia Experimentalis*. The *Experimentall Science*. *Nicolaus Cusanus* termeth it so, in hys *Experimentes Statikall*, And an other *Philosopher*, of this land Natiue *R. B.* (the floure of whose worthy fame, can neuer dye nor wither) did write therof largely, at the request of *Clement the sixt*. The Arte carrieth with it, a wonderfull Credit: By reason, it certefieth, sensibly, fully, and completely to the vtmost power of Nature, and Arte. This Arte, certifieth by *Experience* complete and absolute: and other Artes, with their Argumentes, and Demonstrations, persuade: and in wordes, proue very well their Conclusions.* But wordes, and Argumentes, are no sensible certifying: nor the full and finall frute of Sciences practisable. And though some Artes, haue in them, *Experiences*, yet they are not complete, and brought to the vttermost, they may be stretched vnto, and applyed sensibly. As for example: the Naturall Philosopher disputeth and maketh goodly shew of reason: And the Astronomer, and the Opticall Mechanicien, put some thynges in *Experience*: but neither, all, that they may: nor yet sufficiently, and to the vtmost, those, which they do, There, then, the *Archemaster* steppeth in, and leadeth forth on, the *Experiences*, by order of his doctrine *Experimentall*, to the chief and finall power of Naturall and Mathematicall Artes. Of two or three men, in whom, this Description of *Archemastry* was *Experimentally*, verified, I haue read and hard: and good record, is of their such perfection. So that, this Art, is no fantasticall Imagination: as some Sophister, might, *Cum suis Insolubilibus*, make a florish: and dassell your Imagination: and dash your honest desire and Courage, from beleuing these thinges, so vnheard of, so meruaylous, & of such Importance. Well: as you will. I haue forewarned you. I haue done the part of a frende: I haue discharged my Duety toward God: for my small Talent, at hys most mercyfull handes receiued. To this Science, doth the *Science Alnirangiat*, great Seruice. Muse nothyng of this name. I chaunge not the name, so vsed, and in Print published by other: beyng a name, propre to the Science. Vnder this, commeth *Ars Sintrillia*, by *Artephius*, briefly written. But the chief Science, of the Archemaster, (in this world) as yet knowen, is an other (as it were) OPTICAL Science: wherof, the name shall be told (God willyng) when I shall haue some, (more iust) occasion, therof, to Discourse.

Here, I must end, thus abruptly (Gentle frende, and vnfayned louer of honest and necessary verities.) For, they, who haue (for your sake, and vertues cause) requested me, (an old forworne Mathematicien) to take pen in hand: (through the confidence they reposed in my long experience: and tryed sincerity) for the declaryng and reportyng somewhat, of the frute and commodity, by the Artes Mathematicall, to be atteyned vnto: euen they, Sore agaynst their willes, are forced, for sundry causes, to satisfie the workemans request, in endyng forthwith: He, so feareth this, so new an attempt, & so costly: And in matter so slenderly (hetherto) among the common Sorte of Studentes, considered or estemed.

And where I was willed, somewhat to alledge, why, in our vulgare Speche, this part of the Principall Science of *Geometrie*, called *Euclides Geometricall Elementes*, is published, to your handlyng: being vnlatined people, and not Vniuersitie Scholers: Verily, I thinke it nedelesse.

For, the Honour, and Estimation of the Vniuersities, and Graduates, is, hereby, nothing diminished. Seing, from, and by their Nurse Children, you receaue all this Benefite: how great soeuer it be. *1.*

Neither are their Studies, hereby, any whit hindred. No more, then the Italian *Vniuersities*, as *Academia Bononiensis*, *Ferrariensis*, *Florentina*, *Mediolanensis*, *Patauina*, *Papiensis*, *Perusina*, *Pisana*, *Romana*, *Senensis*, or any one of them, finde them selues, any deale, disgraced, or their Studies any thing hindred, by *Frater Lucas de Burgo*, or by *Nicolaus Tartalea*, who in vulgar Italian language, haue published, not onely *Euclides Geometrie*, but of *Archimedes* somewhat: and in *2.*

Arithmetike and Practicall Geometrie, very large volumes, all in their vulgar speche. Nor in Germany haue the famous *Vniuersities*, any thing bene discontent with *Albertus Durerus*, his Geometricall Institutions in Dutch: or with *Gulielmus Xylander*, his learned translation of the first sixe bookes of *Euclide*, out of the Greke into the high Dutch. Nor with *Gualterus H. Riffius*, his Geometricall Volume: very diligently translated into the high Dutch tounge, and published. Nor yet the *Vniuersities* of Spaine, or Portugall, thinke their reputation to be decayed: or suppose any their Studies to be hindred by the Excellent *P. Nonnius*, his Mathematicall workes, in vulgare speche by him put forth. Haue you not, likewise, in the French tounge, the whole Mathematicall Quadriuie? and yet neither Paris, Orleance, or any of the other Vniuersities of Fraunce, at any time, with the Translaters, or Publishers offended: or any mans Studie thereby hindred?

And surely, the Common and Vulgar Scholer (much more, the Gramarian) before his comming to the *Vniuersitie*, shall (or may) be, now (according to *Plato* his Counsell) sufficiently instructed in *Arithmetike* and *Geometrie*, for the better and easier learning of all maner of *Philosophie*, *Academicall*, or *Peripateticall*. And by that meanes, goe more cherefully, more skilfully, and spedily forwarde, in his Studies, there to be learned. And, so, in lesse time, profite more, then (otherwise) he should, or could do. *3.*

Also many good and pregnant Englishe wittes, of young Gentlemen, and of other, who neuer intend to meddle with the profound search and Studie of Philosophie (in the *Vniuersities* to be learned) may neuerthelesse, now, with more ease and libertie, haue good occasion, vertuously to occupie the sharpnesse of their wittes: where, els (perchance) otherwise, they would in fond exercises, spend (or rather leese) their time: neither seruing God: nor furdering the Weale, common or priuate. *4.*

And great Comfort, with good hope, may the *Vniuersities* haue, by reason of this *Englishe* Geometrie, and Mathematicall Præface, that they (hereafter) shall be the more regarded, esteemed, and resorted vnto. For, when it shall be knowen and reported, that of the *Mathematicall Sciences* onely, such great Commodities are ensuing (as I haue specified): and that in dede, some of you vnlatined Studentes, can be good witnesse, of such rare fruite by you enioyed (thereby): as either, *5.*

before this, was not heard of: or els, not so fully credited: Well, may all men coniecture, that farre greater ayde, and better furniture, to winne to the Perfection of all Philosophie, may in the Vniuersities be had: being the Storehouses & Threasory of all Sciences, and all Artes, necessary for the best, and most noble State of Common Wealthes.

Vniuer

6. Besides this, how many a Common Artificer, is there, in these Realmes of England and Ireland, that dealeth with Numbers, Rule, & Cumpasse: Who, with their owne Skill and experience, already had, will be hable (by these good helpes and informations) to finde out, and deuise, new workes, straunge Engines, and Instrumentes: for sundry purposes in the Common Wealth? or for priuate pleasure? and for the better maintayning of their owne estate? I will not (therefore) fight against myne owne shadowe. For, no man (I am sure) will open his mouth against this Enterprise. No mã (I say) who either hath Charitie toward his brother (and would be glad of his furtherance in vertuous knowledge): or that hath any care & zeale for the bettering of the Cõmon state of this Realme. Neither any, that make accompt, what the wiser sort of men (Sage and Stayed) do thinke of them. To none (therefore) will I make any *Apologie,* for a vertuous acte doing: and for cõmending, or setting forth, Profitable Artes to English men, in the English toung. But, vnto God our Creator, let vs all be thankefull: for that, *As he, of his Goodnes, by his Powre, and in his wisedome, hath Created all thynges, in Number, Waight, and Measure*: So, to vs, of hys great Mercy, he hath reuealed Meanes, whereby, to atteyne the sufficient and necessary knowledge of the foresayd hys three principall Instrumentes: Which Meanes, I haue abundantly proued vnto you, to be the *Sciences* and *Artes Mathematicall*.

And though I haue ben pinched with straightnes of tyme: that, no way, I could so pen downe the matter (in my Mynde) as I determined: hopyng of conuenient laysure: Yet. if vertuous zeale, and honest Intent prouoke and bryng you to the readyng and examinyng of this Compendious treatise, I do not doute, but, as the veritie therof (accordyng to our purpose) will be euident vnto you: So the pith and force therof, will persuade you: and the wonderfull frute therof, highly pleasure you. And that you may the easier perceiue, and better remember, the principall pointes, whereof my Preface treateth, I will giue you the Groundplatt of my whole discourse, in a Table annexed: from the first to the last, somewhat Methodically contriued.

The Gr
platt o

Præfac Table.

If Hast, hath caused my poore pen, any where, to stumble: You will, (I am sure) in part of recompence, (for my earnest and sincere good will to pleasure you), Consider the rockish huge mountaines, and the perilous vnbeaten wayes, which (both night and day, for the while) it hath toyled and labored through, to bryng you this good Newes, and Comfortable profe, of Vertues frute.

So, I Commit you vnto Gods Mercyfull direction, for the rest: hartely besechyng hym, to prosper your Studyes, and honest Intentes: to his Glory, & the Commodity of our Countrey. *Amen*.

Written at my poore House
At Mortlake.

Anno. 1570. February. 9.

◆

J. DEE

Here haue you (according to my promisse) the Groundplat of my MATHEMATICALL Præface: annexed to *Euclide* (now first) published in our Englishe tounge. An. 1570. Febr. 3.

The following very large diagram is shown at “thumbnail” scale to give a view of its overall structure. A closer view is in a a separate file.

Sciences, and Artes

Principall, which are two, onely,

Arithmetike.

Simple, Which dealeth with Numbers onely: and demonstrateth all their properties and appertenances: where, an Vnit, is Indiuisible.

Mixt, Which with aide of Geometrie principall, demonstrateth some Arithmeticall Conclusion, or Purpose.

Simple, Which dealeth with Magnitudes, onely: and demonstrateth all their properties, passions, and appertenances: whose Point, is Indiuisible.

The vse whereof, is either,

In thinges Supernaturall, æternall, & Diuine: By Application, Ascending.

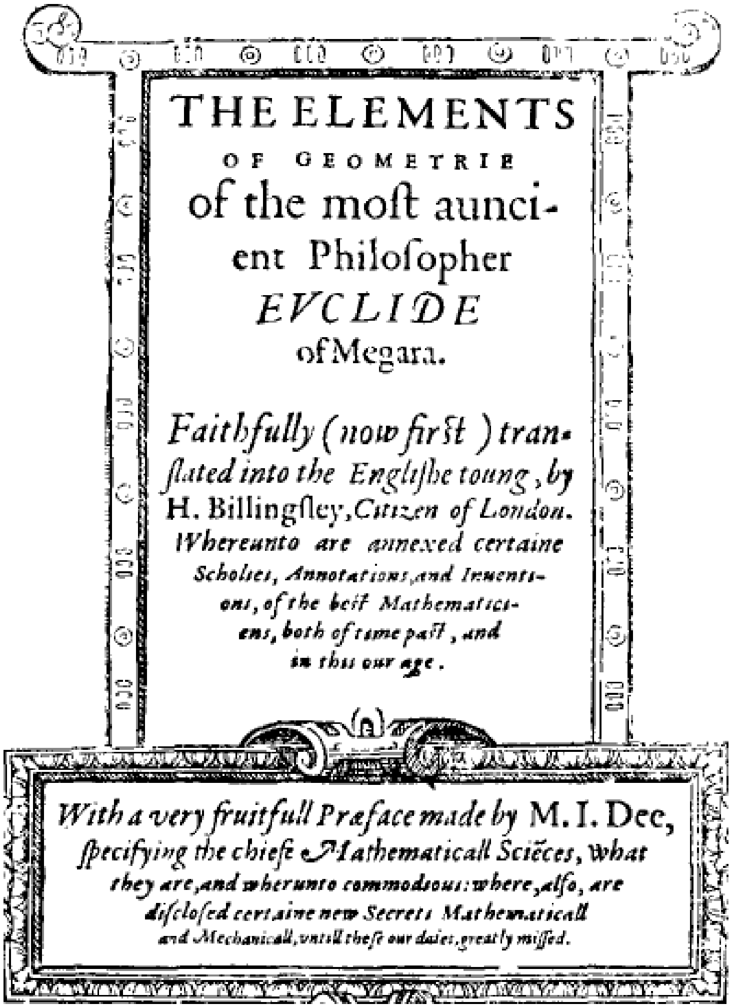
In thinges Mathematicall: without farther Application.

The like Vses and Applications are, (though in a degree lower) in the Artes Mathematicall Deriuatiue.

Mathematicall, are, either

- Geometrie.
  - *Mixt, Which with aide of Arithmetike principall, demonstrateth some Geometricall purpose, as* EVCLIDES ELEMENTES.
  - *In thinges Naturall: both Substãtiall, & Accidentall, Visible, & Inuisible. &c. By Application:* Descending.
- *Deriuatiue frõ the Principalls: of which, some haue*
  - *The names of the Principalls: as,*
    - Arithmetike, *vulgar: which considereth*
      - Arithmetike of most vsuall whole numbers: And of Fractions to them appertaining.
      - Arithmetike of Proportions.
      - Arithmetike Circular.
      - Arithmetike of Radicall Nũbers: Simple, Compound, Mixt: And of their Fractions.
      - Arithmetike of Cossike Nũbers: with their Fractions: And the great Arte of Algiebar.
    - Geometrie, *vulgar: which teacheth Measuring*
      - *At hand*
        - All Lengthes.— Mecometrie.
        - All Plaines: As, Land, Borde, Glasse, &c. Embadometrie.
        - All Solids: As, Timber, Stone, Vessels, &c. Stereometrie.
      - *With distãce from the thing Measured, as,*
        - *How farre, from the Measurer, any thing is: of him sene, on Land or Water: called* Apomecometrie.
        - *How high or deepe, from the leuell of the Measurers standing, any thing is: Seene of hym, on Land or Water: called* Hypsometrie.
        - *How broad, a thing is, which is in the Measurers view: so it be situated on Land or Water: called* Platometrie.
        - *Of which are growen the Feates & Artes of*
          - Geodesie: *more cunningly to Measure and Suruey Landes, Woods, Waters. &c.*
          - Geographie.
          - Chorographie.
          - Hydrographie.
          - Stratarithmetrie.
  - *Propre names as,*
    - Perspectiue, *Which demonstrateth the maners and properties of all Radiations: Directe, Broken, and Reflected.*
    - Astronomie, *Which demonstrateth the Distances, Magnitudes, and all Naturall motions, Apparences, and Passions, proper to the Planets and fixed Starres: for any time, past, present, and to come: in respecte of a certaine Horizon, or without respecte of any Horizon.*
    - Musike, *Which demonstrateth by reason, and teacheth by sense, perfectly to iudge and order the diuersitie of Soundes, hie or low.*
    - Cosmographie, *Which, wholy and perfectly maketh description of the Heauenlym and also Elementall part of the World: and of these partes, maketh homologall application, and mutuall collation necessary.*
    - Astrologie, *Which reasonably demonstrateth the operations and effectes of the naturall beames of light, and secrete Influence of the Planets, and fixed Starres, in euery Element and Elementall body: at all times, in any Horizon assigned.*
    - Statike, *Which demonstrateth the causes of heauines and lightnes of all thinges: and of the motions and properties to heauines and lightnes belonging.*
    - Anthropographie, *Which describeth the Nũber, Measure, Waight, Figure, Situation, and colour of euery diuers thing contained in the perfecte body of MAN: and geueth certaine knowledge of the Figure, Symmetrie, Waight, Characterization, & due Locall motion of any percell of the said body assigned: and of numbers to the said percell appertaining.*
    - Trochilike, *Which demonstrateth the properties of all Circular motions: Simple and Compound.*
    - Helicosophie, *Which demonstrateth the designing of all Spirall lines: in Plaine, on Cylinder, Cone, Sphære, Conoïd, and Sphæroid: and their properties.*
    - Pneumatithmie, *Which demonstrateth by close hollow Geometricall figures (Regular and Irregular) the straunge properties (in motion or stay) of the Water, Ayre, Smoke, and Fire, in their Continuitie, and as they are ioyned to the Elementes next them.*
    - Menadrie, *Which demonstrateth, how, aboue Natures Vertue, and power simple: Vertue and force, may be multiplied: and so to directe, to lift, to pull to, and to put or cast fro, any multiplied, or simple determined Vertue, Waight, or Force: naturally, not, so, directible, or moueable.*
    - Hypogeiodie, *Which demonstrateth, how, vnder the Sphæricall Superficies of the Earth, at any depth, to any perpendicular line assigned (whose distance from the perpendicular of the entrance: and the Azimuth likewise, in respecte of the sayd entrance, is knowen) certaine way, may be prescribed and gone, &c.*
    - Hydragogie, *Which demonstrateth the possible leading of water by Natures law, and by artificiall helpe, from any head (being Spring, standing, or running water) to any other place assigned.*
    - Horometrie, *Which demonstrateth, how, at all times appointed, the precise, vsuall denomination of time, may be knowen, for any place assigned.*
    - Zographie, *Which demonstrateth and teacheth, how, the Intersection of all visuall Pyramids, made by any plaine assigned (the Center, distance, and lightes being determined) may be, by lines, and proper colours represented.*
    - Architecture, *Which is a Science garnished with many doctrines, and diuers Instructions: by whose iudgement, all workes by other workmen finished, are iudged.*
    - Nauigation, *Which demonstrateth, how, by the Shortest good way, by the aptest direction, and in the shortest time: a sufficient Shippe, betwene any two places (in passage nauigable) assigned, may be conducted: and in all stormes and naturall disturbances chauncing, how to vse the best possible meanes, to recouer the place first assigned.*
    - Thaumaturgike, *Which geueth certaine order to make straunge workes, of the sense to be perceiued: and of men greatly to be wondred at.*
    - Archemastrie, *Which teacheth to bring to actuall experience sensible, all worthy conclusions, by all the Artes Mathematicall purposed: and by true Naturall philosophie, concluded: And both addeth to them a farder Scope, in the termes of the same Artes: and also, by his proper Method, and in peculiar termes, procedeth, with helpe of the forsayd Artes, to the performance of complete Experiences: which, of no particular Arte, are hable (Formally) to be challenged.*

Title Page Text



THE ELEMENTS
OF GEOMETRIE
of the moſt auncient Philoſopher
EVCLIDE
of Megara.

Faithfully (now firſt) tranſlated into the Engliſhe toung, by
H. Billingſley, *Citizen of London.*
Whereunto are annexed certaine
Scholies, Annotations, and Inuentions, of the beſt Mathematiciens, both of time paſt, and in this our age.

With a very fruitfull Præface made by M. I. Dee,
ſpecifying the chiefe Mathematicall Sciẽces, what they are, and wherunto commodious: where, alſo, are diſcloſed certaine new Secrets Mathematicall and Mechanicall, vntill theſe our daies, greatly miſſed.

THE ELEMENTS
OF GEOMETRIE
of the most auncient
Philosopher
EVCLIDE
of Megara.

Faithfully (now first) translated
into the Englishe toung, by
H. Billingsley*, Citizen of London*.
Whereunto are annexed certaine
Scholies, Annotations, and Inuentions,
of the best Mathematiciens,

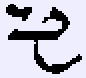
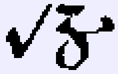
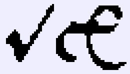
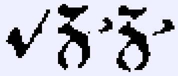
both of time past, and
in this our age.

With a very fruitfull Præface made by M. I. Dee*,*
specifying the chiefe Mathematicall Sciẽces, what
they are, and wherunto commodious: where, also, are disclosed certaine new Secrets Mathematicall and
Mechanicall, vntill these our daies, greatly missed.

Imprinted at London by *Iohn Daye*.

Transcriber’s Footnotes

A. **Mathematical Notation.** John Dee used the “root” sign √ in combination with some less familiar symbols:

	“First power”, here used to express an unknown. *Shown in this e-text as* **X** *(capitalized).*
	Root sign combined with “second power” symbol = square root. *Shown in this e-text as* $^{2}\surd$.
	Root sign combined with “third power” symbol = cube root. *Shown in this e-text as* $^{3}\surd$.
	Doubled “second power” symbol = 4th power; with root sign = fourth root. *Shown in this e-text as* $^{4}\surd$.

B. **Diagrams:** The symbol drawn as *P* (Pounds) is shown here as P. See above for **X** symbol.

```
HOTE
+C
|
|
+
|
|
+
|
|
+E
|
MOIST A TEMPERATE B DRYE
+------+------+------+------+------+------+------+------+
|D
|
+
|
|
+
|
|
+
|
|
+
COLD

_____________________
| | |
| {P}. 2. | Hote. 4. |
| | |
| {P}. 1. | Hote. 3. |
|_________|___________|

_____________________
| | | _
| {P}. 2. | Hote. 4. | ⅓ _ The forme_
| | | _ 3⅔ resulting.
| {P}. 1. | Hote. 3. | _ ⅔
|_________|___________|
```

C. **“Vergilius teaches in his Georgikes.”** The quoted lines, with breaks at each “&c.”, are 438-439; 451-457; 463-464.

Euclid citations

The following Propositions were identified by number.

6.12: (How) to find a fourth (line) proportional to three given straight lines.

11.34: In equal parallelepipedal solids the bases are reciprocally proportional to the heights; and those parallelepipedal solids in which the bases are reciprocally proportional to the heights are equal.

11.36: If three straight lines are proportional, then the parallelepipedal solid formed out of the three equals the parallelepipedal solid on the mean which is equilateral, but equiangular with the aforesaid solid.

12.1: Similar polygons inscribed in circles are to one another as the squares on their diameters.

12.2: Circles are to one another as the squares on their diameters.

12.18 (“last”): Spheres are to one another in triplicate ratio of their respective diameters.

Notes on the text

The Greek letter η (eta) was consistently printed as if it were the ou-ligature ȣ.

The Latin *-que* was written as an abbreviation resembling **-q´;**. It is shown here as q^{ue}.

Less common words include “fatch” (probably used as a variant of “fetch”) and the mathematical terms “sexagene” and “sexagesme”.

End of the Project Gutenberg EBook of The Mathematicall Praeface to Elements of Geometrie of Euclid of Megara, by John Dee

*** END OF THIS PROJECT GUTENBERG EBOOK THE MATHEMATICALL PRAEFACE ***

***** This file should be named 22062-h.htm or 22062-h.zip *****
This and all associated files of various formats will be found in:
http://www.gutenberg.org/2/2/0/6/22062/

Produced by Louise Hope, David Starner, Suzanne Lybarger
and the Online Distributed Proofreading Team at
http://www.pgdp.net

Updated editions will replace the previous one--the old editions will be renamed.

Creating the works from public domain print editions means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg-tm electronic works to protect the PROJECT GUTENBERG-tm concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for the eBooks, unless you receive specific permission. If you do not charge anything for copies of this eBook, complying with the rules is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. They may be modified and printed and given away--you may do practically ANYTHING with public domain eBooks. Redistribution is subject to the trademark license, especially commercial redistribution.

*** START: FULL LICENSE ***

THE FULL PROJECT GUTENBERG LICENSE
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg-tm mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase "Project Gutenberg"), you agree to comply with all the terms of the Full Project Gutenberg-tm License (available with this file or online at http://gutenberg.org/license).

Section 1. General Terms of Use and Redistributing Project Gutenberg-tm electronic works

1.A. By reading or using any part of this Project Gutenberg-tm electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg-tm electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg-tm electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg-tm electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg-tm electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg-tm electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg-tm electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is in the public domain in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg-tm mission of promoting free access to electronic works by freely sharing Project Gutenberg-tm works in compliance with the terms of this agreement for keeping the Project Gutenberg-tm name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg-tm License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg-tm work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg-tm License must appear prominently whenever any copy of a Project Gutenberg-tm work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org

1.E.2. If an individual Project Gutenberg-tm electronic work is derived from the public domain (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg-tm trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg-tm electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg-tm License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg-tm License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg-tm.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg-tm License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg-tm work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg-tm web site (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg-tm License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg-tm works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg-tm electronic works provided that

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg-tm works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg-tm trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."

- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg-tm

License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg-tm works.

- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.

- You comply with all other terms of this agreement for free distribution of Project Gutenberg-tm works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg-tm electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and Michael Hart, the owner of the Project Gutenberg-tm trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread public domain works in creating the Project Gutenberg-tm collection. Despite these efforts, Project Gutenberg-tm electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg-tm trademark, and any other party distributing a Project Gutenberg-tm electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH F3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS' WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTIBILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg-tm electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg-tm electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg-tm work, (b) alteration, modification, or additions or deletions to any Project Gutenberg-tm work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg-tm

Project Gutenberg-tm is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need, is critical to reaching Project Gutenberg-tm's goals and ensuring that the Project Gutenberg-tm collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg-tm and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation web page at http://www.pglaf.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Its 501(c)(3) letter is posted at http://pglaf.org/fundraising. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is located at 4557 Melan Dr. S. Fairbanks, AK, 99712., but its volunteers and employees are scattered throughout numerous locations. Its business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887, email business@pglaf.org. Email contact links and up to date contact information can be found at the Foundation's web site and official page at http://pglaf.org

For additional contact information:
Dr. Gregory B. Newby
Chief Executive and Director
gbnewby@pglaf.org

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg-tm depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations ($1 to $5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit http://pglaf.org

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations.
To donate, please visit: http://pglaf.org/donate

Section 5. General Information About Project Gutenberg-tm electronic works.

Professor Michael S. Hart is the originator of the Project Gutenberg-tm concept of a library of electronic works that could be freely shared with anyone. For thirty years, he produced and distributed Project Gutenberg-tm eBooks with only a loose network of volunteer support.

Project Gutenberg-tm eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our Web site which has the main PG search facility:

http://www.gutenberg.org

This Web site includes information about Project Gutenberg-tm, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.

Return to John Dee’s Preface.

J. DEE

Here haue you (according to my promisse) the Groundplat of

my MATHEMATICALL Præface: annexed to *Euclide* (now first)

published in our Englishe tounge. An. 1570. Febr. 3.

Sciences, and Artes Mathe-maticall, are, either

- *Principall, which are two, onely,*
  - Arithmetike.
    - *Simple, Which dealeth with Numbers onely: and demonstrateth all their properties and appertenances: where, an Vnit, is Indiuisible.*
    - *Mixt, Which with aide of Geometrie principall, demonstrateth some Arithmeticall Conclusion, or Purpose.*
  - Geometrie.
    - *Simple, Which dealeth with Magnitudes, onely: and demonstrateth all their properties, passions, and appertenances: whose Point, is Indiuisible.*
    - *Mixt, Which with aide of Arithmetike principall, demonstrateth some Geometricall purpose, as* EVCLIDES ELEMENTES.
  - *The vse whereof, is either,*
    - *In thinges Super-naturall, æternall, & Diuine: By Application,* Ascending.
    - *In thinges Mathe-maticall: without farther Application.*
    - *In thinges Naturall: both Substãtiall, & Accidentall, Visible, & Inuisible. &c. By Appli-cation:* Descending.
  - *The li Vses a Appli-cation are, (thoug a degr lower, the* Ar Mathe matica Deriua
- *Deriuatiue frõ the Princi-palls: of which, some haue*
  - *The names of the Princi-palls: as,*
    - Arithmetike, *vulgar: which considereth*
      - Arithmetike of most vsuall whole numbers: And of Fractions to them ap taining.
      - Arithmetike of Proportions.
      - Arithmetike Circular.
      - Arithmetike of Radicall Nũbers: Simple, Compound, Mixt: And of their Fractions.
      - Arithmetike of Cossike Nũbers: with their Fractions: And the great Arte Algiebar.
    - Geometrie, *vulgar: which teacheth Measuring*
      - *At hand*
        - All Lengthes.— Mecometrie.
        - All Plaines: As, Land, Borde, Glasse, &c. Embadometrie.
        - All Solids: As, Timber, Stone, Vessels, &c. Stereometrie.
      - *With distãce from the thing Measured, as,*
        - *How farre, from the Measurer, any thing is: of him sene, on Land or Water: called* Apomecometrie.
        - *How high or deepe, from the leuell of the Measurers standing, any thing is: Seene of hym, on Land or Water: called* Hypsometrie.
        - *How broad, a thing is, which is in the Measurers view:*
        - *Of which are growen the Feates & Artes of*
          - Geodesie: *more cunningly to Measure Suruey Landes, Wood Waters. &c.*
          - Geographie.
          - Chorographie.
          - Hydrographie.
          - Stratarithmetrie.

so it be situated on
Land or Water: called
Platometrie.

Propre names as,	Perspectiue,	*Which demonstrateth the maners and properties of all Radiations: Directe, Broken, and Reflected.*
	Astronomie,	*Which demonstrateth the Distances, Magnitudes, and all Naturall motions, Apparences, and Passions, proper to the Planets and fixe Starres: for any time, past, present, and to come: in respecte of a certaine Horizon, or without respecte of any Horizon.*
	Musike,	*Which demonstrateth by reason, and teacheth by sense, perfectly t iudge and order the diuersitie of Soundes, hie or low.*
	Cosmographie,	*Which, wholy and perfectly maketh description of the Heauenlym also Elementall part of the World: and of these partes, maketh homologall application, and mutuall collation necessary.*
	Astrologie,	*Which reasonably demonstrateth the operations and effectes of th naturall beames of light, and secrete Influence of the Planets, and fixed Starres, in euery Element and Elementall body: at all times, any Horizon assigned.*
	Statike,	*Which demonstrateth the causes of heauines and lightnes of all thinges: and of the motions and properties to heauines and lightne belonging.*
	Anthropographie,	*Which describeth the Nũber, Measure, Waight, Figure, Situation, colour of euery diuers thing contained in the perfecte body of MA and geueth certaine knowledge of the Figure, Symmetrie, Waight, Characterization, & due Locall motion of any percell of the said assigned: and of numbers to the said percell appertaining.*
	Trochilike,	*Which demonstrateth the properties of all Circular motions: Simp and Compound.*
	Helicosophie,	*Which demonstrateth the designing of all Spirall lines: in Plaine, Cylinder, Cone, Sphære, Conoïd, and Sphæroid: and their propert*
	Pneumatithmie,	*Which demonstrateth by close hollow Geometricall figures (Regul and Irregular) the straunge properties (in motion or stay) of the W Ayre, Smoke, and Fire, in their Continuitie, and as they are ioyne the Elementes next them.*
	Menadrie,	*Which demonstrateth, how, aboue Natures Vertue, and power sim Vertue and force, may be multiplied: and so to directe, to lift, to pu to, and to put or cast fro, any multiplied, or simple determined Ve Waight, or Force: naturally, not, so, directible, or moueable.*
	Hypogeiodie,	*Which demonstrateth, how, vnder the Sphæricall Superficies of th Earth, at any depth, to any perpendicular line assigned (whose distance from the perpendicular of the entrance: and the Azimuth likewise, in respecte of the sayd entrance, is knowen) certaine wa may be prescribed and gone, &c.*
	Hydragogie,	*Which demonstrateth the possible leading of water by Natures la and by artificiall helpe, from any head (being Spring, standing, or running water) to any other place assigned.*
	Horometrie,	*Which demonstrateth, how, at all times appointed, the precise, vsu denomination of time, may be knowen, for any place assigned.*
	Zographie,	*Which demonstrateth and teacheth, how, the Intersection of all vis Pyramids, made by any plaine assigned (the Center, distance, and lightes being determined) may be, by lines, and proper colours re sented.*
	Architecture,	*Which is a Science garnished with many doctrines, and diuers Instructions: by whose iudgement, all workes by other workmen finished, are iudged.*
	Nauigation,	*Which demonstrateth, how, by the Shortest good way, by the aptes direction, and in the shortest time: a sufficient Shippe, betwene an two places (in passage nauigable) assigned, may be conducted: a all stormes and naturall disturbances chauncing, how to vse the b possible meanes, to recouer the place first assigned.*
	Thaumaturgike,	*Which geueth certaine order to make straunge workes, of the sens be perceiued: and of men greatly to be wondred at.*
	Archemastrie,	*Which teacheth to bring to actuall experience sensible, all worthy conclusions, by all the Artes Mathematicall purposed: and by true*

Naturall philosophie, concluded: And both addeth to them a farde
Scope, in the termes of the same Artes: and also, by his proper
Method, and in peculiar termes, procedeth, with helpe of the forsa
Artes, to the performance of complete Experiences: which, of no p
cular Arte, are hable (Formally) to be challenged.

Return to John Dee’s Preface.

The Project Gutenberg EBook of The Mathematicall Praeface to Elements of
Geometrie of Euclid of Megara, by John Dee

This eBook is for the use of anyone anywhere at no cost and with
almost no restrictions whatsoever. You may copy it, give it away or
re-use it under the terms of the Project Gutenberg License included
with this eBook or online at www.gutenberg.org

Title: The Mathematicall Praeface to Elements of Geometrie of Euclid of Megara

Author: John Dee

Release Date: July 13, 2007 [EBook #22062]

Language: English

*** START OF THIS PROJECT GUTENBERG EBOOK THE MATHEMATICALL PRAEFACE ***

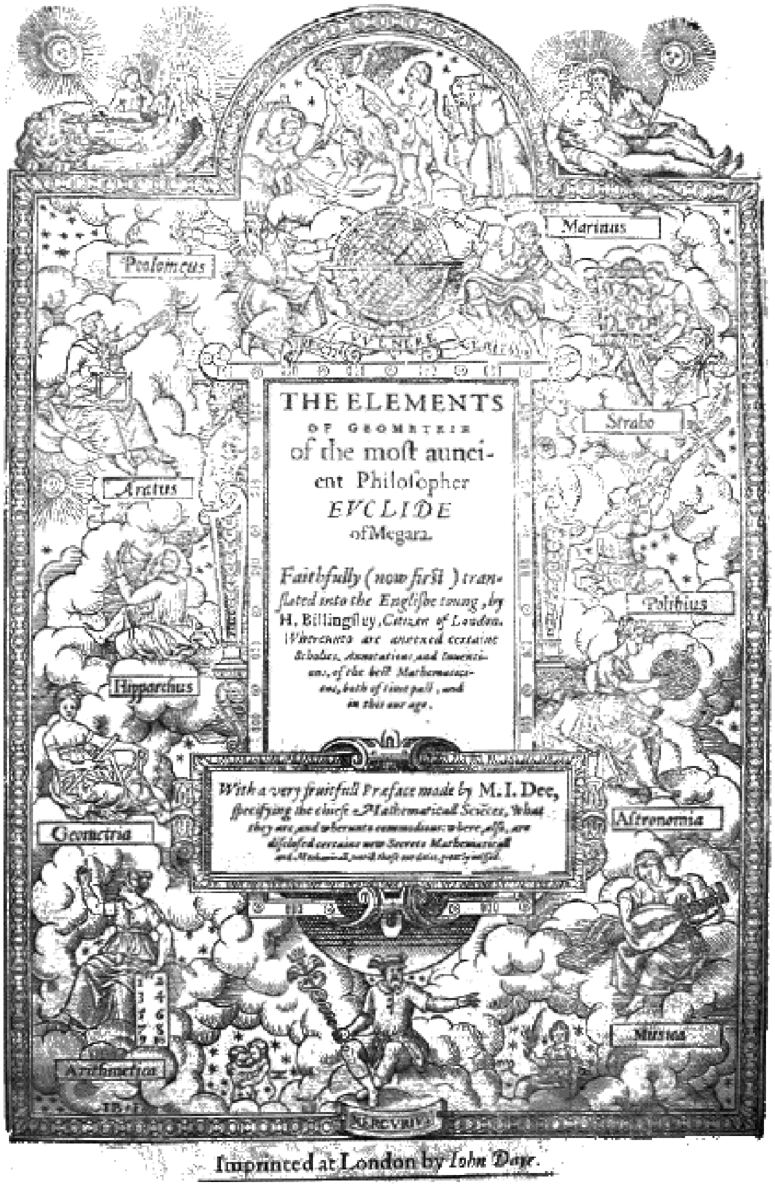
Produced by Louise Hope, David Starner, Suzanne Lybarger
and the Online Distributed Proofreading Team at
http://www.pgdp.net

The variation in text sizes is as in the original.

In the printed book, all sidenotes were shown in the outer margin. For this e-text, they have been divided. Text sidenotes—including single numerals—are in the right margin; symbols are on the left, along with page numbers. The continuous quotation marks could not be reproduced, so they are shown as oversized open quotes “ and close quotes ” in the left margin.

The original book did not have numbered pages. Instead it labeled all recto (right-side) pages, grouped into six eight-page signatures. The signatures themselves have an unusual sequence: ☞ (pointing finger); * (asterisk); a; b; c; A. The verso (left-side) pages were unmarked; they are identified here as ||. The final page was an unnumbered foldout, about twice the size of a normal page.

Unless otherwise noted, spelling and punctuation are unchanged. A few specific notes are given at the end of the text, along with those passages of Euclid identified by number.


Ptolomeus
Marinus
Strabo
Aratus
Polibius
Hipparchus
Geometria
Astronomia
Arithmetica
Musica
Mercurius

THE ELEMENTS
OF GEOMETRIE
of the moſt auncient Philoſopher
EVCLIDE
of Megara.

Faithfully (now firſt) tranſlated into the Engliſhe toung, by H. Billingſley, *Citizen of London. Whereunto are annexed certaine Scholies, Annotations, and Inuentions, of the beſt Mathematiciens, both of time paſt, and in this our age.*

With a very fruitfull Præface made by M. I. Dee, *ſpecifying the chiefe Mathematicall Sciẽces, what they are, and wherunto commodious: where, alſo, are diſcloſed certaine new Secrets Mathematicall and Mechanicall, vntill theſe our daies, greatly miſſed.*

Imprinted at London by *Iohn Daye.*

Title Page Text

❧ The Translator to the Reader.

Here is (gentle Reader) nothing (the word of God onely set apart) which so much beautifieth and adorneth the soule and minde of mã, as doth the knowledge of good artes and sciences: as the knowledge of naturall and

T *morall Philosophie. The one setteth before our eyes, the creatures of God, both in the heauens aboue, and in the earth beneath: in which as in a glasse, we beholde the exceding maiestie and wisedome of God, in adorning and beautifying them as we see: in geuing vnto them such wonderfull and manifolde proprieties, and naturall workinges, and that so diuersly and in such varietie: farther in maintaining and conseruing them continually, whereby to praise and adore him, as by S. Paule we are taught. The other teacheth vs rules and preceptes of vertue, how, in common life amongest men, we ought to walke vprightly: what dueties pertaine to our selues, what pertaine to the gouernment or good order both of an housholde, and also of a citie or common wealth. The reading likewise of histories, conduceth not a litle, to the adorning of the soule & minde of man, a studie of all men cõmended: by it are seene and knowen the artes and doinges of infinite wise men gone before vs. In histories are contained infinite examples of heroicall vertues to be of vs followed, and horrible examples of vices to be of vs eschewed. Many other artes also there are which beautifie the minde of man: but of all other none do more garnishe & beautifie it, then those artes which are called Mathematicall. Unto the knowledge of which no man can attaine, without the perfecte knowledge and instruction of the principles, groundes, and Elementes of Geometrie. But perfectly to be instructed in them, requireth diligent studie and reading of olde auncient authors. Amongest which, none for a beginner is to be preferred before the most auncient Philosopher* Euclide *of* Megara*. For of all others he hath in a true methode and iuste order, gathered together whatsoeuer any before him had of these Elementes written: inuenting also and adding many thinges of his owne: wherby he hath in due forme accomplished the arte: first geuing definitions, principles, & groundes, wherof he deduceth his Propositions or conclusions, in such wonderfull wise, that that which goeth before, is of necessitie required to the proufe of that which followeth. So that without the diligent studie of* Euclides *Elementes, it is impossible to attaine vnto the perfecte knowledge of Geometrie, and consequently of any of the other Mathematicall sciences. Wherefore considering the want & lacke of such good authors hitherto in our Englishe tounge, lamenting also the negligence, and lacke of zeale to their countrey in those of our nation, to whom God hath geuen both knowledge, & also abilitie to translate into our tounge, and to publishe*

abroad such good authors, and bookes (the chiefe instrumentes of all learninges): seing moreouer that many good wittes both of gentlemen and of others of all degrees, much desirous and studious of these artes, and seeking for them as much as they can, sparing no paines, and yet frustrate of their intent, by no meanes attaining to that which they seeke: I haue for their sakes, with some charge & great trauaile, faithfully translated into our vulgare toũge, & set abroad in Print, this booke of Euclide*. Whereunto I haue added easie and plaine declarations and examples by figures, of the definitions. In which booke also ye shall in due place finde manifolde additions, Scholies, Annotations, and Inuentions: which I haue gathered out of many of the most famous & chiefe Mathematiciẽs, both of old time, and in our age: as by diligent reading it in course, ye shall well perceaue. The fruite and gaine which I require for these my paines and trauaile, shall be nothing els, but onely that thou gentle reader, will gratefully accept the same: and that thou mayest thereby receaue some profite: and moreouer to excite and stirre vp others learned, to do the like, & to take paines in that behalfe. By meanes wherof, our Englishe tounge shall no lesse be enriched with good Authors, then are other straunge tounges: as the Dutch, French, Italian, and Spanishe: in which are red all good authors in a maner, found amongest the Grekes or Latines. Which is the chiefest cause, that amongest thẽ do florishe so many cunning and skilfull men, in the inuentions of straunge and wonderfull thinges, as in these our daies we see there do. Which fruite and gaine if I attaine vnto, it shall encourage me hereafter, in such like sort to translate, and set abroad some other good authors, both pertaining to religion (as partly I haue already done) and also pertaining to the Mathematicall Artes.*
Thus gentle reader farewell.

(?¿)

❧ TO THE VNFAINED LOVERS
of truthe, and constant Studentes of Noble
Sciences, IOHN DEE *of London, hartily*
wisheth grace from heauen, and most prosperous
successe in all their honest attemptes and
exercises.

DIuine *Plato*, the great Master of many worthy Philosophers, and the constant auoucher, and pithy perswader of *Vnum*, *Bonum*, and *Ens*: in his Schole and Academie, sundry times (besides his ordinary Scholers) was visited of a certaine kinde of men, allured by the noble fame of *Plato*, and the great commendation of hys profound and profitable doctrine. But when such Hearers, after long harkening to him, perceaued, that the drift of his discourses issued out, to conclude, this *Vnum*, *Bonum*, and *Ens*, to be Spirituall, Infinite, Æternall, Omnipotent, &c. Nothyng beyng alledged or expressed, How, worldly goods: how, worldly dignitie: how, health, Strẽgth or lustines of body: nor yet the meanes, how a merueilous sensible and bodyly blysse and felicitie hereafter, might be atteyned: Straightway, the fantasies of those hearers, were dampt: their opinion of *Plato*, was clene chaunged: yea his doctrine was by them despised: and his schole, no more of them visited. Which thing, his Scholer, *Aristotle*, narrowly cõsidering, founde the cause therof, to be, For that they had no forwarnyng and information, in generall, whereto his doctrine tended. For, so, might they haue had occasion, either to haue forborne his schole hauntyng: (if they, then, had misliked his Scope and purpose) or constantly to haue continued therin: to their full satisfaction: if such his finall scope & intent, had ben to their desire. Wherfore, *Aristotle*, euer, after that, vsed in brief, to forewarne his owne Scholers and hearers, both of what matter, and also to what ende, he tooke in hand to speake, or teach. While I consider the diuerse trades of these two excellent Philosophers (and am most sure, both, that *Plato* right well, otherwise could teach: and that *Aristotle* mought boldely, with his hearers, haue dealt in like sorte as *Plato* did) I am in no little pang of perplexitie: Bycause, that, which I mislike, is most easy for me to performe (and to haue *Plato* for my exãple.) And that, which I know to be most commendable: and (in this first bringyng, into common handling, the *Artes Mathematicall*) to be most necessary: is full of great difficultie and sundry daungers. Yet, neither do I think it mete, for so straunge matter (as now is ment to be published) and to so straunge an audience, to be bluntly, at first, put forth, without a peculiar Preface: Nor (Imitatyng *Aristotle*) well can I hope, that accordyng to the amplenes and dignitie of the *State Mathematicall*, I am able, either playnly to prescribe the materiall boundes: or precisely to expresse the chief purposes, and most wonderfull applications therof. And though I am sure, that such as did shrinke from *Plato* his schole, after they had perceiued his finall conclusion, would in these thinges haue ben his most diligent hearers (so infinitely mought their desires, in fine and at length, by our *Artes Mathematicall* be satisfied) yet, by this my Præface & forewarnyng, Aswell all such, may (to their great behofe) the soner, hither be allured: as also the *Pythagoricall*, and *Platonicall* perfect scholer, and the constant profound Philosopher, with more ease and spede, may (like the Bee,) gather, hereby, both wax and hony.

The int
this Pr

Wherfore, seyng I finde great occasion (for the causes alleged, and farder, in respect of my *Art Mathematike generall*) to vse a certaine forewarnyng and Præface, whose content shalbe, that mighty, most plesaunt, and frutefull *Mathematicall Tree*, with his chief armes and second (grifted) braunches: Both, what euery one is, and also, what commodity, in generall, is to be looked for, aswell of griff as stocke: And forasmuch as this enterprise is so great, that, to this our tyme, it neuer was (to my knowledge) by any achieued: And also it is most hard, in these our drery dayes, to such rare and straunge Artes, to wyn due and common credit: Neuertheles, if, for my sincere endeuour to satisfie your honest expectation, you will but lend me your thãkefull mynde a while: and, to such matter as, for this time, my penne (with spede) is hable to deliuer, apply your eye or eare attentifely: perchaunce, at once, and for the first salutyng, this Preface you will finde a lesson long enough. And either you will, for a second (by this) be made much the apter: or shortly become, well hable your selues, of the lyons claw, to coniecture his royall symmetrie, and farder propertie. Now then, gentle, my frendes, and countrey men, Turne your eyes, and bend your myndes to that doctrine, which for our present purpose, my simple talent is hable to yeld you.

All thinges which are, & haue beyng, are found vnder a triple diuersitie generall. For, either, they are demed Supernaturall, Naturall, or, of a third being. Thinges Supernaturall, are immateriall, simple, indiuisible, incorruptible, & vnchangeable. Things Naturall, are materiall, compounded, diuisible, corruptible, and chaungeable. Thinges Supernaturall, are, of the minde onely, comprehended: Things Naturall, of the sense exterior, ar hable to be perceiued. In thinges Naturall, probabilitie and coniecture hath place: But in things Supernaturall, chief demõstration, & most sure Science is to be had. By which properties & comparasons of these two, more easily may be described, the state, condition, nature and property of those thinges, which, we before termed of a third being: which, by a peculier name also, are called *Thynges Mathematicall*. For, these, beyng (in a maner) middle, betwene thinges supernaturall and naturall: are not so absolute and excellent, as thinges supernatural: Nor yet so base and grosse, as things naturall: But are thinges immateriall: and neuerthelesse, by materiall things hable somewhat to be signified. And though their particular Images, by Art, are aggregable and diuisible: yet the generall *Formes*, notwithstandyng, are constant, vnchaungeable, vntrãsformable, and incorruptible. Neither of the sense, can they, at any tyme, be perceiued or iudged. Nor yet, for all that, in the royall mynde of man, first conceiued. But, surmountyng the imperfectiõ of coniecture, weenyng and opinion: and commyng short of high intellectuall cõceptiõ, are the Mercurial fruite of *Dianœticall* discourse, in perfect imagination subsistyng. A meruaylous newtralitie haue these thinges *Mathematicall*, and also a straunge participatiõ betwene thinges supernaturall, immortall, intellectual, simple and indiuisible: and thynges naturall, mortall, sensible, compounded and diuisible. Probabilitie and sensible prose, may well serue in thinges naturall: and is commendable: In Mathematicall reasoninges, a probable Argument, is nothyng regarded: nor yet the testimony of sense, any whit credited: But onely a perfect demonstration, of truthes certaine, necessary, and inuincible: vniuersally and necessaryly concluded: is allowed as sufficient for an Argument exactly and purely Mathematical.

Of *Mathematicall* thinges, are two principall kindes: namely, *Number*, and *Magnitude*. *Number*, we define, to be, a certayne Mathematicall Sũme, of *Vnits*. And, an *Vnit*, is that thing Mathematicall, Indiuisible, by participation of some likenes of whose property, any thing, which is in deede, or is counted One, may resonably be called One. We account an

Numbe

Note the
Vnit, to e
the Greke

Vnit, a thing *Mathematicall*, though it be no Number, and also indiuisible: because, of it, materially, Number doth consist: which, principally, is a thing *Mathematicall*. *Magnitude* is a thing *Mathematicall*, by participation of some likenes of whose nature, any thing is iudged long, broade, or thicke. A thicke *Magnitude* we call a *Solide*, or a *Body*. What *Magnitude* so euer, is Solide or Thicke, is also broade, & long. A broade magnitude, we call a *Superficies* or a Plaine. Euery playne magnitude, hath also length. A long magnitude, we terme a *Line*. A *Line* is neither thicke nor broade, but onely long: Euery certayne Line, hath two endes: The endes of a line, are *Pointes* called. A *Point*, is a thing *Mathematicall*, indiuisible, which may haue a certayne determined situation. If a Poynt moue from a determined situation, the way wherein it moued, is also a *Line*: mathematically produced, whereupon, of the auncient Mathematiciens, a *Line* is called the race or course of a *Point*. A Poynt we define, by the name of a thing Mathematicall: though it be no Magnitude, and indiuisible: because it is the propre ende, and bound of a Line: which is a true *Magnitude*. And *Magnitude* we may define to be that thing *Mathematicall*, which is diuisible for euer, in partes diuisible, long, broade or thicke. Therefore though a Poynt be no *Magnitude*, yet *Terminatiuely*, we recken it a thing *Mathematicall* (as I sayd) by reason it is properly the end, and bound of a line. Neither *Number*, nor *Magnitude*, haue any Materialitie. First, we will consider of *Number*, and of the Science *Mathematicall*, to it appropriate, called *Arithmetike*: and afterward of *Magnitude*, and his Science, called *Geometrie*. But that name contenteth me not: whereof a word or two hereafter shall be sayd. How Immateriall and free from all matter, *Number* is, who doth not perceaue? yea, who doth not wonderfully wõder at it? For, neither pure *Element*, nor *Aristoteles, Quinta Essentia*, is hable to serue for Number, as his propre matter. Nor yet the puritie and simplenes of Substance Spirituall or Angelicall, will be found propre enough thereto. And therefore the great & godly Philosopher *Anitius Boetius*, sayd: *Omnia quæcunq*^{ue} *a primæua rerum natura constructa sunt, Numerorum videntur ratione formata. Hoc enim fuit principale in animo Conditoris Exemplar*. That is: *All thinges (which from the very first originall being of thinges, haue bene framed and made) do appeare to be Formed by the reason of Numbers. For this was the principall example or patterne in the minde of the Creator*. O comfortable allurement, O rauishing

& not Vn
haue all,
commonl
vsed.

Magnit

A point

A Line.

Magnit

perswasion, to deale with a Science, whose Subiect, is so Auncient, so pure, so excellent, so surmounting all creatures, so vsed of the Almighty and incomprehensible wisdome of the Creator, in the distinct creation of all creatures: in all their distinct partes, properties, natures, and vertues, by order, and most absolute number, brought, from *Nothing*, to the *Formalitie* of their being and state. By *Numbers* propertie therefore, of vs, by all possible meanes, (to the perfection of the Science) learned, we may both winde and draw our selues into the inward and deepe search and vew, of all creatures distinct vertues, natures, properties, and *Formes*: And also, farder, arise, clime, ascend, and mount vp (with Speculatiue winges) in spirit, to behold in the Glas of Creation, the *Forme of Formes*, the *Exemplar Number* of all thinges *Numerable*: both visible and inuisible, mortall and immortall, Corporall and Spirituall. Part of this profound and diuine Science, had *Ioachim* the Prophesier atteyned vnto: by *Numbers Formall, Naturall*, and *Rationall*, forseyng, concludyng, and forshewyng great particular euents, long before their comming. His bookes yet remainyng, hereof, are good profe: And the noble Earle of *Mirandula*, (besides that,) a sufficient witnesse: that *Ioachim, in his prophesies, proceded by no other way, then by Numbers Formall*. And this Earle hym selfe, in Rome, *set vp 900. Conclusions, *Ano. 14* in all kinde of Sciences, openly to be disputed of: and among the rest, in his Conclusions *Mathematicall*, (in the eleuenth Conclusion) hath in Latin, this English sentence. *By Numbers, a way is had, to the searchyng out, and vnderstandyng of euery thyng, hable to be knowen. For the verifying of which Conclusion, I promise to aunswere to the 74. Questions, vnder written, by the way of Numbers*. Which Cõclusions, I omit here to rehearse: aswell auoidyng superfluous prolixitie: as, bycause *Ioannes Picus, workes*, are commonly had. But, in any case, I would wish that those Conclusions were red diligently, and perceiued of such, as are earnest Obseruers and Considerers of the constant law of nũbers: which is planted in thyngs Naturall and Supernaturall: and is prescribed to all Creatures, inuiolably to be kept. For, so, besides many other thinges, in those Conclusions to be marked, it would apeare, how sincerely, & within my boundes, I disclose the wonderfull mysteries, by numbers, to be atteyned vnto.

Of my former wordes, easy it is to be gathered, that *Number* hath a treble state: One, in the Creator: an other in euery Creature (in respect of his complete constitution:) and the third, in Spirituall and Angelicall

Myndes, and in the Soule of mã. In the first and third state, *Number*, is termed *Number Numbryng*. But in all Creatures, otherwise, *Number*, is termed *Nũber Numbred*. And in our Soule, Nũber beareth such a swaye, and hath such an affinitie therwith: that some of the old *Philosophers* taught, *Mans Soule, to be a Number mouyng it selfe*. And in dede, in vs, though it be a very Accident: yet such an Accident it is, that before all Creatures it had perfect beyng, in the Creator, Sempiternally. *Number Numbryng* therfore, is the discretion discerning, and distincting of thinges. But in God the Creator, This discretion, in the beginnyng, produced orderly and distinctly all thinges. For his *Numbryng*, then, was his Creatyng of all thinges. And his Continuall *Numbryng*, of all thinges, is the Conseruation of them in being: And, where and when he will lacke an *Vnit*: there and then, that particular thyng shalbe *Discreated*. Here I stay. But our Seuerallyng, distinctyng, and *Numbryng*, createth nothyng: but of Multitude considered, maketh certaine and distinct determination. And albeit these thynges be waighty and truthes of great importance, yet (by the infinite goodnes of the Almighty *Ternarie*,) Artificiall Methods and easy wayes are made, by which the zelous Philosopher, may wyn nere this Riuerish *Ida*, this Mountayne of Contemplation: and more then Contemplation. And also, though *Number*, be a thyng so Immateriall, so diuine, and æternall: yet by degrees, by litle and litle, stretchyng forth, and applying some likenes of it, as first, to thinges Spirituall: and then, bryngyng it lower, to thynges sensibly perceiued: as of a momentanye sounde iterated: then to the least thynges that may be seen, numerable: And at length, (most grossely,) to a multitude of any corporall thynges seen, or felt: and so, of these grosse and sensible thynges, we are trayned to learne a certaine Image or likenes of numbers: and to vse Arte in them to our pleasure and proffit. So grosse is our conuersation, and dull is our apprehension: while mortall Sense, in vs, ruleth the common wealth of our litle world. Hereby we say, Three Lyons, are three: or a *Ternarie*. Three Egles, are three, or a *Ternarie*. Which* *Ternaries*, are eche, the *Vnion*, *knot*, and *Vniformitie*, of three discrete and distinct *Vnits*. That is, we may in eche *Ternarie*, thrise, seuerally pointe, and shew a part, *One*, *One*, and *One*. Where, in Numbryng, we say One, two, Three. But how farre, these visible Ones, do differre from our Indiuisible Vnits (in pure *Arithmetike*, principally considered) no man is ignorant. Yet from these grosse and materiall thynges, may we be led vpward, by degrees, so, informyng our rude Imagination, toward the cõceiuyng of *Numbers*, absolutely (:Not supposing, nor admixtyng any thyng created, Corporall or Spirituall, to support, conteyne, or represent those *Numbers* imagined:) that at length, we may be hable, to finde the number of our owne name, gloriously exemplified and registred in the booke of the *Trinitie* most blessed and æternall.

But farder vnderstand, that vulgar Practisers, haue Numbers, otherwise,
in sundry Considerations: and extend their name farder, then to
Numbers, whose least part is an *Vnit*. For the common Logist,
Reckenmaster, or Arithmeticien, in hys vsing of Numbers: of an Vnit,
imagineth lesse partes: and calleth them *Fractions*. As of an *Vnit*, he
maketh an halfe, and thus noteth it, ½. and so of other, (infinitely
diuerse) partes of an *Vnit*. Yea and farder, hath, *Fractions of Fractions.*
&c. And, forasmuch, as, *Addition*, *Substraction*, *Multiplication*, *Diuision*
and *Extraction of Rotes*, are the chief, and sufficient partes of
Arithmetike: which is, the *Science that demonstrateth the properties, of* *Arithm*
Numbers, and all operatiõs, in numbers to be performed: How often,
therfore, these fiue sundry sortes of Operations, do, for the most part, of *Note.*
their execution, differre from the fiue operations of like generall property
and name, in our Whole numbers practisable, So often, (for a more
distinct doctrine) we, vulgarly account and name it, an other kynde of
Arithmetike. And by this reason: the Consideration, doctrine, and *1.*
working, in whole numbers onely: where, of an *Vnit*, is no lesse part to
be allowed: is named (as it were) an *Arithmetike* by it selfe. And so of
the *Arithmetike of Fractions*. In lyke sorte, the necessary, wonderfull and *2.*
Secret doctrine of Proportion, and proportionalytie hath purchased vnto
it selfe a peculier maner of handlyng and workyng: and so may seme an
other forme of *Arithmetike*. Moreouer, the *Astronomers*, for spede and *3.*
more commodious calculation, haue deuised a peculier maner of
orderyng nũbers, about theyr circular motions, by Sexagenes, and
Sexagesmes. By Signes, Degrees and Minutes &c. which commonly is
called the *Arithmetike* of *Astronomical* or *Phisicall Fractions*. That, haue
I briefly noted, by the name of *Arithmetike Circular*. Bycause it is also
vsed in circles, not *Astronomicall. &c.* Practise hath led *Numbers* farder, *4.*
and hath framed them, to take vpon them, the shew of *Magnitudes*
propertie: Which is *Incommensurabilitie* and *Irrationalitie*. (For in pure
Arithmetike, an *Vnit*, is the common Measure of all Numbers.) And,
here, Nũbers are become, as Lynes, Playnes and Solides: some tymes
Rationall, some tymes *Irrationall*. And haue propre and peculier
characters, (as $^{2}\surd$. $^{3}\surd$. and so of other. [A] Which is to signifie *Rote Square,*

Rote Cubik: and so forth:) & propre and peculier fashions in the fiue principall partes: Wherfore the practiser, estemeth this, a diuerse *Arithmetike* from the other. Practise bryngeth in, here, diuerse compoundyng of Numbers: as some tyme, two, three, foure (or more) *Radicall* nũbers, diuersly knit, by signes, of More & Lesse: as thus $^{2}\sqrt{12} + {}^{3}\sqrt{15}$. Or thus $^{4}\sqrt{19} + {}^{3}\sqrt{12} - {}^{2}\sqrt{2}$. &c. And some tyme with whole numbers, or fractions of whole Number, amõg them: as $20 + {}^{2}\sqrt{24}$. $^{3}\sqrt{16} + 33 - {}^{2}\sqrt{10}$. $^{4}\sqrt{44} + 12\frac{1}{4} + {}^{3}\sqrt{9}$. And so, infinitely, may hap the varietie. After this: Both the one and the other hath fractions incident: and so is this *Arithmetike* greately enlarged, by diuerse exhibityng and vse of Compositions and mixtynges. Consider how, I (beyng desirous to deliuer the student from error and Cauillation) do giue to this *Practise*, the name of the *Arithmetike of Radicall numbers*: Not, of *Irrationall* or *Surd Numbers*: which other while, are Rationall: though they haue the Signe of a Rote before them, which, *Arithmetike* of whole Numbers most vsuall, would say they had no such Roote: and so account them *Surd Numbers*: which, generally spokẽ, is vntrue: as *Euclides* tenth booke may teach you. Therfore to call them, generally, *Radicall Numbers*, (by reason of the signe √. prefixed,) is a sure way: and a sufficient generall distinction from all other ordryng and vsing of Numbers: And yet (beside all this) Consider: the infinite desire of knowledge, and incredible power of mans Search and Capacitye: how, they, ioyntly haue waded farder (by mixtyng of speculation and practise) and haue found out, and atteyned to the very chief perfection (almost) of *Numbers* Practicall vse. Which thing, is well to be perceiued in that great Arithmeticall Arte of *Æquation*: commonly called the *Rule of Coss.* or *Algebra*. The Latines termed it, *Regulam Rei & Census*, that is, the *Rule of the thyng and his value*. With an apt name: comprehendyng the first and last pointes of the worke. And the vulgar names, both in Italian, Frenche and Spanish, depend (in namyng it,) vpon the signification of the Latin word, *Res*: *A thing*: vnleast they vse the name of *Algebra*. And therin (commonly) is a dubble error. The one, of them, which thinke it to be of *Geber* his inuentyng: the other of such as call it *Algebra*. For, first, though *Geber* for his great skill in Numbers, Geometry, Astronomy, and other maruailous Artes, mought haue semed hable to haue first deuised the sayd Rule: and also the name carryeth with it a very nere likenes of *Geber* his name: yet true it is, that a *Greke* Philosopher and

Mathematicien, named *Diophantus*, before *Geber* his tyme, wrote 13. bookes therof (of which, six are yet extant: and I had them to *vse, of the famous Mathematicien, and my great frende, *Petrus Montaureus*:) And secondly, the very name, is *Algiebar*, and not *Algebra*: as by the Arabien *Auicen*, may be proued: who hath these precise wordes in Latine, by *Andreas Alpagus* (most perfect in the Arabik tung) so translated. *Scientia faciendi Algiebar & Almachabel. i. Scientia inueniendi numerum ignotum, per additionem Numeri, & diuisionem & æquationem*. Which is to say: *The Science of workyng Algiebar and Almachabel*, that is, the *Science of findyng an vnknowen number, by Addyng of a Number, & Diuision & æquation*. Here haue you the name: and also the principall partes of the Rule, touched. To name it, *The rule, or Art of Æquation*, doth signifie the middle part and the State of the Rule. This Rule, hath his peculier Characters: and the principal partes of *Arithmetike*, to it appertayning, do differre from the other *Arithmeticall operations*. This *Arithmetike, hath Nũbers* Simple, Cõpound, Mixt: and Fractions, accordingly. This Rule, and *Arithmetike of Algiebar*, is so profound, so generall and so (in maner) conteyneth the whole power of Numbers Application practicall: that mans witt, can deale with nothyng, more proffitable about numbers: nor match, with a thyng, more mete for the diuine force of the Soule, (in humane Studies, affaires, or exercises) to be tryed in. Perchaunce you looked for, (long ere now,) to haue had some particular profe, or euident testimony of the vse, proffit and Commodity of Arithmetike vulgar, in the Common lyfe and trade of men. Therto, then, I will now frame my selfe: But herein great care I haue, least length of sundry profes, might make you deme, that either I did misdoute your zelous mynde to vertues schole: or els mistrust your hable witts, by some, to gesse much more. A profe then, foure, fiue, or six, such, will I bryng, as any reasonable man, therwith may be persuaded, to loue & honor, yea learne and exercise the excellent Science of *Arithmetike*.

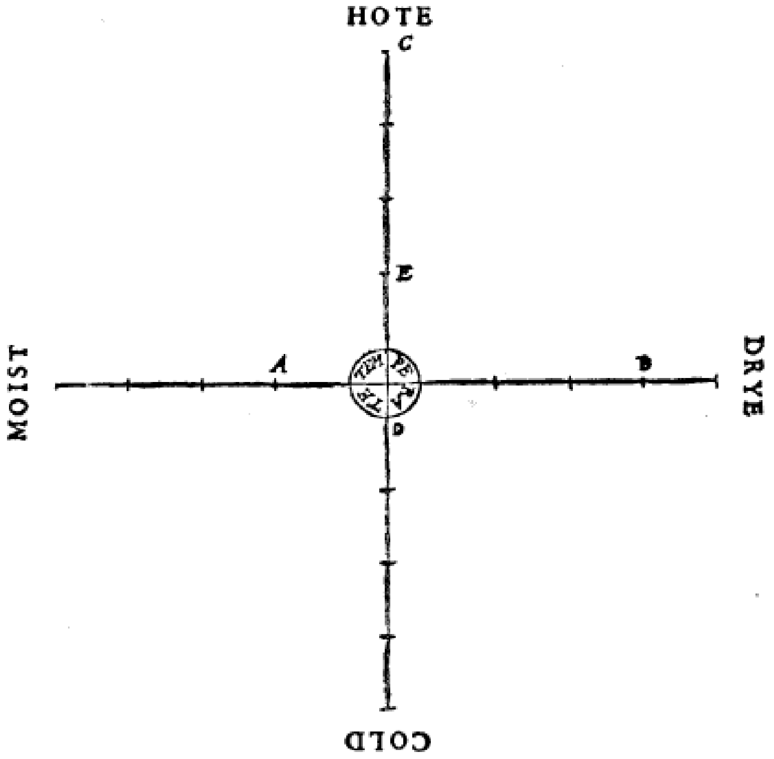
* *Anno*

5.

And first: who, nerer at hand, can be a better witnesse of the frute receiued by *Arithmetike*, then all kynde of Marchants? Though not all, alike, either nede it, or vse it. How could they forbeare the vse and helpe of the Rule, called the Golden Rule? Simple and Compounde: both forward and backward? How might they misse *Arithmeticall* helpe in the Rules of Felowshyp: either without tyme, or with tyme? and betwene the Marchant & his Factor? The Rules of Bartering in wares onely: or part in wares, and part in money, would they gladly want? Our Marchant venturers, and Trauaylers ouer Sea, how could they order their doynges iustly and without losse, vnleast certaine and generall Rules for Exchaũge of money, and Rechaunge, were, for their vse, deuised? The Rule of Alligation, in how sundry cases, doth it conclude for them, such precise verities, as neither by naturall witt, nor other experience, they, were hable, els, to know? And (with the Marchant then to make an end) how ample & wonderfull is the Rule of False positions? especially as it is now, by two excellent Mathematiciens (of my familier acquayntance in their life time) enlarged? I meane *Gemma Frisius*, and *Simon Iacob*. Who can either in brief conclude, the generall and Capitall Rules? or who can Imagine the Myriades of sundry Cases, and particular examples, in Act and earnest, continually wrought, tried and concluded by the forenamed Rules, onely? How sundry other *Arithmeticall practises*, are commonly in Marchantes handes, and knowledge: They them selues, can, at large, testifie.

The Mintmaster, and Goldsmith, in their Mixture of Metals, either of diuerse kindes, or diuerse values: how are they, or may they, exactly be directed, and meruailously pleasured, if *Arithmetike* be their guide? And the honorable Phisiciãs, will gladly confesse them selues, much beholding to the Science of *Arithmetike*, and that sundry wayes: But chiefly in their Art of Graduation, and compounde Medicines. And though *Galenus*, *Auerrois*, *Arnoldus*, *Lullus*, and other haue published their positions, aswell in the quantities of the Degrees aboue Temperament, as in the Rules, concluding the new *Forme* resulting: yet a more precise, commodious, and easy *Method*, is extant: by a Countreyman of ours (aboue 200. yeares ago) inuented. And forasmuch *R. B.*
as I am vncertaine, who hath the same: or when that litle Latin treatise, (as the Author writ it,) shall come to be Printed: (Both to declare the desire I haue to pleasure my Countrey, wherin I may: and also, for very good profe of Numbers vse, in this most subtile and frutefull, Philosophicall Conclusion,) I entend in the meane while, most briefly, and with my farder helpe, to communicate the pith therof vnto you.

First describe a circle: whose diameter let be an inch. Diuide the Circumference into foure equall partes. Frõ the Center, by those 4. sections, extend 4. right lines: eche of 4. inches and a halfe long: or of as many as you liste, aboue 4. without the circumference of the circle: So that they shall be of 4. inches long (at the least) without the Circle. Make good euident markes, at euery inches end. If you list, you may subdiuide the inches againe into 10. or 12. smaller partes, equall. At the endes of the lines, write the names of the 4. principall elementall Qualities. *Hote* and *Colde*, one against the other. And likewise *Moyst* and *Dry*, one against the other. And in the Circle write *Temperate*. Which *Temperature* hath a good Latitude: as appeareth by the Complexion of man. And therefore we haue allowed vnto it, the foresayd Circle: and not a point Mathematicall or Physicall. [B]



Now, when you haue two thinges Miscible, whose degrees are * truely knowen: Of necessitie, either they are of one Quantitie and waight, or of diuerse. If they be of one Quantitie and waight: whether their formes, be Contrary Qualities, or of one kinde (but of diuerse intentions and degrees) or a *Temperate*, and a Contrary, *The forme resulting of their Mixture, is in the Middle betwene the degrees of the formes mixt*. As for example, let *A*, be *Moist* in the first degree: and *B*, *Dry* in the third degree. Adde 1. and 3. that maketh 4: the halfe or middle of 4. is 2. This 2. is the middle, equally distant from *A* and *B* (for the **Temperament* is counted none. And for it, you must put a Ciphre, if at any time, it be in mixture). Counting then from *B*, 2. degrees, toward *A*: you finde it to be *Dry* in the first degree: So is the *Forme resulting* of the Mixture of *A*,

* *Take*
part of
counsa
his boo
Q. Ess

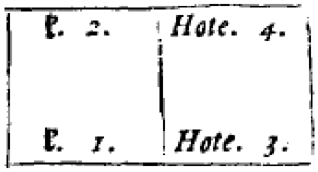
* *Note.*

and *B*, in our example. I will geue you an other example. Suppose, you haue two thinges, as *C*, and *D*: and of *C*, the Heate to be in the 4. degree: and of *D*, the Colde, to be remisse, euen vnto the *Temperament*. Now, for *C*, you take 4: and for *D*, you take a Ciphre: which, added vnto 4, yeldeth onely 4. The middle, or halfe, whereof, is 2. Wherefore the *Forme resulting* of *C*, and *D*, is Hote in the second degree: for, 2. degrees, accounted from *C*, toward *D*, ende iuste in the 2. degree of heate. Of the third maner, I will geue also an example: which let be this: I haue a liquid Medicine whose Qualitie of heate is in the 4. degree exalted: as was *C*, in the example foregoing: and an other liquid Medicine I haue: whose Qualitie, is heate, in the first degree. Of eche of these, I mixt a like quantitie: Subtract here, the lesse frõ the more: and the residue diuide into two equall partes: whereof, the one part, either added to the lesse, or subtracted from the higher degree, doth produce the degree of the Forme resulting, by this mixture of *C*, and *E*. As, if from 4. ye abate 1. there resteth 3. the halfe of 3. is 1½: Adde to 1. this 1½: you haue 2½. Or subtract from 4. this 1½: you haue likewise 2½ remayning. Which declareth, the *Forme resulting*, to be *Heate*, in the middle of the third degree.

Note.

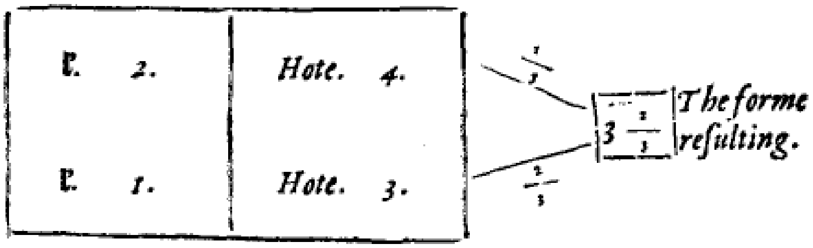
The Se
Rule.

But if the Quantities of two thinges Commixt, be diuerse, and the Intensions (of their Formes Miscible) be in diuerse degrees, and heigthes. (Whether those Formes be of one kinde, or of Contrary kindes, or of a Temperate and a Contrary, *What proportion is of the lesse quantitie to the greater, the same shall be of the difference, which is betwene the degree of the Forme resulting, and the degree of the greater quantitie of the thing miscible, to the difference, which is betwene the same degree of the Forme resulting, and the degree of the lesse quantitie*. As for example. Let two pound of Liquor be geuen, hote in the 4. degree: & one pound of Liquor be geuen, hote in the third degree. I would gladly know the Forme resulting, in the Mixture of these two Liquors. Set downe your nũbers in order, thus. Now by the rule of Algiebar, haue I deuised a very easie, briefe, and generall maner of working in this case. Let vs first, suppose that *Middle Forme resulting*, to be 1X: as that Rule teacheth. And because (by our Rule, here geuen) as the waight of 1. is to 2: So is the difference betwene 4. (the degree of the greater quantitie) and 1X: to the difference betwene 1X and 3: (the degree of the thing, in lesse quãtitie.



ℓ. 2.	Hote. 4.
ℓ. 1.	Hote. 3.

And with all, 1X, being alwayes in a certaine middell, betwene the two heigthes or degrees). For the first difference, I set 4-1X: and for the second, I set 1X-3. And, now againe, I say, as 1. is to 2. so is 4-1X to 1X-3. Wherfore, of these foure proportionall numbers, the first and the fourth Multiplied, one by the other, do make as much, as the second and the third Multiplied the one by the other. Let these Multiplications be made accordingly. And of the first and the fourth, we haue 1X-3. and of the second & the third, 8-2X. Wherfore, our Æquation is betwene 1X-3: and 8-2X. Which may be reduced, according to the Arte of Algiebar: as, here, adding 3. to eche part, geueth the Æquation, thus, 1X=11-2X. And yet againe, contracting, or Reducing it: Adde to eche part, 2X: Then haue you 3X æquall to 11: thus represented 3X=11. Wherefore, diuiding 11. by 3: the Quotient is 3⅔: the *Valew* of our 1X, *Coss*, or *Thing*, first supposed. And that is the heigth, or Intension of the *Forme resulting:* which is, *Heate*, in two thirdes of the fourth degree: And here I set the shew of the worke in conclusion, thus. The proufe hereof is easie: by subtracting 3. from 3⅔, resteth ⅔. Subtracte the same heigth of the Forme resulting, (which is 3⅔) frõ 4: then resteth ⅓: You see, that ⅔ is double to ⅓: as 2.P. is double to 1.P. So should it be: by the rule here geuen. Note. As you added to eche part of the Æquation, 3: so if ye first added to eche part 2X, it would stand, 3X-3=8. And now adding to eche part 3: you haue (as afore) 3X=11.



And though I, here, speake onely of two thyngs Miscible: and most commonly mo then three, foure, fiue or six, (&c.) are to be Mixed: (and in one Compound to be reduced: & the Forme resultyng of the same, to serue the turne) yet these Rules are sufficient: duely repeated and iterated. In procedyng first, with any two: and then, with the Forme Resulting, and an other: & so forth: For, the last worke, concludeth the Forme resultyng of them all: I nede nothing to speake, of the Mixture (here supposed) what it is. Common Philosophie hath defined it, saying, *Mixtio est miscibilium, alteratorum, per minima coniunctorum, Vnio*. Euery word in the definition, is of great importance. I nede not also

Note.

spend any time, to shew, how, the other manner of distributing of degrees, doth agree to these Rules. Neither nede I of the farder vse belonging to the Crosse of Graduation (before described) in this place declare, vnto such as are capable of that, which I haue all ready sayd. Neither yet with examples specifie the Manifold varieties, by the foresayd two generall Rules, to be ordered. The witty and Studious, here, haue sufficient: And they which are not hable to atteine to this, without liuely teaching, and more in particular: would haue larger discoursing, then is mete in this place to be dealt withall: And other (perchaunce) with a proude snuffe will disdaine this litle: and would be vnthankefull for much more. I, therfore conclude: and wish such as haue modest and earnest Philosophicall mindes, to laude God highly for this: and to Meruayle, that the profoundest and subtilest point, concerning *Mixture of Formes and Qualities Naturall*, is so Matcht and maryed with the most simple, easie, and short way of the noble Rule of *Algiebar*. Who can remaine, therfore vnpersuaded, to loue, alow, and honor the excellent Science of *Arithmetike*? For, here, you may perceiue that the litle finger of *Arithmetike*, is of more might and contriuing, then a hunderd thousand mens wittes, of the middle sorte, are hable to perfourme, or truely to conclude, with out helpe thereof.

Now will we farder, by the wise and valiant Capitaine, be certified, what helpe he hath, by the Rules of *Arithmetike*: in one of the Artes to him appertaining: And of the Grekes named Τακτικὴ. That is, the Skill of Ordring Souldiers in Battell ray after the best maner to all purposes. This Art so much dependeth vppon Numbers vse, and the Mathematicals, that *Ælianus* (the best writer therof,) in his worke, to the *Emperour Hadrianus*, by his perfection, in the Mathematicals, (beyng greater, then other before him had,) thinketh his booke to passe all other the excellent workes, written of that Art, vnto his dayes. For, of it, had written *Æneas*: *Cyneas* of *Thessaly*: *Pyrrhus Epirota*: and *Alexander* his sonne: *Clearchus*: *Pausanias*: *Euangelus*: *Polybius*, familier frende to *Scipio*: *Eupolemus*: *Iphicrates*, *Possidonius*: and very many other worthy Capitaines, Philosophers and Princes of Immortall fame and memory: Whose fayrest floure of their garland (in this feat) was *Arithmetike*: and a litle perceiuerance, in *Geometricall* Figures. But in many other cases doth *Arithmetike* stand the Capitaine in great stede. As in proportionyng of vittayles, for the Army, either remaining at a stay: or suddenly to be encreased with a certaine number of Souldiers: and for a certain tyme.

Τακτικ

Or by good Art to diminish his company, to make the victuals, longer to serue the remanent, & for a certaine determined tyme: if nede so require. And so in sundry his other accountes, Reckeninges, Measurynges, and proportionynges, the wise, expert, and Circumspect Capitaine will affirme the Science of *Arithmetike*, to be one of his chief Counsaylors, directers and aiders. Which thing (by good meanes) was euident to the Noble, the Couragious, the loyall, and Curteous *Iohn*, late Earle of Warwicke. Who was a yong Gentleman, throughly knowne to very few. Albeit his lusty valiantnes, force, and Skill in Chiualrous feates and exercises: his humblenes, and frendelynes to all men, were thinges, openly, of the world perceiued. But what rotes (otherwise,) vertue had fastened in his brest, what Rules of godly and honorable life he had framed to him selfe: what vices, (in some then liuing) notable, he tooke great care to eschew: what manly vertues, in other noble men, (florishing before his eyes,) he Sythingly aspired after: what prowesses he purposed and ment to achieue: with what feats and Artes, he began to furnish and fraught him selfe, for the better seruice of his Kyng and Countrey, both in peace & warre. These (I say) his Heroicall Meditations, forecastinges and determinations, no twayne, (I thinke) beside my selfe, can so perfectly, and truely report. And therfore, in Conscience, I count it my part, for the honor, preferment, & procuring of vertue (thus, briefly) to haue put his Name, in the Register of *Fame Immortall*.

To our purpose. This *Iohn*, by one of his actes (besides many other: both in England and Fraunce, by me, in him noted.) did disclose his harty loue to vertuous Sciences: and his noble intent, to excell in Martiall prowesse: When he, with humble request, and instant Solliciting: got the best Rules (either in time past by Greke or Romaine, or in our time vsed: and new Stratagemes therin deuised) for ordring of all Companies, summes and Numbers of mẽ, (Many, or few) with one kinde of weapon, or mo, appointed: with Artillery, or without: on horsebacke, or on fote: to giue, or take onset: to seem many, being few: to seem few, being many. To marche in battaile or Iornay: with many such feates, to Foughten field, Skarmoush, or Ambushe appartaining: And of all these, liuely designementes (most curiously) to be in velame parchement described: with Notes & peculier markes, as the Arte requireth: and all these Rules, and descriptions Arithmeticall, inclosed in a riche Case of Gold, he vsed to weare about his necke: as his Iuell most precious, and Counsaylour most trusty. Thus, *Arithmetike*, of him, was shryned in gold: Of *Numbers*

This nobl
dyed Ann
skarse of
yeares of
hauing nc
his wife:
to the Du
Somerset

frute, he had good hope. Now, Numbers therfore innumerable, in *Numbers* prayse, his shryne shall finde.

What nede I, (for farder profe to you) of the Scholemasters of Iustice, to require testimony: how nedefull, how frutefull, how skillfull a thing *Arithmetike* is? I meane, the Lawyers of all sortes. Vndoubtedly, the Ciuilians, can meruaylously declare: how, neither the Auncient Romaine lawes, without good knowledge of *Numbers art*, can be perceiued: Nor (Iustice in infinite Cases) without due proportion, (narrowly considered,) is hable to be executed. How Iustly, & with great knowledge of Arte, did *Papinianus* institute a law of partition, and allowance, betwene man and wife after a diuorce? But how *Accursius*, *Baldus*, *Bartolus*, *Iason*, *Alexander*, and finally *Alciatus*, (being otherwise, notably well learned) do iumble, gesse, and erre, from the æquity, art and Intent of the lawmaker: *Arithmetike* can detect, and conuince: and clerely, make the truth to shine. Good *Bartolus*, tyred in the examining & proportioning of the matter: and with *Accursius* Glosse, much cumbred: burst out, and sayd: *Nulla est in toto libro, hac glossa difficilior: Cuius computationem nec Scholastici nec Doctores intelligunt. &c.* That is: *In the whole booke, there is no Glosse harder then this: Whose accoumpt or reckenyng, neither the Scholers, nor the Doctours vnderstand. &c.* What can they say of *Iulianus* law, *Si ita Scriptum. &c.* Of the Testators will iustly performing, betwene the wife, Sonne and daughter? How can they perceiue the æquitie of *Aphricanus*, *Arithmeticall* Reckening, where he treateth of *Lex Falcidia*? How can they deliuer him, from his Reprouers: and their maintainers: as *Ioannes*, *Accursius Hypolitus* and *Alciatus*? How Iustly and artificially, was *Africanus* reckening made? Proportionating to the Sommes bequeathed, the Contributions of eche part? Namely, for the hundred presently receiued, 17 1/7. And for the hundred, receiued after ten monethes, 12 6/7: which make the 30: which were to be cõtributed by the legataries to the heire. For, what proportion, 100 hath to 75: the same hath 17 1/7 to 12 6/7: Which is Sesquitertia: that is, as 4, to 3. which make 7. Wonderfull many places, in the Ciuile law, require an expert *Arithmeticien*, to vnderstand the deepe Iudgemẽt, & Iust determinatiõ of the Auncient Romaine Lawmakers. But much more expert ought he to be, who should be hable, to decide with æquitie, the infinite varietie of Cases, which do, or may happen, vnder euery one of those lawes and ordinances Ciuile. Hereby, easely, ye may now coniecture: that in the Canon law: and in the lawes of the Realme (which with vs, beare the chief Authoritie), Iustice and equity might be greately preferred, and skilfully executed, through due skill of Arithmetike, and proportions appertainyng. The worthy Philosophers, and prudent lawmakers (who haue written many bookes *De Republica:* How the best state of Common wealthes might be procured and mainteined,) haue very well determined of Iustice: (which, not onely, is the Base and foundacion of Common weales: but also the totall perfection of all our workes, words, and thoughtes:) defining it, to be that vertue, by which, to euery one, is rendred, that to him appertaineth. God challengeth this at our handes, to be honored as God: to be loued, as a father: to be feared as a Lord & master. Our neighbours proportiõ, is also prescribed of the Almighty lawmaker: which is, to do to other, euen as we would be done vnto. These proportions, are in Iustice necessary: in duety, commendable: and of Common wealthes, the life, strength, stay and florishing. *Aristotle* in his *Ethikes* (to fatch the sede of Iustice, and light of direction, to vse and execute the same) was fayne to fly to the perfection, and power of Numbers: for proportions Arithmeticall and Geometricall. *Plato* in his booke called *Epinomis* (which boke, is the Threasury of all his doctrine) where, his purpose is, to seke a Science, which, when a man had it, perfectly: he might seme, and so be, in dede, *Wise*. He, briefly, of other Sciences discoursing, findeth them, not hable to bring it to passe: But of the Science of Numbers, he sayth. *Illa, quæ numerum mortalium generi dedit, id profecto efficiet. Deum autem aliquem, magis quam fortunam, ad salutem nostram, hoc munus nobis arbitror contulisse. &c. Nam ipsum bonorum omnium Authorem, cur non maximi boni, Prudentiæ dico, causam arbitramur? That Science, verely, which hath taught mankynde number, shall be able to bryng it to passe. And, I thinke, a certaine God, rather then fortune, to haue giuen vs this gift, for our blisse. For, why should we not Iudge him, who is the Author of all good things, to be also the cause of the greatest good thyng, namely, Wisedome?* There, at length, he proueth *Wisedome* to be atteyned, by good Skill of *Numbers*. With which great Testimony, and the manifold profes, and reasons, before expressed, you may be sufficiently and fully persuaded: of the perfect Science of *Arithmetike*, to make this accounte: That of all Sciences, next to *Theologie*, it is most diuine, most pure, most ample and generall, most profounde, most subtile, most commodious and most necessary. Whose

Iustice.

next Sister, is the Absolute Science of *Magnitudes*: of which (by the Direction and aide of him, whose *Magnitude* is Infinite, and of vs Incomprehensible) I now entend, so to write, that both with the *Multitude*, and also with the *Magnitude* of Meruaylous and frutefull verities, you (my frendes and Countreymen) may be stird vp, and awaked, to behold what certaine Artes and Sciences, (to our vnspeakable behofe) our heauenly father, hath for vs prepared, and reuealed, by sundry *Philosophers* and *Mathematiciens*.

Both, *Number* and *Magnitude*, haue a certaine Originall sede, (as it were) of an incredible property: and of man, neuer hable, Fully, to be declared. Of *Number*, an Vnit, and of *Magnitude*, a Poynte, doo seeme to be much like Originall causes: But the diuersitie neuerthelesse, is great. We defined an *Vnit*, to be a thing Mathematicall Indiuisible: A Point, likewise, we sayd to be a Mathematicall thing Indiuisible. And farder, that a Point may haue a certaine determined Situation: that is, that we may assigne, and prescribe a Point, to be here, there, yonder. &c. Herein, (behold) our Vnit is free, and can abyde no bondage, or to be tyed to any place, or seat: diuisible or indiuisible. Agayne, by reason, a Point may haue a Situation limited to him: a certaine motion, therfore (to a place, and from a place) is to a Point incident and appertainyng. But an *Vnit*, can not be imagined to haue any motion. A Point, by his motion, produceth, Mathematically, a line: (as we sayd before) which is the first kinde of Magnitudes, and most simple: An *Vnit*, can not produce any number. A Line, though it be produced of a Point moued, yet, it doth not consist of pointes: Number, though it be not produced of an *Vnit*, yet doth it Consist of vnits, as a materiall cause. But formally, Number, is the Vnion, and Vnitie of Vnits. Which vnyting and knitting, is the workemanship of our minde: which, of distinct and discrete Vnits, maketh a Number: by vniformitie, resulting of a certaine multitude of Vnits. And so, euery number, may haue his least part, giuen: namely, an Vnit: But not of a Magnitude, (no, not of a Lyne,) the least part can be giuẽ: by cause, infinitly, diuision therof, may be conceiued. All Magnitude, is either a Line, a Plaine, or a Solid. Which Line, Plaine, or Solid, of no Sense, can be perceiued, nor exactly by hãd (any way) represented: nor of Nature produced: But, as (by degrees) Number did come to our perceiuerance: So, by visible formes, we are holpen to imagine, what our Line Mathematicall, is. What our Point, is. So precise, are our Magnitudes, that one Line is no broader then an other: for they

Numbe

haue no bredth: Nor our Plaines haue any thicknes. Nor yet our Bodies, any weight: be they neuer so large of dimensiõ. Our Bodyes, we can haue Smaller, then either Arte or Nature can produce any: and Greater also, then all the world can comprehend. Our least Magnitudes, can be diuided into so many partes, as the greatest. As, a Line of an inch long, (with vs) may be diuided into as many partes, as may the diameter of the whole world, from East to West: or any way extended: What priuiledges, aboue all manual Arte, and Natures might, haue our two Sciences Mathematicall? to exhibite, and to deale with thinges of such power, liberty, simplicity, puritie, and perfection? And in them, so certainly, so orderly, so precisely to procede: as, excellent is that workemã Mechanicall Iudged, who nerest can approche to the representing of workes, Mathematically demonstrated? And our two Sciences, remaining pure, and absolute, in their proper termes, and in their owne Matter: to haue, and allowe, onely such Demonstrations, as are plaine, certaine, vniuersall, and of an æternall veritye? This Science of *Magnitude*, his properties, conditions, and appertenances: commonly, now is, and from the beginnyng, hath of all Philosophers, ben called *Geometrie*. But, veryly, with a name to base and scant, for a Science of such dignitie and amplenes. And, perchaunce, that name, by cõmon and secret consent, of all wisemen, hitherto hath ben suffred to remayne: that it might carry with it a perpetuall memorye, of the first and notablest benefite, by that Science, to common people shewed: Which was, when Boundes and meres of land and ground were lost, and confounded (as in *Egypt*, yearely, with the ouerflowyng of *Nilus*, the greatest and longest riuer in the world) or, that ground bequeathed, were to be assigned: or, ground sold, were to be layd out: or (when disorder preuailed) that Commõs were distributed into seueralties. For, where, vpon these & such like occasiõs, Some by ignorãce, some by negligẽce, Some by fraude, and some by violence, did wrongfully limite, measure, encroach, or challenge (by pretence of iust content, and measure) those landes and groundes: great losse, disquietnes, murder, and warre did (full oft) ensue: Till, by Gods mercy, and mans Industrie, The perfect Science of Lines, Plaines, and Solides (like a diuine Iusticier,) gaue vnto euery man, his owne. The people then, by this art pleasured, and greatly relieued, in their landes iust measuring: & other Philosophers, writing Rules for land measuring: betwene them both, thus, confirmed the name of *Geometria*, that is, (according to the very etimologie of the word) Land measuring. Wherin, the people knew no farder, of Magnitudes vse, but in Plaines:

Geome

and the Philosophers, of thẽ, had no feet hearers, or Scholers: farder to disclose vnto, then of flat, plaine *Geometrie*. And though, these Philosophers, knew of farder vse, and best vnderstode the etymologye of the worde, yet this name *Geometria*, was of them applyed generally to all sortes of Magnitudes: vnleast, otherwhile, of *Plato*, and *Pythagoras*: When they would precisely declare their owne doctrine. Then, was ***Geometria*, with them, *Studium quod circa planum versatur*. But, well you may perceiue by *Euclides Elementes*, that more ample is our Science, then to measure Plaines: and nothyng lesse therin is tought (of purpose) then how to measure Land. An other name, therfore, must nedes be had, for our Mathematicall Science of Magnitudes: which regardeth neither clod, nor turff: neither hill, nor dale: neither earth nor heauen: but is absolute *Megethologia*: not creping on ground, and dasseling the eye, with pole perche, rod or lyne: but liftyng the hart aboue the heauens, by inuisible lines, and immortall beames meteth with the reflexions, of the light incomprehensible: and so procureth Ioye, and perfection vnspeakable. Of which true vse of our *Megethica*, or *Megethologia*, *Diuine Plato* seemed to haue good taste, and iudgement: and (by the name of *Geometrie*) so noted it: and warned his Scholers therof: as, in hys seuenth *Dialog*, of the Common wealth, may euidently be sene. Where (in Latin) thus it is: right well translated: *Profecto, nobis hoc non negabunt, Quicunq^{ue} vel paululum quid Geometriæ gustârunt, quin hæc Scientia, contrà, omnino se habeat, quàm de ea loquuntur, qui in ipsa versantur.* In English, thus. *Verely* (sayth *Plato*) *whosoeuer haue, (but euen very litle) tasted of Geometrie, will not denye vnto vs, this: but that this Science, is of an other condicion, quite contrary to that, which they that are exercised in it, do speake of it.* And there it followeth, of our *Geometrie*, *Quòd quæritur cognoscendi illius gratia, quod semper est, non & eius quod oritur quandoq^{ue} & interit. Geometria, eius quod est semper, Cognitio est. Attollet igitur (ô Generose vir) ad Veritatem, animum: atq^{ue} ita, ad Philosophandum preparabit cogitationem, vt ad supera conuertamus: quæ, nunc, contra quàm decet, ad inferiora deijcimus. &c. Quàm maximè igitur præcipiendum est, vt qui præclarissimam hanc habitãt Civitatem, nullo modo, Geometriam spernant. Nam & quæ præter ipsius propositum, quodam modo esse videntur, haud exigua sunt. &c.* It must nedes be confessed (saith *Plato*) *That* [*Geometrie*] *is learned, for the knowyng of*

** Plato Rep.*

that, which is euer: and not of that, which, in tyme, both is bred and is brought to an ende. &c. Geometrie is the knowledge of that which is euerlastyng. It will lift vp therfore (O Gentle Syr) our mynde to the Veritie: and by that meanes, it will prepare the Thought, to the Philosophicall loue of wisdome: that we may turne or conuert, toward heauenly thinges [*both mynde and thought*] *which now, otherwise then becommeth vs, we cast down on base or inferior things. &c. Chiefly, therfore, Commaundement must be giuen, that such as do inhabit this most honorable Citie, by no meanes, despise Geometrie. For euen those thinges* [*done by it*] *which, in manner, seame to be, beside the purpose of Geometrie: are of no small importance. &c.* And besides the manifold vses of *Geometrie*, in matters appertainyng to warre, he addeth more, of second vnpurposed frute, and commoditye, arrising by *Geometrie*: saying: *Scimus quin etiam, ad Disciplinas omnes facilius per discendas, interesse omnino, attigerit ne Geometriam aliquis, an non. &c. Hanc ergo Doctrinam, secundo loco discendam Iuuenibus statuamus.* That is. *But, also, we know, that for the more easy learnyng of all Artes, it importeth much, whether one haue any knowledge in Geometrie, or no. &c. Let vs therfore make an ordinance or decree, that this Science, of young men shall be learned in the second place.* This was *Diuine Plato* his Iudgement, both of the purposed, chief, and perfect vse of *Geometrie*: and of his second, dependyng, deriuatiue commodities. And for vs, Christen men, a thousand thousand mo occasions are, to haue nede of the helpe of* *Megethologicall* Contemplations: wherby, to trayne our Imaginations and Myndes, by litle and litle, to forsake and abandon, the grosse and corruptible Obiectes, of our vtward senses: and to apprehend, by sure doctrine demonstratiue, Things Mathematicall. And by them, readily to be holpen and conducted to conceiue, discourse, and conclude of things Intellectual, Spirituall, æternall, and such as concerne our Blisse euerlasting: which, otherwise (without Speciall priuiledge of Illumination, or Reuelation frõ heauen) No mortall mans wyt (naturally) is hable to reach vnto, or to Compasse. And, veryly, by my small Talent (from aboue) I am hable to proue and testifie, that the litterall Text, and order of our diuine Law, Oracles, and Mysteries, require more skill in Numbers, and Magnitudes: then (commonly) the expositors haue

I. D.
** Here*
I woul
shake
earthly
of Geo

vttered: but rather onely (at the most) so warned: & shewed their own want therin. (To name any, is nedeles: and to note the places, is, here, no place: But if I be duely asked, my answere is ready.) And without the litterall, Grammaticall, Mathematicall or Naturall verities of such places, by good and certaine Arte, perceiued, no Spirituall sense (propre to those places, by Absolute *Theologie*) will thereon depend. No man, therfore, can doute, but toward the atteyning of knowledge incomparable, and Heauenly Wisedome: Mathematicall Speculations, both of Numbers and Magnitudes: are meanes, aydes, and guides: ready, certaine, and necessary. From henceforth, in this my Preface, will I frame my talke, to *Plato* his fugitiue Scholers: or, rather, to such, who well can, (and also wil,) vse their vtward senses, to the glory of God, the benefite of their Countrey, and their owne secret contentation, or honest preferment, on this earthly Scaffold. To them, I will orderly recite, describe & declare a great Number of Artes, from our two Mathematicall fountaines, deriued into the fieldes of *Nature*. Wherby, such Sedes, and Rotes, as lye depe hyd in the groũd of *Nature*, are refreshed, quickened, and prouoked to grow, shote vp, floure, and giue frute, infinite, and incredible. And these Artes, shalbe such, as vpon Magnitudes properties do depende, more, then vpon Number. And by good reason we may call them Artes, and Artes Mathematicall Deriuatiue: for (at this tyme) I Define An Arte, to be a Methodicall cõplete Doctrine, hauing abundancy of sufficient, and peculier matter to deale with, by the allowance of the Metaphisicall Philosopher: the knowledge whereof, to humaine state is necessarye. And that I account, An Art Mathematicall deriuatiue, which by Mathematicall demonstratiue Method, in Nũbers, or Magnitudes, ordreth and confirmeth his doctrine, as much & as perfectly, as the matter subiect will admit. And for that, I entend to vse the name and propertie of a *Mechanicien*, otherwise, then (hitherto) it hath ben vsed, I thinke it good, (for distinction sake) to giue you also a brief description, what I meane therby. A Mechanicien, or a Mechanicall workman is he, whose skill is, without knowledge of Mathematicall demonstration, perfectly to worke and finishe any sensible worke, by the Mathematicien principall or deriuatiue, demonstrated or demonstrable. Full well I know, that he which inuenteth, or maketh these demonstrations, is generally called *A speculatiue Mechanicien*: which differreth nothyng from a *Mechanicall*

An Arte

Art
Mathe
Deriua

A
Mecha

Mathematicien. So, in respect of diuerse actions, one man may haue the name of sundry artes: as, some tyme, of a Logicien, some tymes (in the same matter otherwise handled) of a Rethoricien. Of these trifles, I make, (as now, in respect of my Preface,) small account: to fyle thẽ for the fine handlyng of subtile curious disputers. In other places, they may commaunde me, to giue good reason: and yet, here, I will not be vnreasonable.

First, then, from the puritie, absolutenes, and Immaterialitie of Principall *1.*
Geometrie, is that kinde of *Geometrie* deriued, which vulgarly is counted
Geometrie: and is the Arte of Measuring sensible magnitudes, their
iust quãtities and contentes. This, teacheth to measure, either at hand: *Geome*
and the practiser, to be by the thing Measured: and so, by due applying *vulgar.*
of Cumpase, Rule, Squire, Yarde, Ell, Perch, Pole, Line, Gaging rod, (or
such like instrument) to the Length, Plaine, or Solide measured, *to be *1.*
certified, either of the length, perimetry, or distance lineall: and this is
called, *Mecometrie*. Or *to be certified of the content of any plaine *2.*
Superficies: whether it be in ground Surueyed, Borde, or Glasse
measured, or such like thing: which measuring, is named *Embadometrie*. *3.*
*Or els to vnderstand the Soliditie, and content of any bodily thing: as of
Tymber and Stone, or the content of Pits, Pondes, Wells, Vessels, small
& great, of all fashions. Where, of Wine, Oyle, Beere, or Ale vessells,
&c, the Measuring, commonly, hath a peculier name: and is called
Gaging. And the generall name of these Solide measures, is
Stereometrie. Or els, this *vulgar Geometrie*, hath consideration to teach *2.*
the practiser, how to measure things, with good distance betwene him
and the thing measured: and to vnderstand thereby, either *how Farre, *1.*
a thing seene (on land or water) is from the measurer: and this may be
called *Apomecometrie*: Or, how High or depe, aboue or vnder the leuel *2.*
of the measurers stãding, any thing is, which is sene on land or water,
called *Hypsometrie*. *Or, it informeth the measurer, how Broad any thing *3.*
is, which is in the measurers vew: so it be on Land or Water, situated:
and may be called *Platometrie*. Though I vse here to condition, the thing
measured, to be on Land, or Water Situated: yet, know for certaine, that *Note.*
the sundry heigthe of Cloudes, blasing Starres, and of the Mone, may
(by these meanes) haue their distances from the earth: and, of the blasing
Starres and Mone, the Soliditie (aswell as distances) to be measured: But
because, neither these things are vulgarly taught: nor of a common
practiser so ready to be executed: I, rather, let such measures be

reckened incident to some of our other Artes, dealing with thinges on high, more purposely, then this vulgar Land measuring Geometrie doth: as in *Perspectiue* and *Astronomie, &c.*

OF these Feates (farther applied) is Sprong the Feate of *Geodesie*, or Land Measuring: more cunningly to measure & Suruey Land, Woods, and Waters, a farre of. More cunningly, I say: But God knoweth (hitherto) in these Realmes of England and Ireland (whether through ignorance or fraude, I can not tell, in euery particular) how great wrong and iniurie hath (in my time) bene committed by vntrue measuring and surueying of Land or Woods, any way. And, this I am sure: that the Value of the difference, betwene the truth and such Surueyes, would haue bene hable to haue foũd (for euer) in eche of our two Vniuersities, an excellent Mathematicall Reader: to eche, allowing (yearly) a hundred Markes of lawfull money of this realme: which, in dede, would seme requisit, here, to be had (though by other wayes prouided for) as well, as, the famous Vniuersitie of Paris, hath two Mathematicall Readers: and eche, two hundreth French Crownes yearly, of the French Kinges magnificent liberalitie onely. Now, againe, to our purpose returning: Moreouer, of the former knowledge Geometricall, are growen the Skills of *Geographie*, *Chorographie*, *Hydrographie*, and *Stratarithmetrie*.

Note.

Geographie teacheth wayes, by which, in sũdry formes, (as *Sphærike*, *Plaine* or other), the Situation of Cities, Townes, Villages, Fortes, Castells, Mountaines, Woods, Hauens, Riuers, Crekes, & such other things, vpõ the outface of the earthly Globe (either in the whole, or in some principall mẽber and portion therof cõtayned) may be described and designed, in cõmensurations Analogicall to Nature and veritie: and most aptly to our vew, may be represented. Of this Arte how great pleasure, and how manifolde commodities do come vnto vs, daily and hourely: of most men, is perceaued. While, some, to beautifie their Halls, Parlers, Chambers, Galeries, Studies, or Libraries with: other some, for thinges past, as battels fought, earthquakes, heauenly fyringes, & such occurentes, in histories mentioned: therby liuely, as it were, to vewe the place, the region adioyning, the distance from vs: and such other circumstances. Some other, presently to vewe the large dominion of the Turke: the wide Empire of the Moschouite: and the litle morsell of ground, where Christendome (by profession) is certainly knowen. Litle, I say, in respecte of the rest. &c. Some, either for their owne iorneyes directing into farre landes: or to vnderstand of other mens trauailes. To conclude, some, for one purpose: and some, for an other, liketh, loueth, getteth, and vseth, Mappes, Chartes, & Geographicall Globes. Of whose vse, to speake sufficiently, would require a booke peculier.

Chorographie seemeth to be an vnderling, and a twig, of *Geographie*: and yet neuerthelesse, is in practise manifolde, and in vse very ample. This teacheth Analogically to describe a small portion or circuite of ground, with the contentes: not regarding what commensuration it hath to the whole, or any parcell, without it, contained. But in the territory or parcell of ground which it taketh in hand to make description of, it leaueth out (or vndescribed) no notable, or odde thing, aboue the ground visible. Yea and sometimes, of thinges vnder ground, geueth some peculier marke: or warning: as of Mettall mines, Cole pittes, Stone quarries. &c. Thus, a Dukedome, a Shiere, a Lordship, or lesse, may be described distinctly. But marueilous pleasant, and profitable it is, in the exhibiting to our eye, and commensuration, the plat of a Citie, Towne, Forte, or Pallace, in true Symmetry: not approching to any of them: and out of Gunne shot. &c. Hereby, the *Architect* may furnishe him selfe, with store of what patterns he liketh: to his great instruction: euen in those thinges which outwardly are proportioned: either simply in them selues: or respectiuely, to Hilles, Riuers, Hauens, and Woods adioyning. Some also, terme this particular description of places, *Topographie*.

Hydrographie, deliuereth to our knowledge, on Globe or in Plaine, the perfect Analogicall description of the Ocean Sea coastes, through the whole world: or in the chiefe and principall partes thereof: with the Iles and chiefe particular places of daungers, conteyned within the boundes, and Sea coastes described: as, of Quicksandes, Bankes, Pittes, Rockes, Races, Countertides, Whorlepooles. &c. This, dealeth with the Element of the water chiefly: as *Geographie* did principally take the Element of the Earthes description (with his appertenances) to taske. And besides thys, *Hydrographie*, requireth a particular Register of certaine Landmarkes (where markes may be had) from the sea, well hable to be skried, in what point of the Seacumpase they appeare, and what apparent forme, Situation, and bignes they haue, in respecte of any daungerous place in the sea, or nere vnto it, assigned: And in all Coastes, what Mone, maketh full Sea: and what way, the Tides and Ebbes, come and go, the *Hydrographer* ought to recorde. The Soundinges likewise: and the Chanels wayes: their number, and depthes ordinarily, at ebbe and flud, ought the *Hydrographer*, by obseruation and diligence of *Measuring*, to haue certainly knowen. And many other pointes, are belonging to perfecte *Hydrographie*, and for to make a *Rutter*, by: of which, I nede not here speake: as of the describing, in any place, vpon Globe or Plaine, the 32. pointes of the Compase, truely: (wherof, scarsly foure, in England, haue right knowledge: bycause, the lines therof, are no straight lines, nor Circles.) Of making due proiection of a Sphere in plaine. Of the Variacion of the Compas, from true Northe: And such like matters (of great importance, all) I leaue to speake of, in this place: bycause, I may seame (al ready) to haue enlarged the boundes, and duety of an Hydrographer, much more, then any man (to this day) hath noted, or prescribed. Yet am I well hable to proue, all these thinges, to appertaine, and also to be proper to the Hydrographer. The chief vse and ende of this Art, is the Art of Nauigation: but it hath other diuerse vses: euen by them to be enioyed, that neuer lacke sight of land.

Stratarithmetrie, is the Skill, (appertainyng to the warre,) by which a man can set in figure, analogicall to any *Geometricall* figure appointed, any certaine number or summe of men: of such a figure capable: (by reason of the vsuall spaces betwene Souldiers allowed: and for that, of men, can be made no Fractions. Yet, neuertheles, he can order the giuen summe of men, for the greatest such figure, that of them, cã be ordred) and certifie, of the ouerplus: (if any be) and of the next certaine summe, which, with the ouerplus, will admit a figure exactly proportionall to the figure assigned. By which Skill, also, of any army or company of men: (the figure & sides of whose orderly standing, or array, is knowen) he is able to expresse the iust number of men, within that figure conteined: or (orderly) able to be conteined. *And this figure, and sides therof, he is hable to know: either beyng by, and at hand: or a farre of. Thus farre, stretcheth the description and property of *Stratarithmetrie*: sufficient for this tyme and place. It differreth from the Feate *Tacticall*, *De aciebus instruendis.* bycause, there, is necessary the wisedome and foresight, to what purpose he so ordreth the men: and Skillfull hability, also, for any occasion, or purpose, to deuise and vse the aptest and most necessary order, array and figure of his Company and Summe of men. By figure, I meane: as, either of a *Perfect Square*, *Triangle*, *Circle*, *Ouale*, *long square*, (of the Grekes it is called

** Note.*

The dif
betwen
Stratar
ie and
Tactici

Eteromekes) *Rhombe*, *Rhomboïd*, *Lunular*, *Ryng*, *Serpentine*, and such other Geometricall figures: Which, in warres, haue ben, and are to be vsed: for commodiousnes, necessity, and auauntage &c. And no small skill ought he to haue, that should make true report, or nere the truth, of the numbers and Summes, of footemen or horsemen, in the Enemyes ordring. A farre of, to make an estimate, betwene nere termes of More and Lesse, is not a thyng very rife, among those that gladly would do it. Great pollicy may be vsed of the Capitaines, (at tymes fete, and in places conuenient) as to vse Figures, which make greatest shew, of so many as he hath: and vsing the aduauntage of the three kindes of vsuall spaces: (betwene footemen or horsemen) to take the largest: or when he would seme to haue few, (beyng many:) contrarywise, in Figure, and space. The Herald, Purseuant, Sergeant Royall, Capitaine, or who soeuer is carefull to come nere the truth herein, besides the Iudgement of his expert eye, his skill of Ordering *Tacticall*, the helpe of his Geometricall instrument: Ring, or Staffe Astronomicall: (commodiously framed for cariage and vse) He may wonderfully helpe him selfe, by perspectiue Glasses. In which, (I trust) our posterity will proue more skillfull and expert, and to greater purposes, then in these dayes, can (almost) be credited to be possible.

I. D.
Frende,
you will f
hard, to p
my descri
this Feat
Chorogra
may help
selfe som
where the
knowne (
and Angl
not Regul
where, R
into Tria
serue. &c
you will f
strange t
thus gene
Arithmeti
figures: a
for Batta
Their con
differ so
from like
Geometri
Figures.

Thus haue I lightly passed ouer the Artificiall Feates, chiefly dependyng vpon vulgar *Geometrie*: & commonly and generally reckened vnder the name of *Geometrie*. But there are other (very many) *Methodicall Artes*, which, declyning from the purity, simplicitie, and Immateriality, of our Principall Science of *Magnitudes*: do yet neuertheles vse the great ayde, direction, and Method of the sayd principall Science, and haue propre names, and distinct: both from the Science of *Geometrie*, (from which they are deriued) and one from the other. As Perspectiue, Astronomie, Musike, Cosmographie, Astrologie, Statike, Anthropographie, Trochilike, Helicosophie, Pneumatithmie, Menadrie, Hypogeiodie, Hydragogie, Horometrie, Zographie, Architecture, Nauigation, Thaumaturgike and Archemastrie. I thinke it necessary, orderly, of these to giue some peculier descriptions: and withall, to touch some of their commodious vses, and so to make this Preface, to be a little swete, pleasant Nosegaye for you: to comfort your Spirites, beyng almost out of courage, and in despayre, (through brutish brute) Weenyng that *Geometrie*, had but serued for buildyng of an house, or a curious bridge, or the roufe of Westminster hall, or some witty pretty deuise, or engyn, appropriate to a Carpenter, or a Ioyner &c. That the thing is farre otherwise, then the world, (commonly) to this day, hath demed, by worde and worke, good profe wilbe made.

Among these Artes, by good reason, **Perspectiue** ought to be had, ere of *Astronomicall Apparences*, perfect knowledge can be atteyned. And bycause of the prerogatiue of *Light*, beyng the first of *Gods Creatures*: and the eye, the light of our body, and his Sense most mighty, and his organ most Artificiall and *Geometricall*: At *Perspectiue*, we will begyn therfore. **Perspectiue, is an Art Mathematicall, which demonstrateth the maner, and properties, of all Radiations Direct, Broken, and Reflected.** This Description, or Notation, is brief: but it reacheth so farre, as the world is wyde. It concerneth all Creatures, all Actions, and passions, by Emanation of beames perfourmed. Beames, or naturall lines, (here) I meane, not of light onely, or of colour (though they, to eye, giue shew, witnes, and profe, wherby to ground the Arte vpon) but also of other *Formes*, both *Substantiall*, and *Accidentall*, the certaine and determined actiue Radiall emanations. By this Art (omitting to speake of the highest pointes) we may vse our eyes, and the light, with greater pleasure: and perfecter Iudgement: both of things, in light seen, & of other: which by like order of Lightes Radiations, worke and produce their effectes. We may be ashamed to be ignorant of the cause, why so sundry wayes our eye is deceiued, and abused: as, while the eye weeneth a roũd Globe or Sphere (beyng farre of) to be a flat and plaine Circle, and so likewise iudgeth a plaine Square, to be roũd: supposeth walles parallels, to approche, a farre of: rofe and floure parallels, the one to bend downward, the other to rise vpward, at a little distance from you. Againe, of thinges being in like swiftnes of mouing, to thinke the nerer, to moue faster: and the farder, much slower. Nay, of two thinges, wherof the one (incomparably) doth moue swifter then the other, to deme the slower to moue very swift, & the other to stand: what an error is this, of our eye? Of the Raynbow, both of his Colours, of the order of the colours, of the bignes of it, the place and heith of it, (&c) to know the causes demonstratiue, is it not pleasant, is it not necessary? of two or three Sonnes appearing: of Blasing Sterres: and such like thinges: by naturall causes, brought to passe, (and yet neuertheles, of farder matter, Significatiue) is it not commodious for man to know the very true cause, & occasion Naturall? Yea, rather, is it not, greatly, against the Souerainty of Mans nature, to be so ouershot and abused, with thinges (at hand) before his eyes? as with a Pecockes tayle, and a Doues necke: or a whole ore, in water, holden, to seme broken. Thynges, farre of, to seeme nere: and nere, to seme farre of. Small thinges, to seme great: and great, to seme small. One man, to seme an Army. Or a man to be curstly affrayed of his owne shaddow. Yea, so much, to feare, that, if you, being (alone) nere a certaine glasse, and proffer, with dagger or sword, to foyne at the glasse, you shall suddenly be moued to giue backe (in maner) by reason of an Image, appearing in the ayre, betwene you & the glasse, with like hand, sword or dagger, & with like quicknes, foyning at your very eye, likewise as you do at the Glasse. Straunge, this is, to heare of: but more meruailous to behold, then these my wordes can signifie. And neuerthelesse by demonstration Opticall, the order and cause therof, is certified: euen so, as the effect is consequent. Yea, thus much more, dare I take vpon me, toward the satisfying of the noble courrage, that longeth ardently for the wisedome of Causes Naturall: as to let him vnderstand, that, in London, he may with his owne eyes, haue profe of that, which I haue sayd herein. A Gentleman, (which, for his good seruice, done to his Countrey, is famous and honorable: and for skill in the Mathematicall Sciences, and Languages, is the Od man of this land. &c.) euen he, is hable: and (I am sure) will, very willingly, let the Glasse, and profe be sene: and so I (here) request him: for the encrease of wisedome, in the honorable: and for the stopping of the mouthes malicious: and repressing the arrogancy of the ignorant. Ye may easily gesse, what I meane. This Art of *Perspectiue*, is of that excellency, and may be led, to the certifying, and executing of such thinges, as no man would easily beleue: without Actuall profe perceiued. I speake nothing of *Naturall Philosophie*, which, without *Perspectiue*, can not be fully vnderstanded, nor perfectly atteined vnto. Nor, of *Astronomie*: which, without *Perspectiue*, can not well be grounded: Nor *Astrologie*, naturally Verified, and auouched. That part hereof, which dealeth with Glasses (which name, Glasse, is a generall name, in this Arte, for any thing, from which, a Beame reboundeth) is called *Catoptrike*: and hath so many vses, both merueilous, and proffitable: that, both, it would hold me to long, to note therin the principall conclusions, all ready knowne: And also (perchaunce) some thinges, might lacke due credite with you: And I, therby, to leese my labor: and you, to slip into light Iudgement*, Before you haue learned sufficiently the powre of Nature and Arte.

A maru
Glasse.

S. W. P.

Now, to procede: Astronomie, is an Arte Mathematicall, which demonstrateth the distance, magnitudes, and all naturall motions, apparences, and passions propre to the Planets and fixed Sterres: for any time past, present and to come: in respect of a certaine Horizon, or without respect of any Horizon. By this Arte we are certified of the distance of the Starry Skye, and of eche *Planete* from the Centre of the Earth: and of the greatnes of any Fixed starre sene, or *Planete*, in respect of the Earthes greatnes. As, we are sure (by this Arte) that the Solidity, Massines and Body of the *Sonne*, conteineth the quantitie of the whole Earth and Sea, a hundred thre score and two times, lesse by ⅛ one eight parte of the earth. But the Body of the whole earthly globe and Sea, is bigger then the body of the Mone, three and forty times lesse by ⅛ of the Mone. Wherfore the *Sonne* is bigger then the *Mone*, 7000 times, lesse, by 59 39/64 that is, precisely 6940 25/64 bigger then the *Mone*. And yet the vnskillfull man, would iudge them a like bigge. Wherfore, of Necessity, the one is much farder from vs, then the other. The *Sonne*, when he is fardest from the earth (which, now, in our age, is, when he is in the 8. degree, of Cancer) is, 1179 Semidiameters of the Earth, distante. And the *Mone* when she is fardest from the earth, is 68 Semidiameters of the earth and ⅓ The nerest, that the *Mone* commeth to the earth, is Semidiameters 52¼ The distance of the Starry Skye is, frõ vs, in Semidiameters of the earth 20081½ Twenty thousand fourescore, one, and almost a halfe. Subtract from this, the *Mones* nerest distance, from the Earth: and therof remaineth Semidiameters of the earth 20029¼ Twenty thousand nine and twenty and a quarter. So thicke is the heauenly Palace, that the *Planetes* haue all their exercise in, and most meruailously perfourme the Commaũdement and Charge to them giuen by the omnipotent Maiestie of the king of kings. This is that, which in *Genesis* is called *Ha Rakia*. Consider it well. The Semidiameter of the earth, cõteineth of our common miles 3436 4/11 three thousand, foure hundred thirty six and foure eleuenth partes of one myle: Such as the whole earth and Sea, round about, is 21600. One and twenty thousand six hundred of our myles. Allowyng for euery degree of the greatest circle, thre score myles. Now if you way well with your selfe but this litle parcell of frute *Astronomicall*, as concerning the bignesse, Distances of *Sonne*, *Mone*, *Sterry Sky*, and the huge massines of *Ha Rakia*, will you not finde your Consciences moued, with the kingly Prophet, to sing the confession of Gods Glory, and say, *The*

Note.

Heauens declare the glory of God, and the Firmament [*Ha Rakia*] *sheweth forth the workes of his handes*. And so forth, for those fiue first staues, of that kingly Psalme. Well, well, It is time for some to lay hold on wisedome, and to Iudge truly of thinges: and notso to expound the Holy word, all by Allegories: as to Neglect the wisedome, powre and Goodnes of God, in, and by his Creatures, and Creation to be seen and learned. By parables and Analogies of whose natures and properties, the course of the Holy Scripture, also, declareth to vs very many Mysteries. The whole Frame of Gods Creatures, (which is the whole world,) is to vs, a bright glasse: from which, by reflexion, reboundeth to our knowledge and perceiuerance, Beames, and Radiations: representing the Image of his Infinite goodnes, Omnipotẽcy, and wisedome. And we therby, are taught and persuaded to Glorifie our Creator, as God: and be thankefull therfore. Could the Heathenistes finde these vses, of these most pure, beawtifull, and Mighty Corporall Creatures: and shall we, after that the true *Sonne* of rightwisenesse is risen aboue the *Horizon*, of our temporall *Hemisphœrie*, and hath so abundantly streamed into our hartes, the direct beames of his goodnes, mercy, and grace: Whose heat All Creatures feele: Spirituall and Corporall: Visible and Inuisible. Shall we (I say) looke vpon the *Heauen*, *Sterres*, and *Planets*, as an Oxe and an Asse doth: no furder carefull or inquisitiue, what they are: why were they Created, How do they execute that they were Created for? Seing, All Creatures, were for our sake created: and both we, and they, Created, chiefly to glorifie the Almighty Creator: and that, by all meanes, to vs possible. *Nolite ignorare* (saith *Plato in Epinomis*) *Astronomiam, Sapientissimũ quiddam esse. Be ye not ignorant, Astronomie to be a thyng of excellent wisedome. Astronomie*, was to vs, from the beginning commended, and in maner commaunded by God him selfe. In asmuch as he made the *Sonne*, *Mone*, and *Sterres*, to be to vs, for *Signes*, and knowledge of Seasons, and for Distinctions of Dayes, and yeares. Many wordes nede not. But I wish, euery man should way this word, *Signes*. And besides that, conferre it also with the tenth Chapter of *Hieremie*. And though Some thinke, that there, they haue found a rod: Yet Modest Reason, will be indifferent Iudge, who ought to be beaten therwith, in respect of our purpose. Leauing that: I pray you vnderstand this: that without great diligence of Obseruation, examination and Calculation, their periods and courses (wherby *Distinction* of Seasons, yeares, and New Mones might precisely be knowne) could not exactely be certified. Which thing to performe, is that *Art*, which we here haue Defined to be *Astronomie*. Wherby, we may haue the distinct Course of Times, dayes, yeares, and Ages: aswell for Consideratiõ of Sacred Prophesies, accomplished in due time, foretold: as for high Mysticall Solemnities holding: And for all other humaine affaires, Conditions, and couenantes, vpon certaine time, betwene man and man: with many other great vses: Wherin, (verely), would be great incertainty, Confusion, vntruth, and brutish Barbarousnes: without the wonderfull diligence and skill of this Arte: continually learning, and determining Times, and periodes of Time, by the Record of the heauenly booke, wherin all times are written: and to be read with an *Astronomicall staffe*, in stede of a festue.

Musike, of Motion, hath his Originall cause: Therfore, after the
motions most swift, and most Slow, which are in the Firmament, of
Nature performed: and vnder the *Astronomers Consideration*: now I will
Speake of an other kinde of *Motion*, producing sound, audible, and of
Man numerable. *Musike* I call here that *Science*, which of the Grekes is
called *Harmonice*. Not medling with the Controuersie betwene the
auncient *Harmonistes*, and *Canonistes*. Musike is a Mathematicall
Science, which teacheth, by sense and reason, perfectly to iudge,
and order the diuersities of soundes, hye and low. *Astronomie* and
Musike are Sisters, saith *Plato*. As, for *Astronomie*, the eyes: So, for
Harmonious Motion, the eares were made. But as *Astronomie* hath a
more diuine Contemplation, and cõmodity, then mortall eye can
perceiue: So, is *Musike* to be considered, that the *Minde may be *1.*
preferred, before the eare. And from audible sound, we ought to ascende,
to the examination: which numbers are *Harmonious*, and which not. And
why, either, the one are: or the other are not. I could at large, in the
heauenly *motions and distances, describe a meruailous Harmonie, of *2.*
Pythagoras Harpe with eight stringes. Also, somwhat might be sayd of
*Mercurius** two Harpes, eche of foure Stringes Elementall. And very *3.*
straunge matter, might be alledged of the *Harmonie*, to our *Spirituall
part appropriate. As in *Ptolomaus* third boke, in the fourth and sixth *4.*
Chapters may appeare.* And what is the cause of the apt bonde, and *5.*
frendly felowship, of the Intellectuall and Mentall part of vs, with our *6.*
grosse & corruptible body: but a certaine Meane, and *Harmonious*
Spiritualitie, with both participatyng, & of both (in a maner) resultynge
*In the *Tune of Mans voyce, and also * the sound of Instrument*, what

might be sayd, of *Harmonie*: No common Musicien would lightly 7.
beleue. But of the sundry Mixture (as I may terme it) and concurse, 8.
diuerse collation, and Application of these *Harmonies*: as of thre, foure,
fiue, or mo: Maruailous haue the effectes ben: and yet may be founde,
and produced the like: with some proportionall consideration for our
time, and being: in respect of the State, of the thinges then: in which, and
by which, the wondrous effectes were wrought. *Democritus* and
Theophrastus affirmed, that, by *Musike*, griefes and diseases of the
Minde, and body might be cured, or inferred. And we finde in Recorde,
that *Terpander*, *Arion*, *Ismenias*, *Orpheus*, *Amphion*, *Dauid*, *Pythagoras*,
Empedocles, *Asclepiades* and *Timotheus*, by *Harmonicall* Consonãcy,
haue done, and brought to pas, thinges, more then meruailous, to here of.
Of them then, making no farder discourse, in this place: Sure I am, that
Common *Musike*, commonly vsed, is found to the *Musiciens* and
Hearers, to be so Commodious and pleasant, That if I would say and
dispute, but thus much: That it were to be otherwise vsed, then it is,
I should finde more repreeuers, then I could finde priuy, or skilfull of my
meaning. In thinges therfore euident, and better knowen, then I can
expresse: and so allowed and liked of, (as I would wish, some other
thinges, had the like hap) I will spare to enlarge my lines any farder, but
consequently follow my purpose.

I. D.
Read in A
his 8. boo
Politikes:
and 7. ch
Where yo
haue som
occasion
thinke of
than com
thought.

Of Cosmographie, I appointed briefly in this place, to geue you some intelligence. Cosmographie, is the whole and perfect description of the heauenly, and also elementall parte of the world, and their homologall application, and mutuall collation necessarie. This Art, requireth *Astronomie*, *Geographie*, *Hydrographie* and *Musike*. Therfore, it is no small Arte, nor so simple, as in common practise, it is (slightly) considered. This matcheth Heauen, and the Earth, in one frame, and aptly applieth parts Correspõdent: So, as, the Heauenly Globe, may (in practise) be duely described vpon the Geographicall, and Hydrographicall Globe. And there, for vs to consider an *Æquonoctiall Circle*, *an Ecliptike line*, *Colures*, *Poles*, *Sterres* in their true Longitudes, Latitudes, Declinations, and Verticalitie: also Climes, and Parallels: and by an *Horizon* annexed, and reuolution of the earthly Globe (as the Heauen, is, by the *Primouant*, caried about in 24. æquall Houres) to learne the Risinges and Settinges of Sterres (of *Virgill* in his *Georgikes*: of *Hesiod*: of *Hippocrates* in his *Medicinall Sphære*, to Perdicca King of the Macedonians: of *Diocles*, to King *Antigonus*, and of other famous

Philosophers prescribed) a thing necessary, for due manuring of the earth, for *Nauigation*, for the Alteration of mans body: being, whole, Sicke, wounded, or brused. By the Reuolution, also, or mouing of the Globe Cosmographicall, the Rising and Setting of the Sonne: the Lengthes, of dayes and nightes: the Houres and times (both night and day) are knowne: with very many other pleasant and necessary vses: Wherof, some are knowne: but better remaine, for such to know and vse: who of a sparke of true fire, can make a wonderfull bonfire, by applying of due matter, duely.

Of Astrologie, here I make an Arte, seuerall from *Astronomie*: not by new deuise, but by good reason and authoritie: for, Astrologie, is an Arte Mathematicall, which reasonably demonstrateth the operations and effectes, of the naturall beames, of light, and secrete influence: of the Sterres and Planets: in euery element and elementall body: at all times, in any Horizon assigned. This Arte is furnished with many other great Artes and experiences: As with perfecte *Perspectiue*, *Astronomie*, *Cosmographie*, *Naturall Philosophie* of the 4. Elementes, the Arte of Graduation, and some good vnderstãding in *Musike*: and yet moreouer, with an other great Arte, hereafter following, though I, here, set this before, for some considerations me mouing. Sufficient (you see) is the stuffe, to make this rare and secrete Arte, of: and hard enough to frame to the Conclusion Syllogisticall. Yet both the manifolde and continuall trauailes of the most auncient and wise Philosophers, for the atteyning of this Arte: and by examples of effectes, to confirme the same: hath left vnto vs sufficient proufe and witnesse: and we, also, daily may perceaue, That mans body, and all other Elementall bodies, are altered, disposed, ordred, pleasured, and displeasured, by the Influentiall working of the *Sunne*, *Mone*, and the other Starres and Planets. And therfore, sayth *Aristotle*, in the first of his *Meteorologicall* bookes, in the second Chapter: *Est autem necessariò Mundus iste, supernis lationibus ferè continuus. Vt, inde, vis eius vniuersa regatur. Ea siquidem Causà prima putanda omnibus est, vnde motus principium existit.* That is: *This* [*Elementall*] *World is of necessitie, almost, next adioyning, to the heauenly motions: That, from thence, all his vertue or force may be gouerned. For, that is to be thought the first Cause vnto all: from which, the beginning of motion, is.* And againe, in the tenth Chapter. *Oportet* *igitur & horum principia sumamus, & causas omnium similiter. Principium igitur vt mouens, præcipuumq*^{ue} *& omnium primum, Circulus ille est, in quo manifeste Solis latio, &c.* And so forth. His *Meteorologicall* bookes, are full of argumentes, and effectuall demonstrations, of the vertue, operation, and power of the heauenly bodies, in and vpon the fower Elementes, and other bodies, of them (either perfectly, or vnperfectly) composed. And in his second booke, *De Generatione & Corruptione*, in the tenth Chapter. *Quocirca & prima latio, Ortus & Interitus causa non est: Sed obliqui Circuli latio: ea namq*^{ue} *& continua est, & duobus motibus fit:* In Englishe, thus. *Wherefore the vppermost motion, is not the cause of Generation and Corruption, but the motion of the Zodiake: for, that, both, is continuall, and is caused of two mouinges.* And in his second booke, and second Chapter of hys *Physikes*. *Homo namq*^{ue} *generat hominem, atq*^{ue} *Sol. For Man (sayth he) and the Sonne, are cause of mans generation.* Authorities may be brought, very many: both of 1000. 2000. yea and 3000. yeares Antiquitie: of great *Philosophers*, *Expert*, *Wise*, and godly men, for that Conclusion: which, daily and hourely, we men, may discerne and perceaue by sense and reason: All beastes do feele, and simply shew, by their actions and passions, outward and inward: All Plants, Herbes, Trees, Flowers, and Fruites. And finally, the Elementes, and all thinges of the Elementes composed, do geue Testimonie (as *Aristotle* sayd) that theyr *Whole Dispositions, vertues, and naturall motions, depend of the Actiuitie of the heauenly motions and Influences. Whereby, beside the specificall order and forme, due to euery seede: and beside the Nature, propre to the Indiuiduall Matrix, of the thing produced: What shall be the heauenly Impression, the perfect and circumspecte Astrologien hath to Conclude.* Not onely (by *Apotelesmes*) τὸ ὀτὶ. but by Naturall and Mathematicall demonstration τὸ διότι. Whereunto, what Sciences are requisite (without exception) I partly haue here warned: And in my *Propædeumes* (besides other matter there disclosed) I haue Mathematically furnished vp the whole Method: To this our age, not so carefully handled by any, that euer I saw, or heard of. I was, (for *21. yeares ago) by certaine earnest disputations, of the Learned *Gerardus Mercator*, and *Antonius Gogaua*, (and other,) therto so prouoked: and (by my constant and inuincible zeale to the veritie) in obseruations of

* *Anno*
and 15
Louayn

Heauenly Influencies (to the Minute of time,) than, so diligent: And
chiefly by the Supernaturall influence, from the Starre of Iacob, so
directed: That any Modest and Sober Student, carefully and diligently
seking for the Truth, will both finde & cõfesse, therin, to be the Veritie,
of these my wordes: And also become a Reasonable Reformer, of three
Sortes of people: about these Influentiall Operations, greatly erring from
the truth. Wherof, the one, is Light Beleuers, the other, Light *Note.*
Despisers, and the third Light Practisers. The first, & most cõmon
Sort, thinke the Heauen and Sterres, to be answerable to any their doutes
or desires: which is not so: and, in dede, they, to much, ouer reache. The *1.*
Second sorte thinke no Influentiall vertue (frõ the heauenly bodies) to
beare any Sway in Generation and Corruption, in this Elementall world. *2.*
And to the *Sunne*, *Mone* and *Sterres* (being so many, so pure, so bright,
so wonderfull bigge, so farre in distance, so manifold in their motions,
so constant in their periodes. &c.) they assigne a sleight, simple office or
two, and so allow vnto thẽ (according to their capacities) as much vertue,
and power Influentiall, as to the Signe of the *Sunne*, *Mone*, and seuen
Sterres, hanged vp (for Signes) in London, for distinction of houses, &
such grosse helpes, in our worldly affaires: And they vnderstand not (or
will not vnderstand) of the other workinges, and vertues of the Heauenly
Sunne, *Mone*, and *Sterres*: not so much, as the Mariner, or Husband man:
no, not so much, as the *Elephant* doth, as the *Cynocephalus*, as the
Porpentine doth: nor will allow these perfect, and incorruptible mighty
bodies, so much vertuall Radiation, & Force, as they see in a litle peece
of a *Magnes stone*: which, at great distance, sheweth his operation. And
perchaunce they thinke, the Sea & Riuers (as the Thames) to be some
quicke thing, and so to ebbe, and flow, run in and out, of them selues, at
their owne fantasies. God helpe, God helpe. Surely, these men, come to
short: and either are to dull: or willfully blind: or, perhaps, to malicious.
The third man, is the common and vulgare *Astrologien*, or Practiser:
who, being not duely, artificially, and perfectly furnished: yet, either for *3.*
vaine glory, or gayne: or like a simple dolt, & blinde Bayard, both in
matter and maner, erreth: to the discredit of the *Wary*, and modest
Astrologien: and to the robbing of those most noble corporall Creatures,
of their Naturall Vertue: being most mighty: most beneficiall to all
elementall Generation, Corruption and the appartenances: and most
Harmonious in their Monarchie: For which thinges, being knowen, and
modestly vsed: we might highly, and continually glorifie God, with the

princely Prophet, saying. *The Heauens declare the Glorie of God: who made the Heauẽs in his wisedome: who made the Sonne, for to haue dominion of the day: the Mone and Sterres to haue dominion of the nyght: whereby, Day to day vttereth talke: and night, to night declareth knowledge. Prayse him, all ye Sterres, and Light. Amen.*

In order, now foloweth, of Statike, somewhat to say, what we meane by that name: and what commodity, doth, on such Art, depend. Statike, is an Arte Mathematicall, which demonstrateth the causes of heauynes, and lightnes of all thynges: and of motions and properties, to heauynes and lightnes, belonging. And for asmuch as, by the Bilanx, or Balance (as the chief sensible Instrument,) Experience of these demonstrations may be had: we call this Art, *Statike:* that is, *the Experimentes of the Balance*. Oh, that men wist, what proffit, (all maner of wayes) by this Arte might grow, to the hable examiner, and diligent practiser. Thou onely, knowest all thinges precisely (O God) who hast made weight and Balance, thy Iudgement: who hast created all thinges in *Number, Waight, and Measure*: and hast wayed the mountaines and hils in a Balance: who hast peysed in thy hand, both Heauen and earth. We therfore warned by the Sacred word, to Consider thy Creatures: and by that consideration, to wynne a glyms (as it were,) or shaddow of perceiuerance, that thy wisedome, might, and goodnes is infinite, and vnspeakable, in thy Creatures declared: And being farder aduertised, by thy mercifull goodnes, that, three principall wayes, were, of the, vsed in Creation of all thy Creatures, namely, *Number*, *Waight* and *Measure*, And for as much as, of *Number* and *Measure*, the two Artes (auncient, famous, and to humaine vses most necessary,) are, all ready, sufficiently knowen and extant: This third key, we beseche thee (through thy accustomed goodnes,) that it may come to the nedefull and sufficient knowledge, of such thy Seruauntes, as in thy workemanship, would gladly finde, thy true occasions (purposely of the vsed) whereby we should glorifie thy name, and shew forth (to the weaklinges in faith) thy wondrous wisedome and Goodnes. Amen.

Meruaile nothing at this pang (godly frend, you Gentle and zelous Student.) An other day, perchaunce, you will perceiue, what occasion moued me. Here, as now, I will giue you some ground, and withall some shew, of certaine commodities, by this Arte arising. And bycause this

Arte is rare, my wordes and practises might be to darke: vnleast you had some light, holden before the matter: and that, best will be, in giuing you, out of *Archimedes* demonstrations, a few principal Conclusions, as foloweth.

1.

The Superficies of euery Liquor, by it selfe consistyng, and in quyet, is Sphæricall: the centre whereof, is the same, which is the centre of the Earth.

2.

If Solide Magnitudes, being of the same bignes, or quãtitie, that any Liquor is, and hauyng also the same Waight: be let downe into the same Liquor, they will settle downeward, so, that no parte of them, shall be aboue the Superficies of the Liquor: and yet neuertheles, they will not sinke vtterly downe, or drowne.

3.

If any Solide Magnitude beyng Lighter then a Liquor, be let downe into the same Liquor, it will settle downe, so farre into the same Liquor, that so great a quantitie of that Liquor, as is the parte of the Solid Magnitude, settled downe into the same Liquor: is in Waight, æquall, to the waight of the whole Solid Magnitude.

4.

Any Solide Magnitude, Lighter then a Liquor, forced downe into the same Liquor, will moue vpward, with so great a power, by how much, the Liquor hauyng æquall quantitie to the whole Magnitude, is heauyer then the same Magnitude.

5.

Any Solid Magnitude, heauyer then a Liquor, beyng let downe into the same Liquor, will sinke downe vtterly: And wilbe in that Liquor, Lighter by so much, as is the waight or heauynes of the

Liquor, hauing bygnes or quantitie, æquall to the Solid Magnitude.

6.

If any Solide Magnitude, Lighter then a Liquor, be let downe into the same Liquor, the waight of the same Magnitude, will be, to the Waight of the Liquor. (Which is æquall in quantitie to the whole Magnitude,) in that proportion, that the parte, of the Magnitude settled downe, is to the whole Magnitude.

I. D.
The Cutti
Sphære a
to any pr
assigned
this propo
done Me
by tempe
Liquor to
certayne
respect o
waight of
Sphære t
Swymmi

BY these verities, great Errors may be reformed, in Opinion of the Naturall Motion of thinges, Light and Heauy. Which errors, are in Naturall Philosophie (almost) of all mẽ allowed: to much trusting to Authority: and false Suppositions. As, Of any two bodyes, the heauyer, to moue downward faster then the lighter. This error, is not first by me, Noted: but by one *Iohn Baptist de Benedictis*. The chief of his propositions, is this: which seemeth a Paradox.

A com
error,

A para

If there be two bodyes of one forme, and of one kynde, æquall in quantitie or vnæquall, they will moue by æquall space, in æquall tyme: So that both theyr mouynges be in ayre, or both in water: or in any one Middle.

N. T.

The
wonde
vse of t
Propos

Hereupon, in the feate of Gunnyng, certaine good discourses (otherwise) may receiue great amendement, and furderance. In the entended purpose, also, allowing somwhat to the imperfection of Nature: not aunswerable to the precisenes of demonstration. Moreouer, by the foresaid propositions (wisely vsed.) The Ayre, the water, the Earth, the Fire, may be nerely, knowen, how light or heauy they are (Naturally) in their assigned partes: or in the whole. And then, to thinges Elementall, turning your practise: you may deale for the proportion of the Elementes, in the thinges Compounded. Then, to the proportions of the Humours in Man: their waightes: and the waight of his bones, and flesh. &c. Than, by waight, to haue consideration of the Force of man, any maner of way: in whole or in part. Then, may you, of Ships water drawing, diuersly, in the Sea and in fresh water, haue pleasant consideration: and of waying vp of any thing, sonken in Sea or in fresh water &c. And (to lift vp your head a loft:) by waight, you may, as precisely, as by any instrument els, measure the Diameters of *Sonne* and *Mone. &c.* Frende, I pray you, way these thinges, with the iust Balance of Reason. And you will finde Meruailes vpon Meruailes: And esteme one Drop of Truth (yea in Naturall Philosophie) more worth, then whole Libraries of Opinions, vndemonstrated: or not aunswering to Natures Law, and your experience. Leauing these thinges, thus: I will giue you two or three, light practises, to great purpose: and so finish my Annotation *Staticall*. In Mathematicall matters, by the Mechaniciens ayde, we will behold, here, the Commodity of waight. Make a Cube, of any one Vniforme: and through like heauy stuffe: of the same Stuffe, make a Sphære or Globe, precisely, of a Diameter æquall to the Radicall side of the Cube. Your stuffe, may be wood, Copper, Tinne, Lead, Siluer. &c. (being, as I sayd, of like nature, condition, and like waight throughout.) And you may, by Say Balance, haue prepared a great number of the smallest waightes: which, by those Balance can be discerned or tryed: and so, haue proceded to make you a perfect Pyle, company & Number of waightes: to the waight of six, eight, or twelue pound waight: most diligently tryed, all. And of euery one, the Content knowen, in your least waight, that is wayable. [They that can not haue these waightes of precisenes: may, by Sand, Vniforme, and well dusted, make them a number of waightes, somewhat nere precisenes: by halfing euer the Sand: they shall, at length, come to a least common waight. Therein, I leaue the farder matter, to their discretion, whom nede shall pinche.] The *Venetians* consideration of waight, may seme precise enough: by eight descentes progressionall,* halfing, from a grayne. Your Cube, Sphære, apt Balance, and conuenient waightes, being ready: fall to worke.❉. First, way your Cube. Note the Number of the waight. Way, after that, your Sphære. Note likewise, the Nũber of the waight. If you now find the waight of your Cube, to be to the waight of the Sphære, as 21. is to 11: Then you see, how the Mechanicien and *Experimenter*, without Geometrie and Demonstration, are (as nerely in effect) tought the proportion of the Cube to the Sphere: as I haue demonstrated it, in the end of the twelfth boke of *Euclide*. Often, try with the same Cube and Sphære. Then, chaunge, your Sphære and Cube, to an other matter: or to an other bignes: till you haue made a perfect vniuersall Experience of it. Possible it is, that you shall wynne to nerer termes, in the proportion.

The pr
Statica
know t
propor
betwen
Cube,
Sphær

** I. D.*
For, so
you .25
partes
Graine

When you haue found this one certaine Drop of Naturall veritie, procede on, to Inferre, and duely to make assay, of matter depending. As, bycause it is well demonstrated, that a Cylinder, whose heith, and Diameter of his base, is æquall to the Diameter of the Sphære, is Sesquialter to the same Sphære (that is, as 3. to 2:) To the number of the waight of the Sphære, adde halfe so much, as it is: and so haue you the number of the waight of that Cylinder. Which is also Comprehended of our former Cube: So, that the base of that Cylinder, is a Circle described in the Square, which is the base of our Cube. But the Cube and the Cylinder, being both of one heith, haue their Bases in the same proportion, in the which, they are, one to an other, in their Massines or Soliditie. But, before, we haue two numbers, expressing their Massines, Solidities, and Quantities, by waight: wherfore, we haue *the proportion of the Square, to the Circle, inscribed in the same Square. And so are we fallen into the knowledge sensible, and Experimentall of *Archimedes* great Secret: of him, by great trauaile of minde, sought and found. Wherfore, to any Circle giuen, you can giue a Square æquall: *as I haue taught, in my Annotation, vpon the first proposition of the twelfth boke, And likewise, to any Square giuen, you may giue a Circle æquall: *If you describe a Circle, which shall be in that proportion, to your Circle inscribed, as the Square is to the same Circle: This, you may do, by my Annotations, vpon the second proposition of the twelfth boke of *Euclide*, in my third Probleme there. Your diligence may come to a proportion, of the Square to the Circle inscribed, nerer the truth, then is the proportion of 14. to 11. And consider, that you may begyn at the Circle and Square, and so come to conclude of the Sphære, & the Cube, what their proportion is: as now, you came from the Sphære to the Circle. For, of Siluer, or Gold, or Latton Lamyns or plates (thorough one hole drawẽ, as the maner is) if you make a Square figure & way it: and then, describing theron, the Circle inscribed: & cut of, & file away, precisely (to the Circle) the ouerplus of the Square: you shall then, waying your Circle, see, whether the waight of the Square, be to your Circle, as 14. to 11. As I haue Noted, in the beginning of *Euclides* twelfth boke. &c. after this resort to my last proposition, vpon the last of the twelfth. And there, helpe your selfe, to the end. And, here, Note this, by the way. That we may Square the Circle, without hauing knowledge of the proportion, of the Circumference to the Diameter: as you haue here perceiued. And otherwayes also, I can demonstrate it. So that, many haue cumberd them selues superfluously, by trauailing in that point first, which was not of necessitie, first: and also very intricate. And easily, you may, (and that diuersly) come to the knowledge of the Circumference: the Circles Quantitie, being first knowen. Which thing, I leaue to your

** The pro*
of the Sq
Circle ins

** The Sq*
the Circle
Mechanic

** To any*
geuen, to
Circle, eq

Note S
of the
withou
knowle
the pro
betwen
Circum

e and
Diame

consideration: making hast to despatch an other Magistrall Probleme: and to bring it, nerer to your knowledge, and readier dealing with, then the world (before this day,) had it for you, that I can tell of. And that is, *A Mechanicall Dubblyng of the Cube: &c.* Which may, thus, be done: Make of Copper plates, or Tyn plates, a foursquare vpright Pyramis, or a Cone: perfectly fashioned in the holow, within. Wherin, let great diligence be vsed, to approche (as nere as may be) to the Mathematicall perfection of those figures. At their bases, let them be all open: euery where, els, most close, and iust to. From the vertex, to the Circumference of the base of the Cone: & to the sides of the base of the Pyramis: Let 4. straight lines be drawen, in the inside of the Cone and Pyramis: makyng at their fall, on the perimeters of the bases, equall angles on both sides them selues, with the sayd perimeters. These 4. lines (in the Pyramis: and as many, in the Cone) diuide: one, in 12. æquall partes: and an other, in 24. an other, in 60, and an other, in 100. (reckenyng vp from the vertex.) Or vse other numbers of diuision, as experience shall teach you. Then,* set your Cone or Pyramis, with the vertex downward, perpendicularly, in respect of the Base. (Though it be otherwayes, it hindreth nothyng.) So let thẽ most stedily be stayed. Now, if there be a Cube, which you wold haue Dubbled. Make you a prety Cube of Copper, Siluer, Lead, Tynne, Wood, Stone, or Bone. Or els make a hollow Cube, or Cubik coffen, of Copper, Siluer, Tynne, or Wood &c. These, you may so proportiõ in respect of your Pyramis or Cone, that the Pyramis or Cone, will be hable to conteine the waight of them, in water, 3. or 4. times: at the least: what stuff so euer they be made of. Let not your Solid angle, at the vertex, be to sharpe: but that the water may come with ease, to the very vertex, of your hollow Cone or Pyramis. Put one of your Solid Cubes in a Balance apt: take the waight therof exactly in water. Powre that water, (without losse) into the hollow Pyramis or Cone, quietly. Marke in your lines, what numbers the water Cutteth: Take the waight of the same Cube againe: in the same kinde of water, which you had before: put that* also, into the Pyramis or Cone, where you did put the first. Marke now againe, in what number or place of the lines, the water Cutteth them. Two wayes you may conclude your purpose: it is to wete, either by numbers or lines. By numbers: as, if you diuide the side of your

To Dub
Cube r
by Art
Mecha
depend
vppon
Demon
n
Mathe
.

I. D.
The 4. si
Pyramis
Isosceles
alike and

I. D.
** In all w*
with this
or Cone,
Situations
Pointes a
Conditio
or all one
you are a
Worke. E
erre.

I. D.
** Conside*
whan you
your wate
togyther:
whan, yo

Fundamentall Cube into so many æquall partes, as it is capable of, conueniently, with your ease, and precisenes of the diuision. For, as the number of your first and lesse line (in your hollow Pyramis or Cone,) is to the second or greater (both being counted from the vertex) so shall the number of the side of your Fundamentall Cube, be to the nũber belonging to the Radicall side, of the Cube, dubble to your Fundamentall Cube: Which being multiplied Cubik wise, will sone shew it selfe, whether it be dubble or no, to the Cubik number of your Fundamentall Cube. By lines, thus: As your lesse and first line, (in your hollow Pyramis or Cone,) is to the second or greater, so let the Radical side of your Fundamẽtall Cube, be to a fourth proportionall line, by the 12. proposition, of the sixth boke of *Euclide*. Which fourth line, shall be the Rote Cubik, or Radicall side of the Cube, dubble to your Fundamentall Cube: which is the thing we desired. For this, may I (with ioy) say, ΕΥΡΗΚΑ, ΕΥΡΗΚΑ, ΕΥΡΗΚΑ: thanking the holy and glorious Trinity: hauing greater cause therto, then **Archimedes* had (for finding the fraude vsed in the Kinges Crowne, of Gold): as all men may easily Iudge: by the diuersitie of the frute following of the one, and the other. Where I spake before, of a hollow Cubik Coffen: the like vse, is of it: and without waight. Thus. Fill it with water, precisely full, and poure that water into your Pyramis or Cone. And here note the lines cutting in your Pyramis or Cone. Againe, fill your coffen, like as you did before. Put that Water, also, to the first. Marke the second cutting of your lines. Now, as you proceded before, so must you here procede. *And if the Cube, which you should Double, be neuer so great: you haue, thus, the proportion (in small) betwene your two litle Cubes: And then, the side, of that great Cube (to be doubled) being the third, will haue the fourth, found, to it proportionall: by the 12. of the sixth of Euclide.

empty yo
water, ou
Pyramis
Els you w

God be
thanke
this In
& the f
ensuin

* *Vitru*
Lib. 9.

* *Note.*

Note, that all this while, I forget not my first Proposition Staticall, here rehearsed: that, the Superficies of the water, is Sphæricall. Wherein, vse your discretion: to the first line, adding a small heare breadth, more: and to the second, halfe a heare breadth more, to his length. For, you will easily perceaue, that the difference can be no greater, in any Pyramis or Cone, of you to be handled. Which you shall thus trye. *For finding the swelling of the water aboue leuell.* Square the Semidiameter, from the Centre of the earth, to your first Waters Superficies. Square then, halfe the Subtendent of that watry Superficies (which Subtendent must haue the equall partes of his measure, all one, with those of the Semidiameter

Note, a
concer
the Sph
Superfi
the Wa

of the earth to your watry Superficies): Subtracte this square, from the first: Of the residue, take the Rote Square. That Rote, Subtracte from your first Semidiameter of the earth to your watry Superficies: that, which remaineth, is the heith of the water, in the middle, aboue the leuell. Which, you will finde, to be a thing insensible. And though it were greatly sensible,* yet, by helpe of my sixt Theoreme vpon the last Proposition of Euclides twelfth booke, noted: you may reduce all, to a true Leuell. But, farther diligence, of you is to be vsed, against accidentall causes of the waters swelling: as by hauing (somwhat) with a moyst Sponge, before, made moyst your hollow Pyramis or Cone, will preuent an accidentall cause of Swelling, &c. Experience will teach you abundantly: with great ease, pleasure, and cõmoditie.

** Note.*

Thus, may you Double the Cube Mechanically, Treble it, and so forth, in any proportion. Now will I Abridge your paine, cost, and Care herein. Without all preparing of your Fundamentall Cubes: you may (alike) worke this Conclusion. For, that, was rather a kinde of Experimentall demõstration, then the shortest way: and all, vpon one Mathematicall Demonstration depending. Take water (as much as conueniently will serue your turne: as I warned before of your Fundamentall Cubes bignes) Way it precisely. Put that water, into your Pyramis or Cone. Of the same kinde of water, then take againe, the same waight you had before: put that likewise into the Pyramis or Cone. For, in eche time, your marking of the lines, how the Water doth cut them, shall geue you the proportion betwen the Radicall sides, of any two Cubes, wherof the one is Double to the other: working as before I haue taught you: *sauing that for you Fundamentall Cube his Radicall side: here, you may take a right line, at pleasure.

Note th
Abridg
of Dub
the Cu

** Note.*

Yet farther proceding with our droppe of Naturall truth: you may (now) geue Cubes, one to the other, in any proportiõ geuẽ: Rationall or Irrationall: on this maner. Make a hollow Parallelipipedon of Copper or Tinne: with one Base wãting, or open: as in our Cubike Coffen. Frõ the bottome of that Parallelipipedon, raise vp, many perpendiculars, in euery of his fower sides. Now if any proportion be assigned you, in right lines: Cut one of your perpendiculars (or a line equall to it, or lesse then it) likewise: by the 10. of the sixth of Euclide. And those two partes, set in two sundry lines of those perpendiculars (or you may set them both, in one line) making their beginninges, to be, at the base: and so their lengthes to extend vpward. Now, set your hollow

To giue
one to
other i
propor
Ration
Irratio

Parallelipipedon, vpright, perpendicularly, steadie. Poure in water, handsomly, to the heith of your shorter line. Poure that water, into the hollow Pyramis or Cone. Marke the place of the rising. Settle your hollow Parallelipipedon againe. Poure water into it: vnto the heith of the second line, exactly. Poure that water* duely into the hollow Pyramis or Cone: Marke now againe, where the water cutteth the same line which you marked before. For, there, as the first marked line, is to the second: So shall the two Radicall sides be, one to the other, of any two Cubes: which, in their Soliditie, shall haue the same proportion, which was at the first assigned: were it Rationall or Irrationall.

** Empt*
the firs

Thus, in sundry waies you may furnishe your selfe with such straunge and profitable matter: which, long hath bene wished for. And though it be Naturally done and Mechanically: yet hath it a good Demonstration Mathematicall. Which is this: Alwaies, you haue two Like Pyramids: or two Like Cones, in the proportions assigned: and like Pyramids or Cones, are in proportion, one to the other, in the proportion of their Homologall sides (or lines) tripled. Wherefore, if to the first, and second lines, found in your hollow Pyramis or Cone, you ioyne a third and a fourth, in continuall proportion: that fourth line, shall be to the first, as the greater Pyramis or Cone, is to the lesse: by the 33. of the eleuenth of Euclide. If Pyramis to Pyramis, or Cone to Cone, be double, then shall* Line to Line, be also double, &c. But, as our first line, is to the second, so is the Radicall side of our Fundamentall Cube, to the Radicall side of the Cube to be made, or to be doubled: and therefore, to those twaine also, a third and a fourth line, in continuall proportion, ioyned: will geue the fourth line in that proportion to the first, as our fourth Pyramidall, or Conike line, was to his first: but that was double, or treble, &c. as the Pyramids or Cones were, one to an other (as we haue proued) therfore, this fourth, shalbe also double or treble to the first, as the Pyramids or Cones were one to an other: But our made Cube, is described of the second in proportion, of the fower proportionall lines: therfore* as the fourth line, is to the first, so is that Cube, to the first Cube: and we haue proued the fourth line, to be to the first, as the Pyramis or Cone, is to the Pyramis or Cone: Wherefore the Cube is to the Cube, as Pyramis is to Pyramis, or Cone is to Cone. But we* Suppose Pyramis to Pyramis, or Cone to Cone, to be double or treble. &c. Therfore Cube, is to Cube, double, or treble, &c. Which was to be demonstrated. And of the Parallelipipedõ, it is euidẽt, that the water Solide Parallelipipedons, are

The
demonstr
this Dubb
the Cube,
the rest.

I. D.
** Hereby,*
your self
a præcise
practiser.
consider,
nothing a
are hindr
(sensibly)
Conuexiti
water.

** By the*
eleuenth
Euclide.

I. D.
** And you*
diligence
practise,
waight of
performe

one to the other, as their heithes are, seing they haue one base. Wherfore the Pyramids or Cones, made of those water Parallelipipedons, are one to the other, as the lines are (one to the other) betwene which, our proportion was assigned. But the Cubes made of lines, after the proportiõ of the Pyramidal or Conik *homologall* lines, are one to the other, as the Pyramides or Cones are, one to the other (as we before did proue) therfore, the Cubes made, shalbe one to the other, as the lines assigned, are one to the other: Which was to be demonstrated. Note. *This, my Demonstratiõ is more generall, then onely in Square Pyramis or Cone: Consider well. Thus, haue I, both Mathematically and Mechanically, ben very long in wordes: yet (I trust) nothing tedious to them, who, to these thinges, are well affected. And verily I am forced (auoiding prolixitie) to omit sundry such things, easie to be practised: which to the Mathematicien, would be a great Threasure: and to the Mechanicien, no small gaine. *Now may you, Betwene two lines giuen, finde two middle proportionals, in Continuall proportion: by the hollow Parallelipipedon, and the hollow Pyramis, or Cone. Now, any Parallelipipedon rectangle being giuen: thre right lines may be found, proportionall in any proportion assigned, of which, shal be produced a Parallelipipedon, æquall to the Parallelipipedon giuen. Hereof, I noted somwhat, vpon the 36. proposition, of the 11. boke of *Euclide*. Now, all those thinges, which *Vitruuius* in his Architecture, specified hable to be done, by dubbling of the Cube: Or, by finding of two middle proportionall lines, betwene two lines giuen, may easely be performed. Now, that Probleme, which I noted vnto you, in the end of my Addition, vpon the 34. of the 11. boke of *Euclide*, is proued possible. Now, may any regular body, be Transformed into an other, &c. Now, any regular body: any Sphere, yea any Mixt Solid: and (that more is) Irregular Solides, may be made (in any proportiõ assigned) like vnto the body, first giuen. Thus, of a *Manneken*, (as the *Dutch* Painters terme it) in the same *Symmetrie*, may a Giant be made: and that, with any gesture, by the Manneken vsed: and contrarywise. Now, may you, of any Mould, or Modell of a Ship, make one, of the same Mould (in any assigned proportion) bigger or lesser. Now, may you, of any *Gunne, or little peece of ordinaũce, make an other, with the same *Symmetrie* (in all pointes) as great, and as little, as you will. Marke that: and thinke on it. Infinitely, may you apply this, so long sought for, and now so easily concluded: and withall, so willingly and frankly

Therefore you are a geue goo of your w doing.

** Note Coroll*

** The g Comm followi these n Inuenti*

communicated to such, as faithfully deale with vertuous studies. Thus, can the Mathematicall minde, deale Speculatiuely in his own Arte: and by good meanes, Mount aboue the cloudes and sterres: And thirdly, he can, by order, Descend, to frame Naturall thinges, to wonderfull vses: and when he list, retire home into his owne Centre: and there, prepare more Meanes, to Ascend or Descend by: and, all, to the glory of God, and our honest delectation in earth.

Such is
Fruite
Mathe
Science
Artes.

Although, the Printer, hath looked for this Præface, a day or two, yet could I not bring my pen from the paper, before I had giuen you comfortable warning, and brief instructions, of some of the Commodities, by *Statike*, hable to be reaped: In the rest, I will therfore, be as brief, as it is possible: and with all, describing them, somwhat accordingly. And that, you shall perceiue, by this, which in order commeth next. For, wheras, it is so ample and wonderfull, that, an whole yeare long, one might finde fruitfull matter therin, to speake of: and also in practise, is a Threasure endeles: yet will I glanse ouer it, with wordes very few.

This do I call Anthropographie. Which is an Art restored, and of my preferment to your Seruice. I pray you, thinke of it, as of one of the chief pointes, of Humane knowledge. Although it be, but now, first Cõfirmed, with this new name: yet the matter, hath from the beginning, ben in consideration of all perfect Philosophers. Anthropographie, is the description of the Number, Measure, Waight, figure, Situation, and colour of euery diuerse thing, conteyned in the perfect body of MAN: with certain knowledge of the Symmetrie, figure, waight, Characterization, and due locall motion, of any parcell of the sayd body, assigned: and of Nũbers, to the sayd parcell appertainyng. This, is the one part of the Definition, mete for this place: Sufficient to notifie, the particularitie, and excellency of the Arte: and why it is, here, ascribed to the Mathematicals. Yf the description of the heauenly part of the world, had a peculier Art, called *Astronomie:* If the description of the earthly Globe, hath his peculier arte, called *Geographie*. If the Matching of both, hath his peculier Arte, called *Cosmographie:* Which is the Descriptiõ of the whole, and vniuersall frame of the world: Why should not the description of him, who is the Lesse world: and, frõ the beginning, called *Microcosmus* (that is. *The Lesse World.*) And for whose sake, and

MAN is

seruice, all bodily creatures els, were created: Who, also, participateth with Spirites, and Angels: and is made to the Image and similitude of *God*: haue his peculier Art? and be called the *Arte of Artes*: rather, then, either to want a name, or to haue to base and impropre a name? You must of sundry professions, borow or challenge home, peculier partes hereof: and farder procede: as, God, Nature, Reason and Experience shall informe you. The Anatomistes will restore to you, some part: The Physiognomistes, some: The Chyromantistes some. The Metaposcopistes, some: The excellent, *Albert Durer*, a good part: the Arte of Perspectiue, will somwhat, for the Eye, helpe forward: *Pythagoras*, *Hipocrates*, *Plato*, *Galenus*, *Meletius*, & many other (in certaine thinges) will be Contributaries. And farder, the Heauen, the Earth, and all other Creatures, will eche shew, and offer their Harmonious seruice, to fill vp, that, which wanteth hereof: and with your own Experience, concluding: you may Methodically register the whole, for the posteritie: Whereby, good profe will be had, of our Harmonious, and Microcosmicall constitution. The outward Image, and vew hereof: to the Art of *Zographie* and Painting, to Sculpture, and Architecture: (for Church, House, Fort, or Ship) is most necessary and profitable: for that, it is the chiefe base and foundation of them. Looke in **Vitruuius*, whether I deale sincerely for your behoufe, or no. Looke in *Albertus Durerus*, *De Symmetria humani Corporis*. Looke in the 27. and 28. Chapters, of the second booke, *De occulta Philosophia*. Consider the *Arke* of *Noe*. And by that, wade farther. Remember the *Delphicall Oracle NOSCE TEIPSVM (Knowe thy selfe)* so long agoe pronounced: of so many a Philosopher repeated: and of the *Wisest* attempted: And then, you will perceaue, how long agoe, you haue bene called to the Schole, where this Arte might be learned. Well. I am nothing affrayde, of the disdayne of some such, as thinke Sciences and Artes, to be but Seuen. Perhaps, those Such, may, with ignorance, and shame enough, come short of them Seuen also: and yet neuerthelesse they can not prescribe a certaine number of Artes: and in eche, certaine vnpassable boundes, to God, Nature, and mans Industrie. New Artes, dayly rise vp: and there was no such order taken, that, All Artes, should in one age, or in one land, or of one man, be made knowen to the world. Let vs embrace the giftes of God, and wayes to wisedome, in this time of grace, from aboue, continually bestowed on them, who thankefully will receiue them: *Et bonis Omnia Cooperabuntur in bonum.*

Lesse

Micro Cosmu

* *Lib.*
1.

Trochilike, is that Art Mathematicall, which demonstrateth the properties of all Circular motions, Simple and Compounde. And bycause the frute hereof, vulgarly receiued, is in Wheles, it hath the name of *Trochilike:* as a man would say, *Whele Art*. By this art, a Whele may be geuen which shall moue ones about, in any tyme assigned. Two Wheles may be giuen, whose turnynges about in one and the same tyme, (or equall tymes), shall haue, one to the other, any proportion appointed. By Wheles, may a straight line be described: Likewise, a Spirall line in plaine, Conicall Section lines, and other Irregular lines, at pleasure, may be drawen. These, and such like, are principall Conclusions of this Arte: and helpe forward many pleasant and profitable Mechanicall workes: As Milles, to Saw great and very long Deale bordes, no man being by. Such haue I seene in Germany: and in the Citie of Prage: in the kingdome of Bohemia: Coyning Milles, Hand Milles for Corne grinding: And all maner of Milles, and Whele worke: By Winde, Smoke, Water, Waight, Spring, Man or Beast, moued. Take in your hand, *Agricola De re Metallica:* and then shall you (in all Mines) perceaue, how great nede is, of Whele worke. By Wheles, straunge workes and incredible, are done: as will, in other Artes hereafter, appeare. A wonderfull example of farther possibilitie, and present commoditie, was sene in my time, in a certaine Instrument: which by the Inuenter and Artificer (before) was solde for xx. Talentes of Golde: and then had (by misfortune) receaued some iniurie and hurt: And one *Ianellus* of *Cremona* did mend the same, and presented it vnto the Emperour *Charles* the fifth. *Hieronymus Cardanus*, can be my witnesse, that therein, was one Whele, which moued, and that, in such rate, that, in 7000. yeares onely, his owne periode should be finished. A thing almost incredible: But how farre, I keepe me within my boundes: very many men (yet aliue) can tell.

Saw M

Helicosophie, is nere Sister to *Trochilike:* and is, An Arte Mathematicall, which demonstrateth the designing of all Spirall lines in Plaine, on Cylinder, Cone, Sphære, Conoid, and Sphæroid, and their properties appertayning. The vse hereof, in *Architecture*, and diuerse Instrumentes and Engines, is most necessary. For, in many thinges, the Skrue worketh the feate, which, els, could not be performed. By helpe hereof, it is *recorded, that, where all the power of the Citie of Syracusa, was not hable to moue a certaine Ship (being on ground) mightie *Archimedes*, setting to, his Skruish Engine, caused

** Athe*
Lib. 5.

Hiero the king, by him self, at ease, to remoue her, as he would. Wherat, the King wondring: Απὸ τάυτης τῆς ἡμήρας, περὶ παντὸς, Αρχιμήδει λέγοντι πιϛευτέομ. *From this day, forward* (said the King) *Credit ought to be giuen to Archimedes, what soeuer he sayth.*

Proclu
18.

Pneumatithmie demonstrateth by close hollow Geometricall Figures, (regular and irregular) the straunge properties (in motion or stay) of the Water, Ayre, Smoke, and Fire, in theyr cõtinuitie, and as they are ioyned to the Elementes next them. This Arte, to the Naturall Philosopher, is very proffitable: to proue, that *Vacuum*, or *Emptines* is not in the world. And that, all Nature, abhorreth it so much: that, contrary to ordinary law, the Elementes will moue or stand. As, Water to ascend: rather then betwene him and Ayre, Space or place should be left, more then (naturally) that quãtitie of Ayre requireth, or can fill. Againe, Water to hang, and not descend: rather then by descending, to leaue Emptines at his backe. The like, is of Fire and Ayre: they will descend: when, either, their Cõtinuitie should be dissolued: or their next Element forced from them. And as they will not be extended, to discontinuitie: So, will they not, nor yet of mans force, can be prest or pent, in space, not sufficient and aunswerable to their bodily substance. Great force and violence will they vse, to enioy their naturall right and libertie. Hereupon, two or three men together, by keping Ayre vnder a great Cauldron, and forcyng the same downe, orderly, may without harme descend to the Sea bottome: and continue there a tyme &c. Where, Note, how the thicker Element (as the Water) giueth place to the thynner (as, is the ayre:) and receiueth violence of the thinner, in maner. &c. Pumps and all maner of Bellowes, haue their ground of this Art: and many other straunge deuises. As, *Hydraulica*, Organes goyng by water. &c. Of this Feat, (called commonly *Pneumatica*,) goodly workes are extant, both in Greke, and Latin. With old and learned Schole men, it is called *Scientia de pleno & vacuo.*

To go t
bottom
Sea wi
dauge

Menadrie, is an Arte Mathematicall, which demonstrateth, how, aboue Natures vertue and power simple: Vertue and force may be multiplied: and so, to direct, to lift, to pull to, and to put or cast fro, any multiplied or simple, determined Vertue, Waight or Force: naturally, not, so, directible or moueable. Very much is this Art furdred by other Artes: as, in some pointes, by *Perspectiue*: in some, by *Statike*: in some, by *Trochilike*: and in other, by *Helicosophie*: and *Pneumatithmie*. By this Art, all Cranes, Gybbettes, & Ingines to lift vp, or to force any thing, any maner way, are ordred: and the certaine cause of their force, is knowne: As, the force which one man hath with the Duche waghen Racke: therwith, to set vp agayne, a mighty waghen laden, being ouerthrowne. The force of the Crossebow Racke, is certainly, here, demonstrated. The reason, why one mã, doth with a leauer, lift that, which Sixe men, with their handes onely, could not, so easily do. By this Arte, in our common Cranes in London, where powre is to Crane vp, the waight of 2000. pound: by two Wheles more (by good order added) Arte concludeth, that there may be Craned vp 200000. pound waight &c. So well knew *Archimedes* this Arte: that he alone, with his deuises and engynes, (twise or thrise) spoyled and discomfited the whole Army and Hoste of the Romaines, besieging *Syracusa*, *Marcus Marcellus the Consul*, being their Generall Capitaine. Such huge Stones, so many, with such force, and so farre, did he with his engynes hayle among them, out of the Citie. And by Sea likewise: though their Ships might come to the walls of *Syracusa*, yet hee vtterly confounded the Romaine Nauye. What with his mighty Stones hurlyng: what with Pikes of* 18 fote long, made like shaftes: which he forced almost a quarter of a myle. What, with his catchyng hold of their Shyps, and hoysing them vp aboue the water, and suddenly letting them fall into the Sea againe: what with his* Burning Glasses: by which he fired their other Shippes a far-of: what, with his other pollicies, deuises, and engines, he so manfully acquit him selfe: that all the Force, courage, and pollicie of the Romaines (for a great season) could nothing preuaile, for the winning of Syracusa. Wherupon, the Romanes named *Archimedes*, *Briareus*, and *Centimanus*. *Zonaras* maketh mention of one *Proclus*, who so well had perceiued *Archimedes* Arte of *Menadrie*, and had so well inuented of his owne, that with his Burning Glasses, being placed vpon the walles of Bysance, he multiplied so the heate of the Sunne, and directed the beames of the same against his enemies Nauie with such force, and so sodeinly (like lightening) that he burned and destroyed both man and ship. And *Dion*specifieth of *Priscus*, a *Geometricien* in Bysance, who inuented and vsed sondry Engins, of Force multiplied: Which was cause, that the *Emperour Seuerus* pardoned him, his life, after he had wonne Bysance: Bycause he honored the Arte, wytt, and rare industrie of *Priscus*. But nothing inferior to the inuention of these engines of Force, was the inuention of Gunnes. Which, from an English

Plutarchu
Marco M

Synesius
Epistolis.

Polybius.

Plinius.

Quintilia

T. Liuius.

* *Athenæ*

* *Galenu*

Anthemiu

Burnin
Glasse

Gunne

man, had the occasion and order of first inuenting: though in an other land, and by other men, it was first executed. And they that should see the record, where the occasion and order generall, of Gunning, is first discoursed of, would thinke: that, small thinges, slight, and cõmon: comming to wise mens consideration, and industrious mens handling, may grow to be of force incredible.

Hypogeiodie, is an Arte Mathematicall, demonstratyng, how, vnder the Sphæricall Superficies of the earth, at any depth, to any perpendicular line assigned (whose distance from the perpendicular of the entrance: and the Azimuth, likewise, in respect of the said entrance, is knowen) certaine way may be præscribed and gone: And how, any way aboue the Superficies of the earth designed, may vnder earth, at any depth limited, be kept: goyng alwayes, perpendicularly, vnder the way, on earth designed: And, contrarywise, Any way, (straight or croked,) vnder the earth, beyng giuen: vppon the vtface, or Superficies of the earth, to Lyne out the same: So, as, from the Centre of the earth, perpendiculars drawen to the Sphæricall Superficies of the earth, shall precisely fall in the Correspondent pointes of those two wayes. This, with all other Cases and circumstances herein, and appertenances, this Arte demonstrateth. This Arte, is very ample in varietie of Conclusions: and very profitable sundry wayes to the Common Wealth. The occasion of my Inuenting this Arte, was at the request of two Gentlemen, who had a certaine worke (of gaine) vnder ground: and their groundes did ioyne ouer the worke: and by reason of the crokednes, diuers depthes, and heithes of the way vnder ground, they were in doubt, and at controuersie, vnder whose ground, as then, the worke was. The name onely (before this) was of me published, *De Itinere Subterraneo*: The rest, be at Gods will. For Pioners, Miners, Diggers for Mettalls, Stone, Cole, and for secrete passages vnder ground, betwene place and place (as this land hath diuerse) and for other purposes, any man may easily perceaue, both the great fruite of this Arte, and also in this Arte, the great aide of Geometrie.

Hydragogie, demonstrateth the possible leading of Water, by Natures lawe, and by artificiall helpe, from any head (being a Spring, standing, or running Water) to any other place assigned.

Long, hath this Arte bene in vse: and much thereof written: and very marueilous workes therein, performed: as may yet appeare, in Italy: by the Ruynes remaining of the Aqueductes. In other places, of Riuers leading through the Maine land, Nauigable many a Mile. And in other places, of the marueilous forcinges of Water to Ascend. which all, declare the great skill, to be required of him, who should in this Arte be perfecte, for all occasions of waters possible leading. To speake of the allowance of the Fall, for euery hundred foote: or of the Ventills (if the waters labour be farre, and great) I neede not: Seing, at hand (about vs) many expert men can sufficiently testifie, in effecte, the order: though the Demonstration of the Necessitie thereof, they know not: Nor yet, if they should be led, vp and downe, and about Mountaines, from the head of the Spring: and then, a place being assigned: and of them, to be demaunded, how low or high, that last place is, in respecte of the head, from which (so crokedly, and vp and downe) they be come: Perhaps, they would not, or could not, very redily, or nerely assoyle that question. *Geometrie* therefore, is necessary to *Hydragogie*. Of the sundry wayes to force water to ascend, eyther by *Tympane*, *Kettell mills*, *Skrue*, *Ctesibike*, or such like: in *Vitruuius*, *Agricola*, (and other,) fully, the maner may appeare. And so, thereby, also be most euident, how the Artes, of *Pneumatithmie*, *Helicosophie*, *Statike*, *Trochilike*, and *Menadrie*, come to the furniture of this, in Speculation, and to the Commoditie of the Common Wealth, in practise.

Horometrie, is an Arte Mathematicall, which demõstrateth, how, at all times appointed, the precise vsuall denominatiõ of time, may be knowen, for any place assigned. These wordes, are smoth and plaine easie Englishe, but the reach of their meaning, is farther, then you woulde lightly imagine. Some part of this Arte, was called in olde time, *Gnomonice*: and of late, *Horologiographia*: and in Englishe, may be termed, *Dialling*. Auncient is the vse, and more auncient, is the Inuention. The vse, doth well appeare to haue bene (at the least) aboue two thousand and three hundred yeare agoe: in* King *Achaz* Diall, then, by the Sunne, shewing the distinction of time. By Sunne, Mone, and Sterres, this Dialling may be performed, and the precise Time of day or night knowen. But the demonstratiue delineation of these Dialls, of all sortes, requireth good skill, both of *Astronomie*, and *Geometrie* Elementall, Sphæricall, Phænomenall, and Conikall. Then, to vse the groundes of the Arte, for any regular Superficies, in any

4. Reg.

place offred: and (in any possible apt position therof) theron, to describe (all maner of wayes) how, vsuall howers, may be (by the *Sunnes* shadow) truely determined: will be found no sleight Painters worke. So to Paint, and prescribe the Sunnes Motion, to the breadth of a heare. In this Feate (in my youth) I Inuented a way, How in any Horizontall, Murall, or Æquinoctiall Diall, &c. At all howers (the Sunne shining) the Signe and Degree ascendent, may be knowen. Which is a thing very necessary for the Rising of those fixed Sterres: whose Operation in the Ayre, is of great might, euidently. I speake no further, of the vse hereof. Bur forasmuch as, Mans affaires require knowledge of Times & Momentes, when, neither Sunne, Mone, or Sterre, can be sene: Therefore, by Industrie Mechanicall, was inuented, first, how, by Water, running orderly, the Time and howers might be knowen: whereof, the famous *Ctesibius*, was Inuentor: a man, of *Vitruuius*, to the Skie (iustly) extolled. Then, after that, by Sand running, were howers measured: Then, by *Trochilike* with waight: And of late time, by *Trochilike* with Spring: without waight. All these, by Sunne or Sterres direction (in certaine time) require ouersight and reformation, according to the heauenly Æquinoctiall Motion: besides the inæqualitie of their owne Operation. There remayneth (without parabolicall meaning herein) among the Philosophers, a more excellent, more commodious, and more marueilous way, then all these: of hauing the motion of the Primouant (or first æquinoctiall motion,) by Nature and Arte, Imitated: which you shall (by furder search in waightier studyes) hereafter, vnderstand more of. And so, it is tyme to finish this Annotation, of Tymes distinction, vsed in our common, and priuate affaires: The commoditie wherof, no man would want, that can tell, how to bestow his tyme.

A perp
Motion

Zographie, is an Arte Mathematicall, which teacheth and demonstrateth, how, the Intersection of all visuall Pyramides, made by any playne assigned, (the Centre, distance, and lightes, beyng determined) may be, by lynes, and due propre colours, represented. A notable Arte, is this: and would require a whole Volume, to declare the property thereof: and the Commodities ensuyng. Great skill of *Geometrie*, *Arithmetike*, *Perspectiue*, and *Anthropographie*, with many other particular Artes, hath the *Zographer*, nede of, for his perfection. For, the most excellent Painter, (who is but the propre Mechanicien, & Imitator sensible, of the Zographer) hath atteined to such perfection, that Sense of Man and beast, haue iudged thinges painted, to be things naturall, and not artificiall: aliue, and not dead. This Mechanicall Zographer (commonly called the Painter) is meruailous in his skill: and seemeth to haue a certaine diuine power: As, of frendes absent, to make a frendly, present comfort: yea, and of frendes dead, to giue a continuall, silent presence: not onely with vs, but with our posteritie, for many Ages. And so procedyng, Consider, How, in Winter, he can shew you, the liuely vew of Sommers Ioy, and riches: and in Sommer, exhibite the countenance of Winters dolefull State, and nakednes. Cities, Townes, Fortes, Woodes, Armyes, yea whole Kingdomes (be they neuer so farre, or greate) can he, with ease, bring with him, home (to any mans Iudgement) as Paternes liuely, of the thinges rehearsed. In one little house, can he, enclose (with great pleasure of the beholders,) the portrayture liuely, of all visible Creatures, either on earth, or in the earth, liuing: or in the waters lying, Creping, slyding, or swimming: or of any foule, or fly, in the ayre flying. Nay, in respect of the Starres, the Skie, the Cloudes: yea, in the shew of the very light it selfe (that Diuine Creature) can he match our eyes Iudgement, most nerely. What a thing is this? thinges not yet being, he can represent so, as, at their being, the Picture shall seame (in maner) to haue Created them. To what Artificer, is not Picture, a great pleasure and Commoditie? Which of them all, will refuse the Direction and ayde of Picture? The Architect, the Goldsmith, and the Arras Weauer: of Picture, make great account. Our liuely Herbals, our portraitures of birdes, beastes, and fishes: and our curious Anatomies, which way, are they most perfectly made, or with most pleasure, of vs beholden? Is it not, by Picture onely? And if Picture, by the Industry of the Painter, be thus commodious and meruailous: what shall be thought of *Zographie*, the Scholemaster of Picture, and chief gouernor? Though I mencion not *Sculpture*, in my Table of Artes Mathematicall: yet may all men perceiue, How, that *Picture* and *Sculpture*, are Sisters germaine: and both, right profitable, in a Commõ wealth. and of *Sculpture*, aswell as of Picture, excellent Artificers haue written great bokes in commendation. Witnesse I take, of *Georgio Vasari*, *Pittore Aretino*: of *Pomponius Gauricus*: and other. To these two Artes, (with other,) is a certaine od Arte, called *Althalmasat*, much beholdyng: more, then the common *Sculptor*, *Entayler*, *Keruer*, *Cutter*, *Grauer*, *Founder*, or *Paynter (&c)* know their Arte, to be commodious.

An obj

The An

Architecture, to many may seme not worthy, or not mete, to be reckned among the *Artes Mathematicall*. To whom, I thinke good, to giue some account of my so doyng. Not worthy, (will they say,) bycause it is but for building, of a house, Pallace, Church, Forte, or such like, grosse workes. And you, also, defined the *Artes Mathematicall*, to be such, as dealed with no Materiall or corruptible thing: and also did demonstratiuely procede in their faculty, by Number or Magnitude. First, you see, that I count, here, *Architecture*, among those *Artes Mathematicall*, which are Deriued from the Principals: and you know, that such, may deale with Naturall thinges, and sensible matter. Of which, some draw nerer, to the Simple and absolute Mathematicall Speculation, then other do. And though, the *Architect* procureth, enformeth, & directeth, the *Mechanicien*, to handworke, & the building actuall, of house, Castell, or Pallace, and is chief Iudge of the same: yet, with him selfe (as chief *Master* and *Architect*,) remaineth the Demonstratiue reason and cause, of the Mechaniciens worke: in Lyne, plaine, and Solid: by *Geometricall*, *Arithmeticall*, *Opticall*, *Musicall*, *Astronomicall*, *Cosmographicall* (& to be brief) by all the former Deriued *Artes Mathematicall*, and other Naturall Artes, hable to be confirmed and stablished. If this be so: then, may you thinke, that *Architecture*, hath good and due allowance, in this honest Company of *Artes Mathematicall* Deriuatiue. I will, herein, craue Iudgement of two most perfect *Architectes*: the one, being *Vitruuius*, the Romaine: who did write ten bookes thereof, to the Emperour *Augustus* (in whose daies our Heauenly Archemaster, was borne): and the other, *Leo Baptista Albertus*, a Florentine: who also published ten bookes therof. *Architectura* (sayth *Vitruuius*) *est Scientia pluribus disciplinis & varijs eruditionibus ornata: cuius Iudicio probantur omnia, quæ ab cæteris Artificibus perficiuntur opera.* That is. Architecture, is a Science garnished with many doctrines & diuerse instructions: by whose Iudgement, all workes, by other workmen finished, are Iudged. It followeth. *Ea nascitur ex Fabrica, & Ratiocinatione. &c. Ratiocinatio autem est, quæ, res fabricatas, Solertia ac ratione proportionis, demonstrare atq*^{ue} *explicare potest. Architecture, groweth of Framing, and Reasoning. &c. Reasoning, is that, which of thinges framed, with forecast, and proportion: can make demonstration, and manifest declaration.* Againe. *Cùm, in omnibus enim rebus, tùm maximè etiam* *in Architectura, hæc duo insunt: quod significatur, & quod significat. Significatur proposita res, de qua dicitur: hanc autem Significat Demonstratio, rationibus doctrinarum explicata. Forasmuch as, in all thinges: therefore chiefly in Architecture, these two thinges are: the thing signified: and that which signifieth. The thing propounded, whereof we speake, is the thing Signified. But Demonstration, expressed with the reasons of diuerse doctrines, doth signifie the same thing.* After that. *Vt literatus sit, peritus Graphidos, eruditus Geometriæ, & Optices non ignarus: instructus Arithmetica: historias complures nouerit, Philosophos diligenter audiuerit: Musicam sciuerit: Medicinæ non sit ignarus, responsa Iurisperitorũ nouerit: Astrologiam, Cœliq*^{ue} *rationes cognitas habeat. An Architect* (sayth he) *ought to vnderstand Languages, to be skilfull of Painting, well instructed in Geometrie, not ignorant of Perspectiue, furnished with Arithmetike, haue knowledge of many histories, and diligently haue heard Philosophers, haue skill of Musike, not ignorant of Physike, know the aunsweres of Lawyers, and haue Astronomie, and the courses Cælestiall, in good knowledge.* He geueth reason, orderly, wherefore all these Artes, Doctrines, and Instructions, are requisite in an excellent *Architect*. And (for breuitie) omitting the Latin text, thus he hath. *Secondly, it is behofefull for an Architect to haue the knowledge of Painting: that he may the more easilie fashion out, in patternes painted, the forme of what worke he liketh. And Geometrie, geueth to Architecture many helpes: and first teacheth the Vse of the Rule, and the Cumpasse: wherby (chiefly and easilie) the descriptions of Buildinges, are despatched in Groundplats: and the directions of Squires, Leuells, and Lines. Likewise, by Perspectiue, the Lightes of the heauen, are well led, in the buildinges: from certaine quarters of the world. By Arithmetike, the charges of Buildinges are summed together: the measures are expressed, and the hard questions of Symmetries, are by Geometricall Meanes and Methods discoursed on. &c. Besides this, of the Nature of thinges (which in Greke is called* φυσιολογία*) Philosophie doth make declaration. Which, it is necessary, for an Architect, with diligence to haue learned: because it hath* *many and diuers naturall questions: as specially, in Aqueductes. For in their courses, leadinges about, in the leuell ground, and in the mountinges, the naturall Spirites or breathes are ingendred diuers wayes: The hindrances, which they cause, no man can helpe, but he, which out of Philosophie, hath learned the originall causes of thinges. Likewise, who soeuer shall read Ctesibius, or Archimedes bookes, (and of others, who haue written such Rules) can not thinke, as they do: vnlesse he shall haue receaued of Philosophers, instructions in these thinges. And Musike he must nedes know: that he may haue vnderstanding, both of Regular and Mathematicall Musike: that he may temper well his Balistes, Catapultes, and Scorpions. &c. Moreouer, the Brasen Vessels, which in Theatres, are placed by Mathematicall order, in ambries, vnder the steppes: and the diuersities of the soundes (which yᵉ Grecians call ηχεῖα) are ordred according to Musicall Symphonies & Harmonies: being distributed in yᵉ Circuites, by Diatessaron, Diapente, and Diapason. That the conuenient voyce, of the players sound, whẽ it came to these preparations, made in order, there being increased: with yᵗ increasing, might come more cleare & pleasant, to yᵉ eares of the lokers on. &c. And of Astronomie, is knowẽ yᵉ East, West, South, and North. The fashion of the heauen, the Æquinox, the Solsticie, and the course of the sterres. Which thinges, vnleast one know: he can not perceiue, any thyng at all, the reason of Horologies. Seyng therfore this ample Science, is garnished, beautified and stored, with so many and sundry skils and knowledges: I thinke, that none can iustly account them selues Architectes, of the suddeyne. But they onely, who from their childes yeares, ascendyng by these degrees of knowledges, beyng fostered vp with the atteynyng of many Languages and Artes, haue wonne to the high Tabernacle of Architecture. &c. And to whom Nature hath giuen such quicke Circumspection, sharpnes of witt, and Memorie, that they may be very absolutely skillfull in Geometrie, Astronomie, Musike,* *and the rest of the Artes Mathematicall: Such, surmount and passe the callyng, and state, of Architectes: and are become Mathematiciens. &c. And they are found, seldome. As, in tymes past, was Aristarchus Samius: Philolaus, and Archytas, Tarentynes: Apollonius Pergęus: Eratosthenes Cyreneus: Archimedes, and Scopas, Syracusians. Who also, left to theyr posteritie, many Engines and Gnomonicall workes: by numbers and naturall meanes, inuented and declared.*

A Mathe n.

Thus much, and the same wordes (in sense) in one onely Chapter of this Incõparable *Architect Vitruuius*, shall you finde. And if you should, but take his boke in your hand, and slightly loke thorough it, you would say straight way: This is *Geometrie*, *Arithmetike*, *Astronomie*, *Musike*, *Anthropographie*, *Hydragogie*, *Horometrie*. *&c*. and (to cõclude) the Storehouse of all workmãship. Now, let vs listen to our other Iudge, our Florentine, *Leo Baptista*: and narrowly consider, how he doth determine of *Architecture*. *Sed anteq*^{ue} *vltra progrediar. &c. But before I procede any further* (sayth he) *I thinke, that I ought to expresse, what man I would haue to bee allowed an Architect. For, I will not bryng in place a Carpenter: as though you might Compare him to the Chief Masters of other Artes. For the hand of the Carpenter, is the Architectes Instrument. But I will appoint the Architect to be that man, who hath the skill, (by a certaine and meruailous meanes and way,) both in minde and Imagination to determine and also in worke to finish: what workes so euer, by motion of waight, and cuppling and framyng together of bodyes, may most aptly be Commodious for the worthiest Vses of Man. And that he may be able to performe these thinges, he hath nede of atteynyng and knowledge of the best, and most worthy thynges. &c. The whole Feate of Architecture in buildyng, consisteth in Lineamentes, and in Framyng. And the whole power and skill of Lineamentes, tendeth to this: that the right and absolute way may be had, of Coaptyng and ioyning Lines and angles: by which, the face of the buildyng or frame, may be comprehended and concluded. And it is the property of Lineamentes, to prescribe vnto buildynges, and euery part of them, an apt place, & certaine nũber: a worthy maner, and a semely order: that, so,*

Vitruui

VVho i Archite

ye whole forme and figure of the buildyng, may rest in the very Lineamentes. &c. And we may prescribe in mynde and imagination the whole formes, all material stuffe beyng secluded. Which point we shall atteyne, by Notyng and forepointyng the angles, and lines, by a sure and certaine direction and connexion. Seyng then, these thinges, are thus: Lineamente, shalbe the certaine and constant prescribyng, conceiued in mynde: made in lines and angles: and finished with a learned minde and wyt.* We thanke you Master *Baptist*, that you haue so aptly brought your Arte, and phrase therof, to haue some Mathematicall perfection: by certaine order, nũber, forme, figure, and *Symmetrie* mentall: all naturall & sensible stuffe set a part. Now, then, it is euident, (Gentle reader) how aptely and worthely, I haue preferred *Architecture*, to be bred and fostered vp in the Dominion of the pereles *Princesse*, *Mathematica*: and to be a naturall Subiect of hers. And the name of *Architecture*, is of the principalitie, which this Science hath, aboue all other Artes. And *Plato* affirmeth, the *Architect* to be *Master* ouer all, that make any worke. Wherupon, he is neither Smith, nor Builder: nor, separately, any Artificer: but the Hed, the Prouost, the Directer, and Iudge of all Artificiall workes, and all Artificers. For, the true *Architect*, is hable to teach, Demonstrate, distribute, describe, and Iudge all workes wrought. And he, onely, searcheth out the causes and reasons of all Artificiall thynges. Thus excellent, is *Architecture*: though few (in our dayes) atteyne thereto: yet may not the Arte, be otherwise thought on, then in very dede it is worthy. Nor we may not, of auncient Artes, make new and imperfect Definitions in our dayes: for scarsitie of Artificers: No more, than we may pynche in, the Definitions of *Wisedome*, or *Honestie*, or of *Frendeshyp* or of *Iustice*. No more will I consent, to Diminish any whit, of the perfection and dignitie, (by iust cause) allowed to absolute *Architecture*. Vnder the Direction of this Arte, are thre principall, necessary *Mechanicall Artes*. Namely, *Howsing*, *Fortification*, and *Naupegie*. *Howsing*, I vnderstand, both for Diuine Seruice, and Mans common vsage: publike, and priuate. Of *Fortification* and *Naupegie*, straunge matter might be told you: But perchaunce, some will be tyred, with this Bederoll, all ready rehearsed: and other some, will nycely nip my grosse and homely discoursing with you: made in post hast: for feare you should wante this true and frendly warnyng, and tast giuyng, of the *Power Mathematicall*. Lyfe is short, and vncertaine:

** The*
Immate
of perfe
Archite

What,
Lineam

Note.

Tymes are perilouse: &c. And still the Printer awayting, for my pen staying: All these thinges, with farder matter of Ingratefulnes, giue me occasion to passe away, to the other Artes remainyng, with all spede possible.

THe Arte of Nauigation, demonstrateth how, by the shortest good way, by the aptest Directiõ, & in the shortest time, a sufficient Ship, betwene any two places (in passage Nauigable,) assigned: may be cõducted: and in all stormes, & naturall disturbances chauncyng, how, to vse the best possible meanes, whereby to recouer the place first assigned. What nede, the *Master Pilote*, hath of other Artes, here before recited, it is easie to know: as, of *Hydrographie*, *Astronomie*, *Astrologie*, and *Horometrie*. Presupposing continually, the common Base, and foundacion of all: namely *Arithmetike* and *Geometrie*. So that, he be hable to vnderstand, and Iudge his own necessary Instrumentes, and furniture Necessary: Whether they be perfectly made or no: and also can, (if nede be) make them, hym selfe. As Quadrantes, The Astronomers Ryng, The Astronomers staffe, The Astrolabe vniuersall. An Hydrographicall Globe. Charts Hydrographicall, true, (not with parallell Meridians). The Common Sea Compas: The Compas of variacion: The Proportionall, and Paradoxall Compasses (of me Inuented, for our two Moscouy Master Pilotes, at the request of the Company) Clockes with spryng: houre, halfe houre, and three houre Sandglasses: & sundry other Instrumẽtes: And also, be hable, on Globe, or Playne to describe the Paradoxall Compasse: and duely to vse the same, to all maner of purposes, whereto it was inuented. And also, be hable to Calculate the Planetes places for all tymes.

Anno.

Moreouer, with Sonne Mone or Sterre (or without) be hable to define the Longitude & Latitude of the place, which he is in: So that, the Longitude & Latitude of the place, from which he sayled, be giuen: or by him, be knowne. whereto, appertayneth expert meanes, to be certified euer, of the Ships way. &c. And by foreseing the Rising, Settyng, Nonestedyng, or Midnightyng of certaine tempestuous fixed Sterres: or their Coniunctions, and Anglynges with the Planetes, &c. he ought to haue expert coniecture of Stormes, Tempestes, and Spoutes: and such lyke Meteorologicall effectes, daungerous on Sea. For (as *Plato* sayth,) *Mutationes, opportunitatesq*^{ue} *temporum presentire, non minus rei* *militari, quàm Agriculturæ, Nauigationiq*^{ue} *conuenit. To foresee the alterations and opportunities of tymes, is conuenient, no lesse to the Art of Warre, then to Husbandry and Nauigation.* And besides such cunnyng meanes, more euident tokens in Sonne and Mone, ought of hym to be knowen: such as (the Philosophicall Poëte) *Virgilius* teacheth, in hys *Georgikes*. Where he sayth, C

Sol quoq^{ue} *& exoriens & quum se condet in vndas,*
Signa dabit, Solem certissima signa sequuntur. &c.
——— *Nam sæpe videmus,*
Ipsius in vultu varios errare colores.
Cæruleus, pluuiam denunciat, igneus Euros.
Sin maculæ incipient rutilo immiscerier igni,
Omnia tum pariter vento, nimbisq^{ue} *videbis*
Feruere: non illa quisquam me nocte per altum
Ire, neq^{ue} *a terra moueat conuellere funem. &c.*
Sol tibi signa dabit. Solem quis dicere falsum
Audeat? ——— *&c.*

Georgi

And so of Mone, Sterres, Water, Ayre, Fire, Wood, Stones, Birdes, and Beastes, and of many thynges els, a certaine Sympathicall forewarnyng may be had: sometymes to great pleasure and proffit, both on Sea and Land. Sufficiently, for my present purpose, it doth appeare, by the premisses, how *Mathematicall*, the *Arte* of *Nauigation*, is: and how it nedeth and also vseth other *Mathematicall Artes*: And now, if I would go about to speake of the manifold Commodities, commyng to this Land, and others, by Shypps and *Nauigation*, you might thinke, that I catch at occasions, to vse many wordes, where no nede is.

Yet, this one thyng may I, (iustly) say. In *Nauigation*, none ought to haue greater care, to be skillfull, then our English Pylotes. And perchaunce, Some, would more attempt: And other Some, more willingly would be aydyng, it they wist certainely, What Priuiledge, God had endued this Iland with, by reason of Situation, most commodious for *Nauigation*, to Places most Famous & Riche. And though, (of* Late) a young Gentleman, a Courragious Capitaine, was in a great readynes, with good hope, and great causes of persuasion, to haue ventured, for a Discouerye, (either *Westerly*, by *Cape de Paramantia*: or *Esterly*, aboue *Noua Zemla*, and the *Cyremisses*) and was, at the very nere tyme of Attemptyng,

* *Anno*
S. H. G

called and employed otherwise (both then, and since,) in great good seruice to his Countrey, as the Irish Rebels haue *tasted: Yet, I say, (though the same Gentleman, doo not hereafter, deale therewith) Some one, or other, should listen to the Matter: and by good aduise, and discrete Circumspection, by little, and little, wynne to the sufficient knowledge of that Trade and Voyage: Which, now, I would be sory, (through Carelesnesse, want of Skill, and Courrage,) should remayne Vnknowne and vnheard of. Seyng, also, we are herein, halfe Challenged, by the learned, by halfe request, published. Therof, verely, might grow Commoditye, to this Land chiefly, and to the rest of the Christen Common wealth, farre passing all riches and worldly Threasure.

* *Anno*

Thaumaturgike, is that Art Mathematicall, which giueth certaine order to make straunge workes, of the sense to be perceiued, and of men greatly to be wondred at. By sundry meanes, this *Wonder-worke* is wrought. Some, by *Pneumatithmie*. As the workes of *Ctesibius* and *Hero*, Some by waight. wherof *Timæus* speaketh. Some, by Stringes strayned, or Springs, therwith Imitating liuely Motions. Some, by other meanes, as the Images of Mercurie: and the brasen hed, made by *Albertus Magnus*, which dyd seme to speake. *Boethius* was excellent in these feates. To whom, *Cassiodorus* writyng, sayth. *Your purpose is to know profound thynges: and to shew meruayles. By the disposition of your Arte, Metals do low: Diomedes of brasse, doth blow a Trumpet loude: a brasen Serpent hisseth: byrdes made, sing swetely. Small thynges we rehearse of you, who can Imitate the heauen. &c.* Of the straunge Selfmouyng, which, at Saint Denys, by Paris, *I saw, ones or twise (*Orontius* beyng then with me, in Company) it were to straunge to tell. But some haue written it. And yet, (I hope) it is there, of other to be sene. And by *Perspectiue* also straunge thinges, are done. As partly (before) I gaue you to vnderstand in *Perspectiue*. As, to see in the Ayre, a loft, the lyuely Image of an other man, either walkyng to and fro: or standyng still. Likewise, to come into an house, and there to see the liuely shew of Gold, Siluer or precious stones: and commyng to take them in your hand, to finde nought but Ayre. Hereby, haue some men (in all other matters counted wise) fouly ouershot thẽ selues: misdeaming of the meanes. Therfore sayd *Claudius Cælestinus*. *Hodie magnæ literaturæ viros & magna reputationis videmus, opera quedam quasi miranda,*

* *Anno*

De his Mundo

supra Naturã putare: de quibus in Perspectiua doctus causam faciliter reddidisset. That is. *Now a dayes, we see some men, yea of great learnyng and reputation, to Iudge certain workes as meruaylous, aboue the power of Nature: Of which workes, one that were skillfull in Perspectiue might easely haue giuen the Cause.* Of *Archimedes Sphære*, *Cicero* witnesseth. Which is very straunge to thinke on. *For when Archimedes* (sayth he) *did fasten in a Sphære, the mouynges of the Sonne, Mone, and of the fiue other Planets, he did, as the God, which (in Timæus of Plato) did make the world. That, one turnyng, should rule motions most vnlike in slownes, and swiftnes.* But a greater cause of meruayling we haue by *Claudianus* report hereof. Who affirmeth this *Archimedes worke*, to haue ben of Glasse. And discourseth of it more at large: which I omit. The Doue of wood, which the *Mathematicien Archytas* did make to flye, is by *Agellius* spoken of. Of *Dædalus* straunge Images, *Plato* reporteth. *Homere* of *Vulcans Selfmouers*, (by secret wheles) leaueth in writyng. *Aristotle*, in hys *Politikes*, of both, maketh mention. Meruaylous was the workemanshyp, of late dayes, performed by good skill of *Trochilike. &c.* For in Noremberge, A flye of Iern, beyng let out of the Artificers hand, did (as it were) fly about by the gestes, at the table, and at length, as though it were weary, retourne to his masters hand agayne. Moreouer, an Artificiall Egle, was ordred, to fly out of the same Towne, a mighty way, and that a loft in the Ayre, toward the Emperour comming thether: and followed hym, beyng come to the gate of the towne.* Thus, you see, what, Arte Mathematicall can performe, when Skill, will, Industry, and Hability, are duely applyed to profe.

mirabil
eueniu
8.

Tusc. 1

And for these, and such like marueilous Actes and Feates, Naturally, Mathematically, and Mechanically, wrought and contriued: ought any honest Student, and Modest Christian Philosopher, be counted, & called a Coniurer? Shall the folly of Idiotes, and the Mallice of the Scornfull, so much preuaile, that He, who seeketh no worldly gaine or glory at their handes: But onely, of God, the threasor of heauenly wisedome, & knowledge of pure veritie: Shall he (I say) in the meane space, be robbed and spoiled of his honest name and fame? He that seketh (by S. Paules aduertisement) in the Creatures Properties, and wonderfull vertues, to finde iuste cause, to glorifie the Æternall, and Almightie Creator by: Shall that man, be (in hugger mugger) condemned, as a Companion of

A Digr

Apolog

the Helhoundes, and a Caller, and Coniurer of wicked and damned Spirites? He that bewaileth his great want of time, sufficient (to his contentation) for learning of Godly wisdome, and Godly Verities in: and onely therin setteth all his delight: Will that mã leese and abuse his time, in dealing with the Chiefe enemie of Christ our Redemer: the deadly foe of all mankinde: the subtile and impudent peruerter of Godly Veritie: the Hypocriticall Crocodile: the Enuious Basiliske, continually desirous, in the twinke of an eye, to destroy all Mankinde, both in Body and Soule, æternally? Surely (for my part, somewhat to say herein) I haue not learned to make so brutish, and so wicked a Bargaine. Should I, for my xx. or xxv. yeares Studie: for two or three thousand Markes spending: seuen or eight thousand Miles going and trauailing, onely for good learninges sake: And that, in all maner of wethers: in all maner of waies and passages: both early and late: in daunger of violence by man: in daunger of destruction by wilde beastes: in hunger: in thirst: in perilous heates by day, with toyle on foote: in daungerous dampes of colde, by night, almost bereuing life: (as God knoweth): with lodginges, oft times, to small ease: and somtime to lesse securitie. And for much more (then all this) done & suffred, for Learning and attaining of Wisedome: Should I (I pray you) for all this, no otherwise, nor more warily: or (by Gods mercifulnes) no more luckily, haue fished, with so large, and costly, a Nette, so long time in drawing (and that with the helpe and aduise of Lady Philosophie, & Queene Theologie): but at length, to haue catched, and drawen vp,* a Frog? Nay, a Deuill? For, so, doth the Common peuish Pratler Imagine and Iangle: And, so, doth the Malicious skorner, secretly wishe, & brauely and boldly face down, behinde my backe. Ah, what a miserable thing, is this kinde of Men? How great is the blindnes & boldnes, of the Multitude, in thinges aboue their Capacitie? What a Land: what a People: what Maners: what Times are these? Are they become Deuils, them selues: and, by false witnesse bearing against their Neighbour, would they also, become Murderers? Doth God, so long geue them respite, to reclaime them selues in, from this horrible slaundering of the giltlesse: contrary to their owne Consciences: and yet will they not cease? Doth the Innocent, forbeare the calling of them, Iuridically to aunswere him, according to the rigour of the Lawes: and will they despise his Charitable pacience? As they, against him, by name, do forge, fable, rage, and raise slaunder, by Worde & Print: Will they prouoke him, by worde and Print, likewise, to Note their Names to the World: with their particular deuises, fables, beastly Imaginations, and

** A pro*
Fayre
and ca
Frog.

vnchristen-like slaunders? Well: Well. O (you such) my vnkinde Countrey men. O vnnaturall Countrey men. O vnthankfull Countrey men. O Brainsicke, Rashe, Spitefull, and Disdainfull Countrey men. Why oppresse you me, thus violently, with your slaundering of me: Contrary to Veritie: and contrary to your owne Consciences? And I, to this hower, neither by worde, deede, or thought, haue bene, any way, hurtfull, damageable, or iniurious to you, or yours? Haue I, so long, so dearly, so farre, so carefully, so painfully, so daungerously sought & trauailed for the learning of Wisedome, & atteyning of Vertue: And in the end (in your iudgemẽt) am I become, worse, then when I begã? Worse, thẽ a Mad man? A dangerous Member in the Common Wealth: and no Member of the Church of Christ? Call you this, to be Learned? Call you this, to be a Philosopher? and a louer of Wisedome? To forsake the straight heauenly way: and to wallow in the broad way of damnation? To forsake the light of heauenly Wisedome: and to lurke in the dungeon of the Prince of darkenesse? To forsake the Veritie of God, & his Creatures: and to fawne vpon the Impudent, Craftie, Obstinate Lier, and continuall disgracer of Gods Veritie, to the vttermost of his power? To forsake the Life & Blisse Æternall: and to cleaue vnto the Author of Death euerlasting? that Murderous Tyrant, most gredily awaiting the Pray of Mans Soule? Well: I thanke God and our Lorde Iesus Christ, for the Comfort which I haue by the Examples of other men, before my time: To whom, neither in godlines of life, nor in perfection of learning, I am worthy to be compared: and yet, they sustained the very like Iniuries, that I do: or rather, greater. Pacient *Socrates*, his *Apologie* will testifie: *Apuleius* his *Apologies*, will declare the Brutishnesse of the Multitude. *Ioannes Picus*, Earle of Mirandula, his *Apologie* will teach you, of the Raging slaunder of the Malicious Ignorant against him. *Ioannes Trithemius*, his *Apologie* will specifie, how he had occasion to make publike Protestation: as well by reason of the Rude Simple: as also, in respect of such, as were counted to be of the wisest sort of men. Many could I recite: But I deferre the precise and determined handling of this matter: being loth to detect the Folly & Mallice of my Natiue Countrey men.* Who, so hardly, can disgest or like any extraordinary course of Philosophicall Studies: not falling within the Cumpasse of their Capacitie: or where they are not made priuie of the true and secrete cause, of such wonderfull Philosophicall Feates. These men, are of fower sortes, chiefly. The first, I may name, *Vaine pratling busie bodies*: The second, *Fond Frendes*: The third,

Imperfectly zelous: and the fourth, *Malicious Ignorant*. To eche of these
(briefly, and in charitie) I will say a word or two, and so returne to my
Præface. *Vaine pratling busie bodies*, vse your idle assemblies, and 1.
conferences, otherwise, then in talke of matter, either aboue your
Capacities, for hardnesse: or contrary to your Consciences, in Veritie. 2.
Fonde Frendes, leaue of, so to commend your vnacquainted frend, vpon
blinde affection: As, because he knoweth more, then the common
Student: that, therfore, he must needes be skilfull, and a doer, in such
matter and maner, as you terme *Coniuring*. Weening, thereby, you
aduaunce his fame: and that you make other men, great marueilers of
your hap, to haue such a learned frend. Cease to ascribe Impietie, where
you pretend Amitie. For, if your tounges were true, then were that your
frend, *Vntrue*, both to God, and his Soueraigne. Such *Frendes* and
Fondlinges, I shake of, and renounce you: Shake you of, your Folly. 3.
Imperfectly zelous, to you, do I say: that (perhaps) well, do you Meane:
But farre you misse the Marke: If a Lambe you will kill, to feede the
flocke with his bloud. Sheepe, with Lambes bloud, haue no naturall
sustenaunce: No more, is Christes flocke, with horrible slaunders, duely
ædified. Nor your faire pretense, by such rashe ragged Rhetorike, any
whit, well graced. But such, as so vse me, will finde a fowle Cracke in
their Credite. Speake that you know: And know, as you ought: Know
not, by Heare say, when life lieth in daunger. Search to the quicke, & let
Charitie be your guide. *Malicious Ignorant*, what shall I say to thee? 4.
*Prohibe linguam tuam a malo. A detractione parcite linguæ. Cause thy
toung to refraine frõ euill. Refraine your toung from slaunder.*
Though your tounges be sharpned, Serpent like, & Adders poyson lye in
your lippes: yet take heede, and thinke, betimes, with your selfe, *Vir* *Psal. 1*
*linguosus non stabilietur in terra. Virum violentum venabitur malum,
donec præcipitetur.* For, sure I am, *Quia faciet Dominus Iudicium
afflicti: & vindictam pauperum.*

Thus, I require you, my assured frendes, and Countrey men (you Mathematiciens, Mechaniciens, and Philosophers, Charitable and discrete) to deale in my behalf, with the light & vntrue tounged, my enuious Aduersaries, or Fond frends. And farther, I would wishe, that at leysor, you would consider, how *Basilius Magnus*, layeth *Moses* and *Daniel*, before the eyes of those, which count all such Studies Philosophicall (as mine hath bene) to be vngodly, or vnprofitable. Waye well *S. Stephen* his witnesse of *Moses*. *Eruditus est Moses omni* *Act. 7.*

*Sapientia Ægyptiorũ: & erat potens in verbis & operibus suis. Moses
was instructed in all maner of wisedome of the Ægyptians: and
he was of power both in his wordes, and workes*. You see this
Philosophicall Power & Wisedome, which *Moses* had, to be nothing
misliked of the Holy Ghost. Yet *Plinius* hath recorded, *Moses* to be a
wicked *Magicien*. And that (of force) must be, either for this
Philosophicall wisedome, learned, before his calling to the leading of the
Children of *Israel*: or for those his wonders, wrought before King
Pharao, after he had the conducting of the *Israelites*. As concerning the
first, you perceaue, how *S. Stephen*, at his Martyrdome (being full of the
Holy Ghost) in his Recapitulation of the olde Testament, hath made
mention of *Moses* Philosophie: with good liking of it: And *Basilius
Magnus* also, auoucheth it, to haue bene to *Moses* profitable (and
therefore, I say, to the Church of God, necessary). But as cõcerning
Moses wonders, done before King *Pharao*: God, him selfe, sayd: *Vide vt
omnia ostenta, quæ posui in manu tua, facias coram Pharaone. See that
thou do all those wonders before Pharao, which I haue put in
thy hand.* Thus, you euidently perceaue, how rashly, *Plinius* hath
slaundered *Moses*, of vayne fraudulent *Magike*, saying: *Est & alia* *Lib. 30*
Magices Factio, a Mose, Iamne, & Iotape, Iudæis pendens: sed multis *1.*
millibus annorum post Zoroastrem. &c. Let all such, therefore, who, in
Iudgement and Skill of Philosophie, are farre Inferior to *Plinie*, take *1.*
good heede, least they ouershoote them selues rashly, in Iudging of
Philosophers straunge Actes: and the Meanes, how they are done. But,
much more, ought they to beware of forging, deuising, and imagining *2.*
monstrous feates, and wonderfull workes, when and where, no such
were done: no, not any sparke or likelihode, of such, as they, without all
shame, do report. And (to conclude) most of all, let them be ashamed of *3.*
Man, and afraide of the dreadfull and Iuste Iudge: both Folishly or
Maliciously to deuise: and then, deuilishly to father their new fond
Monsters on me: Innocent, in hand and hart: for trespacing either against
the lawe of God, or Man, in any my Studies or Exercises, Philosophicall,
or Mathematicall: As in due time, I hope, will be more manifest.

NOw end I, with Archemastrie. Which name, is not so new, as this Arte is rare. For an other Arte, vnder this, a degree (for skill and power) hath bene indued with this English name before. And yet, this, may serue for our purpose, sufficiently, at this present. This Arte, teacheth to bryng to actuall experience sensible, all worthy conclusions by all the Artes Mathematicall purposed, & by true Naturall Philosophie concluded: & both addeth to them a farder scope, in the termes of the same Artes, & also by hys propre Method, and in peculier termes, procedeth, with helpe of the foresayd Artes, to the performance of complet Experiẽces, which of no particular Art, are hable (Formally) to be challenged. If you remember, how we considered *Architecture*, in respect of all common handworkes: some light may you haue, therby, to vnderstand the Souerainty and propertie of this Science. *Science* I may call it, rather, then an Arte: for the excellency and Mastershyp it hath, ouer so many, and so mighty Artes and Sciences. And bycause it procedeth by *Experiences*, and searcheth forth the causes of Conclusions, by *Experiences*: and also putteth the Conclusions them selues, in *Experience*, it is named of some, *Scientia Experimentalis*. The *Experimentall Science*. *Nicolaus Cusanus* termeth it so, in hys *Experimentes Statikall*, And an other *Philosopher*, of this land Natiue (the floure of whose worthy fame, can neuer dye nor wither) did write therof largely, at the request of *Clement the sixt*. The Arte carrieth with it, a wonderfull Credit: By reason, it certefieth, sensibly, fully, and completely to the vtmost power of Nature, and Arte. This Arte, certifieth by *Experience* complete and absolute: and other Artes, with their Argumentes, and Demonstrations, persuade: and in wordes, proue very well their Conclusions.* But wordes, and Argumentes, are no sensible certifying: nor the full and finall frute of Sciences practisable. And though some Artes, haue in them, *Experiences*, yet they are not complete, and brought to the vttermost, they may be stretched vnto, and applyed sensibly. As for example: the Naturall Philosopher disputeth and maketh goodly shew of reason: And the Astronomer, and the Opticall Mechanicien, put some thynges in *Experience*: but neither, all, that they may: nor yet sufficiently, and to the vtmost, those, which they do, There, then, the *Archemaster* steppeth in, and leadeth forth on, the *Experiences*, by order of his doctrine *Experimentall*, to the chief and finall power of Naturall and Mathematicall Artes. Of two or three men, in whom, this Description of *Archemastry* was *Experimentally*, verified, I haue read and hard: and good record, is of their such perfection. So that, this Art, is no fantasticall Imagination: as some Sophister, might, *Cum suis Insolubilibus*, make a florish: and dassell your Imagination: and dash

R. B.

your honest desire and Courage, from beleuing these thinges, so vnheard of, so meruaylous, & of such Importance. Well: as you will. I haue forewarned you. I haue done the part of a frende: I haue discharged my Duety toward God: for my small Talent, at hys most mercyfull handes receiued. To this Science, doth the *Science Alnirangiat*, great Seruice. Muse nothyng of this name. I chaunge not the name, so vsed, and in Print published by other: beyng a name, propre to the Science. Vnder this, commeth *Ars Sintrillia*, by *Artephius*, briefly written. But the chief Science, of the Archemaster, (in this world) as yet knowen, is an other (as it were) OPTICAL Science: wherof, the name shall be told (God willyng) when I shall haue some, (more iust) occasion, therof, to Discourse.

Here, I must end, thus abruptly (Gentle frende, and vnfayned louer of honest and necessary verities.) For, they, who haue (for your sake, and vertues cause) requested me, (an old forworne Mathematicien) to take pen in hand: (through the confidence they reposed in my long experience: and tryed sincerity) for the declaryng and reportyng somewhat, of the frute and commodity, by the Artes Mathematicall, to be atteyned vnto: euen they, Sore agaynst their willes, are forced, for sundry causes, to satisfie the workemans request, in endyng forthwith: He, so feareth this, so new an attempt, & so costly: And in matter so slenderly (hetherto) among the common Sorte of Studentes, considered or estemed.

And where I was willed, somewhat to alledge, why, in our vulgare Speche, this part of the Principall Science of *Geometrie*, called *Euclides Geometricall Elementes*, is published, to your handlyng: being vnlatined people, and not Vniuersitie Scholers: Verily, I thinke it nedelesse.

For, the Honour, and Estimation of the Vniuersities, and Graduates, is, hereby, nothing diminished. Seing, from, and by their Nurse Children, you receaue all this Benefite: how great soeuer it be. *1.*

Neither are their Studies, hereby, any whit hindred. No more, then the Italian *Vniuersities*, as *Academia Bononiensis*, *Ferrariensis*, *Florentina*, *Mediolanensis*, *Patauina*, *Papiensis*, *Perusina*, *Pisana*, *Romana*, *Senensis*, or any one of them, finde them selues, any deale, disgraced, or their Studies any thing hindred, by *Frater Lucas de Burgo*, or by *Nicolaus Tartalea*, who in vulgar Italian language, haue published, not onely *Euclides Geometrie*, but of *Archimedes* somewhat: and in *2.*

Arithmetike and Practicall Geometrie, very large volumes, all in their vulgar speche. Nor in Germany haue the famous *Vniuersities*, any thing bene discontent with *Albertus Durerus*, his Geometricall Institutions in Dutch: or with *Gulielmus Xylander*, his learned translation of the first sixe bookes of *Euclide*, out of the Greke into the high Dutch. Nor with *Gualterus H. Riffius*, his Geometricall Volume: very diligently translated into the high Dutch tounge, and published. Nor yet the *Vniuersities* of Spaine, or Portugall, thinke their reputation to be decayed: or suppose any their Studies to be hindred by the Excellent *P. Nonnius*, his Mathematicall workes, in vulgare speche by him put forth. Haue you not, likewise, in the French tounge, the whole Mathematicall Quadriuie? and yet neither Paris, Orleance, or any of the other Vniuersities of Fraunce, at any time, with the Translaters, or Publishers offended: or any mans Studie thereby hindred?

And surely, the Common and Vulgar Scholer (much more, the Gramarian) before his comming to the *Vniuersitie*, shall (or may) be, now (according to *Plato* his Counsell) sufficiently instructed in *Arithmetike* and *Geometrie*, for the better and easier learning of all maner of *Philosophie*, *Academicall*, or *Peripateticall*. And by that meanes, goe more cherefully, more skilfully, and spedily forwarde, in his Studies, there to be learned. And, so, in lesse time, profite more, then (otherwise) he should, or could do. *3.*

Also many good and pregnant Englishe wittes, of young Gentlemen, and of other, who neuer intend to meddle with the profound search and Studie of Philosophie (in the *Vniuersities* to be learned) may neuerthelesse, now, with more ease and libertie, haue good occasion, vertuously to occupie the sharpnesse of their wittes: where, els (perchance) otherwise, they would in fond exercises, spend (or rather leese) their time: neither seruing God: nor furdering the Weale, common or priuate. *4.*

And great Comfort, with good hope, may the *Vniuersities* haue, by reason of this *Englishe* Geometrie, and Mathematicall Præface, that they (hereafter) shall be the more regarded, esteemed, and resorted vnto. For, when it shall be knowen and reported, that of the *Mathematicall Sciences* onely, such great Commodities are ensuing (as I haue specified): and that in dede, some of you vnlatined Studentes, can be good witnesse, of such rare fruite by you enioyed (thereby): as either, *5.*

before this, was not heard of: or els, not so fully credited: Well, may all men coniecture, that farre greater ayde, and better furniture, to winne to the Perfection of all Philosophie, may in the Vniuersities be had: being the Storehouses & Threasory of all Sciences, and all Artes, necessary for the best, and most noble State of Common Wealthes.

Vniuer

6. Besides this, how many a Common Artificer, is there, in these Realmes of England and Ireland, that dealeth with Numbers, Rule, & Cumpasse: Who, with their owne Skill and experience, already had, will be hable (by these good helpes and informations) to finde out, and deuise, new workes, straunge Engines, and Instrumentes: for sundry purposes in the Common Wealth? or for priuate pleasure? and for the better maintayning of their owne estate? I will not (therefore) fight against myne owne shadowe. For, no man (I am sure) will open his mouth against this Enterprise. No mã (I say) who either hath Charitie toward his brother (and would be glad of his furtherance in vertuous knowledge): or that hath any care & zeale for the bettering of the Cõmon state of this Realme. Neither any, that make accompt, what the wiser sort of men (Sage and Stayed) do thinke of them. To none (therefore) will I make any *Apologie,* for a vertuous acte doing: and for cõmending, or setting forth, Profitable Artes to English men, in the English toung. But, vnto God our Creator, let vs all be thankefull: for that, *As he, of his Goodnes, by his Powre, and in his wisedome, hath Created all thynges, in Number, Waight, and Measure*: So, to vs, of hys great Mercy, he hath reuealed Meanes, whereby, to atteyne the sufficient and necessary knowledge of the foresayd hys three principall Instrumentes: Which Meanes, I haue abundantly proued vnto you, to be the *Sciences* and *Artes Mathematicall*.

And though I haue ben pinched with straightnes of tyme: that, no way, I could so pen downe the matter (in my Mynde) as I determined: hopyng of conuenient laysure: Yet. if vertuous zeale, and honest Intent prouoke and bryng you to the readyng and examinyng of this Compendious treatise, I do not doute, but, as the veritie therof (accordyng to our purpose) will be euident vnto you: So the pith and force therof, will persuade you: and the wonderfull frute therof, highly pleasure you. And that you may the easier perceiue, and better remember, the principall pointes, whereof my Preface treateth, I will giue you the Groundplatt of my whole discourse, in a Table annexed: from the first to the last, somewhat Methodically contriued.

The Gr
platt of

Præfac
Table.

If Hast, hath caused my poore pen, any where, to stumble: You will, (I am sure) in part of recompence, (for my earnest and sincere good will to pleasure you), Consider the rockish huge mountaines, and the perilous vnbeaten wayes, which (both night and day, for the while) it hath toyled and labored through, to bryng you this good Newes, and Comfortable profe, of Vertues frute.

So, I Commit you vnto Gods Mercyfull direction, for the rest: hartely besechyng hym, to prosper your Studyes, and honest Intentes: to his Glory, & the Commodity of our Countrey. *Amen*.

Written at my poore House
At Mortlake.

Anno. 1570. February. 9.

◆

J. DEE

Here haue you (according to my promisse) the Groundplat of my MATHEMATICALL Præface: annexed to *Euclide* (now first) published in our Englishe tounge. An. 1570. Febr. 3.

The following very large diagram is shown at “thumbnail” scale to give a view of its overall structure. A closer view is in a a separate file.

Sciences, and Artes

Principall, which are two, onely,

Arithmetike.

Simple, Which dealeth with Numbers onely: and demonstrateth all their properties and appertenances: where, an Vnit, is Indiuisible.

Mixt, Which with aide of Geometrie principall, demonstrateth some Arithmeticall Conclusion, or Purpose.

Simple, Which dealeth with Magnitudes, onely: and demonstrateth all their properties, passions, and appertenances: whose Point, is Indiuisible.

The vse whereof, is either,

In thinges Supernaturall, æternall, & Diuine: By Application, Ascending.

In thinges Mathematicall: without farther Application.

The like Vses and Applications are, (though in a degree lower) in the Artes Mathematicall Deriuatiue.

Mathe-
maticall,
are, either

Geometrie.

In thinges
Naturall: both
Substãtiall, &
Accidentall,
Visible, &
Inuisible. &c. By
Application:
Descending.

Mixt, Which with aide of Arithmetike principall, demonstrateth some Geometricall purpose, as EVCLIDES ELEMENTES.

Deriuatiue frõ the Principalls: of which, some haue

The names of the Principalls: as,

Arithmetike, *vulgar: which considereth*

Arithmetike of most vsuall whole numbers: And of Fractions to them appertaining.
Arithmetike of Proportions.
Arithmetike Circular.
Arithmetike of Radicall Nũbers: Simple, Compound, Mixt: And of their Fractions.
Arithmetike of Cossike Nũbers: with their Fractions: And the great Arte of Algiebar.

Geometrie, *vulgar: which teacheth Measuring*

At hand

All Lengthes.— Mecometrie.
All Plaines: As, Land, Borde, Glasse, &c. Embadometrie.
All Solids: As, Timber, Stone, Vessels, &c. Stereometrie.

With distãce from the thing Measured, as,

How farre, from the Measurer, any thing is: of him sene, on Land or Water: called Apomecometrie.

How high or deepe, from the leuell of the Measurers standing, any thing is: Seene of hym, on Land or Water: called Hypsometrie.

How broad, a thing is, which is in the Measurers view: so it be situated on Land or Water: called Platometrie.

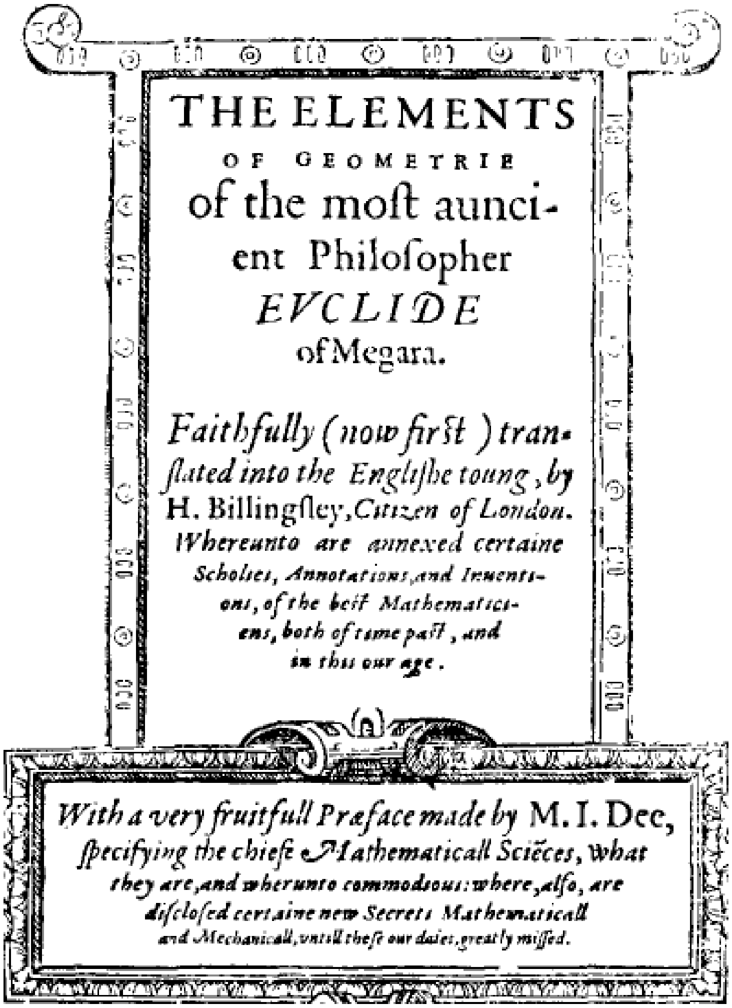
Of which are growen the Feates & Artes of

Geodesie: *more cunningly to Measure and Suruey Landes, Woods, Waters. &c.*
Geographie.
Chorographie.
Hydrographie.
Stratarithmetrie.

Propre names as,

Perspectiue,	*Which demonstrateth the maners and properties of all Radiations: Directe, Broken, and Reflected.*
Astronomie,	*Which demonstrateth the Distances, Magnitudes, and all Naturall motions, Apparences, and Passions, proper to the Planets and fixed Starres: for any time, past, present, and to come: in respecte of a certaine Horizon, or without respecte of any Horizon.*
Musike,	*Which demonstrateth by reason, and teacheth by sense, perfectly to iudge and order the diuersitie of Soundes, hie or low.*
Cosmographie,	*Which, wholy and perfectly maketh description of the Heauenlym and also Elementall part of the World: and of these partes, maketh homologall application, and mutuall collation necessary.*
Astrologie,	*Which reasonably demonstrateth the operations and effectes of the naturall beames of light, and secrete Influence of the Planets, and fixed Starres, in euery Element and Elementall body: at all times, in any Horizon assigned.*
Statike,	*Which demonstrateth the causes of heauines and lightnes of all thinges: and of the motions and properties to heauines and lightnes belonging.*
Anthropographie,	*Which describeth the Nũber, Measure, Waight, Figure, Situation, and colour of euery diuers thing contained in the perfecte body of MAN: and geueth certaine knowledge of the Figure, Symmetrie, Waight, Characterization, & due Locall motion of any percell of the said body assigned: and of numbers to the said percell appertaining.*
Trochilike,	*Which demonstrateth the properties of all Circular motions: Simple and Compound.*
Helicosophie,	*Which demonstrateth the designing of all Spirall lines: in Plaine, on Cylinder, Cone, Sphære, Conoïd, and Sphæroid: and their properties.*
Pneumatithmie,	*Which demonstrateth by close hollow Geometricall figures (Regular and Irregular) the straunge properties (in motion or stay) of the Water, Ayre, Smoke, and Fire, in their Continuitie, and as they are ioyned to the Elementes next them.*
Menadrie,	*Which demonstrateth, how, aboue Natures Vertue, and power simple: Vertue and force, may be multiplied: and so to directe, to lift, to pull to, and to put or cast fro, any multiplied, or simple determined Vertue, Waight, or Force: naturally, not, so, directible, or moueable.*
Hypogeiodie,	*Which demonstrateth, how, vnder the Sphæricall Superficies of the Earth, at any depth, to any perpendicular line assigned (whose distance from the perpendicular of the entrance: and the Azimuth likewise, in respecte of the sayd entrance, is knowen) certaine way, may be prescribed and gone, &c.*
Hydragogie,	*Which demonstrateth the possible leading of water by Natures law, and by artificiall helpe, from any head (being Spring, standing, or running water) to any other place assigned.*
Horometrie,	*Which demonstrateth, how, at all times appointed, the precise, vsuall denomination of time, may be knowen, for any place assigned.*
Zographie,	*Which demonstrateth and teacheth, how, the Intersection of all visuall Pyramids, made by any plaine assigned (the Center, distance, and lightes being determined) may be, by lines, and proper colours represented.*
Architecture,	*Which is a Science garnished with many doctrines, and diuers Instructions: by whose iudgement, all workes by other workmen finished, are iudged.*
Nauigation,	*Which demonstrateth, how, by the Shortest good way, by the aptest direction, and in the shortest time: a sufficient Shippe, betwene any two places (in passage nauigable) assigned, may be conducted: and in all stormes and naturall disturbances chauncing, how to vse the best possible meanes, to recouer the place first assigned.*
Thaumaturgike,	*Which geueth certaine order to make straunge workes, of the sense to be perceiued: and of men greatly to be wondred at.*
Archemastrie,	*Which teacheth to bring to actuall experience sensible, all worthy conclusions, by all the Artes Mathematicall purposed: and by true Naturall philosophie, concluded: And both addeth to them a farder Scope, in the termes of the same Artes: and also, by his proper Method, and in peculiar termes, procedeth, with helpe of the forsayd Artes, to the performance of complete Experiences: which, of no particular Arte, are hable (Formally) to be challenged.*

Title Page Text



THE ELEMENTS
OF GEOMETRIE
of the moſt auncient
Philoſopher
EVCLIDE
of Megara.

Faithfully (now firſt) tranſlated into the Engliſhe toung, by
H. Billingſley, *Citizen of London.*
Whereunto are annexed certaine
Scholies, Annotations, and Inuentions,
of the beſt Mathematiciens,
both of time paſt, and
in this our age.

With a very fruitfull Præface made by M. I. Dee,
ſpecifying the chiefe Mathematicall Sciẽces, what
they are, and wherunto commodious: where, alſo, are
diſcloſed certaine new Secrets Mathematicall
and Mechanicall, vntill theſe our daies, greatly miſſed.

THE ELEMENTS
OF GEOMETRIE
of the most auncient
Philosopher
EVCLIDE
of Megara.

Faithfully (now first) translated
into the Englishe toung, by
H. Billingsley*, Citizen of London*.
Whereunto are annexed certaine
Scholies, Annotations, and Inuentions,
of the best Mathematiciens,

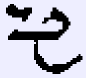
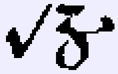
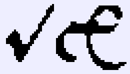
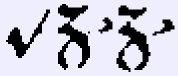
both of time past, and
in this our age.

With a very fruitfull Prœface made by M. I. Dee*,*
specifying the chiefe Mathematicall Sciẽces, what
they are, and wherunto commodious: where, also, are disclosed certaine new Secrets Mathematicall and
Mechanicall, vntill these our daies, greatly missed.

Imprinted at London by *Iohn Daye*.

Transcriber’s Footnotes

A. **Mathematical Notation.** John Dee used the “root” sign √ in combination with some less familiar symbols:

	“First power”, here used to express an unknown. *Shown in this e-text as* **X** *(capitalized).*
	Root sign combined with “second power” symbol = square root. *Shown in this e-text as* $^2\surd$.
	Root sign combined with “third power” symbol = cube root. *Shown in this e-text as* $^3\surd$.
	Doubled “second power” symbol = 4th power; with root sign = fourth root. *Shown in this e-text as* $^4\surd$.

B. **Diagrams:** The symbol drawn as *P* (Pounds) is shown here as P. See above for **X** symbol.

```
HOTE
+C
|
|
+
|
|
+
|
|
+E
|
MOIST A TEMPERATE B DRYE
+------+------+------+------+------+------+------+------+
|D
|
+
|
|
+
|
|
+
|
|
+
COLD

______________________
| | |
| {P}. 2. | Hote. 4. |
| | |
| {P}. 1. | Hote. 3. |
|_________|___________|

______________________
| | | _
| {P}. 2. | Hote. 4. | ⅓ _ The forme_
| | | _ 3⅔ resulting.
| {P}. 1. | Hote. 3. | _ ⅔
|_________|___________|
```

C. **“Vergilius teaches in his Georgikes.”** The quoted lines, with breaks at each “&c.”, are 438-439; 451-457; 463-464.

Euclid citations

The following Propositions were identified by number.

6.12: (How) to find a fourth (line) proportional to three given straight lines.

11.34: In equal parallelepipedal solids the bases are reciprocally proportional to the heights; and those parallelepipedal solids in which the bases are reciprocally proportional to the heights are equal.

11.36: If three straight lines are proportional, then the parallelepipedal solid formed out of the three equals the parallelepipedal solid on the mean which is equilateral, but equiangular with the aforesaid solid.

12.1: Similar polygons inscribed in circles are to one another as the squares on their diameters.

12.2: Circles are to one another as the squares on their diameters.

12.18 (“last”): Spheres are to one another in triplicate ratio of their respective diameters.

Notes on the text

The Greek letter η (eta) was consistently printed as if it were the ou-ligature ȣ.

The Latin *-que* was written as an abbreviation resembling **-q´;**. It is shown here as q^{ue}.

Less common words include “fatch” (probably used as a variant of “fetch”) and the mathematical terms “sexagene” and “sexagesme”.

End of the Project Gutenberg EBook of The Mathematicall Praeface to Elements of Geometrie of Euclid of Megara, by John Dee

*** END OF THIS PROJECT GUTENBERG EBOOK THE MATHEMATICALL PRAEFACE ***

***** This file should be named 22062-h.htm or 22062-h.zip *****
This and all associated files of various formats will be found in:
http://www.gutenberg.org/2/2/0/6/22062/

Produced by Louise Hope, David Starner, Suzanne Lybarger
and the Online Distributed Proofreading Team at
http://www.pgdp.net

Updated editions will replace the previous one--the old editions will be renamed.

Creating the works from public domain print editions means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg-tm electronic works to protect the PROJECT GUTENBERG-tm concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for the eBooks, unless you receive specific permission. If you do not charge anything for copies of this eBook, complying with the rules is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. They may be modified and printed and given away--you may do practically ANYTHING with public domain eBooks. Redistribution is subject to the trademark license, especially commercial redistribution.

*** START: FULL LICENSE ***

THE FULL PROJECT GUTENBERG LICENSE
PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg-tm mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase "Project Gutenberg"), you agree to comply with all the terms of the Full Project Gutenberg-tm License (available with this file or online at http://gutenberg.org/license).

Section 1. General Terms of Use and Redistributing Project Gutenberg-tm electronic works

1.A. By reading or using any part of this Project Gutenberg-tm electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg-tm electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg-tm electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg-tm electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg-tm electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg-tm electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg-tm electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is in the public domain in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg-tm mission of promoting free access to electronic works by freely sharing Project Gutenberg-tm works in compliance with the terms of this agreement for keeping the Project Gutenberg-tm name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg-tm License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg-tm work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg-tm License must appear prominently whenever any copy of a Project Gutenberg-tm work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org

1.E.2. If an individual Project Gutenberg-tm electronic work is derived from the public domain (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg-tm trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg-tm electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg-tm License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg-tm License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg-tm.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg-tm License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg-tm work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg-tm web site (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg-tm License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg-tm works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg-tm electronic works provided that

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg-tm works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg-tm trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."

- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg-tm

License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg-tm works.

- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.

- You comply with all other terms of this agreement for free distribution of Project Gutenberg-tm works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg-tm electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and Michael Hart, the owner of the Project Gutenberg-tm trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread public domain works in creating the Project Gutenberg-tm collection. Despite these efforts, Project Gutenberg-tm electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg-tm trademark, and any other party distributing a Project Gutenberg-tm electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH F3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS' WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTIBILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg-tm electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg-tm electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg-tm work, (b) alteration, modification, or additions or deletions to any Project Gutenberg-tm work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg-tm

Project Gutenberg-tm is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need, is critical to reaching Project Gutenberg-tm's goals and ensuring that the Project Gutenberg-tm collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg-tm and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation web page at http://www.pglaf.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Its 501(c)(3) letter is posted at http://pglaf.org/fundraising. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is located at 4557 Melan Dr. S. Fairbanks, AK, 99712., but its volunteers and employees are scattered throughout numerous locations. Its business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887, email business@pglaf.org. Email contact links and up to date contact information can be found at the Foundation's web site and official page at http://pglaf.org

For additional contact information:
Dr. Gregory B. Newby
Chief Executive and Director
gbnewby@pglaf.org

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg-tm depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations ($1 to $5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit http://pglaf.org

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: http://pglaf.org/donate

Section 5. General Information About Project Gutenberg-tm electronic works.

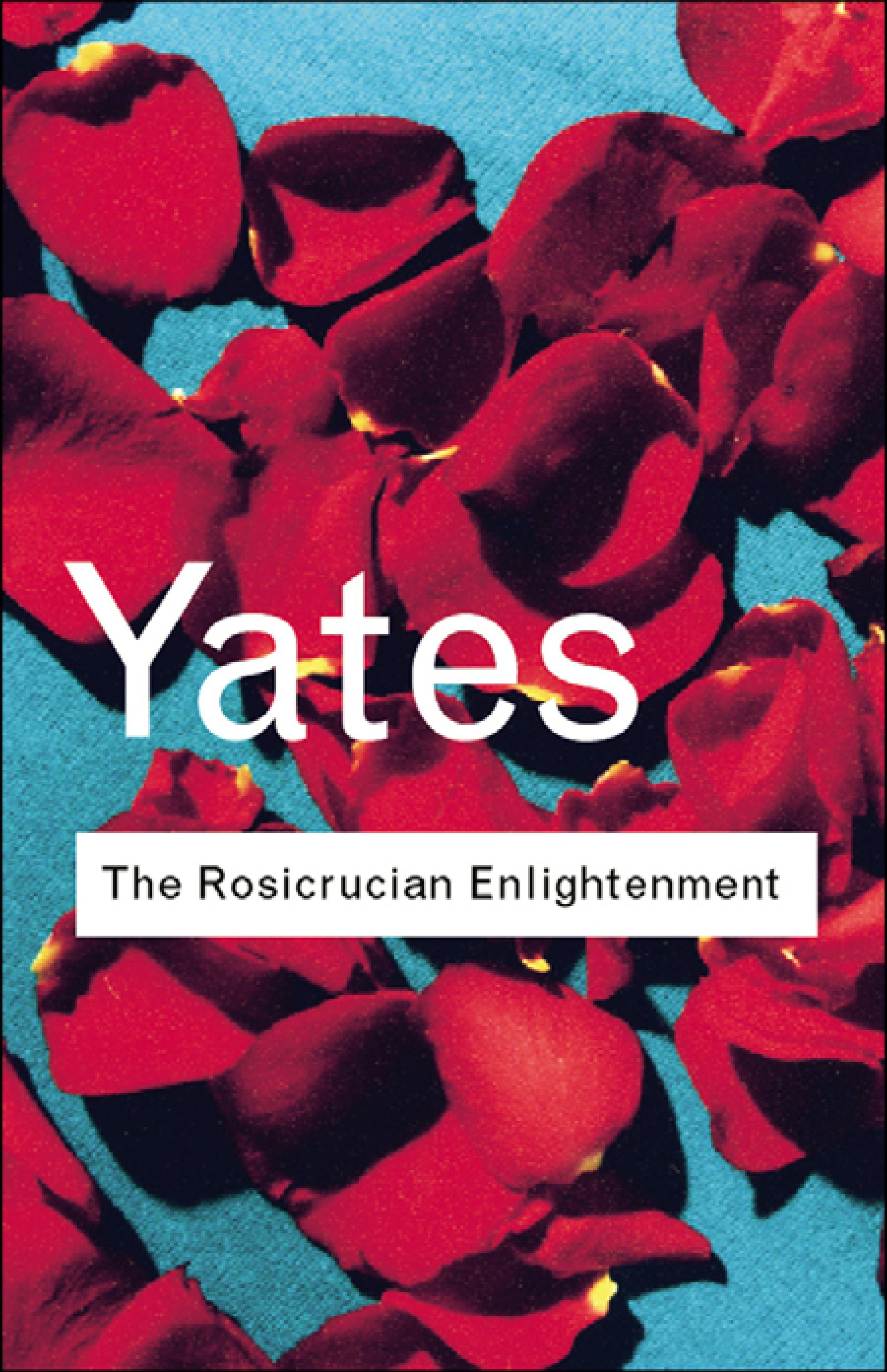
Professor Michael S. Hart is the originator of the Project Gutenberg-tm concept of a library of electronic works that could be freely shared with anyone. For thirty years, he produced and distributed Project Gutenberg-tm eBooks with only a loose network of volunteer support.

Project Gutenberg-tm eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our Web site which has the main PG search facility:

http://www.gutenberg.org

This Web site includes information about Project Gutenberg-tm,
including how to make donations to the Project Gutenberg Literary
Archive Foundation, how to help produce our new eBooks, and how to
subscribe to our email newsletter to hear about new eBooks.



Yates

The Rosicrucian Enlightenment

Also available as a printed book
see title verso for ISBN details

The Rosicrucian Enlightenment

'Brilliant analysis of events, movements, relationships and consequences. Her book is compulsive reading, and forces the reader back not only to alternative accounts of early seventeenth-century movements, which seem superficial, but to Dr Yates's other books.'

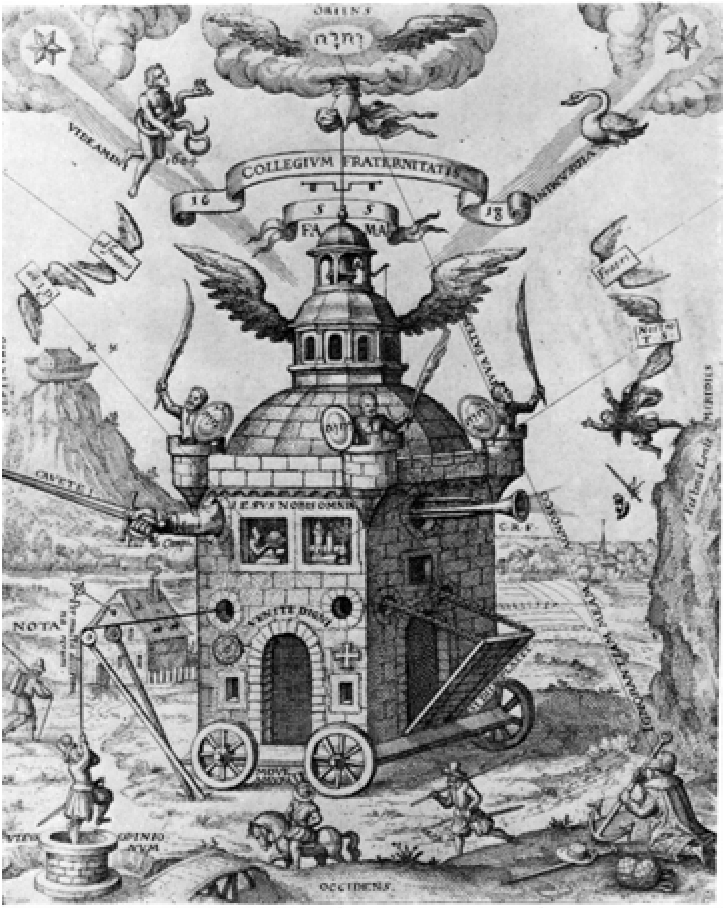
Asa Briggs

'No one has done more than she to recreate, from unexpected material, the intellectual life of past ages. It is Dr Yates' great achievement to identify the ideas and, by delicate scholarship and profound study of symbolism, to provide them with a pedigree and a home. A brilliant and exciting book.'

Hugh Trevor-Roper, Sunday Times

'No scholar in recent times has done more to open up our picture of intellectual life in the post-Renaissance period than Frances Yates.'

Times Literary Supplement


ORIENS
COLLEGIVM FRATERNITATIS
16
18
FA
MA
NOTA
C.R.F.
OCCIDENS

Frontispiece The Invisible College of the Rose Cross Fraternity. From Theophilus Schweighardt, *Speculum Sophicum Rhodo-Stauroticum*

Frances A.
Yates

The Rosicrucian Enlightenment

London and New York

First published 1972
by Routledge & Kegan Paul

First published in Routledge Classics 2002
by Routledge
11 New Fetter Lane, London EC4P 4EE
29 West 35th Street, New York, NY 10001

Routledge is an imprint of the Taylor & Francis Group

This edition published in the Taylor & Francis e-Library, 2003.

© 1972 Frances A. Yates

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Library of Congress Cataloging in Publication Data
Yates, Frances Amelia.
The Rosicrucian enlightenment / Frances A. Yates.
p. cm.
Originally published: London ; New York : Routledge, 1972.
Includes bibliographical references and index.
1. Rosicrucians—History. I. Title.

BF1623.R7 Y38 2001
135′.43′094—dc21 2001034883

ISBN 0-203-16601-9 Master e-book ISBN

ISBN 0-203-26064-3 (Adobe eReader Format)
ISBN 0–415–26769–2 (Print Edition)

CONTENTS

LIST OF ILLUSTRATIONS vii
PREFACE xi

1 A Royal Wedding: The Marriage of Princess Elizabeth with the Elector Palatine 1
2 The Bohemian Tragedy 24
3 John Dee and the Rise of 'Christian Rosencreutz' 42
4 The Rosicrucian Manifestos 58
5 The Chemical Wedding of Christian Rosencreutz 82
6 The Palatinate Publisher: Johann Theodore De Bry and the Publication of the Works of Robert Fludd and Michael Maier 97
7 The Rosicrucian Furore in Germany 126
8 The Rosicrucian Scare in France 139
9 Francis Bacon 'Under the Shadow of Jehova's Wings' 156
10 Italian Liberals and Rosicrucian Manifestos 170
11 The R.C. Fraternity and the Christian Unions 181
12 Comenius and the Rosicrucian Rumour in Bohemia 200
13 From the Invisible College to the Royal Society 220

14 Elias Ashmole and the Dee Tradition: Isaac Newton and Rosicrucian Alchemy 247
15 Rosicrucianism and Freemasonry 262
16 The Rosicrucian Enlightenment 278

APPENDIX 294
INDEX 323

ILLUSTRATIONS

Frontispiece The Invisible College of the Rose Cross Fraternity. From Theophilus Schweighardt, *Speculum Sophicum Rhodo-Stauroticum*, 1618 ii

1 Frederick V, Elector Palatine, and the Princess Elizabeth. Print, 1612. Sutherland Collection, Ashmolean Museum 3

2 Arch at Oppenheim, 1613. Designed and engraved by Johann Theodore de Bry. From *Beschreibung der Reiss*, Heidelberg, 1613 12

3 (a) Ship of the Argonauts, Pageant Car 13
  (b) Arrival of the Princess Elizabeth at Heidelberg. From *Beschreibung der Reiss* 14

4 (a) Arch erected by Heidelberg University 15
  (b) Arch erected in the courtyard of Heidelberg Castle
  Triumphal Arches for the entry of the Princess Elizabeth, Heidelberg, 1613. From *Beschreibung der Reiss* 15

5 Heidelberg Castle and Gardens, engraved by Matthieu Merian. From Salomon de Caus, *Hortus Palatinus*, Frankfurt, 1620 18

6 (a) Salomon de Caus, *Hortus Palatinus*, title-page 20

(b) Statue of Memnon. From Salomon de Caus, *Les raisons des forces mouvantes, Livre second*, Paris, 1624 20
7 (a) The Post Boy looking for a Missing King 22
(b) Frederick and Elizabeth in an Infernal Garden. 23
German Prints, 1621 (the verses below the pictures have been omitted), British Museum, Print Room
8 Frederick and Elizabeth as King and Queen of Bohemia, with Four Lions. Print issued in Prague at the time of their coronation, 1619, National Portrait Gallery photograph (the explanatory verses below the picture have been omitted) 31
9 (a) Frederick as a Garterless Pilgrim 35
(b) The Garterless Frederick doing Menial Tasks. 35
German prints, 1621 (without the accompanying verses), British Museum, Print Room
10 (a) John Dee, *Monas hieroglyphica*, Antwerp, 1564, title-page 52
(b) H. Khunrath, *Amphitheatrum Sapientiae Aeternae*, edition of Hanover, 1609, title-page 52
11 The Cave of the Illuminati. From H. Khunrath, *Amphitheatrum Sapientiae Aeternae* 53
12 The Cabalist-Alchemist. From H. Khunrath, *Amphitheatrum Sapientiae Aeternae* 55
13 The Marriage of the Elector Palatine and the Princess Elizabeth. German Print, 1613. Sutherland Collection, Ashmolean Museum 57
14 (a) The Hapsburg Eagle and the Palatine Lion on the turning wheel of Fortune 74
(b) The Hapsburg Eagle triumphing over the fallen Frederick. German prints, 1621 (without the accompanying verses). British Museum, Print Room 74
15 (a) Under the Wings of the Triumphant Hapsburg Eagle. German Print, 1621 (without the verses). British Museum, Print Room 76
(b) Under Jehova's Wings. Title-page of Theophilus Schweighardt, *Speculum Sophicum Rhodo-Stauroticum*, 1618 77

16 Frederick on the Pythagorean Y. German print, 1621. British Museum, Print Room 78

17 Julius Guglielmus Zincgreff, *Emblematum Ethico-Politicorum Centuria*, Oppenheim, 1619, title-page 84

18 (a), (b), (c), The Palatine Lion guarding Heidelberg Castle 85

(d) The Pillar of Cloud leading the Israelites. Emblems (without the accompanying French verses) from Zincgreff, *Emblematum Ethico-Politicorum Centuria* 85

19 (a) Page from the *Chymische Hochzeit Christiani Rosencreutz*, Strasburg, 1616, showing John Dee's 'monas' sign 87

(b) Page from *The Hermeticke Romance, or, the Chymical Wedding*, translated by Ezechiel Foxcroft, 1690, showing Dee's 'monas' sign 87

20 Robert Fludd, *Utriusque Cosmi Historia*, Oppenheim, 1617, title-page engraved by Johann Theodore de Bry 111

21 Michael Maier, *Viatorum, hoc est de montibus planetarum*, Oppenheim, 1618, title-page 112

22 Michael Maier, *Atalanta fugiens*, Oppenheim, 1617, title-page 113

23 Following the Footprints of Nature, Emblem from *Atalanta fugiens* 114

24 (a) Alchemy and Geometry 116

(b) The Philosopher's Egg. Emblems from *Atalanta fugiens* 117

25 (a) Grotto at Heidelberg Castle: Fountain with Coral. From Salomon de Caus, *Les raisons des forces mouvantes*, Paris, 1624 204

(b) Fishing for Coral (the Philosopher's Stone). Emblem from *Atalanta fugiens* 205

26 (a) The Marriage of the Alchemical King and Queen 206

(b) The Alchemists (Thomas Norton, Abbot Cremer, Basil Valentine). Both from Daniel Stolcius, *Viridarium Chymicum*, Frankfurt, 1624; reprinted from Michael Maier, *Tripus Aureus*, Frankfurt, 1618 207

27 (a) Vision of a Triumphant Lion 208

(b) Vision of a Lion with Angels and Roses
From Christopher Kotter, *Revelationes . . . ab anno 1616 ad annum 1624*, in *Lux in tenebris*, 1657 (edition of 1665) 209

28 Frederick V, King of Bohemia, by Gerard Honthorst. National Portrait Gallery 222

29 Elizabeth, Queen of Bohemia, by Gerard Honthorst. National Portrait Gallery 224

30 The Fame of the Royal Society. Frontispiece to Thomas Sprat's *History of the Royal Society*, London, 1667. Designed by John Evelyn; engraved by Wenceslas Hollar 245

Map showing the position of the Palatinate in the early seventeenth century 38

PREFACE

The title of this book may give rise to some misunderstanding. 'Rosicrucian' may suggest that this is going to be a book about modern groups of enquirers into various forms of occultism. 'Enlightenment' may suggest that the book will be about the period known as the *Aufklärung*, the emergence into the light of reason from the darkness of superstition with Voltaire, Diderot, and the eighteenth century. The two words together seem to make an impossibility, representing two opposite tendencies, the one towards strange forms of superstition, the other towards critical and rational opposition to superstition. How can a Rosicrucian be enlightened? The fact is that I am using 'Rosicrucian' in a strictly limited historical sense, and I am not using 'Enlightenment' in the usual strictly limited historical sense. The period covered by the book is almost entirely the early seventeenth century, though with excursions before and after. It is concerned with certain documents published in Germany in the early seventeenth century, generally known as 'the Rosicrucian manifestos', and with the historical setting of those documents. Later movements calling themselves 'Rosicrucian' up to, and including, the present, are entirely excluded. Since these documents, or manifestos, claim that new advances in man's knowledge are at hand, my title is historically correct. There was indeed a movement in the early seventeenth century which can be called a 'Rosicrucian Enlightenment', and that is what this book is about.

'Rosicrucian' in this purely historical sense represents a phase in the history of European culture which is intermediate between the Renaissance and the so-called scientific revolution of the seventeenth century. It is a phase in which the Renaissance Hermetic-Cabalist tradition has received the influx of another Hermetic tradition, that of alchemy. The 'Rosicrucian manifestos' are an expression of this phase, representing, as they do, the combination of 'Magia, Cabala, and Alchymia' as the influence making for the new enlightenment.

In my book *Giordano Bruno and the Hermetic Tradition* (1964), I made an attempt to trace the Hermetic tradition in the Renaissance, from the time of its formulation in Italy by Marsilio Ficino and Pico della Mirandola onwards. Far from losing its power in the early seventeenth century (as I believed when writing that book), or losing its influence over cultural movements of major importance, I now realize that there was actually a renaissance of it in the early seventeenth century, fresh manifestations of it in new forms which had absorbed alchemical influences, and which were particularly important in relation to the development of the mathematical approach to nature.

A major 'Rosicrucian' figure was John Dee, who, as I said in an article published in 1968, 'seems obviously placeable historically as a Renaissance magus of the later Rosicrucian type'. In my book *Theatre of the World* (1969) I emphasized the importance of Dee as an influence behind the Elizabethan Renaissance, and in an excellent book, *John Dee* (1972), Peter French has filled a great gap in Renaissance studies by examining Dee's work and influence in England in a systematic way. Dee belonged emphatically to the Renaissance Hermetic tradition, brought up to date with new developments, and which he further expanded in original and important directions. Dee was, in his own right, a brilliant mathematician, and he related his study of number to the three worlds of the Cabalists. In the lower elemental world he studied number as technology and applied science and his *Preface* to Euclid provided a brilliant survey of the mathematical arts in general. In the celestial world, his study of number was related to astrology and alchemy, and in his *Monas hieroglyphica* he believed that he had discovered a formula for a combined cabalist, alchemical, and mathematical science which would enable its possessor to move up and down the scale of being from the lowest to the highest spheres. And in the supercelestial sphere, Dee believed that he had found the secret of conjuring angles by numerical computations in the cabalist tradition. Dee as 'Rosicrucian' is thus a figure typical of the late Renaissance magus who combined 'Magia, Cabala, and Alchymia' to achieve a world-view in which advancing science was strangely mingled with angelology.

Dee's striking and very influential career in Elizabethan England came to an end in 1583 when he left England for the continent, where he was extremely influential in stirring up new movements in central Europe. This half of Dee's career, the second or continental half, has not yet been studied in a systematic way and still remains in the world of rumour. It would seem that Dee was the leader in Bohemia, not only of an alchemical movement, but of a movement for religious reform, the nature of which has not yet been fully explored. Our knowledge of the world of culture surrounding the Emperor Rudolph II, upon which Dee's mission impinged, is still extremely scanty, and we await the publication of Robert Evans's important study of Rudolphine culture.

The present book—and I wish to emphasize this strongly—is basically a *historical* study. It is concerned with this 'Rosicrucian' phase of thought, culture, and religion, but its main attempt is directed towards indicating the *historical* channels through which the phase was distributed. These channels have been chocked up and obscured through the disappearance out of history of a most important historical period.

It is true that we have learned from our history books that the Princess Elizabeth, daughter of James I, married Frederick V, Elector Palatine of the Rhine, who, a few years later, made a rash attempt to secure for himself the throne of Bohemia, which attempt ended in ignominious failure. The 'Winter King and Queen of Bohemia', as they were mockingly called, fled from Prague after the defeat of 1620, and passed the rest of their lives as poverty-stricken exiles, having lost both the Palatinate and Bohemia. What has slipped out of history is the fact that a 'Rosicrucian' phase of culture was attached to this episode, that the 'Rosicrucian manifestos' were connected with it, that the movements stirred up by John Dee in Bohemia in earlier years were behind those manifestos, that the brief reign of Frederick and Elizabeth in the Palatinate was a Hermetic golden age, nourished on the alchemical movement led by Michael Maier, on Dee's *Monas hieroglyphica*, and all that that implied. Disowned by James I, the movement foundered, but its reconstruction is a most necessary preliminary for the tracing of 'Rosicrucian' survival in the later seventeenth century. The reconstruction by critical historical methods of this phase of European thought and history will, it is hoped, take this whole subject out of the range of uncritical and vaguely 'occultist' studies, and make of it a legitimate, and most important, field for research.

As a pioneer effort, the present book is bound to contain errors which scholars of the future will correct. The tools for working on this subject are in a rudimentary state and one is hampered at every turn by lack of accurate bibliographical work. Most of the literature on 'Rosicrucianism' is unusable by the critical historian, except as a means of leading to original material. The works of A. E. Waite are in a different category, and of these I have made much use, though, as G. Scholem has said, Waite's valuable work is marred by lack of critical sense. Paul Arnold's book has been useful for its large collection of material, though very confusingly arranged. Will-Erich Peuckert's study is fundamental for the German background. All these books, and others mentioned in the notes, have been of great assistance, though the attempt made in the present book to relate Rosicrucianism to contemporary situations is on entirely new lines.

As already said, I have completely omitted the later history of so-called 'Rosicrucianism' and the strange vagaries in which the use of the word became involved. It might now be possible to clarify the later history, though I shall not make the attempt. That is a subject in itself, and a different subject, though survivals from the imagery of the early period can be detected in, for example, such a work as *Geheime Figuren der Rosenkreuzer*, published at Altona in 1785; what the figures may mean in the later context it would require new research to discover. In order to keep this book within bounds, it has been necessary to curtail or omit much material, and to resist the temptation to turn every stone, or to follow every avenue branching out from this fundamental subject.

The subject is fundamental because, basically, it is concerned with a striving for illumination, in the sense of vision, as well as for enlightenment in the sense of advancement in intellectual or scientific knowledge. Though I do not know exactly what a Rosicrucian was, nor whether there were any, the doubt and uncertainty which beset the seeker after the invisible Rose Cross Brothers are themselves the inevitable accompaniment of the search for the Invisible.

The themes of some of the earlier chapters of this book formed the basis of a lecture on 'James I and the Palatinate: a forgotten chapter in the history of ideas' delivered as the James Ford Special Lecture in English History at Oxford in October 1970. The encouragement generously given by H. Trevor-Roper on that occasion helped me to tackle the book.

As always, the Warburg Institute has been my mainstay and my home and to the Director and to all my good friends there I am deeply grateful. D. P. Walker most kindly read a draft of the manuscript and there have been many valuable discussions of its themes with him.

Jennifer Montague and the staff of the Photographic Collection have been most helpful in collecting the photographs for the illustrations. I am indebted to Maurice Evans for drawing the sketch map for the figure in the text.

Peter French kindly allowed me, with the permission of the publishers, to see the page proofs of his book on Dee before its publication.

To the staff of the London Library I offer my most sincere thanks. I have also received kind help from the staff of the Dr Williams Library. I am indebted to the directors of the National Portrait Gallery, the Ashmolean Museum, and the British Museum for permission to reproduce portraits and engravings. The director of the Württemberg Landesbibliothek at Stuttgart gave permission for a microfilm of a manuscript to be made. The quotations from E. A. Beller, *Caricatures of the Winter King of Bohemia*, 1928, are made by permission of the Clarendon Press, Oxford.

This book belongs to the series which began with *Giordano Bruno and the Hermetic Tradition*. Throughout all the time of the writing of these books, my sister has sustained me in countless ways. It has been her constant practical help, unfailing encouragement, intelligent understanding, and lively critical sense which have made the work possible.

Warburg Institute,
University of London

1

A ROYAL WEDDING

The marriage of Princess Elizabeth with the Elector Palatine

In the old Europe, a royal wedding was a diplomatic event of the first importance, and royal wedding festivities were a statement of policy. For the marriage in February 1613 of the Princess Elizabeth, daughter of James I, with Frederick V, Elector Palatine of the Rhine, all the treasures of the English Renaissance were outpoured, and London went wild with joy at what seemed a continuation of the Elizabethan age in this alliance of a new, young Elizabeth with the leader of the German Protestants and a grandson of William the Silent.

Earlier patterns, the patterns of the old Queen's times, were indeed implicit in this happy event. The old Elizabeth had been the support of Europe against Hapsburg aggression, allied to Catholic reaction; her foreign alliances had been with the rebellious Netherlands and their leader and with German and French Protestants. Ideally, she had represented in religion a reformed and purified imperialism, typified in the name Astraea, the Just Virgin of the Golden Age, which her poets gave her.[1] There was a certain piquancy in the fact that the young Elizabeth, unlike the old Elizabethan Virgin, was to cement these sacred policies through her marriage. The court bankrupted itself through the vast expenditure in clothes, jewellery, entertainments, and feasting for this marriage. And there was also accumulated wealth of genius and poetry available for expenditure on the shows devised for this fortunate pair. Shakespeare was still alive and in London; the Globe theatre was not yet burned down; Inigo Jones was perfecting the court masque; Francis Bacon had published *The Advancement of Learning*. The English Renaissance was at a high point of splendour, developing into the dawning intellectual promise of the seventeenth century.

But would that promise be allowed to develop peacefully or would disasters intervene? The auguries were not good. The war between Spain and the Netherlands had been ended by a truce which was due to expire in 1621. The forces of Catholic reaction were preparing for a new assault on heresy, an objective which was connected with the aggrandisement of the House of Hapsburg. Those on the other side were everywhere on the watch. Most informed people believed that war was inevitable and that it would break out in Germany. There were thus dark shadows behind the splendours of this wedding, and these rather charming and innocent young people, Frederick and Elizabeth (Pl. 1), would in a few years' time find themselves at the very heart of the whirlwind.

The young German prince landed at Gravesend on 16 October 1612.[2] Handsome and gentle, he made a good impression on the court and people and on his bride-to-be. Frederick and Elizabeth really fell in love with one another and this romance was to endure throughout the vicissitudes to come. The happiness of the courtship period was marred by the illness and death of the bride's brother, Henry, Prince of Wales. Young though he was, Prince Henry had already made his mark as a leader, a possible successor to Henri IV of France (who had been assassinated in 1610) as representative of opposition to the Hapsburg powers. Henry had planned to accompany his sister into Germany, to

---

[1] See my article, 'Queen Elizabeth as Astraea', *Journal of the Warburg and Courtauld Institutes*, X (1947), pp. 27–82.

[2] For full accounts of events, ceremonial, and festivities in connection with the betrothal and marriage of Frederick and Elizabeth, see John Nichols, *The Progresses of James* I, II, 1826.

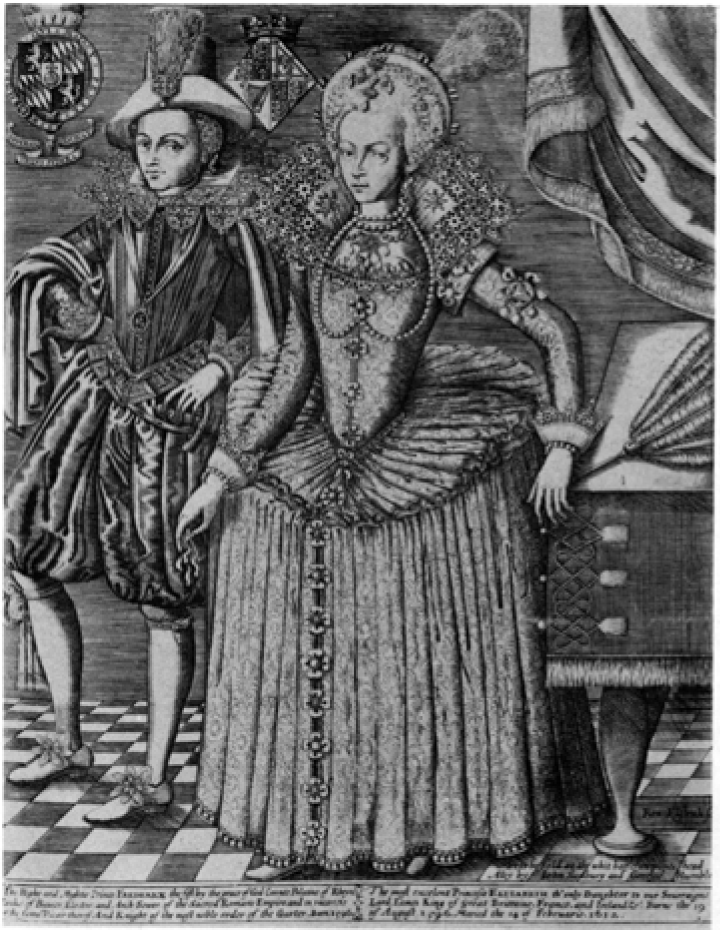


Plate 1 Frederick V, Elector Palatine, and the Princess Elizabeth

choose a wife for himself there, and was said to entertain very large schemes for ending 'the jars in religion'.[3] His sudden early death removed an influence on his father which would certainly have been used in the interest of his sister and her husband. This fatal event did not for long interfere with the court amusements, though it caused the wedding to be postponed.

Elizabeth loved the theatre and had her own company of players, the Lady Elizabeth's men, who gave performances before her and her fiancé.[4] And about Christmas time the King's Men, Shakespeare's company, gave twenty plays at court. John Heminges, later to be coeditor with Henry Condell of the first folio edition of Shakespeare's plays, was paid for presenting before the Lady Elizabeth and the Prince Palatine a list of plays which included *Much Ado About Nothing*, *Othello*, *Julius Caesar*, and *The Tempest*.[5] It has been suggested that the masque in *The Tempest* was added to the play to make it suitable for performance before this princely pair, perhaps on the betrothal night, 27 December 1612.[6] There is no evidence to support this interesting theory, beyond the fact that this play about the love story of an island princess and containing a nuptial masque was one of the plays by Shakespeare known to have been performed before Frederick and Elizabeth, who, at this comic moment in their history—comic in the sense that their lives seem now a comedy with a happy ending—have something of the air of a Shakespearean hero and heroine.

As a necessary appendage to his future status as husband of the daughter of the King of Great Britain, the Elector Palatine (or the Palsgrave as he is called in the English records) was invested with the Order of the Garter. He and his uncle, Maurice of Nassau, were elected to the Order on 7 December, and on 7 February, a week before the wedding, the Palsgrave was solemnly invested at Windsor.[7] A jewel-studded

---

[3] Nichols, p. 474 n.

[4] E. K. Chambers, *Elizabethan Stage*, II, p. 248.

[5] E. K. Chambers, *William Shakespeare*, II, p. 343.

[6] *The Tempest* was first performed in 1611. Some scholars have supported the view that the nuptial masque in the play was an addition to the original version made for the performance before Frederick and Elizabeth. See *The Tempest*, ed. F. Kermode, Arden Shakespeare, 1954, pp. xxi–xxii.

[7] Nichols, p. 512.

George—the pendant of St George and the Dragon which depends from the great collar of the Order—was presented by the King to his future son-in-law, and his fiancée also presented him with a George,[8] probably a Lesser George or the smaller version of the pendant worn on a ribbon on occasions when the full regalia of the Order were not worn. The very special significance attached to the Order of the Garter was again an Elizabethan tradition. There had been a great revival of the Order, its ceremonies, processions, and ethos, during the reign of Elizabeth, who had used it as a means of drawing the noblemen together in common service to the Crown.[9] When the Palsgrave became a Garter Knight he enlisted under the banner of the Red Cross of St George in defence of the causes for which the Order stood, the fighting of the Dragon of Wrong and the defence of the Monarch.

The story of St George and the Dragon and of his romantic adventures in attacking wrongs and defending the oppressed was blazoned in fire in the firework display given by the King's gunners shortly before the wedding, on the night of 11 February. These fireworks are fully described in a printed account[10] and are illustrated in a manuscript in the British Museum.[11] A queen, imprisoned by a necromancer, was delivered by the great champion of the world, St George. One fiery scene showed the champion riding over the bridge between the queen's pavilion and the necromancer's tower; on this bridge he slew the dragon. Then he entered the tower and captured the necromancer. The display concluded with the firing of the necromancer's tower 'with reports thwacking and lights burning'.

Though enthusiastically described by the gunners, it appears that this show did not go off very well, and some people were injured.[12] Coming between the investiture and the wedding it was clearly intended as an allegory of the Elector Palatine as St George, patron of the Order of the Garter, clearing the world of evil enchantment. Readers of Spenser's *Faerie Queene*, if there were any amongst those who watched this show, might have been reminded of the Red Cross Knight who championed Una in that chivalrous allegory in honour of the old Virgin Elizabeth. Now the young married Elizabeth has a St George allegory written in fire as one of the celebrations of her marriage to her Garter Knight.

---

[8] M. A. Everett Green, *Elizabeth Electress Palatine and Queen of Bohemia*, revised edition, London, 1909, p. 47.

[9] See Yates, 'Elizabethan Chivalry: The Romance of the Accession Day Tilts', *Journal of the Warburg and Courtauld Institutes*, XX (1957), pp. 4–24; R. C. Strong, 'Queen Elizabeth and the Order of the Garter', *Archaeological Journal*, CXLX (1964), pp. 245–69.

[10] Nichols, pp. 527–35, 536–41.

[11] 'A description of the seuerall fireworkes inuented and wrought by His Majesties Gunners', British Museum, Kings MSS., 17, c. xxxv.

[12] Nichols, p. 587.

At last, on 14 February, came the wedding, in the royal chapel at Whitehall. The bride wore 'a crown of refined golde, made imperiall by the pearles and diamonds thereupon placed, which were so thicke beset that they stood like shining pinnacles upon her amber-coloured haire, dependently hanging playted downe over her shoylders to her waste.'[13] They were married by George Abbot, Archbishop of Canterbury. The bridegroom was a Calvinist but the ceremony was Anglican, 'the Prince Palatine speaking the words of marriage in English after the Archbishop'.[14] This was important, that the day was a triumph for the Church of England which was extending its influence into foreign lands through this marriage. Abbot regarded this marriage as in the nature of a religious mission, Puritan and purifying in its influence.[15] Music and anthems followed the ceremony. The Garter King at Arms published the styles of the bride and bridegroom. As the latter left the chapel six of his own men went before him bearing silver trumpets on which they flourished so delightfully that it rejoiced the whole court, and caused thousands to say 'God give them joy'.[16] So the Royal Wedding ended on this note of the German trumpets.

That night a masque was presented in the banqueting house at Whitehall before the newly wedded pair and the whole court. The words were by Thomas Campion, the production by Inigo Jones.[17] The theme of the first scene was the power of the music of Orpheus to charm away melancholy and madness. Choral episodes between Orpheus, the ‘franticks’, and poetic frenzy followed. Then the upper part of the scene was discovered in which were clouds and large stars. The harmony of the spheres blended with the harmony of the royal wedding:[18]

---

[13] *Ibid.*, pp. 542–3.

[14] *Ibid.*, p. 547.

[15] On Abbot's enthusiasm for the Palatinate match, see Paul A. Welsby, *George Abbot the Unwanted Archbishop*, London, 1962, pp. 51–3. Lancelot Andrewes was also an enthusiastic supporter.

[16] Nichols, p. 548.

[17] Thomas Campion, *The Lords' Masque*, reprinted in Nichols, pp. 554–65.

> Advance your chorall motions now,
>   You musick-loving lights,
> This night concludes the Nuptiall vow,
>   Make this the best of nights;
> So bravely crowne it with your beames,
>   That it may live in fame,
> So long as Rhenus or the Thames
>   Are knowne by either name.

The Rhine is joining with the Thames, Germany unites with Great Britain, the stars in their courses rain down harmonies on this marriage.[19]

> According to the humour of this Song, the starres mooved in an exceeding strange and delightfull manner, and I suppose fewe have ever seene more neate artifice than Master Inigoe Jones shewed in contriving their motion, who in all the rest of the workmanship, which belonged to the whole invention shewed extraordinarie industrie and skill.

Later a deep perspective scene was disclosed, in the midst of which was a silver obelisk, and beside it golden statues of the bride and bridegroom. Old Sybilla advanced to prophesy in Latin verses the great race of Kings and Emperors which would spring from this union of the strength of Germany with that of Great Britain, and of the joining of peoples in one religious cult and in simple love.[20]

On the following night, 15 February, the members of the Inner

---

[18] Nichols, p. 558.
[19] *Ibid.*, pp. 558–9.
[20] *Ibid.*, p. 563.

Temple and Gray's Inn put on a masque by Francis Beaumont,[21] which again circles round the theme of the union of the Rhine and the Thames. The text is dedicated to Sir Francis Bacon, described as 'You that spared no time nor travail in the setting forth, ordering, and furnishing of this masque.'[22] This show had been somewhat rebuffed by King James who had ordered it to be deferred. Its main scene showed a splendid vision of Knights and Priests on a hill whence they descended to dance a solemn measure, a tremendous affirmation of the aims of Religious Chivalry. At the wedding of such a pair, sing the Priests,[23]

> Each Dance is taken for a prayer,
>   Each Song a sacrifice.

If Francis Bacon devised the whole of this entertainment, he must have taken the marriage of Frederick and Elizabeth very seriously and have been profoundly in sympathy with the alliance which it represented. That the author of *The Advancement of Learning*, which had been published eight years previously, in 1605, took time off from his other studies to work for this wedding adds the final touch to the extraordinary galaxy of poetic, artistic, and scientific genius whose united efforts made the Princess Elizabeth's last days in England a blaze of glory.

The bridegroom had still to pay visits to the universities, where he was welcomed by erudite Latin poems, including one by George Herbert.[24] And the air was still thick with congratulatory verses pouring from the press, including some by John Donne,[25] in many of which rejoicing for Elizabeth's wedding was mingled with mourning for her brother's death.

'All well-affected people take great pleasure and contentment in this

---

[21] Francis Beaumont, 'Masque of the Middle Temple and Lincoln's Inn', reprinted in Nichols, pp. 566–90.

[22] *Ibid.*, p. 591.

[23] *Ibid.*, p. 600.

[24] P. O. Kristeller notes in his *Iter Italicum*, II, p. 399, that the Vatican manuscript, Pal. lat. 1738, contains Latin poems addressed to the Elector Palatine on his visit to Cambridge, including one by George Herbert. I am indebted to Professor Kristeller for this reference.

This manuscript would have been amongst the material carried off to Rome with the *Bibliotheca Palatina* after the fall of Heidelberg; see below, pp. 40–1.

[25] See below, p. 180.

Match', says a contemporary letter-writer, 'as being a firm foundation and stablishing of religion.'[26] That is to say, the wedding and the wedding festivals were seen as a statement of religious policy, a firm indication that Great Britain would support the Elector Palatine as leader against the reactionary Catholic powers now massing in preparation for the end of the truce. Ambassadors from the Dutch states attended the wedding and shows. The French and Venetian ambassadors also came, the latter expressing warm admiration for some of Inigo Jones's effects. Conspicuously absent were the ambassadors of the Hapsburg powers. 'The Spanish (ambassador) was, or would be, sick; and the Archduke's Ambassador being invited for the second day, made a sullen excuse.'[27] It was thought by friends and enemies alike, that this wedding—in accordance with European custom—was a statement of policy, that England was continuing her old Elizabethan role of supporter of the European Protestant powers, that the Elector Palatine was being built up as leader of that policy, with the strong encouragement of his father-in-law.

It was not fully realized at the time that this view of the alliance was not that of James himself. James did not see himself as the continuer of the policies of his mother's executioner. His idea, as he developed it later, was to balance the marriage of his daughter to a German Protestant prince with the marriage of his son, Charles, to a Spanish Catholic princess, and so, at all costs, to avoid war with the Hapsburg powers, his great dread. This side of James was not understood by the Elector Palatine and his advisers who were to rush into dangerous anti-Hapsburg policies under a profound misapprehension.

Elizabeth with her husband and their trains left England on 25 April 1613, when they sailed from Margate for The Hague,[28] there to be warmly welcomed by the Palsgrave's maternal uncle, Maurice of Nassau, the son of William the Silent.

The arrival of a British princess on Dutch soil—a princess actually named Elizabeth—must have awakened memories of deeply ingrained historical, political, and religious patterns of the previous century.

---

[26] Nichols, pp. 601–2.

[27] *Ibid.*, p. 603.

[28] *Ibid.*, p. 611.

William the Silent had longed to build a close alliance with England against Spanish aggression, and to cement it with a marriage. He had installed the French prince, François d'Anjou, as governor of Flanders and Brabant, hoping that Queen Elizabeth would marry this prince, and so he would have a Franco-Anglo alliance in his hand. This plan failed; the Anjou rule collapsed in ignominy; and the Spaniards returned to Antwerp. This was in 1584.[29] Then, in 1586, Robert Earl of Leicester seemed to promise English help, was hailed as a deliverer, and had a triumphal progress through the Provinces, one feature of which was the great Garter Feast which he held in Utrecht,[30] which made Garter symbolism familiar as a symbol of liberation.

Now there arrives from England a princess, wedded to a Garter Knight, and that knight a relative of the Orange-Nassau house, the hereditary rule of the Palatinate, chief lay Elector of the Empire, and head of the union of German Protestant princes. This seemed an ideal alliance for the Netherlands, as the country anxiously awaited the end of the truce. No expense was spared in the reception given by the towns of the Netherlands to the Princess Elizabeth and the Elector Palatine.[31] They were regaled with costly banquets, given rich presents, and entertained with plays. The Elector left his wife at The Hague to go on into his country to prepare for her reception there.

The Princess followed in due course, floating up the Rhine in an expensive barge. Now began that marriage of the Thames and the Rhine foretold in the wedding masques. And it is possible that Inigo Jones himself, the chief deviser of their wondrous perspective scenes, may have been floating up the Rhine in her train. We know that the Earl of Arundel, art connoisseur and collector and patron of Inigo Jones, accompanied the Princess on her journey to her new country. And we know that Inigo Jones made his second visit to Italy in the train of the Earl of Arundel. The conclusion suggests itself—though there is no document to prove this—that Inigo, as well as his patron, may have travelled in the Princess's party from London to Heidelberg, whence he would have gone on with Arundel into Italy.[32] The formation of a half-English court at Heidelberg involved much coming and going between London and the Palatinate, and was opening up a new route for Englishmen into the continent.

---

[29] On the abortive attempt to establish François d'Anjou in the Netherlands, see Yates, *The Valois Tapestries*, Warburg Institute, 1959.

[30] See R. C. Strong and J. A. Van Dorsten, *Leicester's Triumph*, Leiden and Oxford, 1964.

[31] The reception in the Netherlands, and other events of Elizabeth's journey to Heidelberg, are described in a contemporary illustrated account: *Beschreibung der Reiss . . . des Herrn Frederick des V mit der Hochgebornen Fürstin and Königlichen Princessin Elizabethen, Jacob des Ersten Königs in Gross Britannien Einigen Tochter*, Heidelberg, 1613.

The first Palatinate town that Elizabeth entered was Oppenheim, just within the border, where the loyal inhabitants had erected decorations in her honour. These are illustrated in the contemporary printed account of her journey from London to Heidelberg.[33] One of the Oppenheim triumphal arches (Pl. 2) was thickly painted with roses, an allusion, so it was stated, to the descent of Elizabeth from the Houses of York and Lancaster. The royal arms of Great Britain, surrounded by the Garter, are flanked by the Palatinate arms. The streets of Oppenheim were lined with guards in fancy dress costumes, and the citizens welcomed with frantic enthusiasm the royal bride from England.

The engraving of the Oppenheim rose arch is signed 'De Bry', as are other of the engravings in the printed account of the journey. This is the well-known engraver Johann Theodore De Bry who had recently moved his engraving and publishing business from Frankfurt to Oppenheim. During the whole of the reign of Frederick and Elizabeth in the Palatinate, that is from 1613 to 1619, Johann Theodore De Bry poured out a flood of publications from Oppenheim, on very abstruse subjects and notable for the high quality of their engraved illustrations. His son-in-law, Matthieu Merian, assisted with the engraving.

Chief among the works published by De Bry at Oppenheim were the great volumes of Robert Fludd's *Utriusque Cosmi Historia*, profusely illustrated. That this Palatinate town was now so closely connected with England undoubtedly facilitated the publication there of this vast philosophical work by an Englishman. I shall return later to discuss the

---

[32] See John Summerson, *Inigo Jones*, London (Penguin), 1966, p. 35. On the other hand, the article on Arundel in the *D.N.B.* maintains that the earl returned to England after the visit to Heidelberg and started out again for Italy later in the year. In that case, it would be very unlikely that Inigo had also accompanied him on the previous trip to Heidelberg.

[33] The *Beschreibung der Reiss* which gives a full account of the reception at Oppenheim.

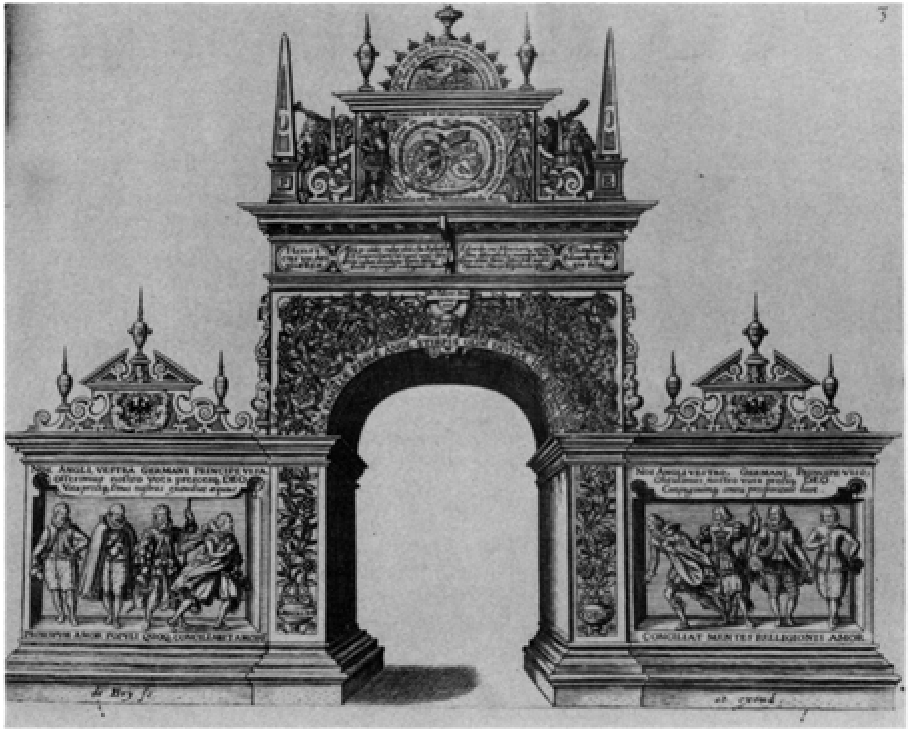

CONCILIAT MENTES RELLIGIONIS AMOR
de Bry fe
et excud

Plate 2 Arch at Oppenheim, 1613. From *Beschreibung der Reiss*

significance of the publication of Fludd's work at Oppenheim during the reign of Frederick and Elizabeth.[34]

At last, on 7 June 1613, Elizabeth arrived at her capital city of Heidelberg, a scene illustrated in the account of her journey (Pl. 3b). A military review is in progress. Elizabeth, wearing a tall scarlet hat, lace ruff, and farthingale of cloth of gold, has just alighted from her coach. Her husband is hurrying to greet her. The crimson velvet coach in which she will ride into Heidelberg is waiting.

The Faculties of the University of Heidelberg, one of the chief centres of Protestant learning in Europe, had erected arches in her honour. The arch of the theological faculty (Pl. 4a) was decorated with portraits of the Fathers, and of Luther, Melanchthon, and Beze (curiously enough, no Calvin).

Having passed through the town, the carriages bearing the party made the ascent to the castle of Heidelberg, a vast and romantic edifice

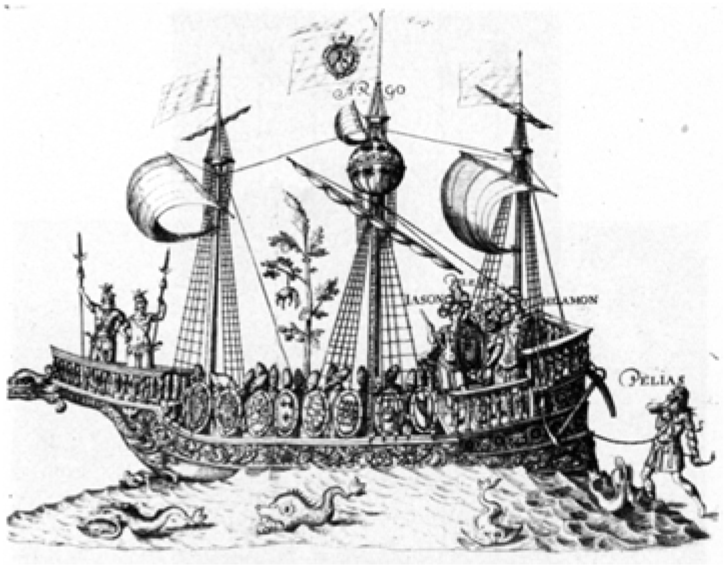


Plate 3a Ship of the Argonauts, Pageant Car

---

[34] See below, pp. 105 ff.

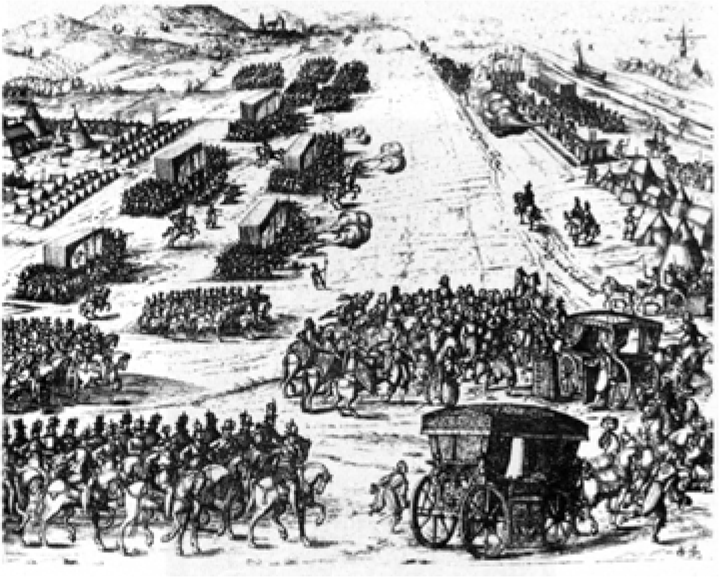
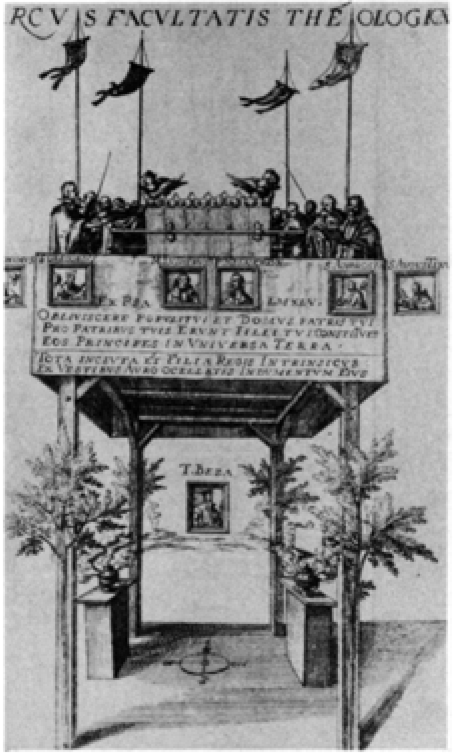


Plate 3b Arrival of the Princess Elizabeth at Heidelberg. From *Beschreibung der Reiss*

impressively situated on a steep eminence overlooking the town and the river Neckar, tributary of the Rhine. In the courtyard of the castle was a triumphal arch, sixty-five feet high (Pl. 4b) covered with statues of former Palatinate rulers and their English wives. At the castle entrance stood the Elector's mother, Louise Juliane of Nassau, daughter of William the Silent, who had long anxiously hoped for this match for her son.

For some days after the arrival, Heidelberg castle was enlivened by tournaments and other festivities. Triumphal chariots containing mythological deities rolled by. In one of these was the Elector Palatine, attired as Jason, and sailing with the Argonauts in the quest of the Golden Fleece (Pl. 4b). This Franco-Burgundian style of mythological festival must have looked, one would think, rather archaic to those fresh from Inigo Jones's productions at the court of James I, and Inigo Jones may himself have been there to make the comparison.


RCVS FACVLTATIS THEOLOG
T. BEZA

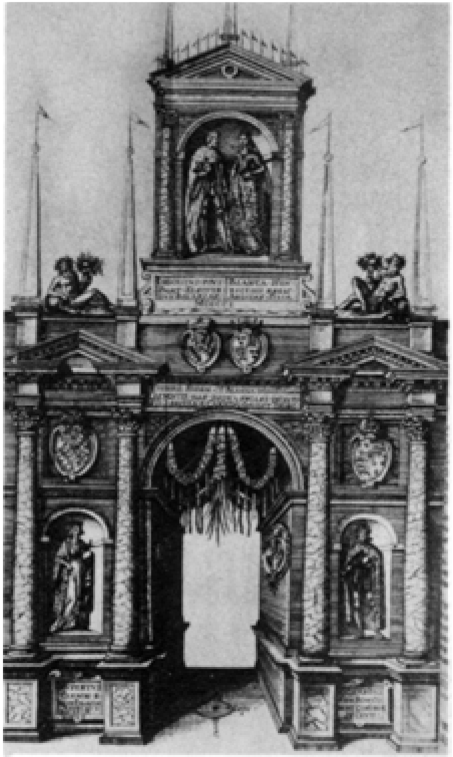


Plate 4a Arch erected by Heidelberg University
Plate 4b Arch erected in the courtyard of Heidelberg Castle
Triumphal Arches for the entry of the Princess Elizabeth, Heidelberg, 1613.
From *Beschreibung der Reiss*

Nevertheless the theme of the Jason chariot was in agreement with the themes of the London productions. The allusion to the Elector as Jason was an allusion to the Order of the Golden Fleece, the pendant of which is seen hanging from the tree in the ship. As Elector of the Empire, Frederick was of course a member of this imperial order. And on the mast of the ship can be seen the Garter, alluding to the famous English order to which he belonged as husband of the King of Great Britain's daughter. He had appeared in the London fireworks as St George of the Order of the Garter; here he is Jason of the Order of the Golden Fleece. The role of paladin on some mystic adventure would seem to be one which suited him, or was thought to suit him.

At last all was ended. The English commissioners departed having performed their duty. The Earl and Countess of Arundel left. Lord and Lady Harrington went home to England. Elizabeth's last official connections with her former country were severed. Henceforth she was Electress Palatine of the Rhine, residing in splendour at Heidelberg until the fatal year of destiny, 1619.

No one in the Holy Roman Empire can have failed to know that the chief Elector had married the daughter of the King of Great Britain. Through the dense forests, in the cities, the news travelled, arousing satisfaction in some quarters that here was a great alliance, strengthening the German Protestant cause. In other quarters there would have been less satisfaction, particularly at Graz where the Austrian Hapsburgs kept their stately court.

Heidelberg castle was to become a centre whence strange and exciting influences were to emanate in the years following Elizabeth's arrival there. Her brother, Prince Henry, had been deeply interested in Renaissance garden design, in mechanical fountains which could play musical tunes, in speaking statues and other devices of this kind, the taste for which had been stimulated by the recovery of ancient texts describing such marvels by Hero of Alexandria and his school. In his employment, as his surveyor, was Salomon de Caus, a French Protestant and an extremely brilliant garden-architect, and hydraulic engineer.[35]

---

[35] Amongst the published works by Salomon de Caus is *Les raisons des forces mouvantes*, Frankfurt, 1615. Inspired by Vitruvius, there is much important work in this book on mechanics and hydraulics. The dedication to the Princess Elizabeth reminds her of her brother's interest in these subjects. The work was reprinted at Paris in 1624, with an

He was on intimate terms with Inigo Jones, who also worked for Prince Henry. Nourished in the Renaissance revival of Vitruvius, these two men were versed in those accomplishments which Vitruvius recommends as necessary for the true architect to know, the arts and sciences based on number and proportion, music, perspective, painting, mechanics, and the like.[36] Vitruvius had stated that architecture was the queen of the mathematical sciences, and with it had grouped the other arts and sciences. Inigo Jones was concentrating on architecture and on theatrical design as intimately connected with architecture and its subsidiaries, perspective and mechanics.[37] Salomon de Caus concentrated on garden design, which, in the Renaissance, was closely affiliated to architecture, dependent, like the queen of the mathematical sciences, on proportion, perspective, geometry, and employing the newest refinements in mechanics for its decorative singing fountains and other embellishments.

On Prince Henry's death, Salomon de Caus entered the service of the Elector Palatine, and was established at Heidelberg as architect and engineer in charge of the amazing improvements to the castle and grounds, some idea of which can be gained from the engraving in the *Hortus Palatinus* by De Caus, published at Frankfurt in 1620 by Johann Theodore De Bry (Pl. 6a). De Caus had blasted away the rocky hillside to form a flat surface on which he developed geometrical garden designs of great complexity (Pl. 5). This marvellous garden, perched above the town and the valley of the Neckar, was talked of as an eighth wonder of the world.[38] The ancient castle, too, had been modernized with new extensions, lightened with many windows, said to have been planned in imitation of English houses or palaces. The vast building seen in the engraving certainly has something of the air of a Teutonic Nonesuch.

---

added second book; *Livre Second ou soni desseignees plusieurs Grotes & Fontaines*. It is stated that some of the grottoes, fountains, mechanical statues and so on illustrated in this book were designed for the Elector Palatine's grounds at Heidelberg (see Pls 6b, 25a).

[36] On the 'Vitruvian subjects', see Yates, *Theatre of the World*, London, 1969, pp. 20–59.

[37] See *ibid.*, pp. 80–91.

[38] See Lili Fehrle-Burger, 'Der Hortus Palatinus als "achtes Weltwunder" ', in *Ruperto-Carola, Mitteilungen der Vereinigung der Freunde der Studentenschaft der Universität Heidelberg*, XIV (2). 1962. I am indebted to R. Strong for this reference.

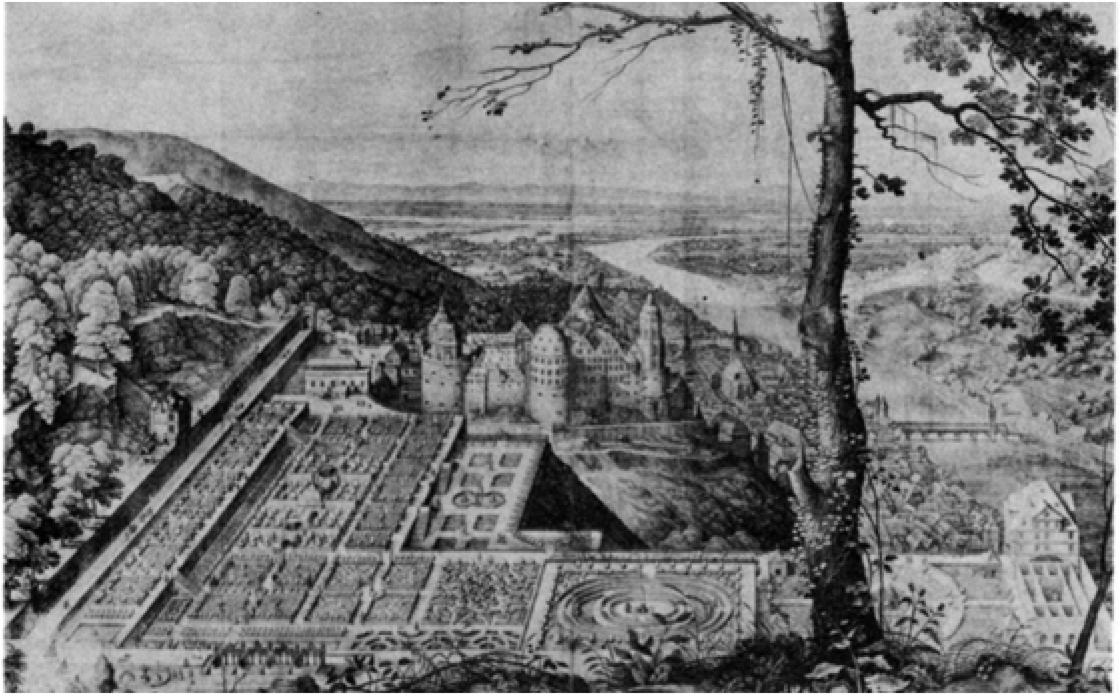


Plate 5 Heidelberg Castle and Gardens, engraved by Matthieu Merian. From Salomon de Caus, *Hortus Palatinus*

De Caus had constructed many grottoes (Pl. 25a) in the gardens, containing scenes enlivened with music from mechanical fountains and formed of mythological figures, Parnassus with the Muses, or Midas in a cave. Very striking was the statue of Memnon (Pl. 6b), a Hercules-Memnon with a club. This statue gave forth sounds when the sun's rays struck it, as in the classical story. The scientific magic by which this effect was achieved is shown in the engraving; it was derivative from the pneumatics of Hero of Alexandria.

Salomon de Caus believed in music as the chief of the sciences based on number, and he was an authority on organs.[39] He is said to have constructed a water-organ at Heidelberg (an ancient water-organ is described by Vitruvius). This, with the sounds from his statues, fountains, and grottoes, must have made Heidelberg as 'full of noises' as Prospero's island.

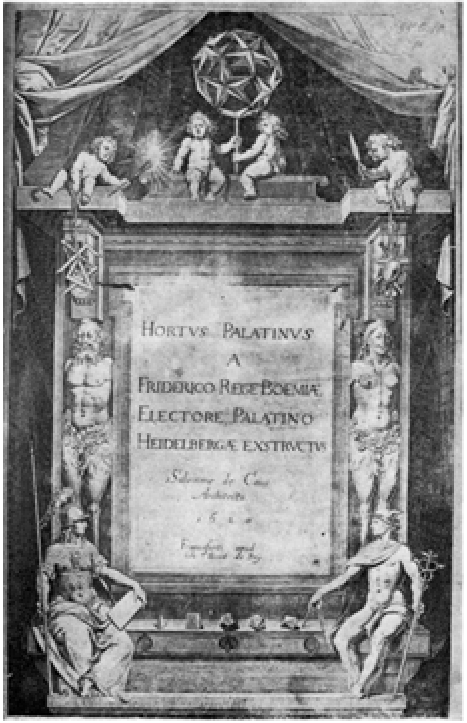
Inigo Jones, if he came to Heidelberg in the train of the Earl of Arundel, accompanying the Princess Elizabeth, would surely have been interested in the activities there of his former colleague, Salomon de Caus. And indeed, the scenic singing fountain or grotto, the garden group with its musical water-cadences, were but a slightly different application of Vitruvian techniques and sciences from those used by Inigo Jones for his production of masques. If we compare the Heidelberg 'Apollo and the Muses', or the Heidelberg 'Midas' grotto, with scenes designed by Inigo for the masques, it is clear that they are in the same theatrical atmosphere. The Elector Palatine surrounded his wife at Heidelberg with a continuation of the dream world which she had known in London.

Though the production of masques, or of musical grottoes, singing fountains, or pneumatically controlled speaking statues may not seem to us important applications of science to technology, it was in fact in such ways as these that Renaissance science, still involved in a magical atmosphere, began to use technical skills on a large scale.[40] De Caus is an important example of the development of science within this tradition; he is said to have invented the use of power from steam, anticipating the nineteenth century. And in his *Les raisons des forces mouvantes*,

---

[39] See Salomon de Caus, *Institution harmonique*, Frankfurt, 1615.

[40] See *Theatre of the World*, pp. 78–9.


HORTVS PALATINVS
A
FRIDERICO REGE BOEMIÆ
ELECTORE PALATINO
HEIDELBERGÆ EXSTRVCTVS

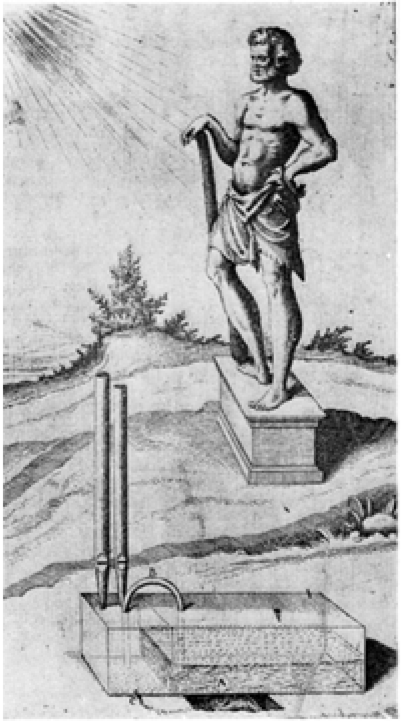


Plate 6a Salomon de Caus, *Hortus Palatinus*

Plate 6b Statue of Memnon. From Salomon de Caus, *Les raisons des forces mouvantes*

which was dedicated to the Princess Palatine in 1615 and contains illustrations of works done for Heidelberg, De Caus quotes Vitruvius on machines, illustrates the builders' machine described by Vitruvius, and is applying mathematical principles to mechanics. This core of advanced science in the architect-engineer employed by Frederick for his improvements at Heidelberg shows that the new culture in the Palatinate was abreast of the times, was developing towards the seventeenth century out of the Renaissance in a natural way.

Using the image employed by the poets in the masques, we may think of Jacobean Heidelberg as arising from the marriage of the Thames and the Rhine. Thought movements and cultural movements are passing from England into the Palatinate in the wake of the Princess Elizabeth. Inigo Jones perhaps visits Heidelberg. Salomon de Caus introduces Prince Henry's tastes into its gardens. The Shakespearean pair, Frederick and Elizabeth, continue the London drama of their lives in a new theatrical setting.

And amongst the influences already passing between England and this part of Germany were those of the travelling companies of English players. The presence of a drama-loving couple, familiar with the English dramatic scene, would be an encouragement for travelling English actors. There were English actors at Heidelberg in 1613,[41] who afterwards went on to the Frankfurt Fair, always the haunt of the travelling companies. Knowledge of the English stage and its conditions would be diffused through the presence of Princess Elizabeth, who had had her own company of players in London, and who was passionately addicted to drama in all forms.

There was much coming and going between the Palatinate and England as servants and other emissaries travelled to and from Heidelberg and London. In this way news, or new publications, could have percolated from England into the German state. Francis Bacon had shown himself very well disposed towards the Princess and her husband in his enthusiastic interest in a production for their wedding. It is probable that they had both read *The Advancement of Learning*. We know that Elizabeth was interested in Bacon's works in later life and read them with delight.[42] She was a woman of quick, though perhaps not profound, intelligence. The Elector was an intellectual and a mystic, and deeply interested in music and architecture. He passed on philosophical tastes to some of his children. His eldest daughter, another Princess Elizabeth, had the honour of having the *Principia* of Descartes dedicated to her.[43]

---

[41] E. K. Chambers, *Elizabethan Stage*, II, pp. 288–9. The troupe was headed by John Spencer, an actor who travelled extensively in both Protestant and Catholic Germany.

As we gaze at Matthieu Merian's fascinating engraving of the Heidelberg gardens, we may reflect that here, perched on this hillside in the heart of Germany, was an outpost of Jacobean England, a citadel of advanced seventeenth-century culture. But this most promising new growth, fertilized by the marriage of the Thames and the Rhine, was to have no future. The date, 1620, of the publication of the engraving, is the year of the brief reign of Frederick and Elizabeth in Prague as King and Queen of Bohemia, the year which ended with the events leading to the outbreak of the Thirty Years War which was to devastate the Palatinate and destroy the splendours of Jacobean Heidelberg. The

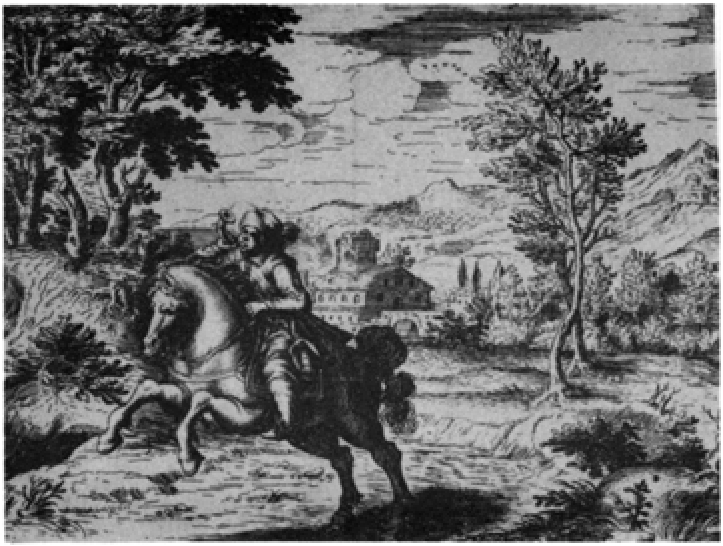


Plate 7a The Post Boy looking for a Missing King

---

[42] See Green, *Elizabeth of Bohemia*, p. 260 n.

[43] See below, p. 155.

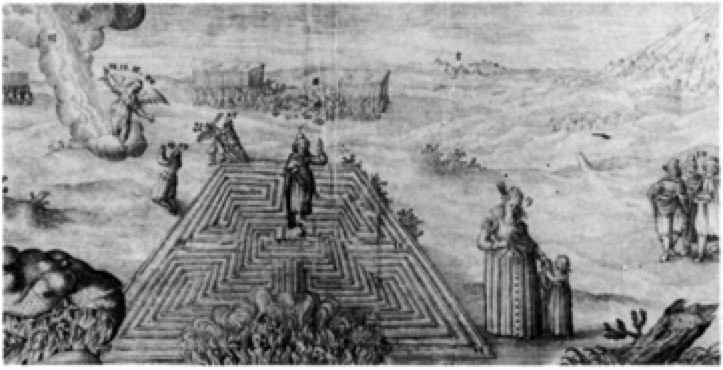


Plate 7b Frederick and Elizabeth in an Infernal Garden

Palatinate was in the front line of the battle and the devastating impact of the reaction can be clearly seen in the fate of Heidelberg.

The fierce propaganda war launched against Frederick of the Palatinate after his defeat used every weapon of ridicule and satire against him. Large numbers of satirical prints were circulated. These consisted of single sheets containing pictures, the meaning of which is explained in doggerel verse. The post boy riding through the countryside sounding his horn (Pl. 7a) is making a mock search for the runaway King of Bohemia. Most of these caricature-prints are much fiercer than this comparatively harmless one, and make sinister insinuations. In one of them, Frederick and his wife and child are shown in an elaborately laid out garden (Pl. 7b). They are given a degraded look and their garden leads to Hell and its flames. These representatives of an exquisite Renaissance culture are being turned by hostile propaganda into witches. It is difficult to recognize in this bitter parody the Frederick and Elizabeth who, in their happier days, had watched the magic of Shakespeare's *Tempest*.

2

THE BOHEMIAN TRAGEDY

In 1577 the young Philip Sidney was sent on a mission to the imperial court to convey to the new emperor, Rudolph II, the condolences of Queen Elizabeth on the death of the previous emperor, his father, Maximilian II. It was in the course of this journey that Sidney took occasion to visit German Protestant princes, particularly the Calvinist rulers of the Palatinate, in order to explore the possibility of a Protestant League in Europe. Sidney had already developed his political and religious position, based on that of his uncle, the Earl of Leicester. He believed in a policy of Protestant 'activism' against Spain, a policy more daring than Queen Elizabeth's caution was prepared to sanction. And he found a kindred spirit at Heidelberg in the person of John Casimir, brother of the then Elector Palatine. Sidney reported to Walsingham that the Protestant princes of Germany were in general lukewarm about a Protestant League, the only keen ones being Casimir of the Palatinate and the Landgrave William of Hesse.[1]

After his early death, Philip Sidney became a legend as the *beau ideal* of Protestant chivalry. With him, too, were associated the romantic trappings of revived chivalry, the fantastic cult of Queen Elizabeth by her knights at the Accession Day Tilts. That Casimir of the Palatinate had been his close friend was a link between the court of Heidelberg and the Sidney tradition in England, and one which facilitated the build up of the young Elector Palatine as a paladin of Anglo-German Protestant chivalry.

---

[1] Sidney's visit to the Palatinate is recounted by Fulke Greville who accompanied him; see F. Greville, *The Life of the Renowned Sir Philip Sidney*, ed. N. Smith, Oxford, 1907, pp. 41 ff. Cf. R. Howell, *Sir Philip Sidney The Shepherd Knight*, London, 1968, pp. 34–5; J. O. Osborn, *Young Philip Sidney*, Yale Univ. Press, 1972, pp. 450 ff.

The 'activist' tradition of the Palatinate[2] had been continued when active support had been offered to Henry IV of France in his plans for an invasion of Germany, those plans which were cut short by his assassination in 1610. This Palatinate support of the French king was a continuation of earlier Franco-Palatinate understanding in the time of Casimir, who had supported Henry, then Henry of Navarre, in his struggles as leader of the Huguenots.

Very important as the master mind behind Palatinate policy was Christian of Anhalt,[3] the chief adviser to the Heidelberg court, who had been eager to aid Henry IV in plans which were said to involve a large scale attempt to end Hapsburg power in Europe. When Henry's projects were interrupted by his death, the Palatinate policy, still inspired largely by Anhalt, turned to other means for the pursuit of these large aims.

It was then that the young Elector Palatine, Frederick V, began to be seen as destined to step into the vacant place of leader of Protestant resistance against the Hapsburg powers. There was much to mark him out for this position. He had inherited the rank of chief of the lay electors of the Empire. He had inherited a tradition of Protestant activism which indicated him as the natural leader and head of the Union of German Protestant Princes, formed to counteract the League of Catholic Princes. He had powerful connections with French Protestants, his uncle being the Huguenot leader, the Duc de Bouillon. With the Netherlands, the bulwark of Protestant leadership in Europe, he was closely connected by family ties. Finally—and it was this which put the crowning touch to the edifice of Frederick's position—he had married the daughter of the King of Great Britain, thus ensuring, so his supporters believed, that James I could be counted on to assist his daughter and son-in-law. It looked like an ideal set of alliances behind the young Elector Palatine, marking him out as destined to play a most important part in shaping the destiny of Europe in the critical years ahead.

---

[2] See Claus-Peter Clasen, *The Palatinate in European History*, Oxford, 1963.

[3] On Anhalt, see Clasen in the work just cited; Julius Krebs, *Christian von Anhalt und die Kurpfalsische Politik am beginn des Dreissigjährigen Krieges*, Leipzig, 1872; *Cambridge Modern History*, IV, Cambridge, 1906, pp. 3 ff.; David Ogg, *Europe in the Seventeenth Century*, ed. of London, 1943, pp. 126 ff.

In those years ahead, very much would depend on the person of the Emperor of Germany, and on whether the Hapsburgs could retain control of the imperial office.

In the tense atmosphere of Europe between the wars (between the sixteenth-century wars of religion and the Thirty Years War) the death of the Emperor Rudolph II in 1612 had marked a moment of crisis. Though a member of the House of Hapsburg, Rudolph had held aloof from his nephew Philip II of Spain and had mysteriously buried himself in abstruse studies.[4] He moved the imperial court from Vienna to Prague, which became a centre for alchemical, astrological, magico-scientific studies of all kinds. Hiding himself in his great palace at Prague, with its libraries, its 'wonder rooms' of magico-mechanical marvels, Rudolph withdrew in alarm from the problems raised by the fanatical intolerance of his frightening nephew. Prague became a Mecca for those interested in esoteric and scientific studies from all over Europe. Hither came John Dee and Edward Kelly, Giordano Bruno and Johannes Kepler. However strange the reputation of Prague in the time of Rudolph it was yet a relatively tolerant city. Jews might pursue their cabalistic studies undisturbed (Rudolph's favourite religious adviser was Pistorius, a Cabalist) and the native church of Bohemia was tolerated by an official 'Letter of Majesty'. The Bohemian church, founded by John Huss, was the first of the reformed churches of Europe. Rudolph's toleration was extended to the Bohemian church and to the Bohemian Brethren, a mystical brotherhood attached to its teachings.

Prague under Rudolph was a Renaissance city, full of Renaissance influences as they had developed in Eastern Europe, a melting pot of ideas, mysteriously exciting in its potentiality for new developments. But for how long would this relative immunity from the forces of reaction continue after Rudolph was dead? The problem was postponed for a short time by the election to the Empire and to the crown of Bohemia of Rudolph's brother, Matthías, an old man and a nonentity, who soon died also, and then the problem could no longer be postponed. The forces of reaction were gathering; only a few years of the truce in the religious wars were left to run. The most likely next candidate for the imperial and Bohemian thrones was the fanatical Catholic-Hapsburg Archduke Ferdinand of Styria, a pupil of the Jesuits, determined to stamp out heresy.

---

[4] There is as yet no good book on Rudolph II.

In 1617 Ferdinand of Styria became King of Bohemia.[5] True to his training and nature, Ferdinand immediately put an end to Rudolph's policy of religious toleration by revoking the Letter of Majesty and beginning to set about the suppression of the Bohemian church. Some people have said that the true beginning of the Thirty Years War lay in the beginning of the application of intolerant policies in Bohemia. An honourable attempt to stop this disastrous move was made by the Bohemian liberal Catholics. But Ferdinand and his Jesuit advisers could not be stopped and the attacks on the Bohemian church and clergy continued. Violent opposition was aroused and at a stormy meeting in Prague two Catholic leaders were thrown out of a window, the incident known as the Defenestration of Prague, another step in the train of events leading to the Thirty Years War. Bohemia was now in a state of open rebellion against its Hapsburg sovereign. According to the rebels the crown of Bohemia was an elective crown, to be offered to whomever they elected, and not hereditary in the House of Hapsburg as Ferdinand and his supporters claimed.

On 26 August 1619 the Bohemians decided to offer the crown of their country to Frederick, Elector Palatine.

The possibility that Frederick might become King of Bohemia had been in the air for some time; it is said that it was already talked of at the time of his wedding.[6] Anhalt had been eagerly canvassing it, and pushing Frederick's cause in Bohemia, for this move constituted a most important part of the anti-Hapsburg edifice which Anhalt was building up around Frederick.

According to the peculiar and elaborate rules of the imperial constitution, the King of Bohemia held one vote in the election of an emperor. Since Frederick was already an elector, if he became King of Bohemia, he would hold two votes in an imperial election, which might build up a majority against Hapsburg supporters and open a way towards breaking the Hapsburg control. It was along such lines that Anhalt and his friends were thinking and they may even have entertained the idea of eventually gaining the imperial office for Frederick himself. Such vistas of religious policy would lead in idealistic thinking to those hopes of a reform of the church through the empire which had been a European dream ever since the time of Dante.

---

[5] For a lucid account of events in Bohemia see C. V. Wedgwood, *The Thirty Years War*, paperback edition, 1968, pp. 69 ff.

[6] *Cambridge Modern History*, IV, p. 17.

The decision which Frederick had to make, of whether or not he would accept the proffered crown of Bohemia, was thus both a practical and a religious dilemma. Practical, because to accept it was dangerous; it would amount to a declaration of war against the Hapsburg powers. But then, had he not very powerful alliances? It was mainly because of those alliances—with German and French Protestants, with the Dutch, with the King of Great Britain whose daughter he had married—that the Bohemians had chosen him. Religious, because to refuse to walk in this way which God was showing him might be a refusal to do the will of God. There is every reason to believe that it was the last consideration which weighed most with Frederick.

Some of those who saw Frederick at Heidelberg at about this time were impressed by his attitude. An English ambassador, writing to James from Heidelberg in June 1619, thinks that Frederick 'is much beyond his years religious, wise, active, and valiant', and his wife is still 'that same devoute, good, sweet, princess . . . obliging all hearts that come near her by her courtesy, and so dearly loving and beloved of the Prince her husband, that it is a joy to all that behold them'.[7] The Shakespearean pair are revealed here, for a moment. John Donne, the poet, who had preached before them at Heidelberg, as chaplain to the ambassador, accepted a small commission to be performed on their behalf, expressing himself with characteristic ecstasy. 'Yt ys so generall a business [the business about the Bohemian crown] that even so low and poor a man as I have a part in yt, and an office to do for yt, which is to promove yt with the same prayers as I present for myne own soule to the ears of Almighty God.'[8] Amongst those who proffered advice as to whether the Bohemian offer should be accepted, George Abbot, Archbishop of Canterbury, was warmly in favour of acceptance. Years afterwards, Elizabeth used to show visitors to The Hague the letter which the Archbishop of Canterbury had written advising the acceptance of the Bohemian crown as a religious duty.[9]

---

[7] Lord Doncaster to James I, June 1619, in S. R. Gardiner, *Letters and other Documents Illustrating Relations between England and Germany at the Commencement of the Thirty Years War*, Camden Society, 1865, I, p. 118.

Others gave more cautious advice. The Union of Protestant Princes were on the whole against acceptance as too dangerous. And the Elector's mother implored him not to accept; the daughter of William the Silent knew too well the nature of the powers which her son was challenging.

On 28 September 1619 Frederick wrote to the Bohemian rebels that he would accept the crown. As C. V. Wedgwood has said, 'Whatever the suspicions of the world there is little doubt that Frederick expressed the sum of his intentions when he wrote to his uncle, the Duke of Bouillon, "It is a divine calling which I must not disobey . . . my only end is to serve God and His Church".'[10]

But already the wider issues of the Bohemian adventure had been thrown into disarray. Ferdinand had been elected emperor at a meeting at Frankfurt in August. The Bohemian crown would not lead to the empire which was already given to the Hapsburg, Ferdinand, and Frederick was in the awkward position of having to put aside his duty to an emperor by supporting the rebels—ignoring a feudal obligation for what he regarded as a religious one. He chose to act on the religious issue, but many contemporaries would have thought his action legally wrong.

On 27 September Frederick and Elizabeth and their eldest son, Prince Henry, set out from Heidelberg on the journey to Prague. An enthusiastic observer tells in what a humble and pious spirit they began the journey, the young prince's bearing raising hopes that the dead Prince Henry would be revived in him, whilst Elizabeth is devoutly hailed as 'another Queen Elizabeth, for so now she is, and what more she may be in time, or her royal issue, is in God's hands to dispose to his glory and the good of his church.'[11] In England enthusiasm knew no bounds. 'With what great and general love' writes a contemporary. 'Britain burned towards Frederick and Elizabeth I can scarcely describe.'[12] It seemed as though the 'only Phoenix of the world', the old Queen Elizabeth, was returning and that some great new dispensation was at hand.

---

[8] John Donne to Sir Dudley Carleton, August 1619; see Gardiner, II, p. 6.

[9] Green, *Elizabeth Electress Palatine*, p. 185.

[10] Wedgwood, *Thirty Years War*, p. 98.

They had travelled through the Upper Palatinate to the Bohemian border (see Map, p. 38), where a deputation of Bohemian nobles awaited them, then on through their new kingdom to its wonderful capital. The coronation ceremony in Prague cathedral was conducted by the Hussite clergy. It was the last great public ceremony to be sponsored by the Bohemian church, soon to be completely suppressed.

On the day of the coronation a commemorative print was published (Pl. 8). It shows Frederick and Elizabeth as crowned king and queen of Bohemia. In the background, Reformers and peace have triumphed over Counter-Reformers and war. Four lions represent the alliances on which the new king and queen of Bohemia can count. The lion was Frederick's own heraldic animal, and the lion on the left is the lion of the Palatinate, holding an electoral crown. Then come the double-tailed lion of Bohemia, the British lion with his sword, and the lion of the Netherlands. German verses under the print explain these allusions. They were to be sung to a psalm tune and they begin (translated into English) as follows:[13]

> Good cheer, and let us be joyful,
> The red dawn of the morn is breaking,
> The sun can now be seen.
> God turns his face towards us,
> Honours us with a king
> The enemy cannot withstand.

---

[11] John Harrison, *A short relation of the departure*, London, 1619; quoted Green, p. 133.

[12] Harrison; quoted Green, *loc. cit.*

[13] Quoted as translated by E. A. Beller, *Caricatures of the 'Winter King' of Bohemia*, Oxford, 1928, Plate I.

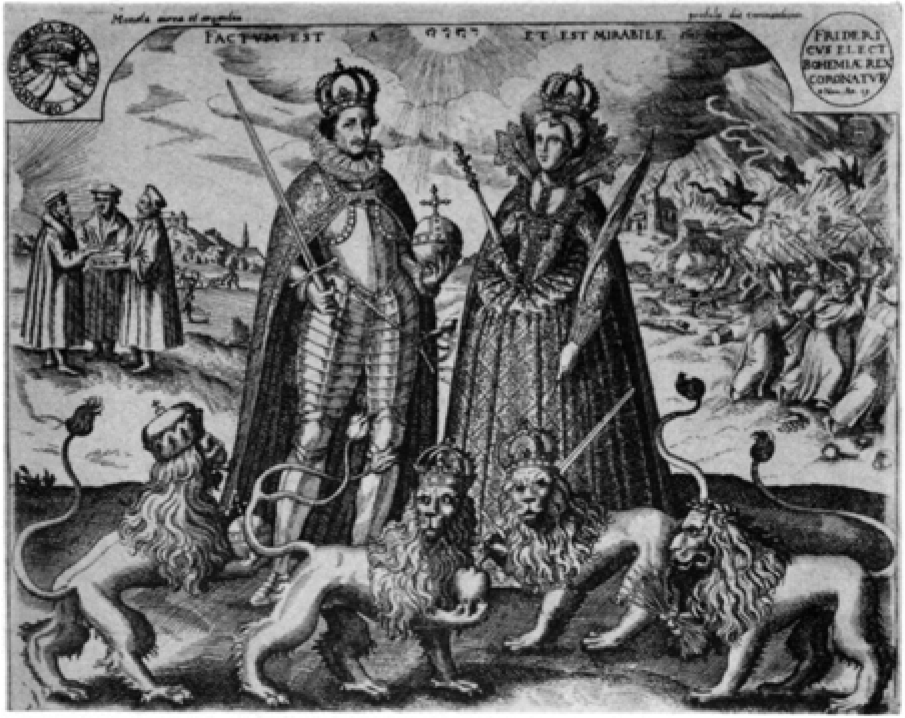

FACTVM EST A
ET EST MIRABILE
FRIDERI
CVS ELECT
BOHEMIÆ REX
CORONATVR

Plate 8 Frederick and Elizabeth as King and Queen of Bohemia with Four Lions

Sunlike rays from the Divine Name, in Hebrew, are indeed falling on Frederick and Elizabeth, and this is the red dawn of a new morning. The verses lay particular stress on how this dawn depends on the new Queen. Wyclif came from England, they explain, from whom Huss took his teaching, alluding to Wyclif's influence on the Hussite reformation; and now a queen comes to us from England.[14]

> Jacobus, her lord father dear,
> Through her has become
> Our mightiest patron and support:
> He will not desert us,
> Otherwise we would suffer great distress.

Here we reach the heart of this great tragedy of misunderstanding. For James was not supporting his daughter and her husband; he was working for the other side in his frantic cult of Spanish friendship; he was even now, when this print was published, disowning all responsibility for his son-in-law's Bohemian enterprise to every court in Europe.[15] Not only had no military or naval preparations been made in Britain for the support of this enterprise, but James's diplomacy was working against it, disowning it, counteracting it, making every effort to curry favour with the Hapsburg powers. James's attitude, of course, immeasurably weakened Frederick's position and caused his other friends to doubt him. It had been assumed that James would be bound to support his daughter when the times of trial came. She was the hostage ensuring her father's good will. But when the time came it was revealed that James was perfectly willing to desert his daughter rather than risk incurring the Hapsburg anger.

The whole question is extremely complicated, and the rights and wrongs of it are complicated. James stood for peace at all costs; he had wanted to achieve this by marrying his children to opposite sides in the great conflict. Frederick and his supporters had interpreted the marriage as full support for their side. Many of James's subjects also interpreted it in this way and welcomed it with enthusiasm as a continuation of Elizabethan tradition. But even Queen Elizabeth might not have entirely approved of Frederick; she had carefully avoided doing what he did, namely taking sovereignty of a country claimed by another power. She had firmly refused to take the sovereignty of the Netherlands, though she supported its cause.

---

[14] Beller, *Caricatures, loc. cit.*

[15] 'The King of England celebrated his son-in-law's accession by officially denying to every sovereign in Europe that he had countenanced or even known of the project.' Wedgwood, p. 108.

However, for the purposes of this study it is not necessary to argue these points nor to examine the complications of these events in detail. We need only the broad outline of what actually happened, and the general statement of the fact that James pursued a policy of appeasement of the Hapsburg powers whilst Frederick and his supporters hoped against hope that he would be actively on their side. The truth probably is that Frederick's chief crime was that he *failed*. If he had succeeded in establishing himself in Bohemia, all the waverers, including his father-in-law, would probably have wavered over to him.

The personage who should have been the informed arbiter of these affairs, the personage to whom liberal Europe was looking for guidance—James I of Great Britain—appears to have been rapidly falling into a state of senile incompetence and decay, incapable of taking decisions, avoiding serious business, at the mercy of unscrupulous favourites, despised and hoodwinked by Spanish agents.[16] So Europe rushed on, unguided and confused, into the Thirty Years War.

During the winter of 1619–20 those who were afterwards to be known as the 'Winter King and Queen of Bohemia' reigned in Prague, in that palace so full of memories of Rudolph II. Not very much seems to be known of what went on in Prague during the reign of this fantastic pair, and, as so often in history, the blank is filled by a few hoary anecdotes, repeated from historian to historian. Things that one would like to know are what were Frederick's reactions to the Rudolphine artistic and scientific collections, what the Prague Cabalists and alchemists thought of him, what plays were acted by the company of English players, under Robert Browne, who are said to have spent the winter in Prague,[17] what were the proposed reforms which an enemy satire accused him of having encouraged.[18] It would seem that the rabidly Calvinist court chaplain, Abraham Scultetus, created much annoyance by tactlessly destroying some images beloved by the people, and that the life style of Frederick and Elizabeth was unfamiliar and not entirely approved. Dresses which would have been fashionable at the court of James I seemed immodest in Prague.

---

[16] See the account of James's physical and mental decay from 1616 onwards in D. H. Wilson, *King James VI and I*, London, 1956, pp. 378 ff.

As the year wore on the situation grew very menacing. Frederick's enemies were massing to expel him; his more important allies, the German Protestant princes, were not coming to his assistance. Anhalt was in command of Frederick's forces; the Duke of Bavaria commanded the Catholic armies. Frederick's forces were totally defeated at the Battle of the White Mountain, outside Prague, on 8 November 1620. This victory riveted the Hapsburg domination on Europe for another generation and initiated the Thirty Years War, which eventually whittled away the Hapsburg power.

The Battle of the White Mountain was thus a crucial event in European history. The defeat was total. Prague was in utter confusion, dreading the revenge which would fall on it, and frantic to get rid of the incriminating presence of Frederick. Elizabeth had given birth to another child in Prague (famous in the English civil wars as Prince Rupert of the Rhine), and Frederick with his wife and children escaped in such a hurry from Prague that most of their effects were left behind. Amongst the abandoned valuables which fell into the hands of the enemy were the insignia of the Order of the Garter.[19] The propaganda pamphlets against Frederick which were afterwards distributed by his enemies delighted to show him as a poor fugitive with one of his stockings coming down (Pl. 9)—an allusion to his loss of a Garter.[20] These satires rubbed in the fact that the support of his wife's father for the Garter knight had not been forthcoming, that

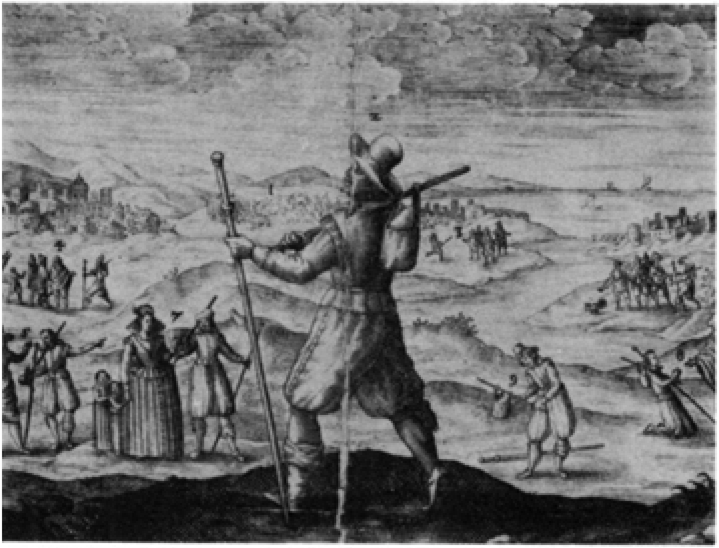
---

[17] Chambers, *Elizabethan Stage*, II, p. 285. Browne was the leading organizer of English actors abroad, and constantly visited Germany. He was by now an old man and 1620 seems to be the last year of his appearance. The presence of Browne and his troupe in Prague in 1620 is not well documented.

[18] See below, p. 79.

[19] Wedgwood, p. 130.

[20] For other satirical prints on the 'Garterless' theme, see Beller, *Caricatures*.



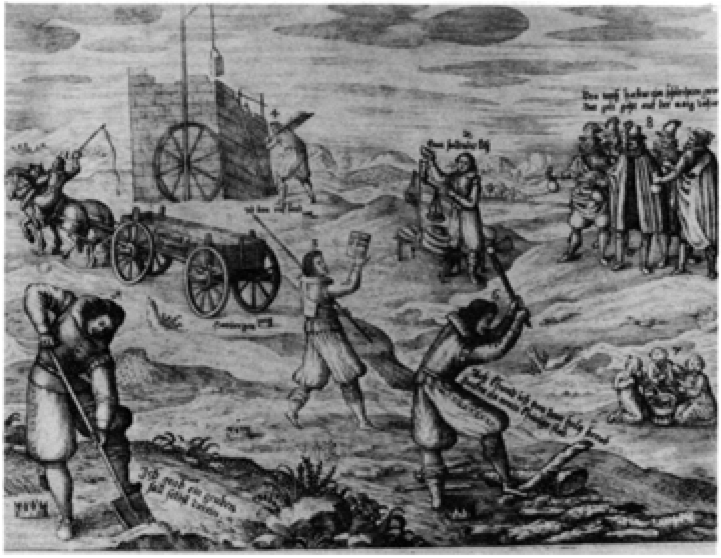


Plate 9a Frederick as a Garterless Pilgrim
Plate 9b The Garterless Frederick doing Menial Tasks

his whole enterprise had been a most disastrous failure, ending in this appallingly ignominious way in flight and the loss of all his possessions.

Meanwhile, the Palatinate had been invaded by Spanish armies under Spinola. On 5 September Spinola had crossed the Rhine; on the 14th, he took Oppenheim; other towns had already fallen. Frederick's mother and his two elder children who had been left in Heidelberg fled to relations in Berlin. Eventually, the whole family was reunited at The Hague where they were to hold their impoverished and exiled court for many years.

In Bohemia, mass executions or 'purges' exterminated all resistance. The Bohemian church was totally suppressed and the whole country reduced to misery. The Palatinate was devastated and was to suffer more than any other part of Germany in the terrible Thirty Years War.

Frederick, Elector Palatine, had turned out to be a mirage. No one knows, of course, what might have happened if he had won the Battle of the White Mountain. But as a failed deliverer of Bohemia and a failed candidate for a new anti-Hapsburg leadership in Europe, once he had lost that battle he was finished. The waverers wavered away from him. The German Protestant princes lifted not a finger to help him, only watching the devastation of the Palatinate with fascinated fear. And the famous King of England turned a deaf ear to all appeals from his daughter, his son-in-law, and their many enthusiastic friends in England.

Historians have noted the effect on the internal history of England of the extraordinary Bohemian enterprise and its failure. They have seen that James I, conducting his foreign policy by 'divine right' and without consulting Parliament, which was unanimously in favour of supporting the King of Bohemia, was beginning a train of events which would eventually destroy the Stuart Monarchy. It was not only the internal government of the country without consulting Parliament which aroused anger; it was the pursuit of a foreign policy against the wishes of Parliament, or without consulting Parliament, which also aroused deep anger, and that not only among members of Parliament but among the people generally, of all classes. Great noblemen like William Herbert, Earl of Pembroke, practically apologized, with shame, to Frederick's representative about the King's abandonment of what he considered his duty.[21] The people, eager to ring bells and light bonfires in honour of their beloved Elizabeth, were not allowed to do so. The split between the Monarchy on the *one* hand and the Parliament and nation on the other which was beginning to open was widened by James's unpopular foreign policy.

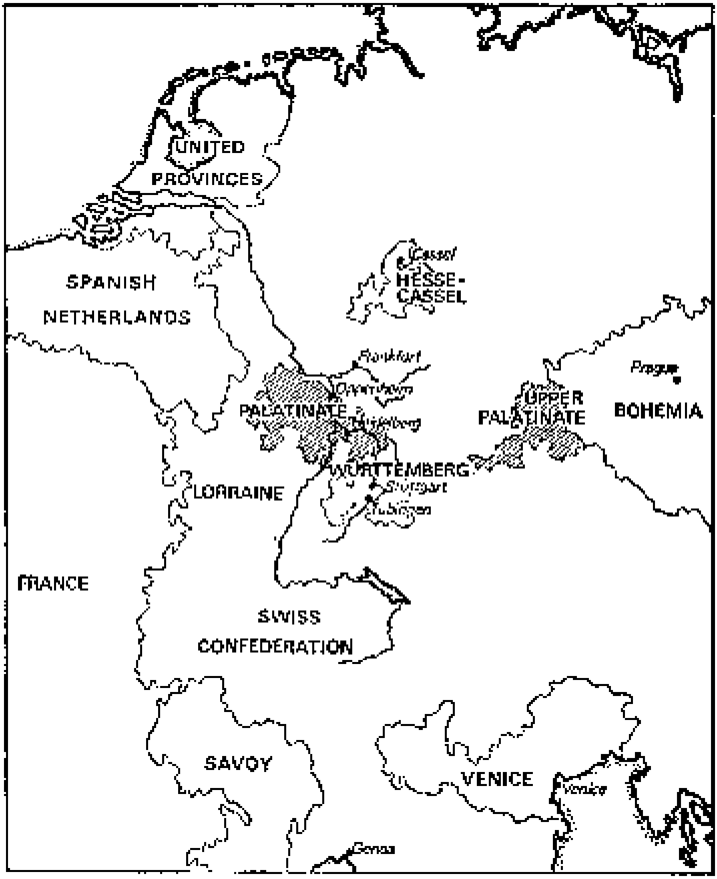
While readers of history are fairly familiar with this aspect of the Bohemian tragedy it would seem that not much, if any, enquiry has been made into what may have been the effect in Europe of the hopes raised by the supposed alliance of the King of England with the Elector Palatine. In those years of uneasy peace between the wars of religion the Elector Palatine had stood for something more than the traditional Calvinism of his house. He had transported the splendours of the Jacobean Renaissance into Germany through his marriage, and that great Renaissance movement had met and mingled with other powerful movements going on in the area to form a rich new culture which, although of such short duration, was, I believe, a very important element in the movement from Renaissance to Enlightenment. Here the forces of Renaissance met Reaction with a terrific, head-on impact. They are lost and disappear from view in the horrors of the Thirty Years War, but when, at last, those wars are ended, the Enlightenment arrives. The attempt to unravel thought movements in the Palatinate during the reign of Frederick and Elizabeth—the attempt which we are about to make—may help to throw light on one of the most important problems of intellectual and cultural history, the problem of trying to identify the stages by which Renaissance evolved into Enlightenment.

Though the Palatinate was a Calvinist state, the thought movements within the Palatinate with which we are to be concerned have little, indeed nothing, to do with Calvinist theology. These movements are a remarkable example of the trend to which H. Trevor-Roper has drawn attention,[22] namely that activist Calvinism attracted liberal thinkers of many different types—attracted because activist Calvinism represented a stand against the extreme forces of reaction, a guarantee that within its sphere of influence the writ of the Inquisition would not run. As a

---

[21] Pembroke to Carleton, September 1619. Much first-hand evidence of the feeling in England in favour of assisting the King of Bohemia is quoted in Gardiner, *Letters*.

[22] H. Trevor-Roper, *Religion, the Reformation and Social Change*, London, 1967, pp. 204 ff.


UNITED
PROVINCES
SPANISH
NETHERLANDS
Cassel
HESSE-
CASSEL
Frankfurt
Oppenheim
PALATINATE
Heidelberg
UPPER
PALATINATE
Prague
BOHEMIA
WURTTEMBERG
Stuttgart
Tübingen
LORRAINE
FRANCE
SWISS
CONFEDERATION
SAVOY
VENICE
Venice
Genoa

Map showing the position of the Palatinate in the early seventeenth century preparation for the chapters to come it will be useful to dwell for a moment, at the end of this chapter, on the map showing the position of the Palatinate in relation to neighbouring states.

In Venice, Paolo Sarpi had recently been making a stand against papal encroachment, and the liberal Venetian movement had been watched with extreme interest in England. Henry Wotton, the enthusiastic English ambassador to Venice, had even hoped to convert the Venetians to a kind of Anglicanism.[23] The excitements of the Interdict were a thing of the past by 1613 but Venice watched with interest Frederick's affairs; Anhalt was in touch with Sarpi;[24] Wotton called at Heidelberg on his journeys to and from Venice. Had Frederick succeeded in keeping open a liberal corridor from Holland to Venice through Germany, the advance of thought repression in Italy, from which Galileo was to suffer, might have been checked.

With Holland, the Elector's links were obviously very close. There were many Dutch scholars at Heidelberg, notably the famous Janus Gruter, humanist and poet, the centre of a very large circle of international correspondence.[25] Gruter was a professor at Heidelberg university, and also the librarian of the famous *Bibliotheca Palatina*, the very rich library of books and manuscripts collected by the Elector's forebears, and which was housed in the Church of the Holy Ghost in Heidelberg.

Closest to him of all Frederick's neighbours was the Duchy of Württemberg which adjoined his territory on the south. The religion here was Lutheran but there was much interest in attempting to unite Lutherans and Calvinists. Frederick of Württemberg, who had died in 1610, had been intensely Anglophil, had visited Elizabethan England, and in 1604 had obtained from James I the honour of the Garter, which Queen Elizabeth had promised him, and which was conferred on him by special embassy.[26] Lutheran and Anglophil, Württemberg was the centre of interesting thought movements going on around

---

[23] See my article, 'Paolo Sarpi's *History of the Council of Trent*', *Journal of the Warburg and Courtauld Institutes*, VII (1944), pp. 123–43.

[24] Paolo Sarpi, *Lettere ai Protestanti*, ed. C. Busnelli, 1931.

[25] On Gruter, see Leonard Forster, *Janus Gruter's English Years*, Sir T. Browne Institute, Leiden, 1967.

[26] See below, pp. 45 ff.

Johann Valentin Andreae, Lutheran pastor and mystic. The present Duke was very closely in touch with the Elector Palatine. Another close friend among the German Protestant princes was Maurice, Landgrave of Hesse, a cultivated man, great encourager of the travelling companies of English actors.

Above all, it was from Prague that powerful influences had been spreading to this part of Germany. The alchemical and esoteric interests encouraged by Rudolph II had represented a more liberal, Renaissance atmosphere than that which the Reaction wished to impose, and such studies were popular at German courts, particularly those of Hesse and Württemberg. And the traditions of Rudolphine Prague were certainly familiar to Christian of Anhalt, the leader of Palatinate policy. Anhalt had been familiar with Count Rožmberk,[27] member of a Bohemian family noted for occult and alchemical interests. That Anhalt shared such interests is strongly suggested by the fact that Oswald Croll, Hermeticist, Cabalist, and Paracelsan alchemist, was his physician.

Into this world, seething with strange excitements, came the Princess Elizabeth, bringing with her influences from the late Renaissance flowering in Jacobean London, and representing a hope of powerful support against the forces of reaction. Heidelberg castle with its magico-scientific marvels, Heidelberg university, centre of Protestant learning, became the symbols of a resistance movement during the years between the wars. Here, for those brief years, people were hoping for a dawn to break, an enlightenment to appear, heralding a new era.

Instead there came unmitigated disaster, with Frederick's total failure in Bohemia and the enemy occupation and devastation of the Palatinate. Eyewitnesses have described the confiscation of the electoral library by the invaders and the destruction of Gruter's papers.[28] A lifetime's collection of books and manuscripts was thrown out into the street and yard where thirty horses were stabled, and were irrevocably fouled and destroyed. This happened to other private libraries in Heidelberg, whilst the great *Bibliotheca Palatina* itself was carried off to Rome,[29] and many of Gruter's own books with it. I have found no description of what happened to the water-organs and singing fountains and other marvels of the castle. Salomon de Caus who had been left in Heidelberg, whence he wrote to the King of Bohemia in 1620 about a musical problem, eventually found new employment at the French court. Gruter wandered unhappily in the neighbourhood of Heidelberg and died in a few years' time. A whole world vanished here, its monuments defaced or destroyed, its books and written records vanished, its population turned into refugees—those who could escape—or were destined to die by violence, plague, or famine in the terrible years to come.

---

[27] Peter Wok of Rožmberk; see below, pp. 49–50.

[28] Forster, *Gruter*, pp. 96–100.

[29] H. Trevor-Roper, *The Plunder of the Arts in the Seventeenth Century*, London, 1970, pp. 22–7.

It is this failed Renaissance, or premature Enlightenment, or misunderstood Rosicrucian Dawn, which we are now about to explore. What was the stimulus which had set in motion the movement leading to the so-called 'Rosicrucian manifestos' with their strange announcements of the dawn of a new age of knowledge and insight? It is within the sphere of influence of the movements around Frederick of the Palatinate and his bid for the Bohemian crown that one should look for an answer to this question.

3

JOHN DEE AND THE RISE OF 'CHRISTIAN ROSENCREUTZ'

The word 'Rosicrucian' is derived from the name 'Christian Rosencreutz' or 'Rose Cross'. The so-called 'Rosicrucian manifestos' are two short pamphlets or tracts, first published at Cassel in 1614 and 1615, the long titles of which can be abbreviated as the *Fama* and the *Confessio*.[1] The hero of the manifestos is a certain 'Father C.R.C.' or 'Christian Rosencreutz' who is said to have been the founder of an Order or Fraternity, now revived, and which the manifestos invite others to join. These manifestos aroused immense excitement, and a third publication, in 1616, increased the mystery. This was a strange alchemical romance, the German title of which translates as *The Chemical Wedding of Christian Rosencreutz*. The hero of *The Chemical Wedding* seems also connected with some Order which uses a red cross and red roses as symbols.

The author of *The Chemical Wedding* was certainly Johann Valentin Andreae. The manifestos are undoubtedly related to *The Chemical Wedding*, though they are probably not by Andreae but by some other person or persons unknown.

Who was this 'Christian Rose Cross' who first appears in these publications? Endless are the mystifications and legends which have been woven around this character and his Order. We are going to try to cut a way through to him by quite a new path. But let us begin this chapter with the easier question, 'Who was Johann Valentin Andreae?'

---

[1] For the full titles, see Appendix, below, pp. 295–6.

Johann Valentin Andreae, born in 1586, was a native of Württemberg, the Lutheran state which closely adjoined the Palatinate. His grandfather was a distinguished Lutheran theologian sometimes called 'the Luther of Württemberg'. Intense interest in the contemporary religious situation was the main inspiration of his grandson, Johann Valentin, who also became a Lutheran pastor, but with a liberal interest in Calvinism. In spite of endless disasters, Johann Valentin was supported all his life by hopes of some far-reaching solution of the religious situation. All his activities, whether as a devout Lutheran pastor with socialist interests, or as the propagator of 'Rosicrucian' fantasies, were directed towards such a hope. Andreae was a writer of promise, whose imagination was influenced by the travelling English players. Concerning his early life and the influences on him we have authentic information, since he wrote an autobiography.[2]

From this we learn that in 1601, when he was fifteen, his widowed mother took him to Tübingen so that he might pursue his studies at that famous university of Württemberg. Whilst a student at Tübingen, so he tells us, he made his first juvenile efforts as an author, in about the years 1602 and 1603. These efforts included two comedies on the themes of 'Esther' and 'Hyacinth', which he states that he wrote 'in emulation of the English actors', and a work called *Chemical Wedding*, which he describes deprecatingly as a *ludibrium*, or a fiction, or a jest, of little worth.[3]

Judging by the *Chemical Wedding* by Andreae which is extant, the work published in 1616 with Christian Rosencreutz as its hero, this early version of the subject would have been a work of alchemical symbolism, using the marriage theme as a symbol of alchemical processes. It cannot have been identical with the published *Chemical Wedding* of 1616 which contains references to the Rosicrucian manifestos of 1614 and

---

[2] Johann Valentin Andreae, *Vita ab ipso conscripta*, ed. F. H. Rheinwald, Berlin, 1849. The first publication of the manuscript of this work was an edition at Winterthur in 1799.

[3] Andreae, *Vita*, p. 10. Andreae's statement that he wrote plays in imitation of the English players is noted by E. K. Chambers, *Elizabethan Stage*, I, p. 344 n.

1615, to the Elector Palatine and his court at Heidelberg, to his wedding to the daughter of James I. The early version of the *Chemical Wedding*, which is not extant, must have been brought up to date for the publication of 1616. Nevertheless, the lost early version may have provided the core of the work.

We can make a very good guess as to what were the influences and events at Tübingen when Andreae was a student there which inspired these early works.

The reigning Duke of Württemberg was Frederick I, alchemist, occultist, and enthusiastic Anglophil, the ruling passion of whose life had been to establish an alliance with Queen Elizabeth and to obtain the Order of the Garter. He had several times visited England with these aims in view and seems to have been a conspicuous figure.[4] The Queen called him 'cousin Mumpellgart', which was his family name, and much discussion has centred round the problem of whether the cryptic references in Shakespeare's *Merry Wives of Windsor* to 'cosen garmombles' and to horses hired at the Garter Inn by retainers of a German duke, might have some reference to Frederick of Württemberg.[5] The Queen allowed his election to the Order of the Garter in 1597 but the actual ceremony of his investiture did not take place until November, 1603, when the Garter was conferred on him in his own capital city of Stuttgart by a special embassy from James I.

Thus James by this act in the very first year of his reign made a gesture towards continuing the Elizabethan alliance with the German Protestant powers, though in after years he was to deny the hopes thus raised. But in Württemberg in 1603 the reign of the new ruler of England seemed opening most auspiciously for German hopes and there was an outpouring of enthusiasm around the embassy come to confer the Garter on the Duke, and on the English actors who accompanied the embassy.

The Garter ceremony at Stuttgart and the festivities which accompanied it are described by E. Cellius in a Latin account published at

---

[4] On Frederick of Württemberg and England, see W. B. Rye, *England as seen by Foreigners*, London, 1865, pp. 1 ff.; Victor von Klarwill, *Queen Elizabeth and Some Foreigners*, London, 1928, pp. 347 ff.

[5] See the introduction by H. C. Hart to *The Merry Wives of Windsor*, Arden edition, 1904, pp. xli–xlvi.

Stuttgart in 1605, part of which is quoted in English translation by Elias Ashmole in his history of the Order of the Garter.[6]

The processions in which the English Garter officials, bearing the insignia of the Order, took solemn part with the German dignitaries, made a brilliant impression. The Duke's appearance was most splendid, so covered with jewels that they cast forth 'a radiant mixture of divers colours'.[7] One of the English Garter officials was Robert Spenser, who is stated by Cellius to have been a relative of the poet.[8] The interesting point of this remark is that they had heard of Spenser, and perhaps of his *Faerie Queene*, at Stuttgart.

Thus magnificently clad, the Duke entered the church where, to the sound of solemn music, he was invested with the Order. After a sermon, the music was renewed, consisting of 'the Voices of two Youths clad in white garments, with wings like Angels, and standing opposite to one another'.[9]

When the company returned to the hall they partook of the Garter Feast, a banquet which lasted until early the next day. Cellius has some details about the Feast which are not quoted by Ashmole, including mentions of the part in the entertainment provided by 'English musicians, comedians, tragedians, and most skilful actors'. The English musicians gave a combined concert with the Württemberg musicians, and the English actors added to the hilarity of the banquet by presenting dramas. One of these was the 'History of Susanna', which they played 'with such art of histrionic action and with such dexterity' that they were greatly applauded and rewarded.[10]

On later days, the English were conducted to see some of the principal places in the Dukedom, including the University of Tübingen 'where they were entertained with Comedies, Musick and other delights'.

---

[6] Erhardus Cellius, *Eques auratus Anglo-Wirtembergicus*, Tübingen, 1606; Elias Ashmole *The Institution, Laws and Ceremonies of the most noble Order of the Garter*, London, 1672.

[7] Ashmole, *Garter*, p. 412.

[8] Cellius, *Eques auratus*, p. 119. This point is not included in Ashmole's abbreviated translation from Cellius.

[9] Ashmole, *Garter*, p. 415.

[10] Cellius, *Eques auratus*, pp. 229–30. On the actors who accompanied the Garter embassy, see E. K. Chambers, *Elizabethan Stage*, II, pp. 270–1.

Surely the visit of the Garter embassy and its attendant actors must have been an immensely stimulating and exciting event for the imaginative young student at Tübingen, Johann Valentin Andreae? His *Chemical Wedding* of 1616 is full of brilliant impressions of rich ceremonial and feasts, of some Order, or Orders, and contains fascinating insets of dramatic performances. It becomes more understandable as an artistic product when seen as the result of early English influences on Andreae, both of drama and ceremonial, combining to inspire a new and original imaginative work of art.

The year after the Garter ceremony, in 1604, a very curious work was dedicated to the Duke of Württemberg. This was the *Naometria* by Simon Studion, the unpublished manuscript of which is in the Landesbibliothek at Stuttgart.[11] It is an apocalyptic-prophetic work of immense length, using involved numerology based on Biblical descriptions of the measurements of the Temple of Solomon and involved arguments about significant dates in Biblical and European history, leading up to prophecies about dates of future events. The writer is particularly interested in the dates in the life of Henry of Navarre, and the whole composition seems to reflect a secret alliance between Henry, now King of France, James I of Great Britain, and Frederick, Duke of Württemberg. This supposed alliance (of which I have not found evidence elsewhere) is very circumstantially described, and the manuscript even includes several pages of music which are to be sung to verses about the eternal friendship of the Lily (the King of France), the Lion (James of Great Britain), and the Nymph (the Duke of Württemberg).

According to the evidence of Simon Studion, it would therefore seem that there was a secret alliance in 1604 between James, Württemberg, and the King of France, perhaps a following up of the *rapprochement* with James through the Garter ceremony of the preceding year. We are still in the early part of James's reign during which he was still continuing the alliances of the previous reign and working in concert with Navarre, now King of France.

The *Naometria* is a curious specimen of that mania for prophecy, based on chronology, which was a characteristic obsession of those times. It contains, however, a very interesting and apparently factual account of something which is said to have taken place in 1586. According to the author of *Naometria*, there was a meeting at Luneburg on 17 July 1586, between 'some evangelical Princes and Electors' and representatives of the King of Navarre, the King of Denmark, and the Queen of England. The object of this meeting is said to have been to form an 'evangelical' league of defence against the Catholic League (then working up in France to prevent the accession of Henry of Navarre to the throne of France). This league was called a 'Confederatio Militiae Evangelicae'.[12]

---

[11] *Württemberg Landesbibliothek*, Stuttgart; Cod. theol. 4° 23, 34. There is now a microfilm of this manuscript in the Warburg Institute.

Now, according to some early students of the Rosicrucian mystery, Simon Studion's *Naometria* and the 'Militia Evangelica' which it describes, is a basic source for the Rosicrucian movement.[13] A. E. Waite, who had examined the manuscript, believed that a crudely shaped rose design, with a cross in the centre, contained in the *Naometria*, is the first example of Rosicrucian rose and cross symbolism.[14] I cannot say that I am altogether convinced of the importance of this so-called rose, but the idea that the Rosicrucian movement was rooted in some kind of alliance of Protestant sympathizers, formed to counteract the Catholic League, is one which would accord well with the interpretations to be advanced in this book. The date 1586 for the formation of this 'Militia

---

[12] The statement about the meeting at Luneburg in 1586 to form the 'Confederatio Militiae Evangelicae' is made on folio 35 of the dedication of *Naometria* to the Duke of Württemberg, with which the manuscript begins. The statement is repeated in almost the same words on folio 122 of the dedication, where it is added that the Duke of Württemberg had a position of no small importance 'among the Confederates'. Cf. A. E. Waite, *Brotherhood of the Rosy Cross*, London, 1924, pp. 639 ff.

It is not impossible that John Dee might have attended this Luneburg meeting; he was in Leipzig in May, 1586, see French, *John Dee*, p. 121.

[13] That Simon Studion's *Naometria* has an important bearing on the Rosicrucian movement is stated by J. G. Buhle, *Ueber den Ursprung . . . der Orden der Rosenkreuzer und Freyman*, Göttingen, 1804, p. 119. An earlier statement to the same effect is found in an account of Andreae in *Württembergisches Repertorium der Literatur*, ed. J. W. Petersen, 1782–3, III. De Quincey in his essay 'Rosicrucians and Freemasons', 1824, repeated from Buhle the statement about *Naometria* (T. De Quincey, *Collected Writings*, ed. D. Masson, Edinburgh, 1890, XIII, pp. 399–400). See also A. E. Waite, *Brotherhood of the Rosy Cross*, pp. 36 ff., 639 ff.; Will-Erich Peuckert, *Die Rosenkreutzen*, Jena, 1928, pp. 38–9.

[14] Waite, *Brotherhood*, p. 641.

Evangelica' would take one back to the reign of Queen Elizabeth, to the year of Leicester's intervention in the Netherlands, to the year of Philip Sidney's death, to the idea of the formation of a Protestant League which was so dear to Sidney and to John Casimir of the Palatinate.

The problems raised by Simon Studion and his *Naometria* are too complicated to be entered upon in detail here, but I would be inclined to agree that this Stuttgart manuscript certainly is of importance to students of the Rosicrucian mystery. What encourages one in this view is the fact that Johann Valentin Andreae undoubtedly knew the *Naometria* for he mentions it in his work *Turris Babel*,[15] published in 1619. Andreae is here interested, not in any past dates mentioned in the *Naometria*, but in its dates for future events, its prophecies. Simon Studion is very emphatic, in his repetitive way, that the year 1620 (remember that he is writing in 1604) will be highly significant for it will see the end of the reign of Antichrist in the downfall of the Pope and Mahomet. This collapse will be continued in following years and about the year 1623 the millennium will begin. Andreae is very obscure in what he says about the prophecies of *Naometria*, which he links with those of the Abbot Joachim, St Brigid, Lichtenberg, Paracelsus, Postel, and other *illuminati*. It is however possible that prophecies of this type may actually have influenced historical events, may have helped to decide the Elector Palatine and the enthusiasts behind him to make that rash decision to accept the Bohemian crown in the belief that the millennium was at hand.

The obscure movements glimpsed through the study of the Duke of Württemberg and the Garter and the mysteries of *Naometria* belong to the early years of the century when the Protestant Union was being formed in Germany and the Kings of France and England were hoped for as its supporters. In those earlier years, James I appeared sympathetic to these movements. The assassination of the King of France in 1610, on the eve of making some important intervention in Germany, shattered the hopes of the activists for a while and altered the balance of European affairs. James, however, appeared to be still continuing the old policies. In 1612 he joined the Union of Protestant Princes, the head of which was now the young Elector Palatine; in the same year he engaged his daughter Elizabeth to Frederick, and in 1613 the famous wedding took place, with its apparent promise of support by Great Britain for the head of the German Protestant Union, the Elector Palatine.

---

[15] Johann Valentin Andreae, *Turris Babel sive Judiciorum de Fraternitate Rosaceae Crucis Chaos*, Strasburg, 1619, pp. 14–15.

Now at the time of the height of the alliance, before James I had begun his backing-out process from it, the energetic Christian of Anhalt began to work towards building up the Elector Palatine as the ideal head of the anti-Hapsburg forces in Europe. Earlier hoped-for leaders had disappeared; Henry of France had been assassinated; Henry, Prince of Wales, had died. The lot fell upon the young Elector Palatine.

Anhalt was generally held responsible for Frederick's unfortunate Bohemian adventure, and it was against Anhalt that propaganda after its disastrous failure was largely addressed.[16] He had many contacts in Bohemia and it would seem that it may have been through his persuasive efforts that the Bohemian rebels were influenced towards offering the crown to Frederick. The figure of Anhalt was an important, a dominating influence, in the years when the Bohemian adventure was working towards its climax and it is therefore essential to take into account the nature of this man's interests, and the nature of his connections in Bohemia.

Theologically speaking, Christian of Anhalt was an enthusiastic Calvinist, but like so many other German Protestant princes at this time he was deeply involved in mystical and Paracelsist movements. He was the patron of Oswald Croll, Cabalist, Paracelsist, and alchemist. And his Bohemian connections were of a similar character. He was a close friend of Peter Wok of Rosenberg,[17] or Rožmberk, a wealthy Bohemian noble with vast estates around Trebona in southern Bohemia, a liberal of the old Rudolphine school, and a patron of alchemy and the occult.

---

[16] Papers seized at Heidelberg after the capture of the town in 1622 were published as purporting to show the dangerous character of Anhalt's activities. The publication of these so-called 'Anhalt Chancery' papers was intended to alienate the German Protestants from Frederick; see *Cambridge Modern History*, III, pp. 802–9; David Ogg, *Europe in the Seventeenth Century*, London, 1943 ed., pp. 126 ff.

[17] 'Since 1606 [Anhalt] had remained in continuous contact with Peter Wok of Rosenberg'; Claus-Peter Clasen, *The Palatinate in European History*, p. 23. Clasen thinks it probable that it was Anhalt who suggested to the Bohemians the choice of Frederick as King of Bohemia.

Anhalt's Bohemian contacts were of a kind to bring him within the sphere of a very remarkable current of influences from England which arose out of the visit to Bohemia of John Dee, and his associate, Edward Kelley. As is well known, Dee and Kelley were in Prague in 1583, when Dee tried to interest the Emperor Rudolph II in his farreaching imperialist mysticism and his vast range of studies. The nature of Dee's work is now better known through the recent book by Peter French. Dee, whose influence in England had been so profoundly important, who had been the teacher of Philip Sidney and his friends, had had the opportunity of forming a following in Bohemia, though we have, as yet, little means of studying this. The main centre for the Dee influences in Bohemia would have been Trebona, which he and Kelley had made their headquarters after the first visit to Prague.[18] Dee lived at Trebona, as the guest of Villem Rožmberk, until 1589, when he returned to England. Villem Rožmberk was the elder brother of the Peter who was Anhalt's friend and who inherited the Trebona estates on his brother's death.[19] Given the bent of Anhalt's mind and the nature of his interests, it is certain that the Dee influences would have reached him. Moreover, it is probable that the ideas and outlook originally emanating from Dee, the English and Elizabethan philosopher, were used by Anhalt in building up the Elector Palatine in Bohemia as one having marvellous resources of English influence behind him.

An influence from Dee had been spreading into Germany from Bohemia much earlier. According to the notes about Dee by Elias Ashmole in his *Theatrum Chemicum Britannicum* (1652), Dee's journey through Germany in 1589, on his return from Bohemia to England, was somewhat sensational. He passed near those territories which, twenty-five years later, were to be the scene of the outbreak of the Rosicrucian movement. The Landgrave of Hesse presented his compliments to Dee, who, in return, 'presented him with Twelve Hungarian

---

[18] Peter French, *John Dee*, pp. 121 ff.

[19] Valuable new material on the Rožmberk family and their contacts with Dee will be made available in the forthcoming book by Robert Evans on the court of Rudolph II.

Horses, that he bought at Prague for his journey'.[20] Dee also made contact at this stage of his journey home with his disciple, Edward Dyer (who had been Philip Sidney's closest friend) who was going to Denmark as ambassador and who 'the yeare before had been at Trebona, and carried back letters from the Doctor (Dee) to Queen Elizabeth'.[21] Dee must have made a great impression in those parts, both as an immensely learned man and as someone at the centre of great affairs.

Ashmole states that on 27 June 1589, when at Bremen, Dee was visited by 'that famous Hermetique Philosopher, Dr Henricus Khunrath of Hamburgh'.[22] The influence of Dee is in fact apparent in Khunrath's extraordinary work, 'The Amphitheater of Eternal Wisdom' (Pl. 10b), published at Hanover in 1609.[23] Dee's 'monas' symbol, the complex sign which he expounded in his *Monas hieroglyphica* (Pl. 10a) (published in 1564 with a dedication to the Emperor Maximilian II) as expressive of his peculiar form of alchemical philosophy, can be seen in one of the illustrations in the 'Amphitheatre', and both Dee's *Monas* and his *Aphorisms* are mentioned in Khunrath's text.[24] Khunrath's 'Amphitheatre' forms a link between a philosophy influenced by Dee and the philosophy of the Rosicrucian manifestos. In Khunrath's work we meet with the characteristic phraseology of the manifestos, the everlasting emphasis on macrocosm and microcosm, the stress on Magia, Cabala, and Alchymia as in some way combining to form a religious philosophy which promises a new dawn for mankind.

The symbolic engravings in 'The Amphitheatre of Eternal Wisdom' are worth pondering over as a visual introduction to the imagery and the philosophy which we shall meet in the Rosicrucian manifestos. Except in the title, the word 'Amphitheatre' does not occur in the work, and one can only suppose that Khunrath may have had in mind in this title some thought of an occult memory system through which he was visually presenting his ideas. One engraving shows a great cave (Pl. 11),

---

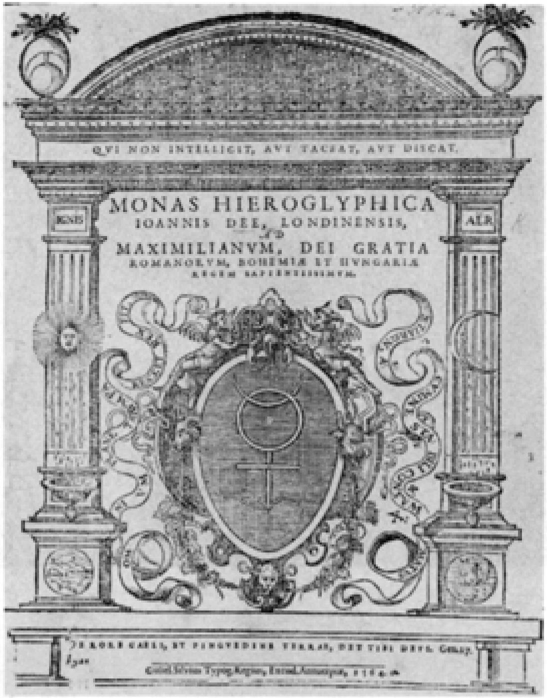
[20] Elias Ashmole, *Theatrum Chemicum Britannicum*, London, 1652 (facsimile reprint ed. Allen Debus, Johnson Reprint Corporation, 1967), pp. 482–3.

[21] *Ibid.*, p. 483.

[22] *Ibid.*

[23] H. Khunrath, *Amphitheatrum Sapientiae Aeternae*, Hanover, 1609. This was not the first edition.

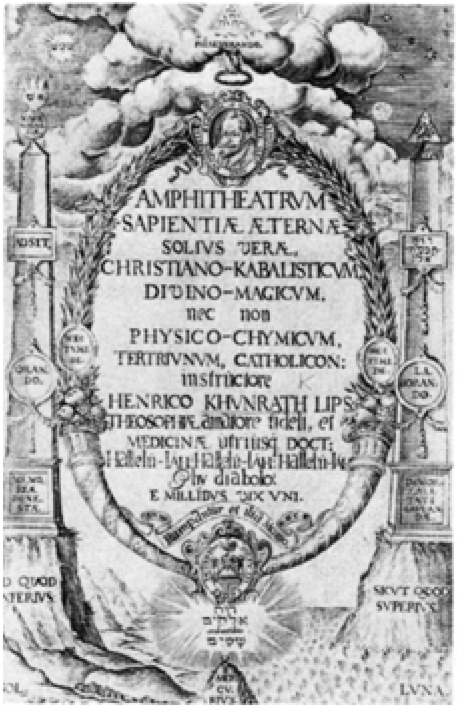
[24] *Amphitheatrum*, p. 6.



QVI NON INTELLIGIT, AVT TACEAT, AVT DISCAT.

MONAS HIEROGLYPHICA
IOANNIS DEE, LONDINENSIS,
AD
MAXIMILIANVM, DEI GRATIA
ROMANORVM, BOHEMIÆ ET HVNGARIÆ
REGEM SAPIENTISSIMVM.

DE RORE CAELI, ET PINGVEDINE TERRAE, DET TIBI DEVS. Gene.



AMPHITHEATRVM
SAPIENTIÆ ÆTERNÆ
SOLIVS VERÆ,
CHRISTIANO-KABALISTICVM,
DIVINO-MAGICVM,
nec non
PHYSICO-CHYMICVM,
TERTRIVNVM, CATHOLICON:
instructore
HENRICO KHVNRATH LIPS.
THEOSOPHIÆ amatore fideli, et
MEDICINÆ utriusq. DOCT:
[illegible]
Phy diabolo
E MILLIBVS VIX VNI.

D QVOD
FERIVS
SICVT QVOD
SVPERIVS
LVNA

Plate 10a John Dee, *Monas hieroglyphica*
Plate 10b H. Khunrath, *Amphitheatrum Sapientiae Aeternae*

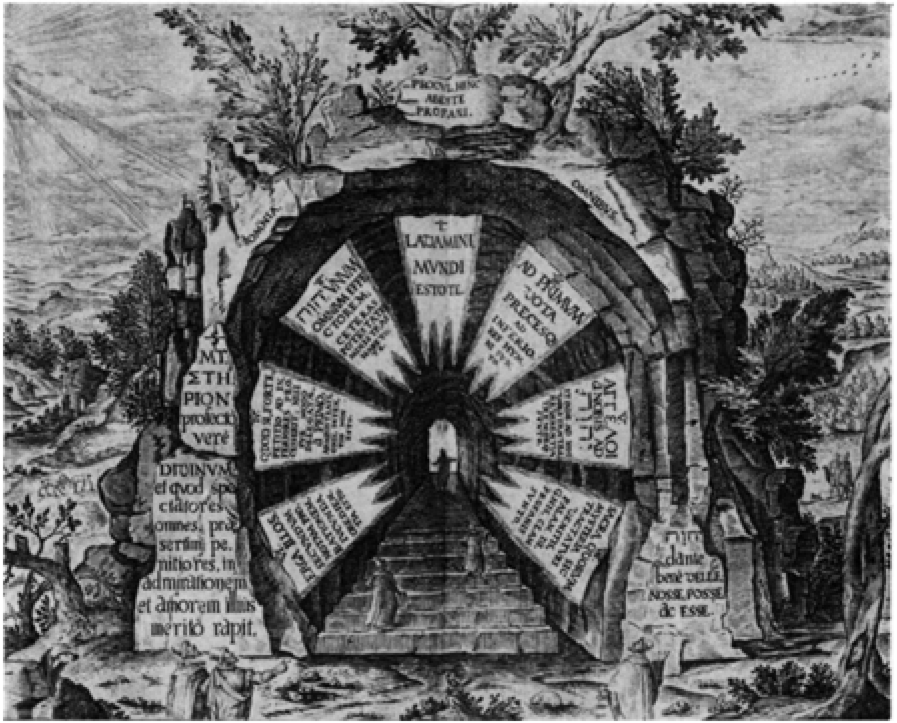

PROCVL HINC ABESTE PROFANI
LAVAMINI MVNDI ESTOTE
AD PRIMAM VOTA PRECESQ
DIVINVM et quod spectatores omnes, præsertim penitiores, in admirationem et amorem illius meritò rapit.
bene velle nosse posse de esse

Plate 11 The Cave of the Illuminati. From H. Khunrath, *Amphitheatrum Sapientiae Aeternae*

with inscriptions on its walls, through which adepts of some spiritual experience are moving towards a light. This may well have suggested imagery in the Rosicrucian *Fama*. And the engraving of a religious alchemist (Pl. 12) is suggestive of the outlook, both of John Dee and of the Rosicrucian manifestos. On the left, a man in an attitude of intense worship kneels before an altar on which are Cabalistic and geometrical symbols. On the right is to be seen a great furnace with all the apparatus of the alchemist's work. In the centre, musical instruments are piled on a table. And the setting of the whole is in a hall drawn with all the expertise of the modern perspectivist, indicating knowledge of those mathematical arts which went with architecture in the Renaissance. This engraving is a visual expression of the kind of outlook which John Dee summed up in his *Monas hieroglyphica*, a combination of Cabalist, alchemical, and mathematical disciplines through which the adept believed that he could achieve both a profound insight into the nature and vision of a divine world beyond nature.

It could also serve as a visual expression of the leading themes of the Rosicrucian manifestos, Magia, Cabala, and Alchymia united in an intensely religious outlook which included a religious approach to all the sciences of number.

Should one therefore look for an influence of John Dee in the Rosicrucian manifestos? Yes, one should, and his influence is to be found in them without a shadow of doubt. I give now only a very brief statement about the discoveries which will be worked out more fully in later chapters.

The second Rosicrucian manifesto, the *Confessio* of 1615, has published with it a tract in Latin called 'A Brief Consideration of More Secret Philosophy'.[25] This 'Brief Consideration' is based on John Dee's *Monas hieroglyphica*, much of it being word for word quotation from the *Monas*. This discourse is indissolubly joined to the Rosicrucian manifesto which follows it, the *Confessio*. And the *Confessio* is indissolubly linked with the first manifesto, the *Fama* of 1614, the themes of which it repeats. Thus it becomes evident that the 'more secret philosophy'

---

[25] See below, Appendix, p. 296, for the Latin title.

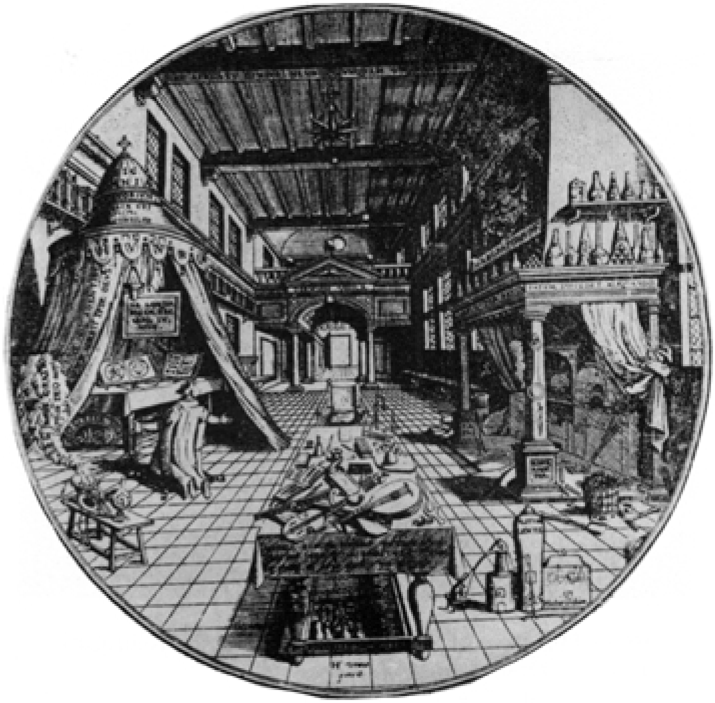


Plate 12 The Cabalist-Alchemist. From H. Khunrath, *Amphitheatrum Sapientiae Aeternae*

behind the manifestos was the philosophy of John Dee, as summed up in his *Monas hieroglyphica*.[26]

Further, Johann Valentin Andreae's *Chemical Wedding* of 1616 in which he gave romantic allegorical expression to the themes of the manifestos, has Dee's 'monas' symbol on its title-page, and the symbol is repeated in the text (Pl. 19a), beside the poem with which the allegory opens.[27]

Thus there can be no doubt that we should see the movement behind the three Rosicrucian publications as a movement ultimately stemming from John Dee. The Dee influence could have come into Germany from England with the English connections of the Elector Palatine, and it could have spread from Bohemia where Dee had propagated his stirring mission in earlier years.

---

[26] See below, pp. 63–5.

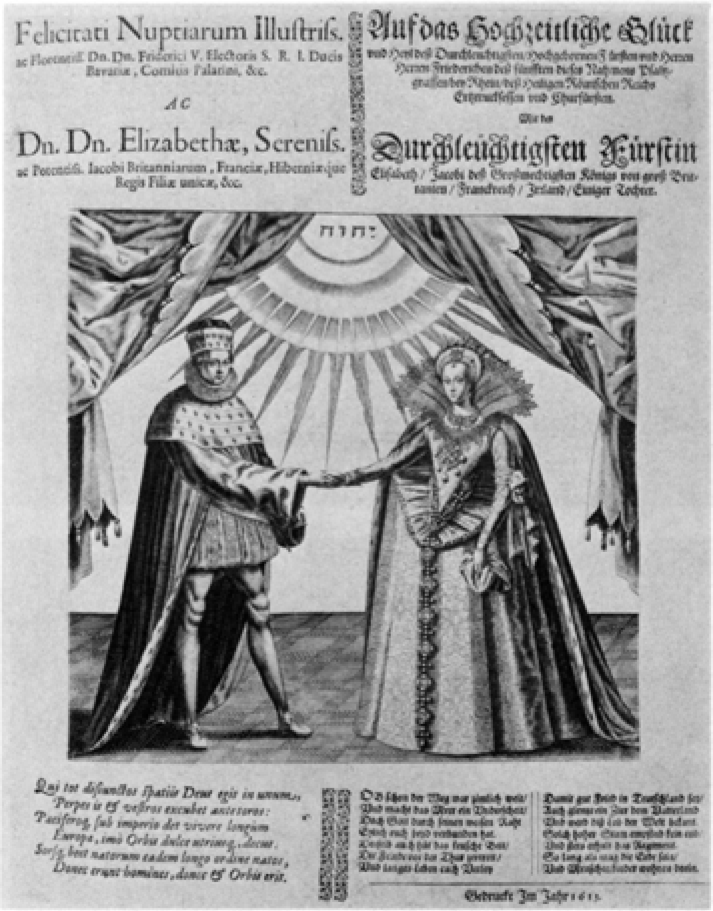
[27] See below, p. 86.

Why should these influences have been publicized in this strange way through their dissemination in the Rosicrucian publications? As a tentative answer to this question, about which later chapters will provide more evidence, it is suggested that the Rosicrucian publications belong to the movements around the Elector Palatine, the movements building him up towards the Bohemian adventure. The chief stirring spirit behind these movements was Christian of Anhalt, whose connections in Bohemia belonged right in the circles where the Dee influence would have been known and fostered.

The strangely exciting suggestion is that the Rosicrucian movement in Germany was the delayed result of Dee's mission in Bohemia over twenty years earlier, influences from which became associated with the Elector Palatine. As a Garter Knight, Frederick inherited the cult of English chivalry associated with the movement, and as head of the Protestant Union he represented the alliances which Anhalt was attempting to build up in Germany. From the politico-religious point of view, the Elector Palatine stepped into a situation prepared over previous years, and he had emerged as the politico-religious leader destined to solve the problems of the age. In the years 1614 to 1619—the years of the Rosicrucian furore set off by the manifestos—the Elector Palatine and his wife were reigning at Heidelberg, and Christian of Anhalt was working up towards the Bohemian adventure.

And that adventure was not merely a political anti-Hapsburg effort. It was the expression of a religious movement which had been gathering force for many years, fostered by secret influences moving in Europe, a movement towards solving religious problems along mystical lines suggested by Hermetic and Cabalist influences.

The strange mystical atmosphere in which Frederick and his wife were invested by enthusiasts can be realized from a German print published in 1613 (Pl. 13). Frederick and Elizabeth are suffused in rays descending from the Divine Name above their heads. This print may have been the first of those circulated in Germany on the subject of



Felicitati Nuptiarum Illuſtriſs.
ac Potentiſs. Dn. Dn. Friderici V. Electoris S. R. I. Ducis
Bavariæ, Comitis Palatini, &c.
AC
Dn. Dn. Elizabethæ, Sereniſs.
ac Potentiſs. Iacobi Britanniarum, Franciæ, Hiberniæque
Regis Filiæ unicæ, &c.

Auf das Hochzeitliche Glück

Durchleuchtigſten Fürſtin

Qui tot disiunctos ſpatiis Deus egit in unum,
Perpes is & veſtros excubet ante toros:
Pacificoq; ſub imperio det vivere longum
Europa, imò Orbis dulce utrinque, decus.
Sorsq; hæc natorum eadem longo ordine natis,
Donec erunt homines, donec & Orbis erit.

Gedruckt Im Jahr 1613.

Plate 13 The Marriage of the Elector Palatine and the Princess Elizabeth

Frederick and Elizabeth and was to be succeeded by many others. The history of Frederick in the prints affords a major line of evidence concerning his connection with contemporary movements, as will become apparent in the next chapter.

4

THE ROSICRUCIAN MANIFESTOS

The *Fama* and the *Confessio* (the abridged titles by which we shall continue to refer to the two Rosicrucian manifestos) are printed in an English translation in the appendix to this book,[1] where the reader may study for himself their stirring announcements of a dawn of enlightenment, and the strange romance about ‘Christian Rosencreutz’ and his Brotherhood in which the announcements are wrapped up. The many problems concerning the manifestos cannot all be dealt with in this chapter but are distributed over this whole book. For example, the problem of why a long extract from an Italian work, translated into German, was printed with the *Fama* will be deferred until the discussion in a later chapter of the slant towards Italian liberals implicit in the German Rosicrucian movement.[2] A simplified bibliography of the manifestos will be found set out in the appendix, with an analysis of what other material was published with the *Fama* and the *Confessio*.[3] This is an important matter, for the readers of early editions of these documents, read with them other material which helped to explain their drift.

---

[1] See Appendix, below, pp. 294–322.

[2] See below, pp. 170–80.

[3] See Appendix, below, pp. 294–7.

Though the earliest known printed edition of the first Rosicrucian manifesto, the *Fama*, did not appear until 1614, the document had been circulating in manuscript before that date, for in 1612 a reply to it by a certain Adam Haselmayer was printed.[4] Haselmayer states that he had seen a manuscript of it in the Tyrol in 1610, and a manuscript of it is said to have been seen in Prague in 1613. Haselmayer's 'reply' is reprinted in the volume containing the first printed edition of the *Fama*. Haselmayer includes himself with the 'Christians of the Evangelical Churches', hails with enthusiasm the illuminated wisdom of the *Fama*, and makes some strongly anti-Jesuit remarks. He alludes to the widespread expectation of radical changes after the death of the Emperor Rudolph II, who died in 1612. This 'reply' of Haselmayer's at the end of the volume containing the first printed edition of the *Fama* connects with a preface at the beginning of the volume in which it is stated that the Jesuits had seized Haselmayer because of his favourable reply to the appeal of the *Fama* and had caused him to be put into irons on a galley. This preface suggests that the Rosicrucian manifesto is setting forth an alternative to the Jesuit Order, a brotherhood more truly based on the teaching of Jesus. Both the reply of Haselmayer and the preface about him are very obscure, and, as with so much Rosicrucian literature, one is not sure whether they are to be taken literally. However the general intention is clear, an intention of associating the first Rosicrucian manifesto with anti-Jesuit propaganda.

This point is also very clearly made in the full title of the volume containing the *Fama*, which may be translated as follows:[5]

> Universal and General Reformation of the whole wide world; together with the *Fama Fraternitatis* of the Laudable Fraternity of the Rosy Cross, written to all the Learned and Rulers of Europe; also a short reply sent by Herr Haselmayer, for which he was seized by the Jesuits and put in irons on a Galley. Now put forth in print and communicated to all true hearts. Printed at Cassel by Wilhelm Wessel, 1614.

This title covers all the contents of the volume which included an extract from an Italian writer about general reformation (to be discussed in a later chapter); the *Fama*; and Haselmayer's reply. Thus the reader of the first edition of the *Fama* read it in a context which made quite clear the anti-Jesuit trend of the manifesto, which is not so obvious from the *Fama* when studied by itself.

---

[4] See Appendix, below, p. 294.

[5] For the German title, see Appendix, below, p. 295.

The *Fama* opens with a thrilling call to attention, that trumpet call which was to echo throughout Germany, reverberating thence through Europe. God has revealed to us in these latter days a more perfect knowledge, both of his Son, Jesus Christ, and of Nature. He has raised men endued with great wisdom who might renew all arts and reduce them all to perfection, so that man 'might understand his own nobleness, and why he is called Microcosmus, and how far his knowledge extendeth into Nature'.[6] If the learned were united they might now collect out of the Book of Nature a perfect method of all arts. But the spread of this new light and truth is impeded by those who will not leave their old courses, being tied to the restricting authority of Aristotle and Galen.

After the opening peroration, the reader is introduced to the mysterious Rosencreutz, founder of 'our Fraternity', who laboured long towards such a general reformation. Brother Rosencreutz, an 'illuminated man', had been a great traveller, particularly in the east where wise men are willing to communicate their knowledge. The same should be done in Germany today where there is no dearth of learned men, 'magicians, Cabalists, physicians, and philosophers', who ought to collaborate with one another. The traveller learned the 'Magia and Cabala' of the east, and knew how to use it to enhance his own faith and to enter into 'the harmony of the whole world, wonderfully impressed on all periods of time'.[7]

Brother R.C. next went to Spain in order to reveal there, and to the learned of Europe, what he had learned. He showed how 'the faults of the Church and the whole *Philosophia Moralis*' were to be amended. He prescribed new *axiomata* whereby all things might be restored, but he was laughed at. His hearers feared 'that their great name might be lessened if they should now again begin to learn, and acknowledge their many years' errors'. He was much disappointed, being ready to impart all his knowledge to the learned 'if they would but have undertaken to write the true and infallible *axiomata*, out of all faculties, sciences, arts, and whole nature'. If this were done, a society might be formed in Europe which would enrich rulers with its knowledge and give counsel to all. The world in these days was big with such commotions, and labouring to bring forth men who broke through the darkness. One such was 'Theophrastus' (Paracelsus), who was 'well-grounded in the aforesaid harmonia', though he was not 'of our Fraternity'.[8]

---

[6] See Appendix, below, p. 297–8.

[7] See Appendix, below, p. 300.

Meanwhile Brother R.C. had returned to Germany, being aware of the alterations to come and the dangerous contentions. (According to the *Confessio*, Brother R.C. was born in 1378 and lived for 106 years; his life and work are therefore supposed to take place in the fourteenth and fifteenth centuries.) He built a house in which he mediated on his philosophy, spent much time in the study of mathematics, and made many instruments. He began to wish still more ardently for reformation and to organize helpers, beginning with three only. 'After this manner began the Fraternity of the Rosy Cross, first by four persons only, and by them was made the magical language and writing, with a large dictionary, which we yet daily use to God's praise and glory.'[9]

The writer of the *Fama* then continues to recount the imaginary history of this imaginary Order,[10] which we here abridge, since the full story can be read in the appendix. The Order grew in numbers. They had a building as their centre, the House of the Holy Spirit. Their main business was attendance on the sick, but they also travelled much in order to gain, and to spread, knowledge. They observed six rules, the first of which was to have no other profession save that of healing the sick 'and that gratis'. They were not to wear any distinctive habit, but to follow the custom in dress of any country where they happened to be. They were to meet once a year at their House of the Holy Spirit.

The first of the Fraternity to die, died in England. Many other Brothers have succeeded the original Brothers, and the Fraternity has recently taken on a new significance through the finding of the vault in which Brother Rosencreutz is buried. The door into this vault was miraculously discovered, and it typifies the opening of a door in Europe which is greatly desired by many.

---

[8] See Appendix, below, pp. 300–2.

[9] See Appendix, below, pp. 302.

[10] See Appendix, below, pp. 302 ff.

The description of this vault is a central feature of the Rosencreutz legend. The sun never shone in it, but it was lighted by an inner sun. There were geometrical figures on its walls and it contained many treasures, including some of the works of Paracelsus, wonderful bells, lamps, and 'artificial songs'. The Fraternity already possessed its 'Rota' and 'the Book M.'. The tomb of Rosencreutz was under the altar in the vault; inscribed on its walls were the names of Brethren.

The discovery of the vault is the signal for the general reformation; it is the dawn preceding a sunrise. 'We know . . . that there will now be a general reformation, both of divine and human things, according to our desire and the expectation of others; for it is fitting that before the rising of the Sun there should break forth Aurora, or some clearness or divine light, in the sky.'[11] The date at which the vault was discovered is indirectly indicated as 1604.

This very peculiar document, the *Fama Fraternitatis*, thus seems to recount, through the allegory of the vault, the discovery of a new, or rather new-old, philosophy, primarily alchemical and related to medicine and healing, but also concerned with number and geometry and with the production of mechanical marvels. It represents, not only an advancement of learning, but above all an illumination of a religious and spiritual nature. This new philosophy is about to be revealed to the world and will bring about a general reformation. The mythical agents of its spread are the R.C. Brothers. These are said to be reformed German Christians, devoutly evangelical. Their religious faith seems closely connected with their alchemical philosophy, which has nothing to do with 'ungodly and accursed gold making', for the riches which Father Rosencreutz offers are spiritual; 'he doth not rejoice that he can make gold but is glad that he seeth the Heavens open, and the angels of God ascending and descending, and his name written in the Book of Life.'[12]

---

[11] See Appendix, below, p. 309–10.

[12] See Appendix, below, p. 311.

The intense excitement aroused by the *Fama* and its story of the Rosicrucian Order was still further increased in the following year by the publication of the second Rosicrucian manifesto, the *Confessio*, which continued to talk about the R.C. Brothers, their philosophy and their mission, and seemed to be intended as a continuation of the *Fama* to which it constantly referred.[13] It was published at the same place as the *Fama* and printed by the same printer. Unlike the *Fama*, which is in German as are all the other contents of the volume in which it is published, the first edition of the *Confessio* is in Latin, as is also the other discourse published with it. It would seem therefore that the *Confessio* volume was a continuation of the *Fama* volume, but addressed, in Latin, to a more learned audience, and having the intention of giving some interpretation of the romantic allegories of the first manifesto.

The Latin title of the publication which contains the first edition of the *Confessio* may be translated into English as follows:[14]

> A Brief Consideration of the more Secret Philosophy written by Philip à Gabella, a student of philosophy, now published for the first time together with the Confession of the R.C. Fraternity. Printed at Cassel by Wilhelm Wessel, printer to the Most Illustrious Prince, 1615.

(on the *verso* of the title-page)

> God give thee of the dew of heaven and of the fatness of the land.
> Genesis. 27.

Readers were evidently intended to study the *Consideratio brevis* before coming to the *Confessio*, and, as I have already indicated, the *Consideratio brevis* is based on John Dee's *Monas hieroglyphica*. Nothing is known of the identity of 'Philip à Gabella' (could this be a pseudonym referring to 'Cabala'?) but it is certain that he was a close student of Dee.

The clue to his source is given in the quotation on the *verso* of his title-page, which I have given in Biblical English above but which he, of course, gives in Latin: *De rore caeli et pinguedine terrae det tibi Deus*. This text is inscribed on the title-page of Dec's *Monas hieroglyphica* (Pl. 10a), on which the theme of the descending dew (*ros*) uniting heaven and earth is visually illustrated.

---

[13] See Appendix, below, pp. 294–322.

[14] For the Latin title, see Appendix, below, p. 296.

The *Consideratio brevis* is not a reproduction of the whole of Dee's *Monas*, but it quotes verbally from the first thirteen theorems of the work, interspersed with other matter. These are the theorems in which Dee expounds the composition of his 'monas' sign, how it includes the symbols of all the planets, how it absorbs into itself the zodiacal sign, Aries, representing fire, and therefore alchemical processes, how the cross below the symbols for sun and moon represents the elements, and how different formations of the four lines of this cross can turn it into a sign for both three and four, both triangle and square, thus solving a great mystery.[15] The diagrams which 'Philip à Gabella' gives, some of which are not in Dee's *Monas*, can actually help to explain a little more clearly how Dee's mind worked on the component parts of his hieroglyph. Clearly it was the 'monas' itself which most interested 'Philip à Gabella', the mysterious sign and its parts, which could include all the heavens and the elements, the sacred figures of triangle, circle, and square, and the cross. Strangely enough, he never uses the word 'monas', and in passages where he is directly quoting from Dee on the 'monas hieroglyphica', he substitutes 'stella' for 'monas'. For 'Philip à Gabella' the monas becomes a star, and the 'monas hieroglyphica' a 'stella hieroglyphica'. This interpretation could, however, have a sanction from Dee's work, on the last page of which a woman holding a star seems to be intended as a figure summing up the whole work.

The *Consideratio brevis* concludes with a Latin prayer couched in a vein of intense piety and aspiration towards the eternal and infinite God, the One strength, the One perfection, in whom all things are One, who with his Son and the Holy Spirit is Three in One. The prayer is reminiscent of Dee's prayers and its presence at the end of a version of the *Monas* brings the *Consideratio brevis* very much within the Dee atmosphere of ardent piety combined with complex magico-scientific striving.

The prayer is signed 'Philemon R.C.', that is 'Philemon Rose Cross', and it is followed on the opposite page by the preface to the reader, signed 'Frater R.C.', of the second Rosicrucian manifesto, the *Confessio*, which follows immediately.

---

[15] See C. H. Josten, 'A Translation of John Dee's "Monas Hieroglyphica"', *Ambix*, XII (1964), pp. 155–65.

That is to say, the Dee-inspired *Consideratio brevis*, and its prayer, seems absolutely assimilated to the Rosicrucian manifesto, as an integral part of it, as though explaining that the 'more secret philosophy' behind the Rosicrucian movement was the philosophy of John Dee, as expounded in his *Monas hieroglyphica*.

This may cause one to think again about the old theory, now generally discarded, which argued that the name 'Rosicrucian' was not derived from 'Rose' and 'Cross', but from *Ros* (dew) and *Crux*, having an alchemical meaning connected with dew as a (supposed) solvent of gold and with the cross as the equivalent of light.[16] Without attempting to penetrate these alchemical mysteries, it can be said that the discovery of the close association of Dee's *Monas* and its motto on the 'dew of heaven' with the Rosicrucian manifesto may now give some support to the *Ros* Cross theory.

We now pass on, as the original readers were intended to do, from scrutiny of the *Consideratio brevis*, noting its close dependence on Dee's *Monas hieroglyphica*, to the study of the Rosicrucian manifesto, the *Confessio*.

The address to the reader before the *Confessio* contains the striking statement: 'As we do now altogether freely and securely, and without hurt, call the Pope of Rome Antichrist, the which heretofore was held for a deadly sin, and men in all countries were put to death for it. So we know certainly that the time shall likewise come when that which we yet keep secret, we shall openly, freely, and with a loud voice publish and confess it before all the world.'[17]

The opening phrases of the *Confessio*[18] link it closely with the *Fama*. Whatever the reader may have heard concerning the Fraternity by the trumpet sound of the *Fama* is not to be either believed hastily or rejected, says the author of the *Confessio*. Jehova, seeing the world falling into decay, is hastening it again to its beginning. The Brothers have unfolded in their *Fama* the nature of their Order, and it is clear that it cannot be suspected of heresy. Concerning the reform of philosophy, the programme is the same as in the *Fama*. The learned of Europe are again urged to respond to the fraternal invitation of the Order and to co-operate with it in its efforts.

---

[16] For an exposition of the theory that 'Rosicrucian' derives from *Ros* (dew) and *Crux*, see the note in James Crossley, *Diary and Correspondence of Dr. John Worthington*, Chetham Society, 1847, I, pp. 239–40 n. The theory is not accepted by R. F. Gould, *History of Freemasonry*, ed. H. Poole, 1951, II, p. 67.

[17] Quoted in Thomas Vaughan's translation. See *Fame and Confession*, ed. Pryce, p. 33.

[18] See Appendix, below, p. 318–19.

The *Confessio* is enthusiastic about the profound knowledge of Father R.C., whose meditations on all subjects invented since the creation, propagated by human skill, or through the service of angels or spirits, are so all-inclusive that if all other knowledge were lost it would be possible to rebuild from them alone the house of truth. Would it not be desirable to conquer hunger, poverty, disease, old age, to know all countries of the earth and their secrets, to read in one book all that is in all books? 'So to sing and play that instead of stony rocks you could draw pearls, instead of wild beasts, spirits.'

When the Trumpet of the Order shall sound with full voice these things which are now only whispered in enigmas will come forth and fill the world and the tyranny of the Pope will be overthrown. The world has seen many alterations since Father R.C. was born and many more are to come. But before the end, God will allow a great influx of truth, light, and grandeur, such as surrounded Adam in Paradise, to be poured forth on mankind. New stars have appeared in the constellations Serpentarius and Cygnus[19] which are signs of the coming of these things.

The second manifesto repeats the message of the first, though with even greater fervour and intensity. A powerful prophetic and apocalyptic note sounds through it, the end is at hand, new stars foretelling wonders have appeared, the great reformation is to be a millennium, a return to the state of Adam in Paradise.

---

[19] The 'new stars' in the constellations Serpentarius and Cygnus which appeared in 1604 were discussed by Johannes Kepler who thought that religious and political changes were heralded by these stars. Kepler's *De Stella nova in pede Serpentarii; De Stella incognita Cygni* was printed at Prague in 1606 (reprinted Kepler, *Gesammelte Werke*, ed. M. Caspar, 1938, I, pp. 146 ff.).

John Donne was also deeply interested in these new stars; see C. M. Coffin, *John Donne and the New Philosophy*, Columbia University Press, 1937, pp. 123 ff.

These announcements aroused at the time a frenzied interest and many were the passionate efforts to reach the R.C. Brothers by letters, printed appeals, pamphlets.[20] A river of printed works takes its rise from these manifestos, responding to their invitation to get into touch with the writers and to co-operate in the work of the Order. But appeals would seem to have remained unanswered. The Brothers, if they existed, seemed invisible and impervious to entreaties to make themselves known. This mystery did not diminish interest in the fabulous Brothers, but, on the contrary, intensified it.

Of the various schools of thought about the Rosicrucian mystery, we can surely, today, dismiss the fundamentalists, the people who believe in the literal truth of the story of Christian Rosencreutz and his Brotherhood. Then there are the scoffers, the people who think that the whole thing was a hoax. The invisibility of the Brothers, their apparent refusal to give any sign of their existence to their disciples, naturally encourages this view.

The meditative reader of the manifestos is struck by the contrast between the serious tone of their religious and philosophical message and the fantastic character of the framework in which the message is presented. A religious movement using alchemy to intensify its evangelical piety, and including a large programme of research and reform in the sciences, is surely an interesting phenomenon. That the sciences are thought of in Renaissance Hermetic-Cabalist terms, as related to 'Magia' and 'Cabala', is natural for the period, and even the millenarianism—that the new dawn is thought of as a period of light and advance preceding the end of the world—is not inconsistent with advanced thinking at that time. Francis Bacon's Great Instauration of the sciences has a millenarian tinge, as Paolo Rossi has shown.[21] The story of Christian Rosencreutz and his R.C. Brothers and of the opening of the magic vault containing his tomb was not intended to be taken as literally true by the framers of the manifestos who were obviously drawing on legends of buried treasure, miraculously rediscovered, such as were particularly prevalent in the alchemical tradition. There is ample evidence in the texts themselves that the story was an allegory or fiction. The opening of the door of the vault symbolizes the opening of a door in Europe. The vault is lighted by an inner sun, suggesting that entry into it might represent an inner experience, like the cave through which the light shines in Khunrath's *Amphitheatrum Sapientiae* (Pl. 11).

---

[20] See below, pp. 126 ff.

[21] Paolo Rossi, *Francis Bacon, From Magic to Science*, London, 1968, pp. 128 ff.

Yet many gullible readers at the time and since have taken the story literally. The most recent critical scholarship on the Rosicrucian mystery has emphasized that Johann Valentin Andreae himself described it as fictitious, or a comedy, or a 'joke'. Andreae was certainly behind the scenes of the whole movement to which he frequently refers in his numerous works (works other than his *Chemical Wedding* which ranks almost as a third Rosicrucian manifesto). The Latin word which Andreae uses most frequently when mentioning the Rosicrucian movement is *ludibrium*. Of the manifestos he uses expressions like 'the *ludibrium* of the vain *Fama*', or 'the *ludibrium* of the fictitious Rosicrucian Fraternity'. Paul Arnold translated *ludibrium* into French as 'une farce' and decided that Andreae himself has told us that the whole thing was a joke.[22] Charles Webster thinks that the phrases about the *ludibrium* are 'derisive terms'.[23]

It is true that by these terms Andreae was trying to disassociate himself from the Rosicrucian mystery, which, by the time he thus wrote of it, had become dangerous, yet I do not think that this is the whole explanation of his use of the term *ludibrium*. A *ludibrium* could be a play, a comic fiction, and—as will be discussed more fully in a later chapter—Andreae thought highly of the theatre as a moral and educative influence.[24] The theatricality of the Rosicrucian movement, as revealed in Andreae's comments and allusions, is one of the most fascinating aspects of the whole affair. I mention this here in advance in order to suggest that the *Fama* and the *Confessio* as a *ludibrium*, whatever that may mean (and we must keep our minds open about this until it has been more fully discussed) encourages the thought that, though the framers of the manifestos did not intend the story of Christian Rosencreutz to be taken as literally true, it might yet have been true in some other sense, might have been a divine comedy, or some allegorical presentation of a complex religious and philosophical movement having a direct bearing upon the times.

---

[22] Paul Arnold, *Histoire des Rose-Croix*, Paris, 1935, p. 50.

[23] Charles Webster, 'Macaria: Samuel Hartlib and the Great Reformation', *Acta Comeniana*, 26 (1970), p. 149.

[24] See below, pp. 181 ff.

We are in a stronger position than earlier enquirers for having some inkling of what the Rosicrucian manifestos might be about, for we know that a major influence on them was John Dee's *Monas hieroglyphica*. This was the 'more secret philosophy' behind them. The allegory of the opening of the vault and the revelation of the marvels it contained, would represent the release of a new influx of influences ultimately stemming mainly, though not entirely, from the influence of Dee—who had conducted a mission in the fifteen-eighties in a milieu known to Christian of Anhalt, who was the organizer of the movement for making Frederick, Elector Palatine, King of Bohemia. The manifestos represent, I believe, the mystical background behind this movement, an intensely religious, Hermetic, magical, alchemical reforming movement such as Dee had propagated in Bohemia. One must not overemphasize this aspect of the background of the manifestos, in which many other influences would also have played a part, but it is of paramount importance to take into account the Frederickian movement contemporary with the manifestos, and the fact that the Dee influence on them (of which there can be no doubt) fits in with the suggestion that they could belong in the atmosphere of that movement.

These hypotheses can be strikingly confirmed from other evidence. The enemies of the movement can supply us with most valuable information, and it is to the enemies that we now turn for guidance.

One of these enemies was Andreas Libavius, a well-known name in the history of early chemistry. Libavius was one of those 'chymists' who was influenced up to a point by the new teachings of Paracelsus in that he accepted the use of the new chemical remedies in medicine, advocated by Paracelsus, whilst adhering theoretically to the traditional Aristotelian and Galenist teachings and rejecting the Paracelsist mysticism.[25] Aristotle and Galen appear, honourably placed, on the title-page of Libavius's main work, the *Alchymia*, published at Frankfurt in 1596. The Rosicrucian manifestos attack Aristotle and Galen as characteristic of out-of-date rigidity of mind. Whether Libavius had felt himself personally indicated in this attack by enthusiastic Paracelsists on traditional teaching one cannot say, but certainly Libavius's critique of the Rosicrucian manifestos turns on antagonism to those 'chymists' who, like impious Paracelsus, differ little from magicians. He accuses the authors of the manifestos of not understanding serious, scientific alchemy, for which they substitute wild theorizing, and he intends his 'well-meaning observations' as instructions through which they are to realize their errors through being given a grounding in true scientific alchemy.

---

[25] See J. R. Partington, *History of Chemistry*, London, 1961, II, pp. 244 ff. Libavius did not reject alchemy itself; see John Read, *Prelude to Chemistry*, London, 1936, pp. 213–21.

Libavius criticized the Rosicrucian *Fama* and *Confessio* in several works, the most important of which is called 'Well-meaning Observations on the *Fama* and *Confessio* of the Brotherhood of the Rosicrucians', published at Frankfurt in 1616.[26] Basing himself on the texts of the two manifestos, Libavius raises serious objections to them on scientific, political, and religious grounds. Libavius is strongly against theories of macro-microcosmic harmony, against 'Magia and Cabala', against Hermes Trismegistus (from whose supposed writings he makes many quotations), against Agrippa and Trithemius—in short he is against the Renaissance tradition as transmitted to the authors of the R.C. manifestos and in the spirit of which they interpret Paracelsus. Libavius regards all this as subversive of Aristotelian and Galenic tradition, as indeed it was, and he strongly criticizes the manifestos for departing from orthodoxy.

It is significant that in a work published years before, in 1594, Libavius had attacked Dee's *Monas hieroglyphica*, pointing out the Cabalist elements in it of which he disapproved.[27] He would thus certainly have been able to recognize the influence of Dee's *Monas* in the Rosicrucian manifestos, which would confirm him in his disapproval of them.

And it is also significant that Libavius frequently mentions Oswald

---

[26] A. Libavius, *Wohlmeinendes Bedencken der Fama und Confession der Bruderschaft des Rosencreutzes*, Frankfurt, 1616. Other works, in Latin, by Libavius against the Rosicrucian manifestos are printed in *Appendix necessaria syntagmatis arcanorum chymicorum*, Frankfurt, 1615, reprinted Frankfurt, 1661 with a slightly different title. See Ian Macphail, *Alchemy and the Occult, A Catalogue of Books and Manuscripts from the Collection of Paul and Mary Mellon*, Yale, 1968, I, p. 71.

[27] A. Libavius, *Tractatus duo de physici*, Frankfurt, 1594, pp. 46, 71; cf. F. Secret, *Les Kabbalistes Chrétiens de la Renaissance*, Paris, 1964, p. 138.

Croll in his tracts against the Rosicrucians and seems to associate their doctrines with those of Croll, towards whom he is equally unfavourable. He quotes with disapproval Croll's preface to his *Basilica* near the beginning of his 'well-meaning observations'.

Oswald Croll, or Crollius, was a Paracelsist physician who, unlike Libavius, adopted, not only Paracelsist chemical remedies but also the whole background of Paracelsus's thought, like him rejecting Aristotle and Galen, and adhering enthusiastically to the mysticism, magic, and harmonic theories of Paracelsist teaching as a whole. Croll's *Basilica Chymica*, published at Frankfurt in 1609, constantly cites Hermes Trismegistus and Hermetic texts with reverence, and is imbued with respect for the great Renaissance Neoplatonists, such as Pico della Mirandola. Its theme is the magical harmonies of macrocosm and microcosm and its whole atmosphere is such as would have been highly congenial to the authors of the Rosicrucian manifestos. Another of Croll's works, published at Prague in 1608, expounds the Paracelsist correlation of great and little worlds through the doctrine of astral 'signatures'.[28]

In Libavius and Croll we thus have representatives of the 'chemist', or alchemist, who is traditionally Aristotelian and Galenist in his theory, contrasted with the extreme, mystical, Paracelsist alchemist. Libavius classes the Rosicrucian manifestos as belonging, with Croll, to an unorthodox school of alchemical thought.

Now, as I have mentioned before,[29] Oswald Croll was in touch with Christian of Anhalt as his physician. His *Basilica* is dedicated to Anhalt, with a privilege from the Emperor Rudolph II. And his *De signatura rerum* is dedicated to Peter Wok of Rožmberk, the Bohemian nobleman who was Anhalt's close ally and confederate and whose brother had been the Bohemian patron of John Dee. By associating the teachings of the Rosicrucian manifestos with those of Croll, Libavius might therefore be suggesting that the manifestos belonged in an atmosphere congenial to Anhalt, an atmosphere in which influences from John Dee mingled with those of Croll.

And Anhalt was, of course, the moving spirit behind the 'activist' tradition in German Protestantism, the tradition which had been looking for leaders throughout the early part of the century and which by now (by the time the Rosicrucian manifestos were actually printed) had fixed on Frederick V, Elector Palatine, as the leader destined to head the movement and to lead it to victory.

---

[28] Oswald Croll, *De signaturis internis rerum*, Prague, 1608.

[29] See above, p. 40.

In addition to his criticisms of the thought of the Rosicrucian manifestos, Libavius also expresses disapproval of their politics, particularly when commenting on the passage in the *Fama* in which the authors say that they acknowledge the authority of the Empire but are expecting alterations in it which they will support with secret aid.[30]

> In *Politia* we acknowledge the Roman Empire and *Quartam Monarchiam* for our Christian head, albeit we know what alterations be at hand, and would fain impart the same with all our hearts to other godly learned men . . . we shall help with secret aid this so good a cause, as God shall permit or hinder us . . .

Libavius sees in this passage an allusion to some 'Paracelsist Lion' who will ally himself with the Turk and seek to overthrow the 'Römische Reich' and substitute for it a world government based on magic spells.[31] He is, in fact, conflating this passage in the *Fama* with the prognostications of changes in the Empire in Haselmayer's 'reply', which was published with the *Fama* and in which the anti-Jesuit trend of the Paracelsist politics is made quite explicit.

By the time the manifestos were published, a Lion leader of the movements fostered by Anhalt had materialized, Frederick V, of the Palatinate, whose heraldic emblem, as all the world knew, was a lion.

Time and place agree that it is not only possible but probable that the Rosicrucian movement, by the time that it emerged into print, was connected with the Elector Palatine. It spreads during the years in which Frederick was reigning in the Palatinate and working up to his great Bohemian adventure. Its moving spirit, Andreae, is situated in Württemberg; the manifestos are published at Cassel. Württemberg and Hesse-Cassel were the two Protestant principalities neighbouring the Palatinate and deeply interested in what was going on there. The emotional and imaginative centre to which they were looking in these years was Heidelberg—Heidelberg with its magic gardens and its Lion prince.

---

[30] See Appendix, below, p. 310.

[31] Libavius, *Wohlmeinendes Bedencken*, pp. 194–5, 205. Libavius associates the 'Paracelsist Lion' with the Turk through what he supposes to be the Mohammedan teachings imbibed by 'Christian Rosencreutz' at Damascus. The accusation of being allied with the Turk was made against Frederick and Anhalt; one of their allies was Bethlen Gabor, a converted Mohammedan.

There are other enemies, more bitter and ferocious than Libavius, who can now be brought forward to support this interpretation.

The satirical prints against Frederick which were circulated after his defeat show a great deal of knowledge of his movement, which they use to caricature it.[32] These caricatures evidently emanated from one source and were a carefully planned propaganda campaign, designed to discredit and ridicule the defeated ex-King of Bohemia. Samples of these caricatures have already been reproduced in this book, one of Frederick and Elizabeth in a garden leading to Hell (Pl. 7b), others showing Frederick with one garterless leg (Pl. 9), playing on the theme of his loss of a Garter. Other caricatures use animal themes, following a medieval tradition of political animal-imagery, and dwelling on the fortunes of the Hapsburg Eagle and the Palatine Lion, for example, a wheel with the triumphant Hapsburg Eagle at the top and the defeated Palatine Lion at the bottom, the wheel representing the 'Römisches Reich' which has turned to reinstate the Hapsburg Eagle and to drive the Palatine Lion out of Bohemia (Pl. 14a). In his introduction to his collection of reproductions of some of these satires, E. A. Beller emphasizes that the Eagle is always the Emperor Ferdinand and the Lion, Frederick of the Palatinate, the moral being always the failure of the latter's impious attempt to interfere with the Empire. Some of these satires reply, in a very instructive way, to themes in the Rosicrucian manifestos.

The *Fama*, the manifesto which foretells great changes in the Empire, ends with the words 'under the shadow of thy wings, Jehova'. The

---

[32] Publications containing reproductions of the caricatures are E. A. Beller, *Caricatures of the 'Winter King' of Bohemia*, Oxford, 1928; E. A. Beller, *Propaganda in Germany during the Thirty Years War*, Princeton, 1940; H. Wascher, *Das deutsche illustrierte Flugblatt*, Dresden, 1955; Mirjam Bohatcova, *Irrgarten der Schicksale; Emblematdrucke vom Anfang des Dreissig-Jährigen Krieges*, Prague, 1966.

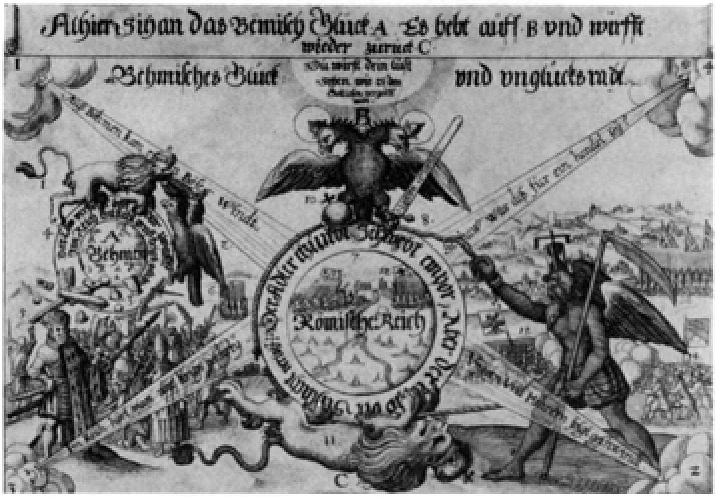

Athier sihan das Bemiſch Glück A Es hebt auff B vnd würfft wieder zuruck C
Behmiſches Glück
vnd vnglücksradt
Behmen
Romiſche Reich
A
B
C

Plate 14a The Hapsburg Eagle and the Palatine Lion on the turning wheel of Fortune

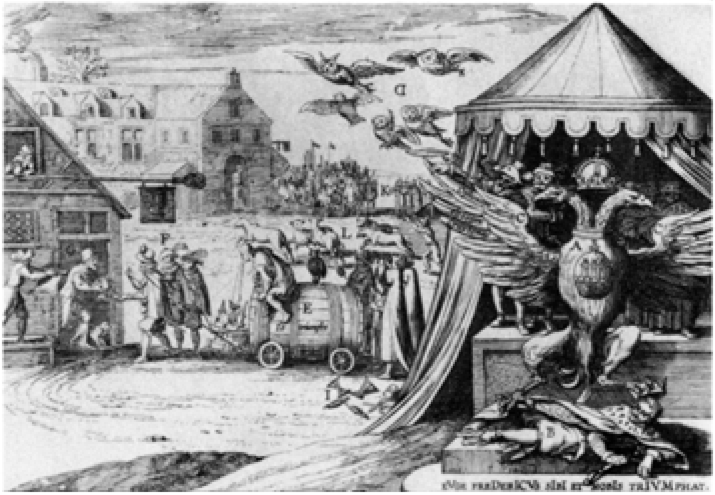


Plate 14b The Hapsburg Eagle triumphing over the fallen Frederick

words are quoted in Latin at the end of the German text—*sub umbra alarum tuarum, Jehova*.[33] It is a quotation of the prayer for protection which occurs several times in this form in the Psalms. 'Keep me as the apple of the eye, hide me under the shadow of thy wings' (17, viii). Or, 'Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge until these calamities be overpast' (57, i). Coming at the end of the *Fama*, the Latin words of this prayerful ejaculation emphasize the religious character of the theme of the manifestos. The words are like a seal at the end of the document.

This motto from the *Fama* can be seen expressed visually in some Rosicrucian publications, for example on the title-page of the *Speculum Sophicum Rhodo—Stauroticum* of 1618, at the top of which are the wings, enclosing the Name of God in Hebrew, surrounded by rays, and above, a scroll with the motto *sub umbra alarum tuarum* (Pl. 15b).

The Rosicrucian motto is replied to in one of the satirical prints against Frederick the theme of which is the Triumphant Eagle ('Triumphirender Adler') (Pl. 15a). Triumphantly perched on the top of a column, the Hapsburg Eagle spreads wide its wings, whilst a discomfited Lion lies prostrate on the ground. The Eagle has taken the place of Jehova, for the Name of God appears above it and pours divine rays upon it. A modification of the words of the Rosicrucian motto drives home the lesson of this fierce propaganda: SUB UMBRA ALARUM MEARUM FLOREBIT REGNUM BOHEMIAE 'Under the shadow of my wings the kingdom of Bohemia will flourish'.

On the left are terrified and discomfited supporters of Frederick, amongst whom is 'Anhalt', gazing through a telescope at the Triumphant Eagle.

This print can be used as evidence that the Rosicrucian manifesto called the *Fama* carried with it politico-religious allusions to the aims of Frederick and his supporters, particularly Anhalt, and that the Rosicrucian manifestos and movement belonged in the context of the Frederickian movement to transfer Bohemia from the Hapsburg Eagle to the Palatinate Lion. The sharp eyes of the Eagle had seen in the *Fama* the allusion which Libavius had also detected, years before.

---

[33] See Appendix, below, p. 312.

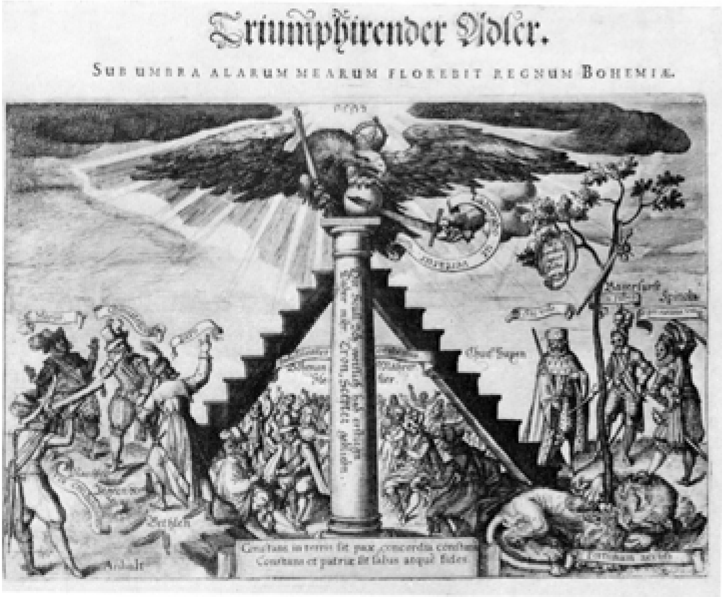

Triumphirender Adler.
SUB UMBRA ALARUM MEARUM FLOREBIT REGNUM BOHEMIÆ.
Bethlen
Anhalt
Spinola

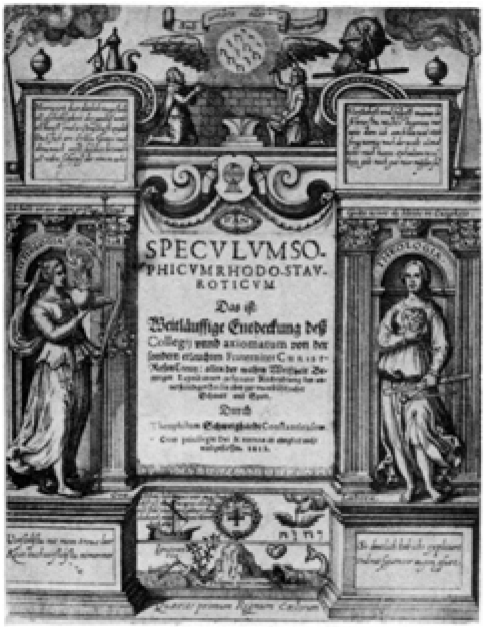
Plate 15a Under the wings of the Triumphant Hapsburg Eagle

In another of these anti-Frederick satires (Pl. 14b), the Hapsburg Eagle is triumphing over the prostrate figure of Frederick and removing from his head the crown of Bohemia. Supporters are putting new feathers into the Eagle's wings, which are labelled with the names of Palatinate towns, Oppenheim and so on. This scene may be a reply to the words in the *Confessio*, the second Rosicrucian manifesto, about 'some eagle's feathers' being 'yet in our way' and 'hindering our purpose'.[34] Here, instead of the Eagle losing feathers through the action of Frederick, feathers taken from the vanquished Palatinate are being added to its wings.

Still more important as evidence that his enemies regarded Frederick as being associated with the Rosicrucian movement is the strange print which shows Frederick standing on a capital Y (Pl. 16), the allusions in

---

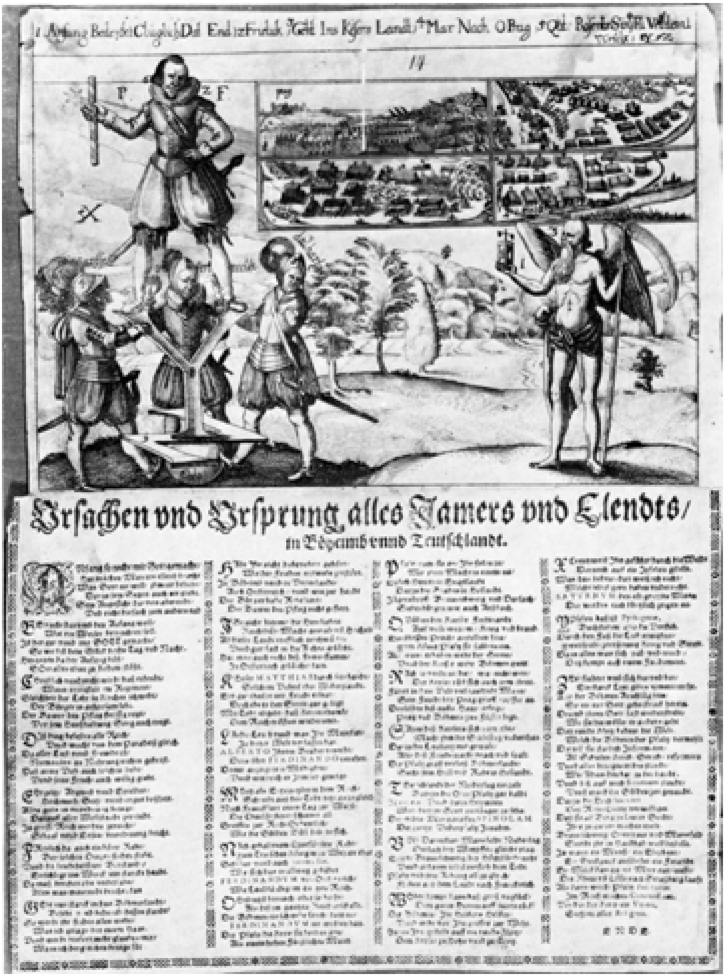
[34] See Appendix, below, p. 319.



SPECVLVMSO-
PHICVMRHODO-STAV-
ROTICVM
Das iſt

Plate 15b Under Jehova's Wings. From Theophilus Schweighardt, *Speculum Sophicum Rhodo-Stauroticum*

which are explained in the verses below it. The Y stands for the Pythagorean Y, emblematic of choice between two ways, one, the vicious way, leading to ruin, the other representing virtuous choice. Frederick, argues this satire, chose the wrong way which led him to disaster. Inset in the background are pictures of battles which Frederick lost, beginning, on the left, with the Battle of the White Mountain, outside Prague. The Y rests on a Z which rests on a round ball precariously held in position by three of Frederick's supporters, one of these being Christian of Brunswick, shown with only one arm (he had recently lost an arm in battle). Brunswick was noted for his chivalrous attachment to Elizabeth Stuart, ex-Queen of Bohemia, and was a tremendous fighter on Frederick's side. On the right stands Saturn, with scythe and hour-glass.



Vrſachen vnd Vrſprung alles Jamers vnd Elendts/
in Böheimb vnnd Teutſchlandt.

Plate 16 Frederick on the Pythagorean Y

The text below tells the whole story of Frederick's attempt to wrest the Bohemian crown from Ferdinand and its failure. Towards the end, these verses speak of a 'high society of the Rosicrucians' which they associate with Frederick's enterprise. These words are led up to by an account of a world reformation which the Bohemians had associated with the Elector Palatine. The relevant passage is as follows in E. A. Beller's English translation of the text:[35]

> The round wooden ball (the ball under the Y) represents the world
> To which the Bohemians married the Palatine,
> They expected to teach the world,
> And to reform all schools, churches, and law courts,
> And to bring everything to the state
> In which Adam found it,
> And even to my state, Saturn's,
> And this was called the golden time.
> To that end the high society of the Rosicrucians
> Wish to turn all the mountains into gold for their own good.

Here is the general reformation of the world announced in the Rosicrucian manifestos described as a world reformation which the Bohemians expected to achieve through the Elector Palatine. Whilst involving definite reforms in education, church, and law, this general reformation has millenarian overtones; it will bring the world back to the state in which Adam found it, which was also Saturn's golden age. So, in the *Confessio*, the second Rosicrucian manifesto, the general reformation is said to presage 'a great influx of truth and light' such as surrounded Adam in Paradise, and which God will allow before the end of the world. And, in the verses of the print, this millennium, this return to the golden age of Adam and Saturn, is said to be assisted by 'the high society of the Rosicrucians' who wish to turn all the mountains into gold. The satire here associates the whole movement with a 'Rosicrucian' type of alchemy, for the gold referred to is not the material gold of alchemical transmutation but the spiritual gold of a golden age and a return to Adamic innocence.

---

[35] Beller, *Caricatures*, p. 62.

The enemies who composed this satirical print and its accompanying verses have given invaluable evidence as to the politico-religious aspect of the message contained in the Rosicrucian manifestos. It was an apocalyptic message of universal reformation leading to a millennium and associated with movements around the Elector Palatine which were eventually to lead to the Bohemian enterprise. The Bohemians who 'married the Palatine' to the world, expected world reformation to be the result. The verses speak later, with contemptuous satire, of the wild aims of 'the Palatine's politics':[36]

When a mouse gives birth to an elephant,
And a cuckoo to a pheasant,
When a gnat draws off the whole sea,
And the Rhine runs from Cologne to Strasburg,
Then the Palatine's politics
Will bring concord to the Empire,
And union to the Church
And will strengthen all religion.

From the enemy satire we learn of the vast scope of the 'Palatine's politics' as a religious movement for reforming church and empire. His short-lived attempt to challenge the Hapsburg domination in Bohemia had wide historical and European perspectives behind it. The framers of these caricatures were extremely well informed as to the ideas behind the Frederickian movement; they knew of its connection with the Rosicrucian movement; and they also doubtless knew of the connection of the latter with the ideas of John Dec. The *Monas hieroglyphica*, the influence of which we have traced behind the Rosicrucian manifestos, opens with a diagram of the Pythagorean Y, and applies this to two possible ways which a ruler may take, one the broad way of 'tyrants', the other the straight and narrow way of the 'adepti' or inspired mystics. Was this perhaps a reason for showing the defeated Frederick on a Y, to underline the failure of a movement emanating from Dee's influence in Bohemia?

The satirical and contemptuous account of Frederick's movement and its aims given by this caricature-print disseminated by his enemies, if divested of the satirical tone and read in a positive sense, gives an impression of Frederick as a religious and reforming leader which fits in well with the visionary and reforming tone of the Rosicrucian manifestos.

---

[36] *Ibid.*

5

THE CHEMICAL WEDDING OF CHRISTIAN ROSENCREUTZ

In the years before the war, Heidelberg castle, the abode of the Palatine Lion and his royal mate, must have been an object of intense romantic sentiment and religious excitement, or of intense hatred and disapproval. Whatever the point of view, Heidelberg could not be ignored. The improvements made by De Caus in the enlargement and modernizing of the building, the marvels of his mechanical statues, water-organs, and other wonders of modern magico-science, were in themselves enough to excite amazement. And the occupants of the castle were remarkable. Elizabeth Stuart had a powerful and noticeable personality (her grandmother, let us not forget, was Mary Queen of Scots). Observers seem to have been struck by the affectionate relations between her and her husband. It was a very different court from the other courts of Germany, and the life lived in it may have seemed as romantically novel as the fantastic décor in which it was framed. Gazing at Merian's engraving of Heidelberg castle and gardens, one wonders again what can have been the influence in Germany of the marriage of the Thames and the Rhine, of that royal wedding which had been celebrated with so much splendour at the Jacobean court.

Other views of Heidelberg can be seen in emblems, here reproduced for the first time. They come from a little book of 'Ethico-Political'

Emblems by Julius Gulielmus Zincgreff (Pl. 17), published by Johann Theodore De Bry with engravings by Matthieu Merian in 1619,[1] and dedicated to the Elector Palatine. We shall return later to examine more fully this book of emblems. Here we are looking only at the views of Heidelberg castle in them, which are authentic since they are engraved by Matthieu Merian who was the engraver of the great panorama of the castle and gardens in the *Hortus Palatinus*, and so was very familiar with this subject.

The first emblem in the book (Pl. 18a) shows a view of Heidelberg castle; on the left is the town, with the spire of the Church of the Holy Spirit. In the foreground is a lion, 'watching while he sleeps' as the French verses under the emblem explain. He is the Prince (the Elector Palatine) watching over the safety of his subjects. Other emblems (Pl. 18b) show warlike Palatine lions with the castle in the background; these views give a very good idea of the 'English wing' with its many windows. Another more distant view of castle and town has in the foreground a lion holding a book, with the motto *Semper Apertus* (Pl. 18c).

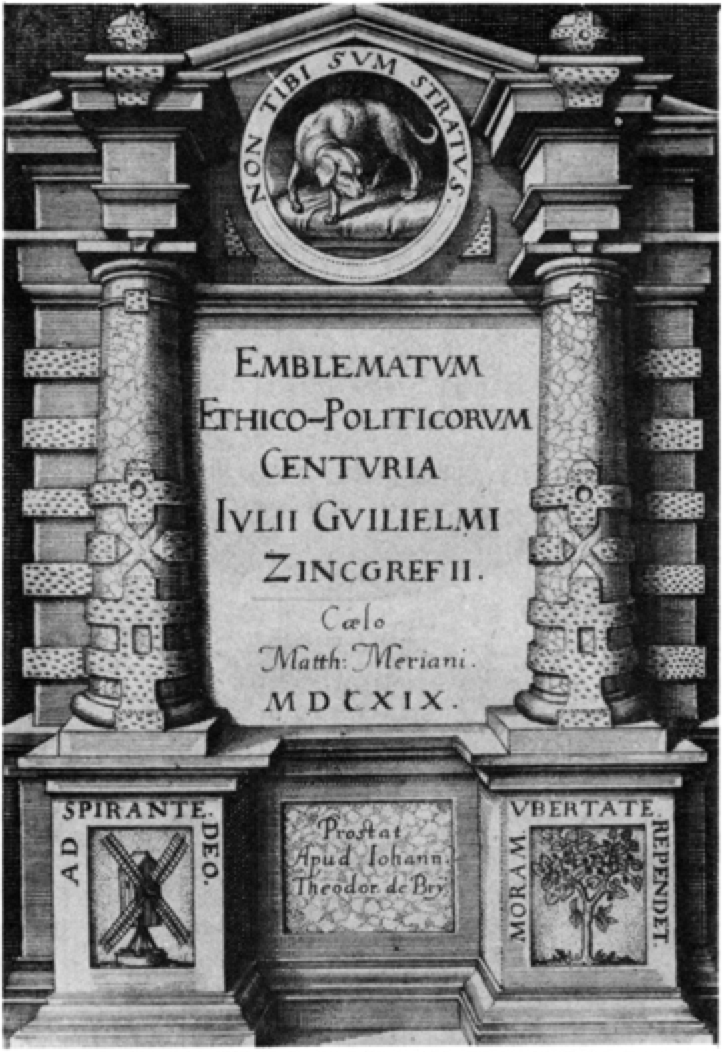
It will soon become apparent why these views of Heidelberg castle with its Lion owner are a useful introduction to this chapter.

The Chemical Wedding of Christian Rosencreutz is the English translation of the title of the remarkable German romance, or novel, or fantasy, published at Strasburg in 1616.[2] It is the third item in the series which launched the Rosicrucian furore. The series came out annually for three years, the *Fama* in 1614, the *Confessio* in 1615, the *Wedding* in 1616, each adding to the mounting excitement about the Rosicrucian mystery. And the historical clue which we have found to the *Fama* and the

---

[1] 'A Hundred Ethico-Political Emblems by Julius Gulielmus Zincgreff, engraved by Matthieu Merian', 1619, published by Johann Theodore De Bry (*Emblematum Ethico-Politicorum Centuria Iulii Gulielmi Zincgrefii, Caelo Matth. Meriani, MDCXIX, Apud Iohann Theodor de Bry*). On this book of emblems, see further, below, pp. 98–9.

[2] *Chymische Hochzeit Christiani Rosencreutz. Anno* 1459, Strasburg, 1616 (Lazarus Zetzner). There is no name of author in the book which is supposed to be by 'Christian Rosencreutz' himself. The German text was republished at Berlin, 1913, edited by F. Maack. An English translation by Ezechiel Foxcroft was published in 1690, with the title: *The Hermetic Romance, or The Chymical Wedding, written in High Dutch by* C.R., translated E. Foxcroft, London, 1690. Foxcroft's translation is reprinted in A. E. Waite, *The Real History of the Rosicrucians*, London, 1887, pp. 99 ff; and in *A Christian Rosenkreutz Anthology*, ed. Paul M. Allen, Rudolf Steiner Publications, New York, 1968, pp. 67 ff.



NON TIBI SVM STRATVS.

EMBLEMATVM
ETHICO-POLITICORVM
CENTVRIA
IVLII GVILIELMI
ZINCGREFII.

Cælo
Matth: Meriani.
MDCXIX.

AD SPIRANTE DEO.

Prostat
Apud Iohann.
Theodor. de Bry.

VBERTATE MORAM REPENDET.

Plate 17 Julius Guglielmus Zincgreff, *Emblematum Ethico-Politicorum Centuria*

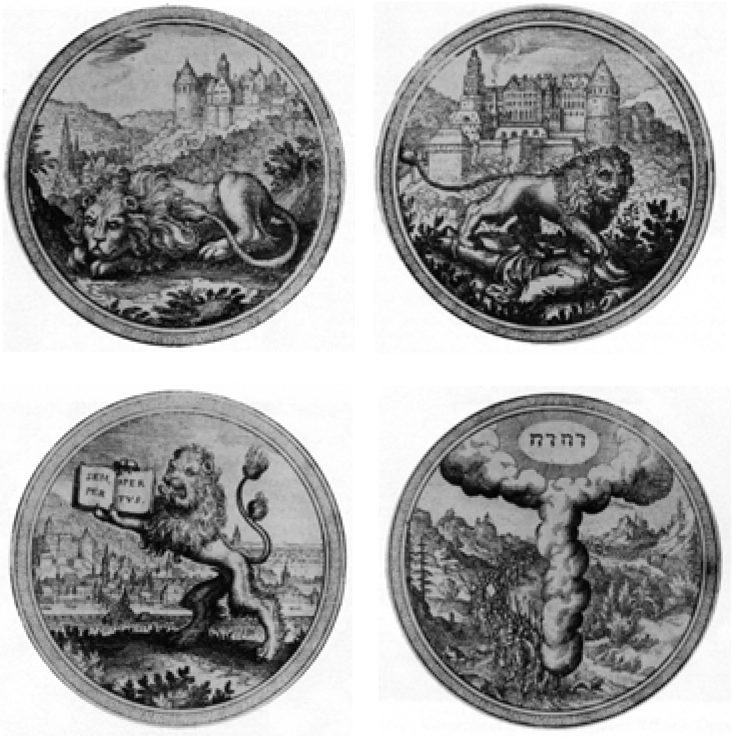


Plate 18a, 18b, 18c The Palatine Lion guarding Heidelberg Castle
Plate 18d The Pillar of Cloud leading the Israelites. From Zincgreff, *Emblematum Ethico-Politicorum Centuria*

Confessio can also help towards the unravelling of the *Wedding*, which is a romance about a husband and wife who dwell in a wondrous castle full of marvels and of images of Lions, but is at the same time an allegory of alchemical processes interpreted symbolically as an experience of the mystic marriage of the soul—an experience which is undergone by Christian Rosencreutz through the visions conveyed to him in the castle, through theatrical performances, through ceremonies of initiation into orders of chivalry, through the society of the court in the castle.

The narrative is divided into Seven Days, like the Book of Genesis. The First Day opens with the author preparing himself on Easter Eve for his Easter Communion. Sitting at a table, he conversed with his Creator in humble prayer and considered many great mysteries 'whereof the Father of Lights had shown me not a few'. Suddenly a fearful tempest arose, and in the midst of it appeared a glorious vision whose garments were sky-coloured, bespangled with stars. In her right hand she bore a golden trumpet whereon a Name was engraved which the narrator (Christian Rosencreutz) could read but dared not reveal. In her left hand she had a bundle of letters in all languages which she was to carry into all countries. Her large wings were covered with eyes, and as she mounted aloft she gave a mighty blast on her trumpet.

This figure has attributes of the conventional allegorical figure of Fame, with a trumpet and with wings covered with eyes.[3] She thus connects with the trumpet sounds of the first Rosicrucian manifesto, the *Fama*.

When Rosencreutz opened the letter which the vision with the trumpet had given him, he found that it contained verses beginning:

> This day, this day, this, this,
> The Royal Wedding is.
> Art thou thereto by birth inclined,
> And unto joy of God design'd?
> Then may'st thou to the mountain tend
> Whereon three stately Temples stand,
> And there see all from end to end.

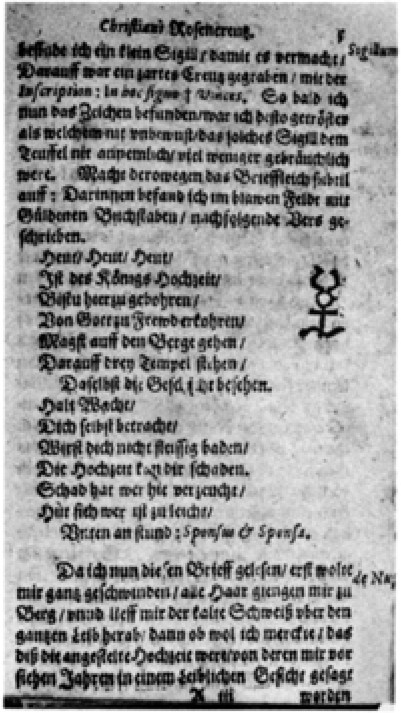
In the margin beside the poem there is a symbol (Pl. 19a); below it are the words 'Sponsus' and 'Sponsa', the bridegroom and the bride. The same symbol, reversed, also appears on the title-page of the book.

This symbol is a roughly drawn version of John Dee's 'monas hieroglyphica', as C. H. Josten has noticed.[4] Its appearance here brings the

---

[3] See Cesare Ripa, *Iconologia*, ed. Rome, 1603, pp. 142 ff.

[4] See C. H. Josten, 'A Translation of John Dee's "Monas Hieroglyphica" with an introduction', *Ambix*, XII (1964), p. 98. In Foxcroft's English translation of the *Wedding*, a representation of Dee's sign is shown in the margin beside the poem (Pl. 19b).



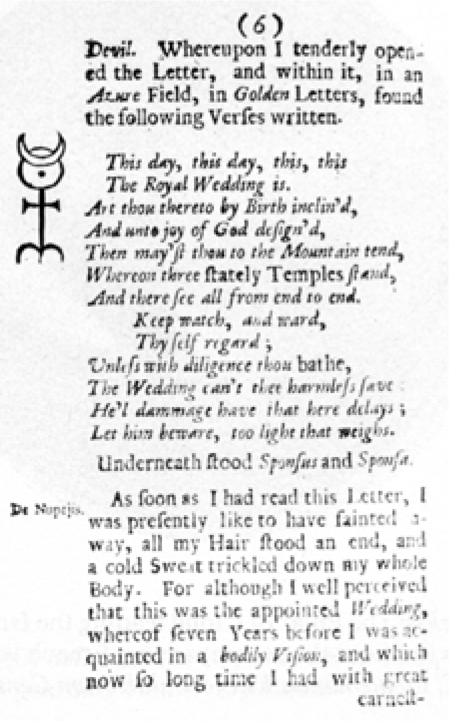
Chriſtiani Roſencreutz.

befinde ich ein klein Sigill / damit es vermacht / Sigillum
Darauff war ein zartes Creutz gegraben / mit der
Inſcription: *In hoc ſigno* † *Vinces*. So bald ich
nun das Zeichen befunden / war ich deſto getröſter
als welches mir nit unbewuſt / daß ſolches Sigill dem
Teuffel nit annemlich / viel weniger gebräuchlich
were. Mache derowegen das Brieffleich ſubtil
auff: Darinnen befand ich im blawen Felde mit
Güldenen Buchſtaben / nachfolgende Vers ge-
ſchrieben.

Heut / Heut / Heut /
Iſt des Königs Hochzeit /
Biſtu herzu gebohren /
Von Gott zur Frewd erkohren /
Magſt auff den Berge gehen /
Darauff drey Tempel ſtehen /
Daſelbſt die Geſchicht beſehen.
Halt Wacht /
Dich ſelbſt betracht /
Wirſt dich nicht fleiſſig baden /
Die Hochzeit kan dir ſchaden.
Schad hat wer hie verzeucht /
Hüt ſich wer iſt zu leicht /
Unten an ſtund: *Sponſus & Sponſa*.

Da ich nun dieſen Brieff geleſen / erſt wolte *de Nu*
mir gantz geſchwunden / alle Haar giengen mir zu
Berg / unnd lieff mir der kalte Schweiß uber den
gantzen Leib herab / dann ob wol ich merckte / daß
diß die angeſtelte Hochzeit were / von deren mir vor
ſieben Jahren in einem leiblichen Geſicht geſagt

X iij werden



(6)

Devil. Whereupon I tenderly opened the Letter, and within it, in an *Azure* Field, in *Golden* Letters, found the following Verſes written.

This day, this day, this, this
The Royal Wedding is.
Art thou thereto by Birth inclin'd,
And unto joy of God deſign'd,
Then may'ſt thou to the Mountain tend,
Whereon three ſtately Temples *ſtand,*
And there ſee all from end to end.
Keep watch, and ward,
Thy ſelf regard;
Unleſs with diligence thou bathe,
The Wedding can't thee harmleſs ſave:
He'l dammage have that here delays;
Let him beware, too light that weighs.

Underneath ſtood *Sponſus* and *Sponſa*.

De Nuptiis. As ſoon as I had read this Letter, I was preſently like to have fainted away, all my Hair ſtood an end, and a cold Sweat trickled down my whole Body. For although I well perceived that this was the appointed *Wedding*, whereof ſeven Years before I was acquainted in a *bodily Viſion*, and which now ſo long time I had with great

earneſt-

Plate 19a Page from the *Chymische Hochzeit Christiani Rosencreutz*, showing John Dee's 'monas' sign

Plate 19b Page from *The Hermeticke Romance, or, the Chymical Wedding*, showing Dee's 'monas' sign

Chemical Wedding into line with the second Rosicrucian manifesto, the *Confessio*, which had appeared the year before preceded by a work based on the *Monas hieroglyphica*. That the *Wedding* begins with Dee's sign in the margin is yet another, very strong indication that the 'more secret philosophy' underlying the Rosicrucian publications was that of John Dee.

Christian Rosencreutz hastened to accept the invitation to the Royal Wedding. He put on a white linen coat, bound a blood-red ribbon crossways over his shoulder, and 'in my hat I stuck four red roses'. These were his wedding garments; and the white and red livery, with the red roses in the hat, are the distinguishing marks of Christian Rosencreutz throughout the story.

The Second Day sees the hero journeying towards the Wedding, amid the rejoicings of nature. Arrived at a royal portal on a hill, the porter demanded his Letter of Invitation which, fortunately, he had not forgotten to bring with him, and asked who he was. He replied that he was 'a brother of the Red Rosy Cross'. At the next gate, a roaring Lion was chained, but the porter drove him back and the hero passed in. Bells began to ring in the castle; the porter urged him to hurry or he would be too late. Anxiously he hurried, following a lamp-lighting Virgin, and only just got inside the gate before it clapped shut.

The castle was most splendid, with many rooms and staircases, and seemed full of people. Some of the other guests were rather tiresome boasters. One said that he had heard the movements of the spheres; another could see Plato's Ideas; a third could count the atoms of Democritus. Their behaviour was rowdy but it was stilled when excellent and stately music began in the hall. 'There were all stringed instruments sounding together in such harmony that I forgot myself.' When the music ceased, trumpets began to sound, and a Virgin entered who announced that the Bride and Bridegroom were not far away.

On the Third Day, the sun dawned bright and glorious, trumpets sounded for the assembling of the guests, and again the Virgin appeared. Scales were brought in and everyone was weighed, including several Emperors who were present. Some people came off very badly in this weighing. But when Christian Rosencrcutz was weighed, who held himself very humbly and seemed less important than the others, one of the pages cried 'That is he!' The Virgin saw the roses in his hat and asked to have them.

At a stately banquet on this day, Rosencrcutz was given a high place, sitting at a table covered with red velvet and spread with costly gold and silver drinking cups. Pages presented the guests with 'the Golden Fleece' and a 'Flying Lion' which they were requested to wear. These emblems represented the Order which the Bridegroom was bestowing on them 'and would ratify with suitable ceremonies'.

Afterwards, time was spent in examining the rarities in the castle, the Lion fountain in the gardens, the many pictures, the noble library, the costly clockwork showing the motions of the heavens, the great globe with all the parts of the world. At the end of the day, the Virgin brought them to a room where there was nothing costly, only some curious little prayer books. The Queen was there and they all knelt down and prayed that this Wedding might tend to the honour of God and their own benefit.

On the Fourth Day, Rosencreutz went out early to refresh himself at the fountain in the garden, where he found that the Lion, instead of his sword, had a tablet beside him with an inscription beginning HERMES PRINCEPS. The main event of this day was a theatrical performance, given before the King and Queen and attended by all the guests and household.

This 'merry comedy' was presented by 'artists and students', on a 'richly furnished scaffold'; some of the audience were allotted 'a peculiar standing at the top of all', but the rest stood below 'between the columns'. The plot of the play was unfolded in seven acts. On a seashore, an old king found an infant in a chest washed up by the waves; an accompanying letter explained that the king of the Moors had seized the child's country. In following acts the Moor appeared and captured the infant, now grown into a young woman; she was rescued by the old king's son and betrothed to him, but fell again into the Moor's power. She was finally rescued again, but 'a very wicked priest' had to be got out of the way. When his power was broken the wedding could take place; bride and bridegroom appeared in great splendour and all the people cried 'vivat sponsus, vivat sponsa', by this comedy congratulating 'our King and Queen'. At the end all joined in a Song of Love:

This time full of love
Does our joy much approve

which prophesied that thousands would arise from this union.

The extremely simple plot of the comedy was punctuated by a display of Biblical emblems, 'the four beasts of Daniel', or 'Nebuchadnezzar's image' were brought in, suggesting that the audience was expected to see in it allusions to prophecy.

Afterwards, all returned to the castle where, later, a strange episode took place, described in impressive detail. Amidst silence and deep mourning, six coffins were brought in. Six persons were beheaded and put into the coffins. Later, on the following day, the corpses were resuscitated.

On the Fifth Day, the narrator was exploring the underground parts of the castle, when he came to a door on which was a mysterious inscription. When it opened, a vault was disclosed, into which the light of the sun could not penetrate; it was lighted by huge carbuncles. In the midst of it was a sepulchre adorned with many strange images and inscriptions.

The Sixth Day was occupied by hard work with furnaces and other alchemical apparatus. The alchemists succeeded in creating life, in the form of the alchemical Bird. Processes in connection with the creation and tending of this Bird are described in a humorous and sprightly manner.

On the Seventh and Last Day, the party gathered upon the shore preparing to leave in their twelve ships which flew flags showing the signs of the zodiac. The Virgin informed them that they were 'Knights of the Golden Stone'. In the sumptuous processions which followed, Christian Rosencreutz rode with the King, 'each of us bearing a snow-white ensign with a Red Cross'. Rosencreutz again had his tokens, the roses, in his hat. A page read out from a book the rules of the Order of the Golden Stone, which were:

I. You, my Lords and Knights shall swear that you will at no time ascribe your order either unto any Devil or Spirit, but only to God, your Creator, and his hand-maid Nature.
II. That you will abominate all whoredom, incontinency, and

uncleanness, and not defile your order with such vices.

III. That you, through your talents, will be ready to assist all that are worthy and have need of them.

IV. That you desire not to employ this honour to worldly pride and high authority.

V. That you shall not be willing to live longer than God will have you.

Afterwards they were 'with the usual ceremonies, installed Knights' which was ratified in a little chapel. And there the hero hung up his golden fleece and his hat (with the roses in it) and left them for an eternal memorial, writing there as his motto and name:

Summa Scientia nihil Scire
Fr. CHRISTIANUS ROSENCREUTZ

The Chemical Wedding is too long to print in an appendix and the above brief résumé must suffice to give an impression of the work.

Basically, it is an alchemical fantasia, using the fundamental image of elemental fusion, the marriage, the uniting of the *sponsus* and the *sponsa*, touching also on the theme of death, the *nigredo* through which the elements must pass in the process of transmutation. Contemporary alchemical emblems of the school of Michael Maier[5] can provide visual illustrations of the alchemical wedding (Pl. 26a), the alchemical death, of the lions and virgins who typify, or conceal, the operations of the 'chymists'. The alchemical basis of the story is underlined by the fact that one Day is devoted to alchemical work.

The allegory is of course also a spiritual one, typifying processes of regeneration and change within the soul. Alchemy had always carried such double meanings, but in this case the theme of spiritual alchemy being introduced by Dee's 'monas' figure is of a particularly subtle kind. In the almost mathematical precision of the movements of the figures, there may even be quite close echoes of the theory of the *Monas hieroglyphica* which further study might be able to elicit.

And it will be realized, after our examination of the manifestos in the previous chapter, that the *Wedding* is but another version of the allegories of the *Fama* and the *Confessio*. In the manifestos, Christian Rosencreutz was associated with an order of benevolent brethren; in the wedding, he is associated with an order of chivalry. The R.C. Brothers were spiritual alchemists; so are the Knights of the Golden Stone. The activities of the R.C. Brothers were symbolized through the treasures in their vault; similar activities are symbolized through the treasures in the castle. In fact, the theme of a vault containing a tomb actually occurs in the *Wedding*, surely an allusion to the famous vault of the *Fama*: and the *Wedding* opens with a personification of Fame, sounding her trumpet call.

---

[5] See below, pp. 110 ff.

Though *Fama* and *Confessio* may not be written by the same hand as the *Wedding*, the plan of the allegories in all three works bears the stamp of minds working in concert, bent on sending out into the world their myth of Christian Rosencreutz, a benevolent figure, centre of brotherhoods and orders.

But what was the origin of the name? Why 'Christian Rosencreutz'? Many are the suggestions which have been made about this. The rose is an alchemical symbol; many alchemical treatises have the title *Rosarium*, or rose garden. It is a symbol of the Virgin, and more generally a mystical religious symbol, whether in Dante's vision or in Jean de Meung's *Roman de la rose*. More immediate and personal sources have been explored. Luther used a rose in his emblem; Johann Valentin Andreae's arms were a St Andrew's cross with roses.[6]

Symbols are ambivalent by their very nature and all these suggestions can be taken into account and left in the picture. But let us think back to the time when Johann Valentin Andreae was a young student at Tübingen, when he wrote the first version of his *Chemical Wedding* under the thrilling influence of the investiture of the Duke of Württemberg with the Order of the Garter, and of the visit of the English players. Was that vision of Württemberg, occultist and alchemist, resplendent in the Garter robes, the origin of Christian Rosencreutz, the noble German who belongs to an Order of which the symbols are a red cross and roses, symbols of St George of England and of the Order of the Garter?

The *Chemical Wedding* of 1616 contains the elements of what may have been the early impressions under which Andreae wrote his first version of the work; it dwells on splendid ceremonial feats and initiations into orders of chivalry, combined with a theatrical display. Under the influence of the English players, says Andreae, he wrote plays at about the same time as he wrote a *Chemical Wedding*. Dramatic influences and influences from Garter ceremonial absorbed in that early period have gone, I suggest, into the making of the *Chemical Wedding* of 1616. Christian Rosencreutz is not only a knight of the Golden Fleece and of the Golden Stone;[7] he is also a Red Cross knight. Allusions to the Garter are behind the composite allusions to chivalrous feasts and ceremonies of initiation in Andreae's work; the Red Cross of the Order of the Garter, the Red Cross of St George of England have been absorbed into the German world, to reappear as 'Christian Rosencreutz', with his red roses and his Red Cross ensign.

---

[6] For all these suggestions, see Waite, *Real History of the Rosicrucians*, pp. 7 ff.

There is one writer on the Rosicrucian problems who, I think, came near to the truth about the name, though he knew nothing of the evidence collected here. Paul Arnold in his *Histoire des Rose-Croix* suggested as a parallel to the *Chemical Wedding* the episode of the Red Cross Knight in Spenser's *Faerie Queene*.[8] Arnold thought that the allegories built by Spenser around the Red Cross Knight and those concerning the Rosy Cross Brother in the *Chemical Wedding* were similar. Beyond the fact that both works weave an allegory around a Red, or Rosy, Cross Knight there is not much detailed similarity between the two fictions. Yet by this indirect route Arnold had hit on something. For Spenser's Red Cross Knight is inspired by the Order of the Garter.

When Frederick of the Palatinate came forward as a leader, his propaganda emphasized that he was a Garter Knight. We have seen that this was brought out in fireworks at the time of his wedding, that it appeared in the festivals at Heidelberg castle after his arrival there with his bride (during which the Elector entered on a triumphal chariot bearing emblems of both the Order of the Golden Fleece and the Order of the Garter), that the enemy propaganda after his defeat dwelt maliciously on his loss of the Garter—that Garter which represented the supposed support of his royal father-in-law. Thus, in accordance with the general trend through which Frederick of the Palatinate stepped into positions prepared earlier, he would also step into the Garter propaganda.

---

[7] The knight of the Golden Fleece would transfer very easily into a knight of the Golden Stone (the Philosopher's Stone). It was usual to interpret the Golden Fleece of the Jason legend as having alchemical reference to the Philosopher's Stone; see Natalis Comes, *Mythologiae*, VI, 8. The alchemical interpretation of the Golden Fleece is enormously expanded by Michael Maier, *Arcana arcanissima*, 1614, pp. 61 ff.

[8] Paul Arnold, *Histoire des Rose-Croix*, Paris, 1955. pp. 184 ff.

Thus when Johann Valentin Andreae re-wrote his youthful version of the *Chemical Wedding* he would bring it up to date by allusions to the present notable German representative of the Order of the Garter, the prince whom we have already found implied in the Rosicrucian movement, Frederick of the Palatinate. It seems to me that we can now easily locate the castle in which the scenes of this strange romance are supposed to take place. It was Heidelberg castle owned by the Palatine Lion, that Lion whom we see guarding the castle in those 'Ethico-Political Emblems' with which we began this chapter. The *Chemical Wedding* introduces us into a vast castle, full of wonders, and with a marvellous garden—Heidelberg castle and gardens full of the wondrous works of Salomon de Caus. There is a Lion at the gate and a very prominent Lion fountain in the gardens, emphasizing that we are in the domains of the Palatine Lion. Castle and gardens are full of movement, they are inhabited by members of a wealthy court whose life centres on a married pair, a King and Queen, a *sponsus* and *sponsa*, who are both emblems of marriage as a mystical experience, and of the alchemical *sponsus* and *sponsa* spiritually interpreted, and also have a real basis in history as the Elector Palatine and his wife Elizabeth Stuart.

Elizabeth may even be recognizable among the mazes of the *Chemical Wedding*, particularly on the Third Day when the guests came to a room containing curious little prayer books, where they all knelt down and prayed that the wedding might tend to the glory of God. This might refer to Elizabeth's plain, Puritan oratory, to her English prayer books, and to the divine significance of her wedding—that wedding which had been celebrated with such pomp and circumstance in London as a wedding 'for religion'.

It is not easy for us to recapture the spirit in which Renaissance princes planned and furnished their palaces and grounds, as a kind of living memory system, through which in elaborate arrangements of places and images, all knowledge, the whole encyclopaedia, could be stored in memory. The wonder-rooms of the Emperor Rudolph at Prague had been planned on some such lines, and it may even have been in preparation for a Hermetic imperial destiny that Frederick had lavished such care on his Heidelberg. We cannot reconstruct the vanished glories of Heidelberg, but the *Chemical Wedding* may give us some idea of what their aim may have been, to present the encyclopaedia in symbolic form, and also, perhaps, to induce an atmosphere through which occult relationships might be perceived, and the hidden harmonies of the universe might be heard.

The Elector Palatine and his wife are surrounded by theatrical influences at all stages of their career, from their wedding in London onwards. In the Palatinate these theatrical traditions were continued and it is in keeping that the activities described in the *Chemical Wedding* should include a play. The company seems to have made its way towards the place where this play was presented through the gardens, where was a building called 'the House of the Sun'. In Merian's engraving of the Heidelberg gardens (Pl. 5) a curious building, or complex of buildings, is shown; two round, amphitheatre-like constructions are connected by covered ways with a central hall. Is it possible that what we see here, in the engraving, may represent the setting for pageantries or theatrical displays of some kind?

The main events described in the *Wedding* evidently reflect or in some way refer to ceremonies and rituals connected with orders of chivalry. This may refer, not only to the original scenes at Stuttgart, but also to more recent displays at Heidelberg. The culmination of the whole story, at the end of the Seventh Day, was the reception of the guests into the Order of the Golden Stone, after which they sailed away in their ships. This is a point at which the topography of the *Chemical Wedding* does not appear to agree with that of Heidelberg castle, which is not on the sea-shore. But pageant cars in the form of ships were used at Heidelberg; it is in the illustration of one of these pageant ships that we can see the Palatine as Jason, sailing with the Fleece and Garter on the ship's rigging (Pl. 3a).

Thus many details concur to suggest that brilliant impressions of the Heidelberg court may have stimulated Andreae's imagination as he wrote this memorable work, the climax of the Rosencreutz myth. Yet it is above all a work of creative imagination, the artistic first fruits of a movement which was to be cut short when only just begun. And it is the work of a deeply religious genius, transcending all political and sectarian labels to become an allegory of progressive spiritual experience comparable in its intensity to Bunyan's *Pilgrim's Progress*.

What then of the origins of 'Rose Cross'? The reader has been given a choice of possibilities, including old ideas about this and some new ones. In this chapter, I have suggested a chivalrous origin, that it referred to the red cross of St George of the Order of the Garter, and the roses of England. In the preceding chapter I took up again the old hypothesis of an alchemical origin, from *Ros*, dew, and *Crux*, light, with a reference to the mysteries of alchemy. The possibility that there was truth in that theory was indicated by the fact that Dee's *Monas*, with its text about *ros*, or dew, on the title-page, its discussion of the 'monas' as an alchemical form of the cross, is closely linked with the Rosicrucian *Confessio*. Whilst avoiding being too positive about these clusive questions, I would think that both these suggestions might stand together, that there was both an exoteric chivalrous application of 'Rose Cross', and an esoteric alchemical meaning, *Ros Crux*. On this theory, Dee's *Monas* would be the origin of 'Rosicrucianism' in the alchemical sense, and the name would have had chivalrous overtones as 'Red Cross'. Both origins would be English, English chivalry and English alchemy combining to influence a German movement in which the name translates as 'Rosencreutz' and takes on new shades of meaning in the new environment.

6

THE PALATINATE PUBLISHER

Johann Theodore De Bry and the publication of the works of Robert Fludd and Michael Maier

Apart from Andreae and the unknown persons who may have cooperated with him in spreading the Rosicrucian myth, there are two writers who are generally recognized as the chief exponents of Rosicrucian philosophy. These are Robert Fludd and Michael Maier. Though both Fludd and Maier denied that they were Rosicrucians, they both spoke with interest and approval of the Rosicrucian manifestos, and their philosophies are, roughly speaking, in line with the attitudes expressed in the manifestos. But the modes of thought which are veiled in the fictions of *Fama*, *Confessio*, and *Wedding* are developed by Fludd and Maier into whole libraries of weighty books which were published in the years following the appearance of those three exciting works. Fludd gives most full expression to the philosophy of macrocosm and microcosm; Maier gives brilliant expression to the themes of spiritual alchemy. The solid support of Fludd and Maier imparts reality to the Rosicrucian myth, which now begins to look like a movement with a body of serious literature behind it.

It is thus with a sense of satisfaction, as of a confirmation from another quarter of the correctness of the historical line of approach followed in the preceding chapters, that one notes that the major works of Fludd and Maier were published in the Palatinate during the reign of Frederick V. The huge tomes of Robert Fludd's 'History of the Macrocosm and the Microcosm' were published by Johann Theodore De Bry at Oppenheim in 1617, 1618, 1619. Michael Maier's *Atalanta fugiens*, a book of emblems in which spiritual alchemy reached a high point of artistic expression, was published by Johann Theodore De Bry at Oppenheim in 1618. Oppenheim was the first Palatinate town entered by Elizabeth in 1613 on her arrival in her new country where she was welcomed with triumphal arches. One of these has been reproduced earlier (Pl. 2); it was covered with roses and engraved by Johann Theodore De Bry.

Johann Theodore was the son of Theodore De Bry; the family was originally of Liège.[1] Being Protestants, they became refugees when Liège fell under Catholic domination, and settled in Frankfurt. Theodore De Bry had a prosperous engraving and publishing business in Frankfurt in the later sixteenth century, and had many connections with England through his publication of the great series of volumes on voyages of discovery which used English materials. He was often in England where he was in demand as an engraver in the Elizabethan age. Theodore died in 1598 and was succeeded in the business by his son, Johann Theodore. One of Johann Theodore's daughters married the Swiss artist and engraver, Matthieu Merian, a useful strengthening of the staff of the firm. Another daughter married an Englishman, William Fitzer.

Johann Theodore moved his business from Frankfurt to Oppenheim for religious reasons, so it used to be said, without specifying what these religious reasons were. Since he was apparently there by 1613, ready to engrave the decorations for the arrival of Elizabeth, it is likely that he was attracted by the religious outlook of the regime in the Palatinate and shared the hopes raised by the Elector's marriage to the daughter of James I. And indeed there is ample evidence that De Bry sympathized with the Palatinate movement. The book of Emblems by Zincgreff (Pl. 17), containing the emblems of Heidelberg castle and its Lion owner referred to in the last chapter, was published by De Bry at Oppenheim in 1619, with a dedication by Zincgreff to the Elector Palatine thanking him for the help and protection he has afforded. The emblems are engraved by De Bry's son-in-law, Merian, and amongst the prefatory verses in the volume there are Latin lines addressed to Merian by Janus Gruter. Gruter was librarian of the Palatine library at Heidelberg; and there are other verses in the volume said to be by an official of the Heidelberg court. These indications show that the De Bry firm was closely associated with the Heidelberg court. And it was De Bry who, in 1620, published the *Hortus Palatinus* (Pl. 6a), with its view of the gardens, engraved by Merian (Pl. 5). De Bry was thus associated with recording the splendours of Heidelberg, just before their destruction in the wars; and he had been associated with the beginning, recording the hopeful entry into Oppenheim in 1613.

---

[1] On the De Brys, see 'William Fitzer, the publisher of Harvey's *De motu cordis*, 1628', *Transactions of the Bibliographical Society*, New Series, XXIV (1944), p. 143. Fitzer, the publisher of Harvey's book on the circulation of the blood, was Johann Theodore De Bry's son-in-law.

When disaster broke, with the invasion of the Palatinate by Spinola's armies in 1620, De Bry moved his business back to Frankfurt. Spinola entered Oppenheim in September 1620; when Frederick revisited it in 1632 he wrote to Elizabeth that she would not be able to recognize it as the town she had once known; half of it was burnt and the rest in ruins.[2] The De Bry firm may have got out in time with most of its equipment, since it started publishing again in Frankfurt fairly soon, but its Oppenheim period must have come to a sudden end shortly before the publication of the *Hortus Palatinus* in 1620, which was published at Frankfurt, not at Oppenheim. And the volume in the series of Fludd's works published by De Bry in 1621, was published at Frankfurt. The change in the place of publication of the Fludd series from Oppenheim to Frankfurt, which one used to dismiss as merely a bibliographical detail, now stands out as fraught with tragedy.

Zincgreff's 'ethico-political' emblems of 1619 are a statement of moral and political support for the Elector Palatine. One emblem shows the Israelites moving on their journey to the promised land, bearing the ark of the covenant (Pl. 18d), surely an allusion to the journey to

---

[2] Green, *Elizabeth of Bohemia*, p. 296.

Prague in 1619 to assume the Bohemian crown. That all these emblems were closely associated with Frederick can be proved (though there is not space to do this in detail here) from the satires against Frederick after his fall, which pick up objects in these emblems, particularly the spider's web and the bee-hive, and associate these sarcastically with Frederick in their caricatures.[3] The De Bry firm, which published these emblems, and Merian, their engraver, would certainly have been marked down as dangerous by the invading armies.

Thus, when in the years up to 1619 De Bry was so energetically pouring from his press at Oppenheim the brilliantly illustrated volumes by the Rosicrucian philosophers, Fludd and Maier, he was supporting a cause in which he believed, and on account of which he had moved his firm into Palatinate territory.

Printers and publishers were frequently centres for obscure religious movements in those days. We know that the great Antwerp printer, Christopher Plantin, was secretly a member of the Family of Love,[4] a sect which believed in avoiding doctrinal statements and in concentrating on mystical and allegorical interpretations of Biblical texts. The printer Wechel at Frankfurt had been resorted to by Philip Sidney and his friends after the Massacre of St Bartholomew in 1572.[5] Another Frankfurt printer, also called Wechel, had harboured Giordano Bruno and in 1590–1 had printed Bruno's long Latin poems,[6] also reprinting in 1591 John Dee's *Monas hieroglyphica*.[7] Through his long family association with printing in Frankfurt it is likely that Johann Theodore De Bry would have had a good deal of knowledge of deep European currents of thought moving and mingling in that great international centre of the book trade.

---

[3] Compare for example the Zincgreff emblems on the spider's web as a symbol of a prudent monarch (emblems XXV, XXVII) and on the bee-hive as symbol of a beneficent monarch (emblem C), with the caricatures showing Frederick as a lion destroyed by a spider (Spinola) and Frederick in a bee-hive (Beller, *Caricatures of the 'Winter King'*, Pls III, IV.)

[4] H. De la Fontaine Vervey, 'Trois heresiarques dans les Pays-Bas du XVIe siècle', *Bibliothèque d'humanisme et Renaissance*, XVI (1954), pp. 312–30; B. Rekers, *Benito Arias Montano*, 1960, J. A. Van Dorsten, *The Radical Arts*, Leiden, 1970, pp. 26 ff.

[5] Howell, *Sir Philip Sidney*, p. 142.

[6] Yates, *Giordano Bruno and the Hermetic Tradition*, pp. 318, 320, 325.

[7] Josten, 'Translation of Dee's "Monas" ', *Ambix*, XII (1964), p. 96.

The De Bry firm's Oppenheim period of publishing coincides with the time when the Palatinate policies were rising to a climax, when the brilliant alliances which seemed to strengthen the position of the Elector Palatine—above all, his marriage—seemed to promise a hopeful outcome to the whole Palatinate anti-Hapsburg movement, which attracted the support of liberal European elements of many kinds.

The Rosicrucian authors published by De Bry represent two countries towards which Palatinate policy was directed, England and Bohemia. Robert Fludd was an Englishman, a Paracelsist physician practising in London, and his philosophy was in line of descent from Renaissance Magia and Cabala,[8] with the addition of Paracelsist alchemy and strong influences from John Dee.[9] Whilst Michael Maier, also a Paracelsist physician, represented the atmosphere of the court of Rudolph II at Prague, Maier had been physician to Rudolph and had been in his confidence.[10] Maier's outlook was one which would have been natural in the court of Rudolph II in Prague, with its magico-scientific trends, its Cabalism, its Paracelsism—all contributing to a more liberal religious attitude than that imposed on Prague by his successors. The fact that Maier was a Lutheran, and that this did not disqualify him for attendance on the Catholic emperor, is in itself an indication of Rudolph's liberal outlook. Robert Fludd's philosophy could represent a line of appeal emanating from England, whilst Michael Maier was continuing the traditions of Rudolphine Prague, which would have been understandable in Bohemia. These were the two strands which Christian of Anhalt strove to weave together through the marriage of the Elector Palatine to an English princess and through presenting him in Bohemia as acceptable as King of Bohemia.

The very large amount of material included in Fludd's tomes on the 'History of the Macrocosm and the Microcosm' must represent a good deal of earlier work, now brought together and published simultaneously. The same applies to the many works by Michael Maier brought out in rapid succession during these years, either by De Bry at Oppenheim or by the firm of Luca Jennis at Strasburg which was closely associated with the De Bry firm.[11] These could not all have been written so rapidly and some must represent earlier work, perhaps written while Rudolph was still alive and Maier was at his court. These publishers were bent on publishing quickly a large amount of material by these two authors and this must have been a definite policy—to publish quickly material congenial to the Palatinate movement. Considerable sums of money must have been available to subsidize these publications, which are illustrated on a lavish scale.

---

[8] I have given some account of Fludd's philosophy in relation to the Renaissance tradition of Magia and Cabala in my *Giordano Bruno*, illustrating this with Fludd's diagrams.

[9] On Dee and Fludd on the mathematical or 'Vitruvian' subjects, see my *Theatre of the World*, 1969, pp. 20–59, on Fludd and Paracelsus, see Allen Debus, *The English Paracelsians*, London, 1965, *passim*, and numerous articles.

[10] On the life of Michael Maier, see J. B. Craven, *Count Michael Maier*, Kirkwall, 1910.

The normal way of trying to get in touch with the R.C. Brothers, after reading the manifestos, was to publish something addressed to them, or expressing admiration for them. These appeals were not answered; the R.C. Brothers did not reply either to their admirers or to their critics. The Rosicrucian 'silence after noise', the withdrawal into invisibility after the loud trumpeting of the manifestos, is the theme of Michael Maier's *Silentium post clamores*.

Robert Fludd began his Rosicrucian career in the usual way, that is to say he published two works expressing admiration for the R.C. Brothers and their aims as expressed in their manifestos. The two little books, both in Latin, which Fludd published in his early efforts to get into touch with the R.C. Brothers were, first, the 'Compendious Apology for the Fraternity of the Rosy Cross, washing away as in a Flood (a pun on his name) the spots of suspicion and infamy with which it has been aspersed',[12] henceforth referred to as the *Apologia*; and second, 'The Apologetic Tractatus for the Society of the Rosy Cross',[13] henceforth referred to as the *Tractatus*. They were published by Godfrey Basson at Leiden in 1616 and 1617.

Godfrey Basson was the son of Thomas Basson, an Englishman settled at Leiden as printer and publisher.[14] Thomas, who had been a protégé of the Earl of Leicester, was interested in the occult. He it was who published in 1597 the *Thamus* of Alexander Dicson, the disciple of Giordano Bruno, which is a magic art of memory imitated from Bruno.[15]

---

[11] Luca Jennis's mother married J. Israel De Bry, brother of Johann Theodore, as her second husband; see W. K. Zülch, *Frankfurter Künstler*, Frankfurt, 1935, 'Jennis, Luca'.

[12] R. De Fluctibus (i.e. Robert Fludd), *Apologia Compendiaria Fraternitatem de Rosea Cruce suspicionis & infamia maculis aspersam, veritatis quasi Fluctibus abluens & abstergens*, Leiden (Godfrey Basson), 1616.

[13] R. de Fluctibus, *Tractatus Apologeticus Integritatem Societatis de Rosea Cruce*, Leiden (Godfrey Basson), 1617.

Fludd's *Apologia* opens in a vein of invocation of the traditions of ancient wisdom, of the *prisci theologi*, particularly of 'Mercurius Trismegistus'[16] who is stated to be a most important authority for this wisdom, both in his 'Sermons' (that is, the *Corpus Hermeticum*) and in the *Emerald Table*, that brief statement of Hermetic philosophy which was so greatly revered by the alchemists. It is thus as an adherent of the 'Egyptian' philosophy, the Hermetic philosophy of the supposed Egyptian priest, Hermes Trismegistus, that Fludd approaches the R.C. Brothers.

Next he tells how the fame of the *Fama* of the Society of the Rosy Cross went through all Europe and reached his ears.[17] Fludd has not only seen the two manifestos, the *Fama* and the *Confessio*; he has also seen the attack on them by Libavius. Libavius, he says, has bitterly attacked the Brothers R.C. and in one place has accused them of political insubordination or sedition: 'Nam uno loco fratres in seditionis suspicionem adduxit.'[18] I take this to refer to Libavius's analysis of the passages on Empire in the manifestos in which he sees rebellious designs. Fludd rejects Libavius's criticisms and approves the manifestos. The Brothers, he maintains, are true Christians. They are not wickedly magical or seditious. They would not have trumpeted their message aloud had they been wicked people. Like Lutherans and Calvinists they are against the Pope but are not therefore heretical. Perhaps these Brothers are truly illuminated by God. Fludd earnestly entreats them to receive him into their company.

The *Tractatus* of the following year opens with the same preface as the *Apologia*, but takes further the defence of 'good magic'. There are good and bad kinds of magic, but if the good kind is excluded or condemned

---

[14] See J. A. Van Dorsten, *Thomas Basson*, Leiden, 1961.

[15] See Yates, *The Art of Memory*, p. 285.

[16] *Apologia*, pp. 1 ff.

[17] *Ibid.*, p. 6.

[18] *Ibid.*, p. 7.

'we take away all natural philosophy'.[19] The Magi are expert in mathematics, says Fludd, and here he gives the usual list of magico-mechanical marvels, beginning with the wooden dove of Archytas and continuing with the marvellous feats of Roger Bacon, Albertus Magnus and others[20] (compare the lists of such marvels given by Agrippa, Dee, and indeed practically all writers on mechanics at the magical stage[21]). The Brothers R.C., continues Fludd, use only good kinds of magic, mathematical and mechanical, and the magic of the Cabala which teaches how to invoke the sacred names of angels. Magia, Cabala, and Astrologia as studied by the Brothers R.C. are both scientific and holy.

Fludd then passes to a review of the arts and sciences, urging that these are in need of improvement. Natural philosophy, alchemy, medicine, all are defective, says Fludd, and the all-important mathematical sciences are also defective. According to Fludd, the Rosicrucian *Fama* has urged their improvement. He seems to have read this meaning into the mysterious geometrical cave and other weird apparatus of the *Fama*; these represent, he thinks, the mathematical sciences, the improvement of which the *Fama* is urging in its reform programme.[22]

Fludd lists the mathematical arts as geometry, music, military art, arithmetic, algebra, optics; all are in need of improvement and reform. We are here within range of John Dee's Preface to Euclid, with its survey of the mathematical arts listed by Vitruvius, and of which architecture is the chief. I have elsewhere examined the influence of Dee's Preface on Fludd.[23] In the *Tractatus*, Fludd seems to assume that such a programme of reform of the mathematical arts is what the R.C. Brothers desire and are urging in their manifestos; which is tantamount to saying that the R.C. manifestos are influenced by Dee, that their magical movement is of the mathematical and scientific type which Dee had taught. In view of the facts which have been discovered about the influence of Dee's *Monas hieroglyphica* on the manifestos and on the *Chemical Wedding*, Fludd's suppositions seem likely to be correct.

---

[19] *Ibid.*, p. 22. For a useful discussion of the thought of the *Tractatus*, see Allen Debus, 'Mathematics and Nature in the Chemical Texts of the Renaissance', *Ambix*, XV (1968).

[20] *Tractatus*, p. 24.

[21] See my *Giordano Bruno*, pp. 147–9; *Theatre of the World*, p. 30.

[22] *Tractatus*, pp. 102 ff.

[23] *Theatre of the World*, pp. 42 ff.

Continuing his survey of subjects in need of reform, Fludd next lists ethics, economics, politics, jurisprudence, theology, which must all come into the reform scheme. After which he turns to prophecy and the invocation of the Holy Spirit and of angels,[24] as most necessary for the movement, and ends with allusions to the wonderful occult powers of music.

Finally, as in the tract of the previous year, Fludd addresses the Brothers R.C. and begs to be allowed to participate in their work.

Fludd's plea for the reform of the sciences has a Baconian ring and may in part be influenced by *The Advancement of Learning*. But its emphasis on mathematics and the invocation of angels is more like Dee, and it would seem that it was the Dee type of intellectual programme that Fludd recognized in the Rosicrucian manifestos.

Some years later, when defending himself from attacks by enemies in England who have accused him of being a 'Rosicrucian' because of his apology for those 'learned and famous Theosophists and Philosophers' who call themselves the 'Fraternity of the Rosy Cross', Fludd says that he received no reply from the R.C. Brothers, though he thinks that their 'Pansophia or universal knowledge in Nature' must be like his own philosophy.[25] This was always the usual line about enquiries aroused by the Rosicrucian manifestos, that no reply was ever received, that there was always silence after the trumpet sounds. Though Fludd seems to believe here that the R.C. Brothers really exist, he admits that he has never seen one.

In Fludd's case, it would seem that something after all did happen in reply to his *Apologia* and *Tractatus*. He must have been invited to publish his work in the Palatinate with the De Bry firm. This may mean that his defence of the R.C. Brothers against Libavius had been recognized as proof of his support of Palatinate policies.

When later defending himself from the charge made against him in England that he had had his books printed 'beyond the seas' because the magic in them forbade their publication in England, Fludd quotes a letter from a German scholar stating that the printer (that is De Bry) had shown his volume before printing to learned men, including some Jesuits, who had all admired it and recommended publication, though the Jesuits disapproved of his sections on geomancy and wished them omitted.[26] They were, however, evidently not omitted. Fludd is convinced that his volumes are not distasteful to the Calvinists, amongst whom his printer lives, nor to the Lutherans 'which are his bordering neighbours', nor even to the Papists, who have approved them, but he ignores the fact that, according to himself, the Jesuits had not wholly approved.

---

[24] *Tractatus*, p. 146.

[25] See C. H. Josten, 'Robert Fludd's *Philosophical Key* and his Alchemical Experiment in Wheat', *Ambix*, XII (1963), p. 12; cf. *Theatre of the World*, p. 68.

The first of Fludd's Oppenheim volumes, the 'History of the Macrocosm' of 1617, is dedicated to James I, a most impressive dedication in which James is saluted as 'Ter Maximus', the epithet sacred to Hermes Trismegistus, and as the most potent and wise prince in the world. The significance of this dedication stands out now that we more fully understand the significance of the publication of Fludd's books at Oppenheim. Fludd and his Palatinate publisher were assuming the interest of James in a work published in his son-in-law's dominions. They were drawing this most potent prince into their philosophy, assigning to him a Hermetic role. If this book circulated much in Germany, or in Bohemia, it would have confirmed the impression, or illusion, that thought movements in the Palatinate had the approval of King James.

We can also now begin to see the situation more clearly from James's point of view. His son-in-law, and that son-in-law's advisers and friends, were not only trying to involve James in a political line of action of which he disapproved—the activist policy which was leading towards the Bohemian enterprise. They were also trying to involve him in a philosophy of which he disapproved. James was desperately afraid of anything savouring of magic; this was his most deep-seated neurosis. He had disapproved of Dee, would not receive him,[27] and relegated him to a kind of banishment. And now, in his son-in-law's domains, there is published an immense work on the Dee type of Hermetic philosophy, dedicated to him, and attempting by that dedication to draw him into that point of view, or to give the impression that he is favourable to it. No wonder that the second volume of the 'History of the Macrocosm and the Microcosm' was not dedicated to James, and that Fludd seems to have encountered obscure difficulties in England about the publication of his works.[28]

---

[26] 'A Philosophical Key', quoted *Theatre of the World*, p. 67.

[27] French, *John Dee*, p. 10.

When replying to accusations that he had had his books published beyond the seas because they contained forbidden magic, Fludd said that his reason for publishing abroad was because the De Bry firm gave him far better illustrations than would have been possible in England.[29] The illustrations present in visual form the complex 'hieroglyphs' of Fludd's philosophy. The engravers followed his instructions precisely, as anyone who studies carefully Fludd's text in relation to the illustrations will discover. The constant going and coming of messengers between London and the Palatinate, keeping in touch with the English princess at Heidelberg, must have greatly facilitated the work of a Palatinate publisher in publishing manuscript materials from England.

Fludd's *Utriusque Cosmi Historia*,[30] or History of the Two Worlds—the Great World of the Macrocosm and the Little World of Man, the Microcosm—is an attempt to cover, and to present with some lucidity, the philosophy based on the harmonious design of the cosmos and the corresponding harmonies in man (see Plate 20, p. 111). The engraved illustrations help a great deal in presenting these cosmic schemes. Basically, Fludd's scheme is the same as that laid down in the early Renaissance when Pico della Mirandola added the revival of Hebrew Cabala to the revival of Hermetic philosophy encouraged by Ficino's use of the newly recovered Hermetic texts. Fludd's volumes are full of quotations from the Hermetic texts in Ficino's Latin translation, and 'Mercurius Trismegistus', the supposed Egyptian author of those texts, is Fludd's most revered authority, which he reconciles with Biblical authority through Cabalistic interpretation of *Genesis*. The resulting cosmic scheme is one in which Jehovah, presented in the form of the Name of God in Hebrew in a glory, reigns over the schemes of concentric circles consisting of angels, stars, elements, with man at the centre. Astral connections run through all, and the close analogies between macrocosmic and microcosmic harmonies are made even closer then they were in the time of Pico and Ficino through the influence of Paracelsus who had made these correspondences more precise through his medico-astral theories.

---

[28] See my *Art of Memory*, pp. 323–4; *Theatre of the World*, pp. 65–72.

[29] *Dr. Fludd's Answer unto M. Foster*, 1631, p. 11; cf. *The Art of Memory*, p. 324.

[30] Robert Fludd, *Utriusque Cosmi. Historia, Tomus Primus, De Macrocosmi Historia*, Oppenheim (Johann Theodore De Bry), 1617, 1618; *Tomus Secundus, De Microcosmi Historia*, Oppenheim (Johann Theodore De Bry), 1619.

Fludd's second volume, on the microcosm, includes an important section on what he calls 'technical history', or the survey of the arts and sciences used by man. These are based on nature which is itself based on number. As I have shown in my *Theatre of the World*, Fludd's section on technology is closely following Dee's mathematical preface to Euclid in which Dee had urged the prosecution of the mathematical sciences, grouping these, as Vitruvius did in his treatise on architecture, under architecture as the queen of the mathematical sciences.

Fludd's 'History of the Two Worlds' is, in general, a presentation of Renaissance Magia and Cabala, with the addition of Alchymia as developed by Paracelsus and of the developments introduced by John Dee into these traditions. If the Rosicrucian manifestos are interpreted as a fiction through which is set forth a plea for reformation based on new developments of Magia, Cabala, and Alchymia introduced by Paracelsus and John Dee, then it can be seen that Fludd's philosophy was indeed a 'Rosicrucian' philosophy, a Renaissance philosophy brought up to date, and was rightly welcomed as such by its publication in the Palatinate.

The study of Palatinate culture under Frederick V must include as one of its most important representatives, Salomon de Caus, the designer of the *Hortus Palatinus*, the ingenious architect and mechanic who provided those magico-mechanical wonders which helped to impart an aura of mystery to Heidelberg castle. De Caus worked within the harmonious world-view, as is shown by his intense interest in music and organs combined with the intense Vitruvianism out of which his mechanics are evolved in his *Les raisons des forces mouvantes*. Except for the *Hortus Palatinus*, De Caus's works were not published by the Palatinate publisher, but the exception is an important one for through the *Hortus Palatinus*, published by De Bry with engravings by Merian, De Caus does enter the circle. As a practising technologist and

Vitruvian garden-architect, De Caus provided the harmonious setting for Palatinate culture in his work for the Heidelberg court.

Michael Maier was born at Rindsberg in Holstein in 1566. He graduated as a doctor of medicine and lived at Rostock, and then at Prague, where he was physician to the Emperor Rudolph II, as already mentioned. Some time after the death of Rudolph, in 1612, Maier visited England where he was almost certainly in contact with Robert Fludd, though exactly when or under what circumstances is not known. His first publication, the *Arcana arcanissima* (1614), was dedicated to the English physician Sir William Paddy, who was a friend of Fludd's. From mentions in his later works it appears that he also knew other Englishmen, for example Francis Anthony, the alchemist, and Sir Thomas Smith.

Maier was slightly older than Fludd, who was born in 1574, and the earlier part of his life, passed in the atmosphere of Prague in the time of Rudolph II, would seem to have little connection with that of the Englishman, Fludd, born in the quiet Kentish village of Bearstead and buried there in 1637. What could there have been in common between the German imperialist, immersed in the confusing currents of the court of Rudolph II, and overtaken at the end of his life by the Thirty Years War (Maier disappeared at Magdeburg in 1622 when that city was in the hands of the troops), and the English philosophical physician? Yet there were undoubtedly close connections between the two, and Fludd and Maier belong together as 'Rosicrucian' philosophers, writers who published works in defence of the R.C. Brothers, though both maintain that they did not themselves belong to the Brotherhood, which was of course the usual attitude of writers on the Rosicrucian mystification.

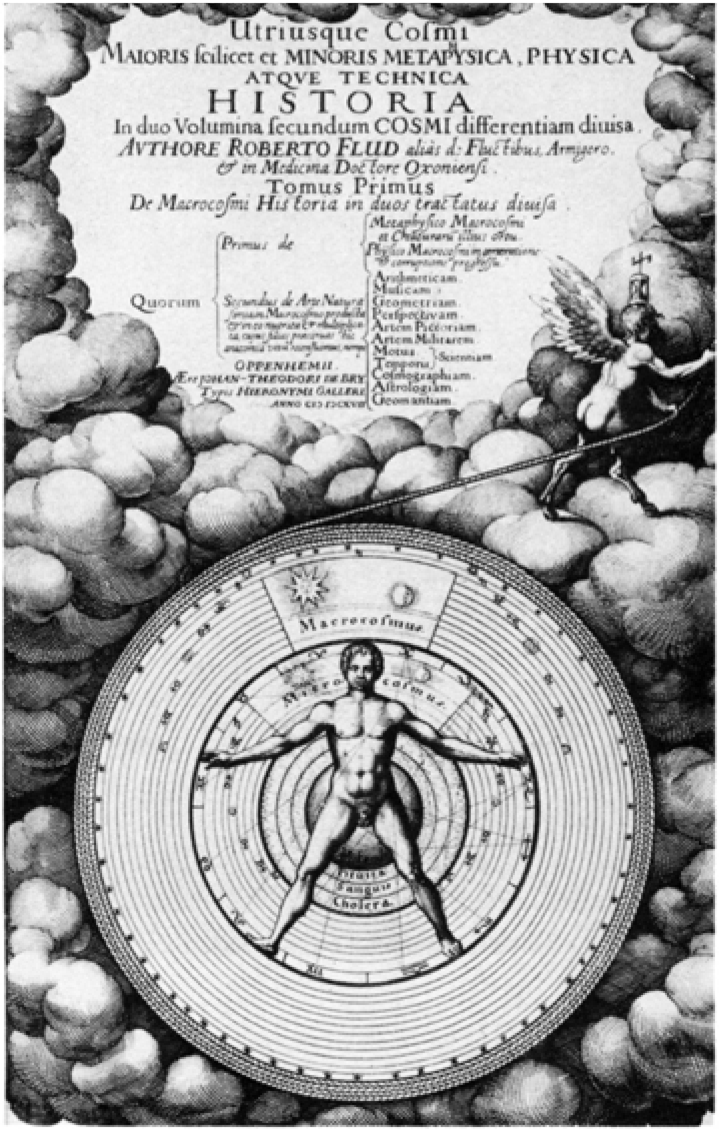
The obvious points of contact between the two are that they were both Paracelsist physicians and both published with Johann Theodore De Bry at Oppenheim. It used to be thought that it was Maier who introduced Fludd to the Rosicrucian world; more recently the theory has been advanced that it was the other way round, that it was Fludd who influenced Maier. All such theories in the past have not, of course, taken into account the historical situation in the Palatinate as a factor in the problem. If Maier knew Fludd and came rather frequently to England, might not this have been because, like many others, he hoped great things from the marriage of the Palatinate ruler with the daughter of James I, and was in the secret of some connection between Rosicrucian propaganda and the affairs of the 'Palatinate Lion'?

After the death of Rudolph, Maier became physician to Maurice, Landgrave of Hesse. He was thus connected with a German prince who was closely in the circle of the Elector Palatine, who had strong sympathies with England, who was influenced by alchemical mysticism, and at whose town of Cassel the Rosicrucian manifestos were first published. Maier's position with the Landgrave of Hesse did not prevent him from doing a good deal of travelling. In 1618, he says in one of his prefaces that he is in Frankfurt on his way from London to Prague. As one who knew both London and Prague, Maier might have been usefully employed by Christian of Anhalt in preparing the way for the great Bohemian adventure.

And in fact, indubitable evidence of connection between Maier and Anhalt does exist. In 1618 there was published by De Bry at Oppenheim a book by Maier which is dedicated to Christian, Prince of Anhalt. This is the *Viatorum, hoc est de Montibus Planetarum Septem*. On the engraved title-page (Pl. 21) we see the mild and dreamy face of Michael Maier, accompanied by seven figures representing the planets. The book is a characteristic statement of Maier's alchemical mysticism which he loves to present in mythological guise, hidden in the fables of the poets. The theme of the book, thus disguised, is the search for the *materia philosophica*, the truth hidden in the arcana of nature, by holding fast, like Theseus, to the Ariadne's thread which will lead through the labyrinth. One should begin the study of Maier with the *Viatorum*, the dedication of which to Anhalt immediately places him and his spiritual alchemy within the circle of the most important of the advisers of the Elector Palatine.

In the same year, 1618, another book by Maier was published at Oppenheim by the De Bry firm, again with a splendid engraved title-page. This was the *Atalanta fugiens*, a book much sought after for the beautiful illustrations to its enigmatic text. The engraver was almost certainly Matthieu Merian, though the engravings are not signed.

The *Atalanta fugiens* is a book of emblems with philosophical commentaries. Atalanta, on the title-page (Pl. 22), tempted aside from the race



Utriusque Coſmi
MAIORIS ſcilicet et MINORIS METAPYSICA, PHYSICA
ATQVE TECHNICA
HISTORIA
In duo Volumina ſecundum COSMI differentiam diuiſa.
AVTHORE ROBERTO FLUD aliàs de Fluctibus, Armigero,
& in Medicina Doctore Oxonienſi.
Tomus Primus
De Macrocoſmi Hiſtoria in duos tractatus diuiſa.

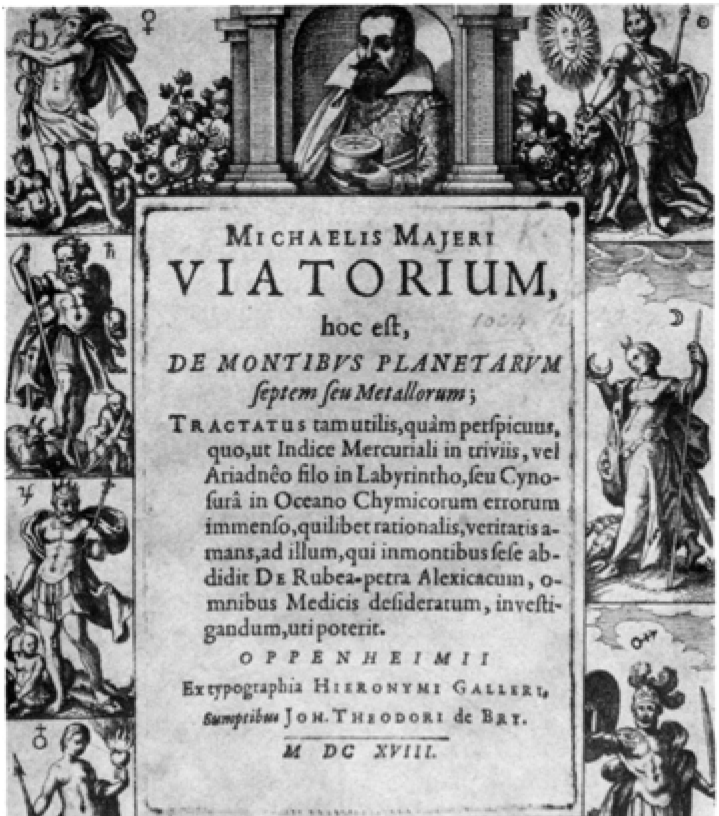
Quorum

Primus de

Arithmeticam.
Muſicam.
Geometriam.
Perſpectivam.
Artem Pictoriam.
Artem Militarem.
Motus
Temporis
Scientiam
Coſmographiam.
Aſtrologiam.
Geomantiam.

OPPENHEMII.
Ære JOHAN-THEODORI DE BRY.
Typis HIERONYMI GALLERI
ANNO CIↃ IↃCXVII

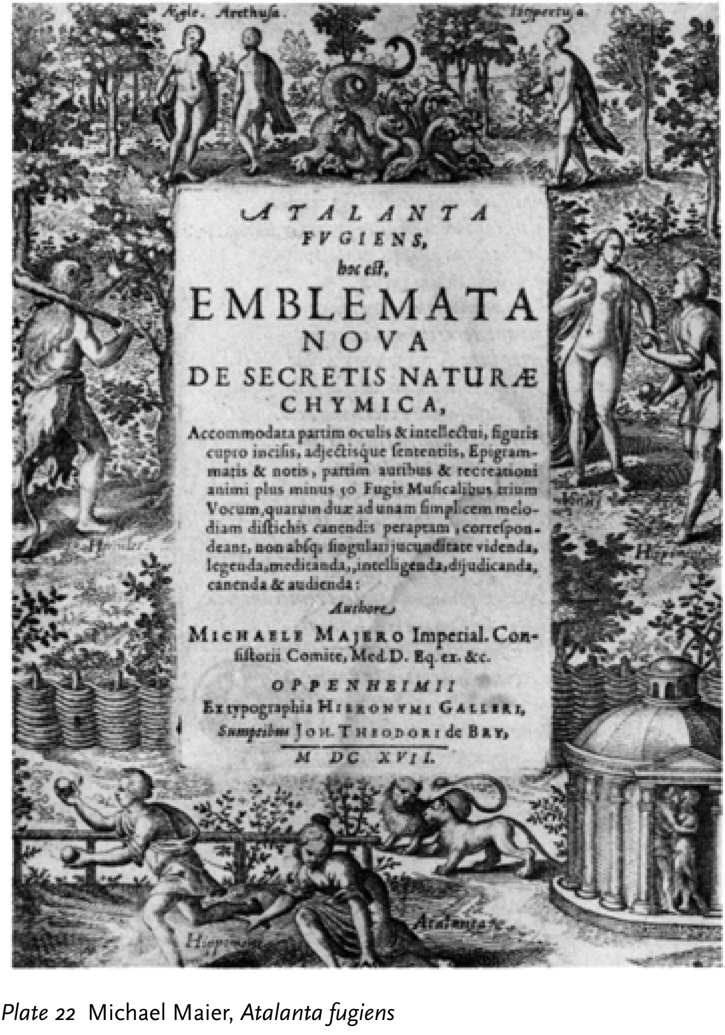
Plate 20 Robert Fludd, *Utriusque Cosmi Historia*



MICHAELIS MAJERI
VIATORIUM,
hoc eſt,
DE MONTIBUS PLANETARUM
ſeptem ſeu Metallorum;
TRACTATUS tam utilis, quàm perſpicuus,
quo, ut Indice Mercuriali in triviis, vel
Ariadnêo filo in Labyrintho, ſeu Cynoſurâ
in Oceano Chymicorum errorum
immenſo, quilibet rationalis, veritatis amans,
ad illum, qui in montibus ſeſe abdidit
DE Rubea-petra Alexicacum, omnibus
Medicis deſideratum, inveſtigandum,
uti poterit.

OPPENHEIMII
Ex typographia HIERONYMI GALLERI,
Sumptibus JOH. THEODORI de BRY.
M DC XVIII.

Plate 21 Michael Maier, *Viatorum, hoc est de montibus planetarum*


Ægle.
Arethuſa.
Heſperthuſa.
Hercules.
Venus
Hippomenes
Hippomenes
Atalanta

ATALANTA
FVGIENS,
hoc eſt,
EMBLEMATA
NOVA
DE SECRETIS NATURÆ
CHYMICA,
Accommodata partim oculis & intellectui, figuris
cupro inciſis, adjectiſque ſententiis, Epigrammatis & notis, partim auribus & recreationi
animi plus minus 50 Fugis Muſicalibus trium
Vocum, quarum duæ ad unam ſimplicem melodiam diſtichis canendis peraptam, correſpondeant, non abſq; ſingulari jucunditate videnda,
legenda, meditanda, intelligenda, dijudicanda,
canenda & audienda:
Authore
MICHAELE MAJERO Imperial. Conſiſtorii Comite, Med. D. Eq. ex. &c.

OPPENHEIMII
Ex typographia HIERONYMI GALLERI,
Sumptibus JOH. THEODORI de BRY,
M DC XVII.

Plate 22 Michael Maier, *Atalanta fugiens*

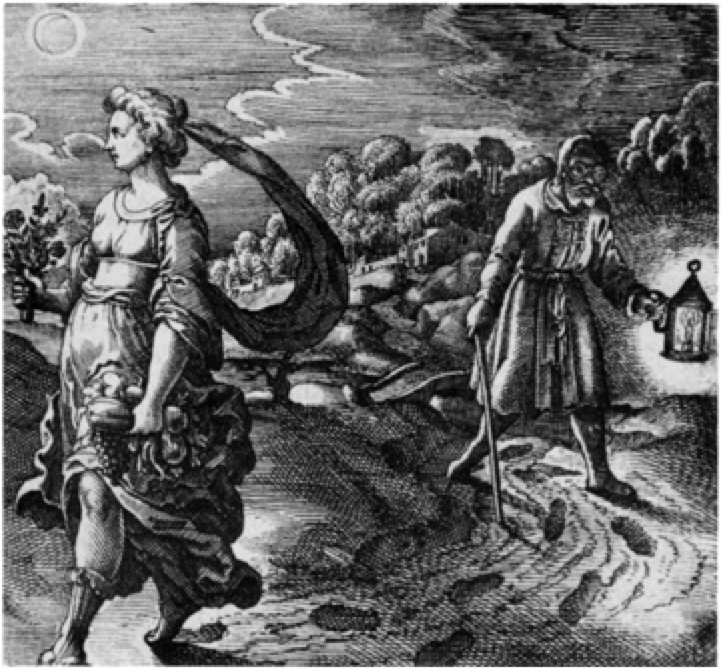


Plate 23 Following the Footprints of Nature. From *Atalanta fugiens*

for spiritual, moral, and scientific truth, presents a lesson in perseverance and purity of intention to the spiritual alchemist. Maier teaches a very subtle religious, alchemical, philosophy through the emblems of the book, each of which has a musical, as well as the pictorial, mode of expression.[31]

One of the most striking of the emblems shows a philosopher with his lantern carefully following the footprints left by Nature (Pl. 23). This is somewhat reminiscent of the preface dedicated by Giordano Bruno to Rudolph II when in Prague in 1588, reiterating his favourite theme, that one must study the vestiges or footprints left by Nature, avoiding the strife of religious sects and turning to Nature who is crying out everywhere to be heard.[32] Maier, though a devout Lutheran Christian (Fludd was a devout Anglican), may have had some such idea in mind when in these years of fierce religious controversy, just before the outbreak of the Thirty Years War, he teaches his religious and philosophical attitudes through alchemical symbolism.

---

[31] On the music of the *Atalanta fugiens*, see John Read, *Prelude to Chemistry*, London, 1936, pp. 213–54, 281–89.

Another emblem in the *Atalanta fugiens* shows a philosopher pointing to a geometrical figure (Pl. 24a). The commentary on this emblem is entitled '*Monas* or the One'. This has been compared by a recent editor of Maier's book[33] to John Dee's *Monas hieroglyphica*. Thus once again we find Dee's *Monas* at the heart of Rosicrucian mystery, enshrined among the emblems of Maier. Maier would have met the Dee influence in Bohemia.

There can be no doubt that the kind of alchemy of which Maier's emblems are the abstruse pictorial expression is the kind of which Libavius disapproved, the alchemy of the Rosicrucian manifestos and of Dee's *Monas*. If one gazes at such an emblem as the one in which the philosopher is about to attack an egg with a sword (Pl. 24b), one can begin to recognize in it the egg which symbolizes the universe[34] in the *Monas hieroglyphica* (Pl. 10a), and the fire, symbolized by the Aries sign in the *Monas*, and expressive of alchemical processes. Looking again now at Khunrath's 'Alchemist', which is expressive of the Dee kind of alchemy, we can see that the perspective in the Maier emblem, stretching out behind the egg, is comparable to the perspective in the Khunrath picture. The perspective symbolizes, I believe, architecture and its allied mathematical subjects. When one remembers that music is supplied by Maier to accompany the 'egg' emblem, one realizes that it contains all the elements summed up in the *Monas hieroglyphica*. I am entirely unable to understand all this, nor how it would be possible to work out a mathematical problem in terms of this kind of alchemy. But

---

[32] G. Bruno, *Articuli adversus mathematicos*, Prague, 1588, preface; cf. *Giordano Bruno and the Hermetic Tradition*, pp. 314–15.

[33] See H. M. E. De Jong, '*Atalanta Fugiens*': *Sources of an Alchemical Book of Emblems*, Leiden, 1969.

[34] The 'monas' sign is enclosed within the outline of an egg on the title-page of *Monas hieroglyphica* (Pl. 10a), and an egg-shaped diagram of the universe is also shown in the text. The 'cutting' of the Monas with knives is mysteriously described in the 'Testament of John Dee' published in Elias Ashmole, *Theatrum Chymicum Britannicum*, p. 334. See below, pp. 251–2.

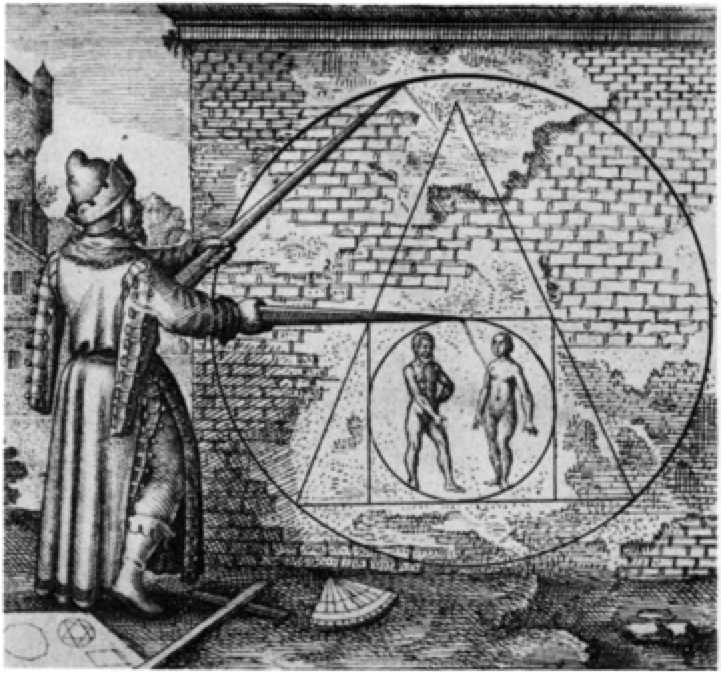


Plate 24a Alchemy and Geometry

I believe that implications of this kind are present in the Maier emblems, and that Maier may have been the deepest of the 'Rosicrucians'.

Though Maier expresses himself mainly through alchemical emblems, whilst Fludd aims at building a complete philosophical statement, their philosophies have the Dee influence in common and an intense Hermetic basis. Maier's cult of Hermes Trismegistus and of 'Egyptian' Hermetic truth is as enthusiastic as that of Fludd. Whatever else they may represent, Fludd and Maier are most certainly Hermetic philosophers, representing indeed a kind of Hermetic Renaissance at a time when the original Hermetic impulses of the earlier Renaissance were waning in some quarters. Isaac Casaubon had already dated the

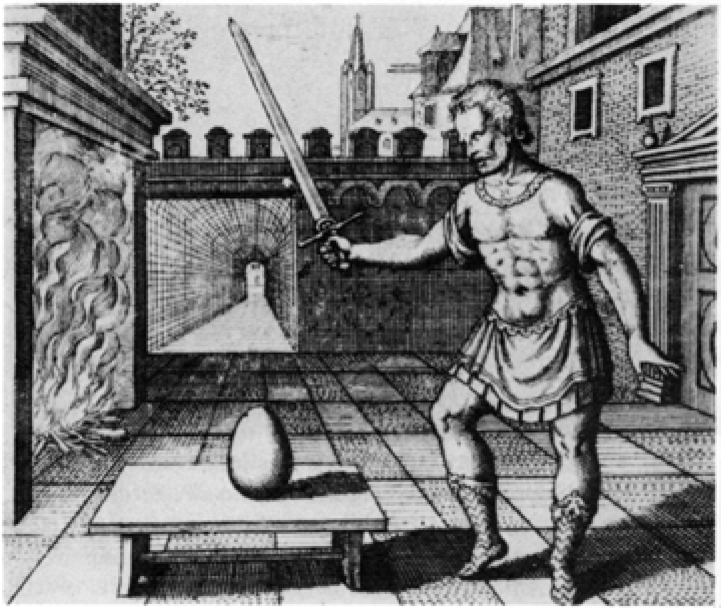


Plate 24b The Philosopher's Egg. From *Atalanta fugiens*

Hermetic writings as post-Christian,[35] and therefore not the work of the very ancient Egyptian priest, Hermes Trismegistus. The work in which Casaubon dated the *Hermetica* was actually dedicated to James I in 1614, a dedication which would seem to put James into the anti-Hermetic camp, and in a very different world from the intensive pseudo-Egyptianism of Fludd and Maier.

It is impossible to discuss adequately, or even to mention here, all the works of Michael Maier published between 1614 and 1620. The following remarks represent only a few points drawn from this vast and rich material.

Maier's *Lusus serius* was published at Oppenheim by Luca Jennis in 1616, who republished it also at Oppenheim in 1618. It is in the preface to this book that Maier states that he is at Frankfurt, on his way from London to Prague. The three dedicatees of the book are Francis Anthony, described as an Englishman of London (a well-known English Paracelsist physician),[36] Jacob Mosanus, said to be a dignitary in the household of the Landgrave of Hesse, and Christian Rumphius, said to be physician to the Elector Palatine of the Rhine. These dedicatees are indicative of the circles in which Maier was moving, Paracelsist medical circles in London and in Germany at the courts of the Landgrave of Hesse and of the Elector Palatine.

---

[35] See *Giordano Bruno and the Hermetic Tradition*, pp. 398–403.

The *Lusus serius*, or serious game, is perhaps what Andreae might have called a *ludibrium*. It is a simple little allegory in which a cow, a sheep, and other creatures set out their claims to importance, but supreme importance is awarded to Hermes Trismegistus after his speech in which he describes his role of peacemaker and reconciler and the usefulness of the activities over which he presides, which include medicine and mechanics. This story is perfectly silly on the face of it. One can only suppose that it had some secret meaning in the circles in which Maier was moving. There is another Hermetic joke by Maier called the *Jocus Severus*, an allegory about birds of night which was first published much earlier in 1597, under the auspices of the elder De Bry at Frankfurt, and republished at Frankfurt in 1616 with a preface addressed 'to all the Chemists of Germany' and containing allusions to the Rosicrucian manifestos. This pretty clearly connects the Maier type of 'joking' with that of the manifestos.

In the *Symbola aurea*, published at Frankfurt by Luca Jennis in 1617, Maier extols the sublimity of 'chymia', the all-wisdom of Hermes, King of Egypt, and the sacredness of the 'Virgin', or 'Queen Chemia', and ends with an Hermetic hymn of regeneration. We have here the expression of an intense Hermetic mysticism, reminding one very much of Giordano Bruno's use of Hermetic religious themes, though with more use of alchemical imagery than in Bruno. In the *Symbola*, Maier refers to the R.C. Fraternity at some length, but too vaguely to be informative.

Maier may have been influenced by a Bruno tradition as well as by the Dee tradition. We know that Bruno claimed to have founded a sect of 'Giordanisti' among the Lutherans.[37] Maier was a Lutheran; his intensively Hermetic religious movement might therefore have included some Bruno influence, might be an attempt at the Hermetic reform of religion, the infusion of greater life into religion through Hermetic influences, such as Bruno had so passionately advocated. On the other hand the strongly alchemical aspect of Maier's movement points to Dee as the major influence. Perhaps in the Palatinate type of Hermetic reform, currents descending from the Dee type of Hermetic tradition mingle with a Bruno type.

---

[36] See Debus, *The English Paracelsians*, pp. 142–5.

[37] See *Giordano Bruno and the Hermetic Tradition*, pp. 312–13.

Maier's *Silentium post clamores* and *Themis aurea*, both published by Luca Jennis at Frankfurt in 1617 and 1618 respectively, reflect the excitement aroused by the Rosicrucian manifestos of the preceding years. In mentioning the R.C. Brothers and their affairs in these books, Maier is touching on the theme which was arousing most eager curiosity. He seems in these books to be both giving and withholding information. In both works he maintains that the R.C. Fraternity actually exists, and is not a mere mystification, as some have said. On the other hand, he states that he is not a member and is too humble a person to have access to such exalted beings.

In the *Silentium post clamores* Maier is defending the R.C. Brethren from calumnies and purporting to explain why they do not reply to the many persons who have tried to get in touch with them. He says that the writers of the *Fama* and the *Confession* have done their duty by publishing those tracts, and that they prefer to exhaust calumny by silence rather than by writing further. He hurries on to add that he does not think that the Rosicrucian Society needs his insignificant patronage. The members of it are upright and pious, their purposes are good, they are sufficient unto themselves. He states that the Rosicrucian Society, as well as its pious and philanthropic purposes, is concerned with the investigation of nature. Nature is yet but half revealed, he says; what is wanted is chiefly experiment and tentative enquiry.[38] This suggestion of a Baconian influence, perhaps an influence of *The Advancement of Learning* itself, is important. A Baconian influence could have come into Germany in the wake of the Elector Palatine's marriage, and of the contacts with England such as Maier's movements suggest.

In the *Themis aurea* (an English translation of which was published in

---

[38] *Silentium post clamores*, pp. 11 ff.; cf. Waite, *Brotherhood of the Rosy Cross*, p. 321.

1652, dedicated to Elias Ashmole), Maier purports to reveal the structure of the Rosicrucian Society and its laws. Unfortunately these laws are merely a digest of what was told to the public about the R.C. Brethren in the *Fama*, that they were to heal the sick, to meet once a year, and so on. Once again Maier teasingly reveals and yet does not reveal at the same time. Yet he is positive that some such society really existed, and people who knew what his connections were, in what circles he was moving, might have been able to guess at his allusions. In the following he seems to be intending to reveal the meeting place of the R.C. Brethren:[39]

> I have sometimes observed Olympick Houses not far from a river, and known a city which we think is called S. Spiritus—I mean Helicon, or Parnassus, in which Pegasus opened a spring of overflowing water, wherein Diana wash'd herselfe, to whom Venus was handmaid, and Saturne gentleman usher. This will sufficiently instruct an intelligent reader, but more confound the ignorant.

Parnassus, Pegasus, are indeed safely classical allusions, most indistinct, and a city called Sanctus Spiritus near a river might be anything. On the other hand, Heidelberg is near a river, its church was the church of the Holy Spirit, its gardens contained a wondrous Parnassus fountain. In reading Maier after close study of the Heidelberg milieu and of Andreae's's *Chemical Wedding*, one has the impression that Maier, like Andreae, may be making allusions to Heidelberg, that some of his emblematic pictures might reflect symbolic constructions which could be seen in the Hortus Palatinus. Compare, for example, the grotto which De Caus constructed at Heidelberg containing a fountain decorated with coral (Pl. 25a) with Maier's delightful emblem of a man fishing for coral (Pl. 25b). The commentary to the emblem explains that coral represents the Philosopher's Stone.

An important point in the *Themis aurea*, and one which tends to confirm some earlier arguments in this book, is its discussion of the R.C. Fraternity as an Order of Chivalry, comparing its 'R.C.' emblem with the insignia of other Orders, the double cross of the Knights of

---

[39] *Themis aurea, hoc est de legibus Fraternitatis* R.C., Frankfurt, 1618, p. 143; cf. Waite, *ibid.*, p. 328.

Malta, the Fleece of the Order of the Golden Fleece, or the Garter of the Order of the Garter. The passage should be compared with the allusions to Orders of Chivalry in the *Chemical Wedding*. Maier goes on to say, after comparing the R.C. Order with other Orders, that its emblem is neither a double cross, a Fleece, nor a Garter, but the words R.C. Of these words he gives the peculiar interpretation that R. signifies 'Pegasus', and C. 'Iulius' (no explanation as to why), adding 'Is not this a claw of a rosy lion?'[40] I am glad to leave this in the form of a question!

In his *Verum inventum* published at Frankfurt by Luca Jennis in 1619 and dedicated to the Landgrave of Hesse, Maier seems to be in a patriotic vein, discusses the history of the Empire in its relation to Germany, extols the riches of German learning, for example the great number of manuscripts stored in libraries such as the one at Heidelberg, praises Martin Luther and his stand against the Roman tyrant, desires a return to the primitive church, and highly exalts Paracelsus 'who is followed by many thousands of doctors in all countries'.[41]

Finally we come to 1620. In that year Luca Jennis published at Frankfurt Maier's *Septimana philosophica* which describes a conversation between Solomon, the Queen of Sheba, and Hiram, King of Tyre, and includes mystical conferences on various themes, including one on the Rose.[42]

The strange publications of Michael Maier follow a distinct time graph. They begin in 1614, the year after the wedding of Frederick and Elizabeth; they end in 1620 (though there is one later one), the year of the brief reign of Frederick and Elizabeth in Bohemia. They are throughout characterized by Hermetic mysticism expressed in terms of Hermetic or 'Egyptian' interpretation of fable and myth, as containing hidden alchemic and 'Egyptian' meanings, combined with an idiosyncratic use of alchemical symbolism. The *Atalanta fugiens* is the finest product of this outlook, and suggestive of a highly educated and sophisticated background in which alchemy is being used as a symbol of a religious and intellectual movement of uncommon importance and interest.

---

[40] *Themis aurea*, p. 159.

[41] *Verum inventum*, dedication.

[42] *Septimana philosophica*, pp. 118–21. These remarks seem deliberately unrevealing.

It seems now obvious that the time graph of the religious and intellectual movement which Maier represents is the time of the Frederick-Elizabeth movement, working up from the wedding to the fatal year in Bohemia, and that Maier is expressing the religious and intellectual sides of that movement in his Hermetic symbolism. His definite contact with Anhalt in a dedication suggests strongly that he was working with Anhalt in forming links between England, Germany, and Bohemia, preparatory to the establishment of Frederick and Elizabeth as King and Queen of Bohemia.

Maier is activated by a very strong religious Hermetic impulse, as strong, in its way, as that which had moved Giordano Bruno in the late sixteenth century, though combined in Maier with Lutheran piety—the sort of combination one might expect if Bruno's influence took root in Lutheran circles in Germany.

The strength of this impulse was not extinguished in Maier even by the disasters of 1620. His last work seems to have been the *Cantilenae intellectuales de Phoenice redivivo*,[43] with a dedication to Frederick, Prince of Norway, dated at Rostock, 23 August 1622. In this, his swan song, or rather his phoenix song, Maier prophesies the rebirth of the Phoenix, the Hermetic and Egyptian bird whose supremacy over all other birds he had celebrated in one of his earlier 'jokes'. In the dedication of his phoenix song to the Norwegian prince, Maier speaks of his life as having been spent—not, curiously enough, in the framing of complex works of Hermetic symbolism, which he does not mention—but in the study of mathematics.

A young Bohemian alchemist, a refugee from the horrors taking place in his country after 1620, revered the memory of Michael Maier and kept it green by republishing his works, using the same plates as had been used in the original publications. The young Bohemian was Daniel Stolck, or Stolcius, a medical graduate of the university of Prague who, in 1621, had reached Marburg, where he matriculated, and then went on to Frankfurt, where he called on Luca Jennis. Jennis showed him the plates of a number of recently published alchemical works, chiefly those of Maier, and Stolcius agreed to edit a new collected publication of them.[44] This came out as the *Viridarium chemicum*, published by Luca Jennis at Frankfurt in 1624,[45] with a preface by Stolcius dated 1623 at Oxford. England was the haven which the Bohemian refugee had now reached, like many others from his country in later years. In this preface, Stolcius tells of his unhappiness which he has tried to alleviate by dwelling in imagination in 'the pleasure garden of Chymistry', and he wishes to offer this solace also to his distressed countrymen. He evidently hopes that the 'pleasure garden' will circulate in oppressed Bohemia. In his journey abroad he is, he says, most grieved by the disasters of his country, and interrupted by the tumults of war. The only refuge is in the pleasure garden of chemistry:[46]

---

[43] See Craven, *Michael Maier*, p. 146.

> Therefore kind reader, use and take pleasure in these (emblems) as seems best to thee, and take a pleasant stroll in my garden. Thank the cherished memory of the very famous and learned Herr Michael Maier, the most celebrated Doctor of Physic and Medicine, for part of the illustrations; Master John Mylius, that industrious Chymist, for the rest.

Many of Maier's emblems are republished in this book, from the original plates which Jennis had preserved, together with many of the emblems of Mylius, originally published in 1622. Mylius was a disciple of Maier and evidently sympathized strongly with the 'cause', for he speaks in a preface of the year 1620 as 'that ominous year which weeps so that the skies fall'.[47]

Stolcius provides a link between the alchemical emblem movement around Maier and the Bohemian side of the movement which came to so disastrous an end in 1620. The refugee hastens to Luca Jennis, as to a sympathizer, and sadly and reverently puts together a reprint of Maier's emblems. The *Viridarium chemicum* opens with a series of emblems on the uniting of the *sponsus* and the *sponsa* as the image of elemental fusion in alchemical processes. In the first of these 'chemical weddings' (Pl. 26a), which is the first picture in the book,[48] the alchemical *sponsus* and *sponsa* have a curious resemblance to Frederick and Elizabeth as they appear in the 'Four Lions' print (Pl. 8), published at Prague at the time of their coronation.

---

[44] See John Read, *Prelude to Chemistry*, pp. 254–77. Stolcius's use of plates from works by Maier and Mylius is analysed by Read.

[45] A German edition was published by Jennis, also in 1624; this edition is accessible in a reprint; see Stoltzius von Stoltzenberg, *Chymisches Lustgärtlein*, ed. F. Weinhandl, Darmstadt, 1964.

[46] Quoted Read, *Prelude*, p. 257.

[47] Johann Daniel Mylius, *Philosophia Reformata*, Frankfurt (Luca Jennis), 1622, Preface, quoted Read, p. 260.

This study of Fludd and Maier has attempted to show that both these 'Rosicrucian' philosophers belonged to the orbit of the Frederickian movement in the Palatinate. They were both published by the Palatinate publisher, De Bry, though Maier was also published by the allied firm of Jennis. The importance of printers and publishers in the movement has come out. And we have seen that Hermetic philosophies from England, represented by Fludd, are being propagated in the Palatinate area, together with the alchemical symbolist movement, propagated by Maier, probably as part of a mission of developing links with Bohemia, and especially with Prague, the chief European centre of alchemy. There was then, it would seem, in the Palatinate, an effort towards encouraging lines of thought through which the English alliance could be integrated with expansion into Bohemia. The Bohemian adventure of the Elector Palatine was clearly not such a matter of surface politics or misguided ambition as used to be supposed. There were currents of very serious purpose running within this movement.

A culture was forming in the Palatinate which came straight out of the Renaissance but with more recent trends added, a culture which may be defined by the adjective 'Rosicrucian'. The prince around whom these deep currents were swirling was Frederick, Elector Palatine, and their exponents were hoping for a politico-religious expression of their aims in the movement towards the Bohemian adventure. As I begin to see it, all the mysterious movements of former years around such figures as Philip Sidney, John Dee, Giordano Bruno, were gathered to a head in the Anhalt propaganda for Frederick. The Frederickian movement was not the cause of these deep currents, and it was far from being the only expression of them. But it was an attempt to give those currents politico-religious expression, to realize the ideal of Hermetic reform centred on a real prince. The movement tried to unite many hidden rivers in one stream, the Dee philosophy and the mystical chivalry from England were to join with German mystical currents. The new alchemy was to unite religious differences, and found a symbol in the ‘chemical wedding’ with its overtones of allusion to the ‘marriage of the Thames and the Rhine’. We know that this movement was to fail disastrously, was to rush over a precipice into the abyss of the Thirty Years War. But in the meantime it had created a culture, a ‘Rosicrucian’ state with its court centred on Heidelberg, its philosophic literature published within the state, having artistic manifestations in the alchemical emblem movement around Maier, and in the work of Salomon De Caus.

---

[48] It was first published in Maier's *Tripus Aureus*, Frankfurt (Luca Jennis), 1618, p. 27.

7

THE ROSICRUCIAN FURORE IN GERMANY

The 'Rosicrucian furore' which arose in response to the stirring announcements of the manifestos soon became inextricably confused through the large numbers who tried to join in without inside knowledge of what it was all about, being merely attracted by the exciting possibility of getting into touch with mysterious personages possessing superior knowledge or powers, or angered and alarmed by the imagined spread of dangerous magicians or agitators. Maier thought of the manifestos as an appeal to all the 'chymists' of Germany;[1] perhaps he meant by this an appeal to all mystical Paracelsists or seekers after some way of illumination. Those responsible for the original manifestos may well have been surprised and alarmed by the effect of their words, by the wild excitement which broke out in response to the appeal of the supposed R.C. Brothers for the support of their movement.

The response was chiefly in reply to the *Fama* and the *Confessio*, the authors of which, though obviously belonging to the school of Rosencreutz mythology propagated by Andreae in the *Chemical Wedding*, may have been other than Andreae himself. I do not put forward any theories about the identities of the writers who may have co-operated with Andreae over the Rosencreutz propaganda. There have been many suggestions made about this, some obviously wide of the mark, some which ought to be considered. Amongst the latter is Joachim Jungius, the noted mathematician admired by Leibniz. The candidacy of Jungius as author of the Rosicrucian manifestos was put forward in 1698 by a writer who said that he was informed of this by a member of the court of Heidelberg in exile.[2] This source may possibly now strengthen the candidacy of Jungius. The fact that we now know that the Rosencreutz myth was a kind of 'magic parable' which, as in the case of John Dee's *Monas hieroglyphica*, might include very serious scientific work, particularly in mathematics, raises the possibility that figures as important as Jungius might have been behind the manifestos. However no definite statements can be made on the problems of the background of the manifestos until more work has been done on the historical background. The destruction of books and papers at Heidelberg when the town fell into the hands of the enemies may mean that much of the evidence was irrevocably destroyed. It is possible that Janus Gruter, the librarian of the *Bibliotheca Palatina* and the centre of a large international correspondence, is someone who might be watched for clues.

---

[1] Maier, *Jocus Severus*, dedicatory epistle.

The duration of the Rosicrucian furore, of the spate of literature aroused by the manifestos, supports the argument that the manifestos were connected with the movement around the Elector Palatine, for the furore comes to rather a sudden end after 1620, or at a time coinciding with the collapse of the Bohemian venture, the invasion of the Palatinate, and the suppression of the court of Heidelberg.

What is badly needed for the elucidation of the tangled maze of the literature of the Rosicrucian furore is a clearing of the ground by the skills of the bibliographical specialist, an assessment of dates, places of publication, printers' marks, paper, and so on, through which a more accurate conspectus of the movement could be arrived at, and the many problems of anonymity and use of pseudonyms by the writers might be cleared up.[3] The whole field is really virgin soil, as yet untilled by serious modern research, because hitherto dismissed as unworthy of serious study. In the present chapter, I do not aim at digging in the field to any great depth, but only at giving a brief impression of the literature of the furore (apart from the works of Fludd and Maier, which the last chapter attempted to survey).

---

[2] J. A. Fabricius stated that Joachim Jungius was the author of the *Fama* and that he had been told this by 'a secretary of Heidelberg'; see *Acta eruditorum*, 1698, p. 172; cf. Arnold, *Histoire des Rose-Croix*, p. 85. Partington (*History of Chemistry*, II, p. 415) quotes the *Acta eruditorum* reference but says that there is no truth in the statement that Jungius wrote the *Fama*, though he did belong to Andreae's circle.

There are the many simple souls, frequently referring to themselves only by initial letters, who print appeals to the R.C. Brothers expressing admiration and asking to join their movement. Others publish longer works, dedicated to the R.C. Brothers, hoping to gain their attention. Then we have the antagonists, the disapprovers, who attack the impiety, magical practices, or subversiveness of the R.C. Brothers. We have already considered one critic, Libavius. The pseudonyms 'Menapius' and 'Irenaeus Agnostus'[4] hide severe critics.

The most interesting of the publications are those which emanate from people who seem well-informed about the movement, or were possibly themselves involved in it from the inside. They are mysterious people, who use pseudonyms. In what follows I concentrate on this type of Rosicrucian publication, selecting those which seem to me most important, in the endeavour to learn more, if possible, about the movement from the inside, and disregarding the flood of publications from outsiders who obviously know nothing save what they have read in the manifestos.

---

[3] At present, the only work purporting to be a Rosicrucian Bibliography is F. Leigh Gardner, *A Catalogue Raisonné of works on the Occult Sciences: Rosicrucian Books*, privately printed, 1923. This is very unsatisfactory, though it can help as an introduction to the material. Some information can be found by going through J. Ferguson, *Bibliotheca Chemica*, Glasgow, 1906.

The best available accounts of what I have called 'the Rosicrucian furore' are to be found in the following books: A. E. Waite, *The Real History of the Rosicrucians*, London, 1887, pp. 246 ff.; A. E. Waite, *The Brotherhood of the Rosy Cross*, London, 1923, pp. 213 ff; Paul Arnold, *Histoire des Rose-Croix*, Paris, 1955, pp. 137 ff.; Will-Erich Peuckert, *Die Rosenkreutzer*, Jena, 1928, pp. 116 ff. Peuckert's book is valuable, particularly for the German background.

[4] The person who signed himself thus began by collaborating with the movement but afterwards attacked it; see Arnold, pp. 114–15. 'Menapius' parodied the R.C. Brothers in 1619; he is thought by Waite (*Real History*, p. 258) to be the same person as 'Irenaeus Agnostus'.

Theophilus Schweighardt[5] published in 1618, with no name of place of publication or printer, a work with the following title: *Speculum sophicum Rhodo-Stauroticum, Das ist: Weilauffige Entdeckung des Collegii und axiomatum von sondern erleuchten Fraternitet Christi-Rosen Creutz.* This is a typical example of a Rosicrucian title, with its mixture of Latin and German. In this work Theophilus Schweighardt, who may be one Daniel Mögling, or may be the same as 'Florentinus de Valentia', who may be Andreae himself, is enthusiastic about the 'Pansophia' of the Brotherhood and their threefold activities, which he classifies as (1) divinely magical (2) physical or 'chymical', and (3) 'Tertriune' or religious and Catholic. They believe in 'divine Elias' (an allusion to Paracelsus's prophecy of the coming of Elias). They possess colleges with large libraries, and they read with particular enthusiasm the works of Thomas à Kempis, finding here, in Christian mystical piety, the true 'magnalia', the final explanation of the macromicrocosmical mystery.[6]

This work is fairly typical of such publications, with its 'Pansophic' philosophy of macrocosm and microcosm, infused with Magia, Cabala, and Alchymia, with its hint of earnest pursuit of learning and scientific activities, its prophetic side, its strong pietistic vein.

Bound with the British Museum copy of the *Speculum* there is a very interesting collection of prints and drawings. One of these refers closely to the Rosicrucian *Fama*. I know of another copy of this print[7] which was apparently circulating by itself, independently of the *Speculum*.

This print (frontispiece) shows a peculiar building above which is an inscription containing the words *Collegium Fraternitatis* and *Fama*, and is dated 1618. On the building, on either side of its door, there is a rose and a cross. We are therefore presumably now beholding a representation of the Invisible College of the R.C. Brothers. Another main Rosicrucian emblem is alluded to in the wings with Jehova's Name, expressive of the words which seal the conclusion of the *Fama*, 'Under the shadow of thy wings, Jehova'. In the sky, to left and right of the central Name and wings, are a Serpent and a Swan, bearing stars and alluding to the 'new stars' in Serpentarius and Cygnus mentioned in the *Confessio*[8] as prophetic of a new dispensation.

---

[5] Waite, *Brotherhood of the Rosy Cross*, p. 259; Arnold, p. 113.

[6] Schweighardt, *Speculum*, p. 12.

[7] British Museum, Print Room, Foreign History, 1618, number 1871.12.9.4766. Ben Jonson, who describes this print (see below, p. 181), had evidently seen it in a copy of Schweighardt's *Speculum*.

A hand proceeding from a cloud around the Name holds the building, as on a thread, and the building itself is winged, and on wheels. Does this mean that the winged, moveable, College of the Fraternity of the Rosy Cross is Nowhere, like Utopia, invisible, because non-existent in a literal sense? The Rose Cross College is defended by three figures on its battlements who bear shields on which are engraved the Name, and brandish what appear to be feathers. Are they angelic presences defending those dwelling under the Shadow of the Wings?

From one side of the building projects a trumpet, and the initials 'C.R.F.', perhaps 'Christian Rosencreutz Frater', announced by the trumpeting of the manifestos. On the other side, a hand holding a sword projects, labelled 'Jul. de Campi', alluding to the character called 'Julianus de Campis' who appears in the *Speculum* and whose defence of the R.C. Brotherhood was printed with the 1616 (Cassel) edition of the manifestos.[9] Perhaps this is why he brandishes a defensive sword in the print. Near the projecting arm, the words 'Jesus nobis omnia' are written on the building, a motto which also occurs in the *Fama* and is expressive of the point already quoted from the *Speculum*, that the true approach to the macro-microcosmical mystery is in the imitation of Christ as defined by Thomas à Kempis. Other little pairs of wings have inscriptions, one is 'T.S.', perhaps Theophilus Schweighardt, the supposed author of the *Speculum*.

A figure kneeling on the ground on the right directs most earnest prayers straight upwards to the Name. Seen within the windows of the angel-protected College of the Rose Cross Fraternity are figures of people who appear to be engaged in studies. A man is working at something at one window, at the other there appear to be scientific instruments of some kind. The prayerful attitude of the kneeling figure might be expressive of an approach to scientific, angelic, and divine studies rather like that of John Dee.

I leave the reader to puzzle further over the mysteries of this print which is undoubtedly showing us in emblematic form the message of the Rosicrucian *Fama*. We are here near the centre of the 'joke', the *ludibrium*, in the minds of the strange people who framed the Rosicrucian manifestos.

---

[8] See Appendix, p. 318 and above, pp. 65–6.

[9] See Appendix, below, p. 66.

'Joseph Stellatus' wrote in Latin, without German admixture, his work called 'The Pegasus of the Firmament or a brief introduction to the Ancient Wisdom, formerly taught in the Magia of the Egyptians and Persians and now rightly called the Pansophia of the Venerable Society of the Rosy Cross.'[10] It was published in 1618, with no name of place or printer, and with a privilege from 'Apollo'. The author knows and quotes from the *Fama* and the *Confessio*, and also the *Chemical Wedding*. He is an ardent Lutheran, but deeply imbued with 'Ancient Wisdom', Hermetic and Cabalist (he quotes Reuchlin). He proclaims that it is deeply pious to read in the Book of Nature. Amongst the first interpreters of Nature he places Hermes Trismegistus, whom he dates as contemporary with Moses; and another most important interpreter of Nature is Paracelsus. He knows some of the works of Maier, and quotes from them, and in what he says of the mystery of the 'utriusque Mundi majoris et minoris Harmonica comparatione' he is obviously alluding to Fludd's work.

'Stellatus' gives one of the clearest definitions of the Rosicrucian movement as inspired by 'Ancient Theology' which encourages enquiry into Nature. He is strongly anti-Aristotelian and in favour of animistic interpretation of Nature. He may make personal allusions, but these are extremely obscure. At one point he seems to have the Landgrave of Hesse in mind, and I am inclined to think that 'Pegasus' may have been one of the epithets for the Elector Palatine.

Among other mysterious supporters of the R.C. Brothers was 'Julianus de Campis', already mentioned, and Julius Sperber, the latter the author of the *Echo der von Gott Hocherleuchten Fraternitet des löblichen Ordens R.C.*, published at Dantzig in 1615. Julius Sperber was the real name of a real person,[11] who is said to have held an official position at Anhalt-Dessau, so he may possibly have been connected with Christian of

---

[10] Joseph Stellatus, *Pegasus Firmamenti sive Introductio brevis in veterum sapientiam, quae olim ab Aegyptiis & Persis Magia, hodie vero a Venerabili Fraternitate Roseae Crucis Pansophia recte vocatur*, 1618.

[11] *Bibliotheca Chemica*, II, pp. 391–2; cf. Waite, *Real History*, p. 253; Arnold, p. 133.

Anhalt. In his *Echo*, Sperber seems to write with some authority about the Brothers R.C., and shows himself deeply imbued with Magia and Cabala, with the works of Henry Cornelius Agrippa and Johannes Reuchlin; he also knows the *Harmonia Mundi* of Francesco Giorgi, and the works of 'Marsilius Ficinus Theologus'. He is interested in the views of Copernicus, and strongly recommends as a work of piety reading the hieroglyphs and characters in the Book of Nature. Sperber would seem a typical example of the turning towards investigation of nature arising out of the Rosicrucian current.

The 'Judgment of Some Celebrated Doctors about the position and religion of the Famous Fraternity of the Rosy Cross',[12] published at Frankfurt in 1616, is, as its title suggests, a collection of opinions by various people. The first essay is a eulogy of the motto 'Jhesus mihi omnia' of the Rosicrucian Order and is by 'Christianus Philadelphus,' a lover of Pansophia, who emphasizes the profoundly Christian character of the Order. Another contribution urges all the pious of Europe to throw off the 'Pseudo-Ethnic' (that is, the Aristotelian) philosophy and to turn to the 'Divine Macro-Microcosmic Theosophy'.

One of the most interesting of all these tracts is the *Rosa Florescens*[13], published in 1617 and 1618 with no name of place or printer, and said to be by 'Florentinus de Valentia'. It is a reply to a criticism of the R.C. Fraternity by 'Menapius'. The author of the *Rosa Florescens* shows perhaps the widest knowledge and reading of any of the group. He is interested in architecture, mechanics (Archimedes), arithmetic, algebra, musical harmony, geometry, navigation, the fine arts (Dürer). He thinks that the sciences are imperfect and calls for their improvement. Astronomy is in the highest imperfection; Astrology is uncertain. Is not 'Physica' lacking in experiment? Does not 'Ethica' need re-examination? What is medicine but conjecture?[14]

These passages have an almost Baconian ring, and there may indeed have been an influence of *The Advancement of Learning* on the group, coming in from England, along with other English influences, through the marriage of the Elector Palatine. Nevertheless, the chief interests of the author of *Rosa Florescens* seem to be in the sciences based on number, in the 'Vitruvian' subjects which John Dee had wished to see improved in his preface to Euclid. Fludd in his *Tractatus* of 1616, in which he praised the Rosicrucian movement and repeated Dee's arguments for the improvement of the mathematical sciences, may have been the influence on the *Rosa Florescens*. But whatever the influences on him may have been, the writer of this work is making a strong, independent plea for the advancement of all branches of learning. We may take it that such an outlook as this was behind the plea of the Rosicrucian *Fama* for co-operative effort for the spread of enlightenment.

---

[12] *Iudicia Clarissimorum aliquot ac doctissiomorum virorum . . . de Statu & Religione Fraternitatis celebratissimae de Rosea Cruce*, Frankfurt (J. Bringeren), 1616.

[13] Florentinus de Valentia, *Rosa Florescens contra F. G. Menapius*, 1617, 1618. See *Bibliotheca Chemica*, I, pp. 281–2.

[14] *Rosa Florescens, passim*.

For the author of the *Rosa Florescens* the impulse towards the investigation of Nature is profoundly religious in its motive. God has imprinted his signs and characters in the Book of Nature. In contemplating that Book we contemplate God Himself. The spirit of God is at the centre of Nature; it is the ground of Nature and of the knowledge of all things. The reader is adjured to study with the R.C. Brothers the Book of Nature, the Book of the World, and to return to the Paradise which Adam lost. (Bacon, too, hoped to restore to man the knowledge which Adam had before the Fall.) The writer assures the critical 'Menapius' that the R.C. Brothers love God and their neighbour; they seek knowledge of Nature for the glory of Christ and have nothing to do with the Devil and his works. The writer believes firmly in the Father, the Son, and the Holy Ghost, and fervently desires to dwell 'under Jehova's wings'.

It has been suggested that this passionate tract may be by Johann Valentin Andrae himself.[15] It is certainly a striking work and worthy of the author of the *Chemical Wedding*.

The criticism of the R.C. Brothers by 'Menapius', 'Irenaeus Agnostus', Libavius, and others rests mainly on the following points. It is suspected that their activities may be subversive of established governments; Libavius is the most direct about this charge. There is a frequently made general accusation of magical practices.[16] Finally—and this is one of the most important points—their enemies complain that the religious position of the R.C. Brothers is not clear. Some call them Lutherans, others Calvinists, and some, Socinians[17] or Deists. They are even suspected by some of being Jesuits.[18]

---

[15] This suggestion was made by Gottfried Arnold, *Unpartheyische Kirchen- und Ketzer-Historien*, 1699, p. 624. Cf. *Bibliotheca Chemica, loc.cit.*

[16] Defenders maintain that their magic is good and godly.

This is suggestive of what may have been one of the most important aspects of the Rosicrucian movement, that it could include different religious denominations. As we have seen, Fludd claimed that his work found favour with truly religious persons of all denominations. Fludd was a devout Anglican, friend of Anglican bishops; so was Elizabeth Stuart, the wife of the Elector Palatine. The Elector was a devout Calvinist, as was Christian of Anhalt, his chief adviser. Maier was a devout Lutheran, as was also Andreae and many of the other Rosicrucian writers. The common denominator which would weld them all together would be the macro-microcosmic musical philosophy, the mystical alchemy, of which Fludd and Maier were the two chief exponents, though the minor writings which we have been examining in this chapter all reflect a similar outlook.

By the diffusion of a philosophy, or a theosophy, or a Pansophia, which they hoped might be accepted by all religious parties, the members of this movement perhaps hoped to establish a non-sectarian basis for a kind of freemasonry—I use this word here only for its general meaning and without necessarily implying a secret society—which would allow persons of differing religious views to live together peaceably. The common basis would be a common Christianity, interpreted mystically, and a philosophy of Nature which sought the divine meaning of the hieroglyphic characters written by God in the universe, and interpreted macrocosm and microcosm through mathematical-magical systems of universal harmony.

---

[17] On the suggestion of Socinian influence, see Henricus Neuhusius, *Pia et utilissima admonitio de Fratribus Rosae Crucis*, Dantzig, 1618. Neuhusius maintains that the Rosicrucians are Socinians. Though Socinians may have been attracted by the liberalism of the movement, the characteristic religious affiliation of the manifestos and of the furore which they aroused seems to me to have been primarily an evangelical and mystical type of Christianity.

[18] This impression may have been encouraged by the 'Adam Haselmayer' material published with the *Fama* (see above, pp. 58–60, and Appendix, below, p. 295). Though Haselmayer is said to have been persecuted by the Jesuits he seems also to have given the impression that the 'Rosicrucian Order', with its attachment to Jesus, was a kind of Jesuit Order, though with very different aims. Some Jesuit enemies of the Rosicrucians seemed also to want to give the impression that the two Orders were the same; see below, p. 137.

And here we may remind ourselves that John Dee entertained wide aspirations for the mitigation of religious differences, the establishment of a universal reign of mystic and philosophic harmony, as in the angelic realms. Here too, then, influences from Dee's mission in Bohemia may have percolated to the German Rosicrucian movement.

Yet this chapter has also brought out the strongly German side of the movement, and the influences upon it of German mystical traditions. In reading these German Rosicrucian authors one is frequently reminded of Jacob Boehme, famous German mystical philosopher. Boehme was beginning to write just before the issue of the first printed edition of the Rosicrucian *Fama*. His earliest work was an 'Aurora', promising a new dawn of insight, like that manifesto.[19] Boehme aimed at refreshing with Paracelsus-inspired alchemical philosophy the deadness and dryness of contemporary Lutheran piety, which is an aim of the Rosicrucian writers. Boehme's native town was near Gorlitz, in Lusatia and on the borders of Bohemia. Living where he did and when he did Boehme cannot have failed to know of the Rosicrucian furore and of the movement around the Elector Palatine and its crashing failure in 1620. One of the few dates known in Boehme's obscure biography is that he was in Prague in 1620.[20] Though there is no proof of any connection between Boehme and the Rosicrucian movement, one could say that he was the kind of native German 'chymist' whom the authors of the manifestos might have hoped to attract.

After examining the works mentioned in this chapter, I came no nearer to the solution of the problem of whether or not there was an organized secret society behind this movement. The normal practice of

---

[19] Boehme wrote his 'Aurora' (*Die Morgenroete im Aufgang*) in 1612, but it was not published until later. See A. Koyré, *La philosophie de Jacob Boehme*, Paris, 1929, p. 34. Koyré (*ibid.*, p. 42 n.) compares Boehme's hope of universal reformation with the outlook of the Rosicrucian *Fama*.

It is interesting to note that one of Boehme's best friends, Balthasar Walter, was a physician who was in touch with a Prince Anhalt (Koyré, p. 48 n.). A new approach to Boehme could be opened up through the new historical approach to the Rosicrucian movement.

[20] Koyré, *Boehme*, p. 51.

Rosicrucian writers is to say that they are not themselves Rosicrucians, nor have they ever seen one. Invisibility seems to have been an essential feature of the legend of the R.C. Brothers. The best light arrived at on this problem in this chapter is the print of the winged and moveable College of the Rosy Cross Fraternity, with its militia of angel, or spirit, defenders. If such were the R.C. Brothers, it would always be true to say that one had never seen one, and could not claim to belong to such an exalted society, though it might be true that one belonged to a group of human beings pledged to dwell 'under Jehova's wings'.

Writers on the Rosicrucian literature have noted that it seems to come to a sudden stop in Germany in about 1620 to 1621, and they have wondered why. Semler, in the late eighteenth century, sought an explanation for the abrupt disappearance of the R.C. literature in about 1620.[21] Arnold states that, after the publication of the manifestos, many others joined in and created complete confusion until the whole thing collapsed around 1620.[22] Waite speaks of the year 1620 as closing the gates on the past,[23] meaning the past of the Rosicrucian movement. All these writers, and all other writers on the Rosicrucian movement, have known nothing of the historical events in the Palatinate and in Bohemia, or at least have shown no knowledge of their connection with the Rosicrucian movement. To us, who have examined these connections, the answer to this mystery is clear. The R.C. movement collapsed when the Palatinate movement collapsed, when those inspiring vistas opened up behind the Elector Palatine and his brilliant alliances failed utterly with the flight of the King and Queen of Bohemia from Prague after the Battle of the White Mountain, when it was realized that neither the King of Great Britain nor their German Protestant allies would help them, when the Hapsburg troops moved into the Palatinate and the Thirty Years War began its dreadful course.

In 1621 there was published at Heidelberg a 'Warning against the Rosicrucian Vermin'.[24] In 1621 Heidelberg was under the heel of the invading Austro-Spanish armies. Such a publication would be a counterpart to the physical stamping out and obliteration of a movement associated with the former rulers.

---

[21] J. S. Semler, *Unparteiische Sammlung zur Historie der Rosenkreuzer*, Leipzig, 1786–88; quoted Arnold, p. 190.

[22] Arnold, p. 101.

[23] Waite, *Brotherhood of the Rosy Cross*, p. 353.

[24] Philip Geiger, *Warnung für die Rosenkreutzen Ungeziefer*, Heidelberg, 1621; cf. Waite, *Brotherhood of the Rosy Cross*, p. 342.

Also in 1621 there was published at Ingolstadt, the great Jesuit centre in the heart of Catholic territory, a work called *Palma Triumphalis*, or 'the Miracles of the Catholic Church', by Fredericus Fornerus.[25] I have not myself actually examined this work (nor the one just mentioned against the Vermin) but according to Waite, the author, a bishop, derides the R.C. Fraternity because it gives itself glorious titles, claims to be divinely inspired for the reformation of the world, and that it can restore all sciences, transmute metals, and prolong human life. This would be a garbled version of the manifestos, and the triumphant attitude would correspond to the spirit of those propaganda caricatures of the ex-King of Bohemia and his policies which were disseminated after his defeat.

Another development is to be observed. In accordance with their usual missionary policies, the Jesuits evidently planned to capture the Rosicrucian symbolism and to present it in their own way in their work of re-Catholicizing the conquered areas and establishing in them the Counter Reformation. A certain J.P.D. a S. published at Brussels in 1619 a work which was reprinted in Prague in 1620 (obviously after the Catholic triumph) entitled *Rosa Jesuitica, oder Jesuitische Rotgesellen*[26] which adapts rose symbolism to Catholic uses (where of course it naturally belonged, as a symbol of the Virgin) and enquires whether the two Orders, namely that of the Jesuits and that of the Rosicrucians, were not in reality one and the same body, the one having been driven into concealment to emerge later as the other. Confusing the issues in this way would have facilitated the acceptance by the conquered populations of the Counter Reformation propaganda.

Conquered Bohemia would thus gradually lose touch with the movement which had promised it liberty. There were few individuals who were able, like Daniel Stolcius, to escape to a German Rosicrucian printer and thence to England. And in Germany, as must also have been the case in Bohemia, the Rosicrucian movement was discredited by the disastrous failure of the Palatinate-Bohemian movement, which had ended, for its supporters, in disillusion and despair.

---

[25] Fredericus Fornerus, *Palma Triumphalis Miraculorum Ecclesiae Catholicae*, Ingolstadt, 1621, dedicated to the Emperor Ferdinand II: cf. Waite, *Brotherhood*, p. 353.

[26] J.P.D. a S., *Rosa Jesuitica, oder Jesuitische Rotgesellen. Das ist eine Frag ob die zween Orden der gennanten Ritter von der Heerscheren Jesu und die Rosen Creutzer ein einziger Orden sey*, Brussels, 1618; Prague, 1620.

Amongst the disillusioned ones was Robert Fludd. In a book published in 1633 Fludd said: 'those who were formerly called Brothers of the Rosy Cross are today called the Wise, the name (of Rose Cross) being so odious to contemporaries that it is already buried away from the memory of man.'[27] Yet Fludd had probably collaborated with Joachim Frizius in the book called *Summum bonum*, or 'the true magic, cabala, and alchemy of the true Fraternity of the Rose Cross', published in 1629 in Frankfurt. The title-page of this book shows the Rose, with the Cross indicated on its stem, and with the emblems of the spider's web and the bee-hive which the Zincgreff emblems had associated with the Elector Palatine, to which the satirical caricatures of that unfortunate man had replied by showing him many times involved with spiders' webs and bee-hives.

Such allusions would only have been understood by those who remembered the emblems and the replies to them in the caricatures, and most of the people who could have remembered were probably dead by 1629. The atmosphere of the Thirty Years War did not encourage delicacy of expression, and, in the caricatures against Frederick and all that he stood for, the subtleties of the 'chemical wedding' or of Maier's emblematics are obliterated under a witchcraft scare. And it was in that form that rumours of the Rosicrucian movement in Germany spread abroad, to France.

---

[27] Robert Fludd, *Clavis philosophiae et alchymiae*, Frankfurt, 1633, p. 50; cf. Arnold, p. 193.

8

THE ROSICRUCIAN SCARE IN FRANCE

In the year 1623 placards are said to have appeared in Paris announcing the presence in the town of the Brethren of the Rose Cross.[1]

> We, being deputies of the principle College of the Brothers of the Rose Cross, are making a visible and invisible stay in this city through the Grace of the Most High, towards whom turn the hearts of the Just. We show and teach without books or marks how to speak all languages of the countries where we wish to be, and to draw men from error and death.

This announcement is thus quoted by Gabriel Naudé in his 'Instruction to France about the truth of the Rose Cross Brothers', published in 1623. Naudé thinks that some people had the idea of putting up such placards because there was not much news about, and the kingdom tranquil, so some excitement was needed. These people certainly succeeded if their aim was to create excitement about the R.C. Brothers. Naudé speaks of a 'hurricane' of rumour now blowing through France at the news that the mysterious Fraternity, spread recently in Germany, had now reached France. It is difficult to decide whether these placards were really put up, or whether the excitement about them was generated by sensational books published in this year. Naudé should probably be believed about their reality and he is certainly right in thinking that these rumours were deliberately spread with the intention of creating a sensation or a scare.

---

[1] Gabriel Naudé, *Instruction à la France sur la vérité de l'histoire des Frères de la Rose-Croix*, Paris, 1623, p. 27.

Another version of the supposed manifestos on the placards is given in an anonymous work, published in 1623, with the taking title, 'Horrible Pacts made between the Devil and the Pretended Invisible Ones'.[2]

> We deputies of the College of the Rose Cross, give notice to all those who wish to enter our Society and Congregation, that we will teach them the most perfect knowledge of the Most High, in the name of whom we are today holding an assembly, and we will make them from visible, invisible, and from invisible, visible . . .

There are said to be thirty-six of these Invisible Ones, dispersed through the world in groups of six. On 23 June last they held an assembly at Lyons at which it was decided to install six deputies in the capital. This meeting was held two hours before the Grand Sabbath at which one of the princes of the infernal cohorts appeared, luminous and splendid. The adepts prostrated themselves before him, and swore to abjure Christianity and all the rites and sacraments of the Church. In return they were promised the power to transport themselves wherever they wished, to have purses always full of money, to dwell in any country, attired in the dress of that country so that they were taken for native inhabitants, to have the gift of eloquence so that they could draw all men to them, to be admired by the learned and sought out by the curious and recognized as wiser than the ancient prophets.

This great scare presupposes some knowledge of the Rosicrucian manifestos in its readers. The pious organization of the R.C. Brothers is turned into an organization of devil worshippers; their secrecy becomes a diabolical secret; their rule that they are to wear the costume of the country in which they find themselves becomes an alarming scheme of infiltration. Their interest in the advancement of learning and natural philosophy becomes a wicked bait to lure the learned and the curious to them. Nothing, naturally, is said here of the Christian motto of the manifestos, 'Jesus mihi omnia', of their philanthropic aim of healing the sick. An attempt is being made to start a witch-craze with the frighteningly 'invisible' Rosicrucians as the objects of the hunt.

---

[2] *Effroyables pactions faites entre le Diable et les prétendus Invisibles*, Paris, 1623; cited Arnold, *Histoire des Rose-Croix*, pp. 7–8.

Such a movement was not funny, not a *ludibrium* or a joke, in the early seventeenth century. It could have terrible consequences of the kind which the noted French Jesuit, François Garasse, seems to have in mind in his book *La doctrine curiense des beaux esprits de ce temps*, published in this same year, 1623. The Rosicrucians, says Garasse, are a secret sect in Germany;[3] Michael Maier is its secretary. In Germany, the inn-keepers hang roses in the taverns to indicate that what is said there should not be repeated but kept secret. The Rosicrucians are drinkers and secret people, hence the meaning of the rose in connection with them (rather an interesting suggestion). Garasse has read the *Fama* and states that the author's learning came from Turkey and is therefore heathen. He says that some Rosicrucians have recently been condemned as sorcerers at Malines, and gives it as his very firm opinion that they all deserve to be broken on the wheel or hanged on the gallows. In spite of some appearance of piety they are really wicked sorcerers, dangerous to religion and the state.

The traditional witch is a woman, able to transport herself magically to the Sabbath. In this attempted start of a witch-craze against Rosicrucians in France there is no mention of women; the sex of the Invisibles as devil-worshippers and attendants at Sabbaths is not mentioned. The traditional witchlore, such as the invisibility and the command of magical means of transport, is transferred to the R.C. Brothers. The Invisible Rosicrucians are becoming objects of a witch hunt, and some of their characteristics, particularly their deep learning through which they attract the 'curious', do not fit with those of the general run of witches, who were usually poor ignorant women. Nevertheless, it seems that the author of the 'Horrible Pacts', and Garasse, are really working up a witch-craze against the 'invisible' Rosicrucians, using the manifestos as their material and reading diabolical meanings into the supposed movements and activities of the R.C. Brothers. The scare creates 'the Rosicrucians' as real witch-like characters, belonging to a diabolical secret society.

---

[3] François Garasse, *La doctrine curieuse des beaux esprits de ce temps*, Paris, 1623, pp. 83 ff. on the Rosicrucians.

Witch-crazes, which were so terrible a feature of the social scene in Europe in the sixteenth and early seventeenth centuries, were not peculiar to either side in the great religious division of Europe. Some of the worst witch-crazes were generated in Lutheran circles in Germany. Nevertheless, 'the worst of all witch persecutions, the climax of the European craze', were the persecutions which broke out in central Europe in the sixteen-twenties 'with the destruction of Protestantism in Bohemia and the Palatinate'[4] and the Catholic reconquest of Germany. 'All over Europe . . . the witch-trials multiplied with the Catholic reconquest.'

It is thus clear that the author of the 'Horrible Pacts', and the Jesuit, Garasse, were quite in the fashion of the sixteen-twenties in working up a witch-craze. We have seen how the Rosicrucian literature in Germany came to a sudden end in Germany in 1620, and was stamped out after the overthrow of the Elector Palatine as King of Bohemia, and the Catholic conquests in Bohemia and the Palatinate. Was the witch-craze in those parts of the world and at that time a part of the effort to stamp out the Palatinate-Bohemian movement with its connections with the Rosicrucian manifestos? We have seen with what pertinacity the enemies of the Elector Palatine circulated those caricature-satires against him after his defeat. We have seen how one at least of those satires definitely associates him with Rosicrucianism. There is a general tendency in the satires to suggest magic in connection with Frederick. If the literature of the German witch-craze of the 1620s and after were to be examined with the possibility in mind that it might be associated with a Rosicrucian scare, as it evidently is in these works published in 1623 in France, more evidence might be found that the great concentration of Renaissance studies with esoteric tendencies, which found expression in the Rosicrucian manifestos, might actually have helped to intensify the witch-craze which broke out after the Catholic victories.

---

[4] H. R. Trevor-Roper, *Religion, the Reformation and Social Change*, London, 1967, p. 156.

It is important to note the date, 1623, at which the witch-craze plus Rosicrucian scare spreads to France. In 1623, the suppression of Bohemia and the Palatinate was complete, and the destruction of the ideas behind the Bohemian adventure had been made as complete as possible by the suppression of 'Rosicrucian' publications. News of the events of the first years of the Thirty Years War had spread throughout Europe, and in the wake of those events some news had percolated about the Rosicrucian movement. Hence the spread to France of the repressive techniques, in the form of a witch-craze against the Invisible Ones and their pompous manifestos.

From Gabriel Naudé's 'Instruction to France' more can be learned than from the hysteria of the 'Horrible Pacts' and other productions of that type, for Naudé is better informed. He quotes at length from the *Fama*, of which he has a printed copy by him, after which he says: 'Behold, gentlemen, the huntress Diana whom Actaeon presents to you naked.'[5] This may be intended to be satirical, but it shows knowledge of a favourite mythological wrapping for the pursuit of natural science. He speaks of the enormous influence of the *Fama* and the *Confessio* and knows of some of Maier's works. According to Naudé, the *Fama* had been making a great impression in France, arousing hopes of some impending new advance in knowledge. He says that it is being rumoured everywhere that after all the 'novelties' which surprised 'our parents'—the discovery of new worlds, the invention of cannon, compasses, clocks, novelties in religion, in medicine, in astrology—another age of discoveries is at hand. The new movements are culminating, so runs the rumour, in the Brothers R.C. and the hopes which they raise.[6] Tycho Brahe is making new discoveries; Galileo has invented his 'spectacles' (the telescope), and now comes the company of the R.C. Brothers announcing the imminent 'instauration' or renewal of knowledge promised by the Scriptures[7] (which sounds like an echo of Bacon). Naudé's remarks give evidence that the Rosicrucian manifestos were widely read outside Germany and were being taken as prophecy of a coming new enlightenment, a still further advance after the age of the Renaissance.

---

[5] Naudé, *Instruction*, p. 38.

[6] *Ibid.*, pp. 22 ff.

[7] *Ibid.*, p. 24. Bacon's *Novum Organum* had been published in 1620, which made his views on advancement of learning available in Latin. And the Latin translation of *The Advancement of Learning* was published in 1623.

Naudé evidently has to be careful because of the scare. He clearly thinks that the supposed Rosicrucian manifesto on the placards was invented by 'some people' to cause excitement. But he mentions Garasse's book with approval and speaks slightingly of the many German books about the R.C. Brothers. In dealing with their reputation for magic he mentions Fludd, and later gives a list of authors who represent, he thinks, the kind of teachings of which the R.C. Brothers approve, This list includes the following:[8]

John Dee, *Monas hieroglyphica*
Trithemius, *Steganographia*
Francesco Giorgi, *Harmonia mundi*
François de Candale, *Pimandre*
'Thyart sa Musique'
'Brunus les umbres de ses idees'
Ramon Lull 'sa Dialectique'
Paracelsus 'son commentaire de Magic'

Here we have the interests of the R.C. Brothers firmly placed in the Hermetic tradition, with the mention of François de Candale's French translation of the *Hermetica*[9] and of Giorgi's Hermetic-Cabalist 'Harmony of the World'[10] (much used by Fludd). Trithemius's *Steganographia* associates the R.C. Brothers with angel-magic,[11] and it is particularly important that Naudé mentions Dee's *Monas* and a work by Bruno (*De umbris idearum*),[12] a welcome confirmation of the influence of Dee and

---

[8] *Ibid.*, pp. 15–16.

[9] François de Foix de Candale, *Le Pimandre de Mercure Trismegiste*, Bordeaux, 1579; Cf. D. P. Walker, 'The Prisca Theologia in France', *Journal of the Warburg and Courtauld Institutes*, XVII (1954), p. 209; Yates, *Giordano Bruno and the Hermetic Tradition*, p. 173.

[10] Francesco Giorgi, *De harmonia mundi*, Venice, 1525.

[11] Trithemius's *Steganographia* (first published in 1606 but long known in manuscript before that) was a main Renaissance manual of practical Cabala or angel-conjuring; see *Giordano Bruno and the Hermetic Tradition*, p. 145. On its use by Dee for his angel-magic, see French, *John Dee*, pp. 111 ff.

[12] G. Bruno, *De umbris idearum*, Paris, 1582; see *Giordano Bruno and the Hermetic Tradition*, pp. 192 ff.; *The Art of Memory*, pp. 200 ff.

Bruno on the movement. Pontus de Tyard's 'Musique'[13] brings in the musical philosophy behind the French Pléiade, of which Tyard was a member. Naudé, the Frenchman, is able to assimilate the Rosicrucian philosophy to a French Hermetic tradition, through using François de Candale on the *Hermetica* and giving Tyard as a French example of musical philosophy.

The authors mentioned by Naudé are all profoundly representative of the Renaissance Hermetic tradition, and he regards the new developments promised by the R.C. Brothers as issuing out of this.

Among other interesting points in Naudé's comments is his mention of 'Hentisberus' and 'Suisset Calculator'[14] as congenial to the Rosicrucians. This is an allusion to two mathematicians of medieval Oxford,[15] members of the Merton school of mathematics, whose works, revived and printed, influenced important lines of early seventeenth-century mathematical studies. Naudé may here be showing some inside knowledge of mathematical studies of the 'Rosicrucians' not revealed in their 'misleading and useless' publications.

Still in a slighting tone, he goes on to speak of the fables of the poets, the chimera of magicians and charlatans, the Abbaye of Thélème of Rabelais, and Thomas More's Utopia as all belonging to the R.C. 'labyrinth'.

He concludes on a note of orthodox disapproval of the R.C. Brothers, stating that he heartily concurs with Jesuit opinion of their perniciousness. Moreover, he adds, they have been excellently refuted by the arguments of Libavius.[16] So Naudé knew about Libavius, too. He was really very well informed and obviously deeply interested, though in the year 1623 when the scare was sweeping through France, counteracting the rumours of the *Fama*, and when it looked as though a witch-hunt was getting up, it behoved a scholar to be very careful.

---

[13] This could refer to any of Tyard's philosophical dialogues, which are all based on assumptions of universal harmony, but alludes more particularly to his *Solitaire second, ou Discours de la Musique*, Lyons, 1555; see my *The French Academies of the Sixteenth Century*, Warburg Institute, 1947, reprinted Kraus, 1968, pp. 77 ff.

[14] Naudé, *Instruction*, p. 16.

[15] John Hentisbury and Richard Swineshead; see Thorndike, III, pp. 370–85; R. T. Gunther, *Early Science at Oxford*, Oxford, 1923, II, pp. 42 ff.

[16] Naudé, *Instruction*, p. 90.

Two years later, in 1625, Naudé showed more courage by publishing his famous work, 'Apology for Great Men Suspected of Magic',[17] in which he states that there are four kinds of magic, divine magic, theurgy which is religious magic, freeing the soul from the contamination of the body, goetia which is witchcraft, and natural magic which is natural science. Only the third, goetia, is wicked, and of this the great men have been innocent. Amongst great men whom he defends as free from evil magic are Zoroaster, Orpheus, Pythagoras, Socrates, Plotinus, Porphyry, Iamblichus, Ramon Lull, Paracelsus, Henry Cornelius Agrippa (who has a whole chapter to himself), Pico della Mirandola—in short the Neoplatonists and the Renaissance tradition decended from them, particularly Agrippa, the main representative of Renaissance magic. He urges greater care in prosecutions for magic, lest good people should be confused with evil magicians.

He does not mention the R.C. Brothers in the 'Apology' but since the writers whom, two years previously, he had listed as congenial to Rosicrucians all belong to the tradition which he now defends, it is reasonable to assume that he was also thinking in the 'Apology' of the Rosicrucians, the scare against whom was still in full force. It is therefore interesting to note that Naudé gives two main reasons as to how people can become falsely accused of bad magic.

One reason is that students of mathematics tend to be accused of magic, because an aura of magic has always been attached to such studies, and the wonderful works which a knowledge of mathematics and mechanics can produce seem magical to the ignorant.[18] This was John Dee's complaint in his Preface to Euclid, that he is falsely accused of being a 'conjuror' because of his mathematical skill and ability to produce mechanical marvels.[19] And Naudé brings Dee into his argument about mathematicians being accused of being magicians, citing, not Dee's Preface to Euclid, but his Preface to his *Aphorisms* in which Dee says that he is writing a defence of Roger Bacon[20] to show that the marvels he performed were not done by 'conjuring' but by mathematical skill. Naudé regrets that this defence by Dee of Roger Bacon is not extant. The following is a translation of what Naudé says about it:[21]

---

[17] Gabriel Naudé, *Apologie pur les grands hommes soupçonnés de Magie*, Paris, 1625; page references are to the edition of Amsterdam, 1712.

[18] *Apologie*, pp. 49 ff.

[19] *Giordano Bruno and the Hermetic Tradition*, p. 149; *Theatre of the World*, pp. 30–1; French, *John Dee*, p. 8.

> If we had the book which John Dee, citizen of London and a very learned philosopher and mathematician, says that he composed in defence of Roger Bacon in which he shows that all that is said about his marvellous works should be ascribed to his knowledge of nature and mathematics, rather than to a commerce with demons, which he never had, I protest that I would speak no more about him (Roger Bacon) . . . But since this book (by Dee on Bacon) has not yet come to light, so far as I know . . . I must fill this gap, so that the good name of this English Franciscan, who was a Doctor of Theology, and the greatest chemist, astrologer, and mathematician of his time, may not remain perpetually buried and condemned among the crowd of sorcerers and magicians to which he most certainly did not belong . . .

Dee's book on Roger Bacon has still not come to light, but it is profoundly interesting that Naudé brings it into his defence of mathematicians accused of magic.

The other reason why, according to Naudé, people can be falsely accused of magic is if they are 'politiques',[22] that is tolerant in religious matters, not given to persecuting those who disagree with them in religion.

Since Naudé nowhere mentions the Brothers R.C. in his 'Apology' one cannot state definitely that these two reasons for being falsely accused of magic—mathematical interests and a tolerant religious outlook—would be applied by him to explain the current Rosicrucian scare. Yet since he had included a book by Dee in the list of authors whom he thought were congenial to the R.C. Brothers, when earlier joining half-heartedly in disapproval of them, one can say that Naudé definitely connects the R.C. Brothers with Dee in the first book, and in the second book uses Dee in his defence of mathematicians from charges of evil magic.

---

[20] John Dee, *Propaideumata aphoristica*, London, 1558, 1568; the title of Dee's book on Roger Bacon is announced in the preface as *Speculum unitatis; sive Apologia pro Fratre Rogerio Bacchone Anglo*. Dee also mentions this book in the dedication of the *Monas hieroglyphica* to Maximilian II, where he says that it was written in 1557.

[21] *Apologie*, p. 350. Naudé says that the speaking head, supposed to have been made by Roger Bacon, was an invention of the English populace; he has heard vaguely of the use of the story by English dramatists.

Salomon de Caus's book, *Les raisons des forces mouvantes*, had been republished at Paris in 1624, with an addition illustrating marvels designed by De Caus for the Heidelberg gardens.

[22] *Apologie*, p. 22.

Naudé evidently knew a good deal, but he is still being pretty careful, even in the 'Apology'. The hurricane of the excitement about the R.C. Brothers was still blowing in France.

We are now moving into the time when the new movements of the seventeenth century are gathering strength and the Renaissance animist philosophies with their magical implications are on the wane. The great figure in the attack on Renaissance animism, Hermetism, Cabalism, and all their attendant manifestations, was the French monk, Marin Mersenne, the friend of René Descartes. Through his massive attack on the whole Renaissance tradition, Mersenne cleared the way for the rise of Cartesian philosophy.

It is significant that Mersenne's first onslaught on the Renaissance tradition, his *Quaestiones in Genesim*, was published in 1623, the year of the outbreak of the Rosicrucian scare. In this work he attacks Renaissance Magia and Cabala and all the great names associated with that tradition, Ficino, Pico, Agrippa, and so on, but his fiercest criticism is reserved for the contemporary exponent of that tradition, Robert Fludd. He continued the attacks in later years, Fludd replied, and the Mersenne-Fludd controversy held the attention of all Europe.

I cannot attempt, in the few paragraphs which can be allowed to it in this chapter, to mention all the publications in this controversy. I have attempted to deal with one aspect of it elsewhere, pointing out that it was basically an attack on the Hermetic tradition by Mersenne and a defence of it by Fludd, and that Casaubon's dating of the *Hermetica* was used by Mersenne as a weapon for undermining the Hermetic tradition.[23] All that can be done here is to indicate, very summarily, how the new line of historical approach pursued in this book may affect our understanding of Mersenne's position.

---

[23] *Giordano Bruno and the Hermetic Tradition*, pp. 432–40.

We have seen that the Rosicrucian movement, or its manifestos, was connected with the movement for the installation of Frederick, Elector Palatine, in Bohemia, that the publication of Fludd's works in the Palatinate was a part of the movement of thought behind the politico-religious movement. We have seen how the total collapse of the movement with the defeat at Prague in 1620 ushered in a great satirical campaign against all that it had stood for. We have seen that the sudden cessation of Rosicrucian publications in Germany coincided with the collapse of 1620 and that the accusation of magic becomes a strong card in the campaign of the conquerors against Rosicrucianism which becomes merged with the witchcraft scares. We have seen that the Rosicrucian scare started in France in 1623 presented the R.C. Brothers of the manifestos as a diabolical, magical, secret society.

Now it is clear that Mersenne was affected by all this, as indeed was everyone who lived in the early seventeenth century. The Frederickian attempt to break the Hapsburg control of the Empire, the crash of that attempt, and the odour of bad magic disseminated around it by the conquerors, were inescapable facts of the contemporary European scene. The Rosicrucian scare affected Mersenne. It is clear, not only from his books but also from his correspondence, that Mersenne believed in the R.C. Brothers as bogeymen, wicked magicians and subversive agents, whom he imagined moving invisibly in all countries to spread their evil doctrines.[24] Moreover, their real existence seemed proved to him by the works of Robert Fludd, whom he took to be a typical Rosicrucian, and whose addiction to the Hermetic tradition in extreme forms was clear to every reader.

Mersenne's reaction to the Rosicrucian scare was different from that of Naudé. Naudé seems to have believed that important mathematical scientific activities lay behind the good magic of the Rosicrucian movement. Mersenne certainly believed that the magic was evil, and that the growth to these proportions of Magia and Cabala indicated that the Renaissance ways of thinking must be eliminated, root and branch, Renaissance animist philosophy must be destroyed, and Renaissance magic, in its modern or Fluddian manifestations, severely repressed. Mersenne was a gentle and loveable character, very different from Père Garasse, yet his reaction to the Rosicrucian scare was closer to that of Garasse than to that of Naudé, a reaction influenced by fear. We have to remember, too, that Mersenne, like Descartes, was educated at the Jesuit college of La Flèche and would have been influenced in his early years by the Jesuit outlook.

---

[24] Marin Mersenne, *Correspondence*, ed. Waard and Pintard, Paris, 1932, I, pp. 37–9, 154–4, 455 etc.; II, pp. 137, 149 (Gassendi and the Rosicrucians); 181 ff., 496 (J. B. Van Helmont and the Rosicrucians); *La vérité des sciences*, Paris, 1625, pp. 566–7. cf. *Giordano Bruno and the Hermetic Tradition*, p. 408 etc.

Thus Mersenne in all his writings moves towards eliminating Renaissance influences. This was sometimes difficult to achieve, particularly on the musical side, for Mersenne was a believer in universal harmony and an admirer of Baif's Academy of Poetry and Music, for the activities of which he is one of the chief sources.[25] In his *Harmonie universelle* (1636) he has to expound universal harmony in a manner which avoids the macro-microcosmical magical philosophy (though he actually uses one of Fludd's diagrams) and eliminates the Renaissance outlook which underlay the work of Baif's Academy and to which Tyard had given philosophical expression (as Naudé knew).

The seventeenth-century philosophy which was to replace the Renaissance philosophies was Cartesian mechanism, and Mersenne, devoted friend and admirer of Descartes, was instrumental, through his wide connections and correspondence, in encouraging the shift from magic to mechanism.[26] It is one of the more profound ironies of the history of thought that the growth of mechanical science, through which arose the idea of mechanism as a possible philosophy of nature, was itself an outcome of the Renaissance magical tradition. Mechanism divested of magic became the philosophy which was to oust Renaissance animism and to replace the 'conjuror' by the mechanical philosopher.

This fact is not yet generally understood, and whilst awaiting its recognition it is important that we should try to discover and understand all the circumstances leading up to this momentous change in man's attitude to nature. Amongst the historical factors in the situation were those which we have been examining in this book. The failure of the Rosicrucian movement in Germany, its suppression by force and by savagely adverse propaganda, affected the tone of thought in the early seventeenth century, injecting into it an atmosphere of fear. Mersenne, too, was afraid. He had to protect his own interest in mathematics and mechanics from any taint of conjuring. This gave an asperity to his anti-Renaissance movement which, in less excited times, might have been conducted more gently and with less loss of the more valuable aspects of the Renaissance tradition.

---

[25] *The French Academies of the Sixteenth Century*, pp. 23 ff.

[26] See R. Lenoble, *Mersenne ou la naissance du mécanisme*, Paris, 1948.

And what of Descartes and the R.C. Brothers? Some of the most important mentions of them are to be found in Baillet's fascinating life of Descartes (first published in 1691).[27] Our new knowledge of the historical situation can enable us to read that biography with a new understanding, or, at any rate, with new questions in our minds as we read it.

In 1618 the young Descartes left France for Holland and enrolled himself in the army of Prince Maurice of Nassau. It was rather a strange step for the Catholic, Jesuit-educated Descartes to take, but the explanation given is that he wanted to see the world and enlarge his knowledge of men and of life. In this reflective mood, Descartes moved in 1619 into Germany, having heard news of strange movements there, of a revolt in Bohemia, and a war between Catholics and Protestants about this. Hearing that the Duke of Bavaria was levying troops, he thought he would join, though without a clear idea as to who the enemy was. Eventually it transpired that the troops were to march against the Elector Palatine whom the Bohemians had elected as their king.[28] Apparently not much exciting himself about this, Descartes went into winter quarters at a place on the Danube, where, warmed by a German stove, he fell into a series of profound meditations. On the night of 10 November 1619, he had dreams,[29] which seem to have been a most important experience, leading him towards the conviction that mathematics were the sole key to the understanding of nature. He lived a solitary and meditative life during the rest of this winter, but not without some contacts with persons from whom he heard about a society established in Germany under the name of the Brothers of the Rose Cross, who promised a new wisdom and a 'veritable science'.[30] These rumours chimed in so well with his own thoughts and efforts that he tried to find these Brothers, but without success. One of their rules was to wear no distinguishing dress, so it was naturally very difficult to find them. But a great stir was being made by the numbers of publications which these Brothers were producing. Descartes, however, did not read them (he had given up reading) and afterwards said that he knew nothing about the Rosicrucians, though when he returned to Paris in 1623 he learned that his sojourn in Germany had earned him the reputation of being a Rosicrucian.

---

[27] Adrien Baillet, *La Vie de Monsieur Descartes*, Paris, 1691.

[28] *Ibid.*, pp. 58–9.

[29] *Ibid.*, pp. 81–6.

In June 1620 Descartes was at Ulm, where he spent the rest of the summer and where he met a certain Johann Faulhaber who was much struck by his extraordinary intelligence.[31] (This Faulhaber was one of the first persons to publish a work addressed to the R.C. Brothers.) When Descartes heard that his general, the Duke of Bavaria, was marching on Bohemia, he joined the Catholic and Imperial army, was at the famous battle of Prague (The White Mountain) and entered Prague on 9 November with the victors. It is thought that he may have seen the famous astronomical apparatus of Tycho Brahe in Prague, but Baillet thinks this unlikely since it had been broken or taken away.[32]

After this Descartes spent some time, meditatively, in southern Bohemia,[33] and in 1621 continued his travels through Moravia, Silesia, northern Germany, the Catholic Netherlands, returning to Paris in 1623.

---

[30] *Ibid.*, pp. 87–92.

[31] *Ibid.*, p. 68. See Johann Faulhaber, *Mysterium Arithmeticum sive Cabalistica et Philosophica Inventio . . . illuminatissimis laudatissimisque Fratribus R.C. . . . dicata*, Ulm, 1615. In an earlier work (*Himlische . . . Magia oder Newe Cabalistische Kunst*, Ulm, 1613) Faulhaber includes mechanical arts, mathematical instruments, perspective, and so on, in his treatment of Divine Magic and New Cabalist Art.

[32] *Ibid.*, p. 75.

[33] *Ibid.*, pp. 91–2.

Here he met the full force of the Rosicrucian scare. Baillet's description of this must be given:[34]

> When he [Descartes] arrived [in Paris] the affairs of the unfortunate Count Palatine, elected King of Bohemia, the expeditions of Mansfeldt, and the translation of the Electorate from the Count Palatine to the Duke of Bavaria, made at Ratisbon on the 15th of the previous February, were furnishing the matter of public discussion. He [Descartes] could satisfy the curiosity of his friends on this point, but in return they gave him news which was causing them some anxiety, incredible though it seemed. This was that for the last few days there had been talk in Paris of the Brothers of the Rose Cross, whom he had sought for in vain in Germany during the winter of 1619, and it was beginning to be rumoured that he [Descartes] was enrolled in their company.
>
> He was surprised at this news since such a thing was not in keeping with his character nor with the inclination which he had always had to think of the Rosicrucians as impostors and visionaries. In Paris they were called the Invisibles and it was proclaimed that of the thirty-six deputies which their head had sent throughout Europe, six had come to France in February and were lodged at the Marais in Paris; but that they could not communicate with people, or be communicated with, except by thought joined to the will, that is to say in a manner imperceptible to the senses.
>
> The chance of their arrival in Paris at the same time as M. Descartes might have had an unfortunate effect on his reputation, if he had hidden himself, or lived in solitude in the town, as he had been accustomed to do on his travels. But he confounded those who wished to make use of this conjunction of events to establish their calumny. He made himself visible to all the world, and particularly to his friends who needed no other argument to convince them that he was not one of the Brotherhood of the Rosicrucians or Invisibles: and he used the same argument of their invisibility to explain to the curious why he had not been able to find any of them in Germany.

---

[34] Translated from the abridged version of *La Vie de Monsieur Descartes*, Paris, 1693, pp. 51–3. For the complete version, see the 1691 edition, pp. 106–8.

> His presence served to calm the agitation of his friend Father Mersenne . . . who had been all the more upset by this false rumour because he was less disposed to believe that the Rosicrucians were Invisibles, or merely chimerical, after what several Germans, and Robert Fludd, the Englishman, had written in their favour.

It is surely one of the highlights or greatest moments in the extraordinary history of this extraordinary subject when Descartes shows himself to his friends in Paris to demonstrate that he is visible, and therefore not a Rosicrucian!

So Descartes was in the area of Germany where the Rosicrucian rumour was spreading when he had his dreams and thought his significant thoughts, he actually went into Prague with the Catholic armies, could have seen Frederick and Elizabeth there in that terrible hour, prowled about in Prague, knew exactly what had happened, spent time thinking in southern Bohemia, came to Paris at a time when all the news was of the Elector Palatine being deprived of the Electorate, about which, as Baillet remarks, he could give his friends inside information since he had been an eyewitness of those great events, on the spot in Prague when it all happened, and picking up news of movements in Germany before it happened.

And all this news is mixed up with the Rosicrucians. The Rosicrucian scare started in Paris, says Baillet, when all the news was of the Elector Palatine and his misfortunes. Our other sources for the scare have not told us this, which confirms the view of the connection of the scare in Paris with events in Germany. And as for Descartes's adventures with the Rosicrucians, they follow the normal pattern. He hears of them, tries to find them, and fails. That Descartes makes his own visibility a proof that he is not one of them is a refinement on the normal experiences of Rosicrucian-seekers which is worthy of a great philosopher!

The desire of Descartes was always to live a very quiet, retired, and solitary life, thinking about mathematics, and, some years after the experience described above of what might happen in Paris to a mathematician who kept himself too invisible, he took up his residence in Holland. Many years later, in 1644, he established himself in a quiet little château near Leiden, largely in order to be near the Princess Elizabeth of the Palatinate, eldest daughter of the unfortunate Elector

Frederick, who had died in 1632, and whose widow, Elizabeth Stuart, the ‘Winter Queen’ of Bohemia, had continued to live at The Hague with her family. The Princess Elizabeth had conceived a great passion for the writings of Descartes, who found in her a most discerning disciple and greatly admired both her character and her brilliant intellect. To her he dedicated the *Principia*, in 1644, describing her in the dedication as daughter of the King of Bohemia, giving her father the title which his enemies denied him. In 1649, when the Treaty of Westphalia ended the Thirty Years War and under which provision was made for the restoration of the Lower Palatinate to Charles Louis, eldest surviving son of the ‘Winter King’ of Bohemia, the Princess Elizabeth was thinking of retiring to the Palatinate when her brother should take up his residence there. She suggested that Descartes, too, should make his home there. Unfortunately, the plan that Descartes might live in the Palatinate came to nothing. The mild climate of the wine-growing Rhineland would have suited his health better than cold Sweden where he was soon to die, having had to accept the invitation of Queen Christina to go there to talk philosophy with her. According to Baillet, one of his reasons for accepting that invitation was that he might plead the cause of the Princess Elizabeth and the Palatinate at the Swedish court.[35] This strong interest in Palatinate affairs in his later life makes one wonder what exactly Descartes had been doing in his early travels in Germany and Bohemia. Is it possible that he had been looking during those early travels for an enlightenment hidden behind Rosicrucian invisibility, for new developments growing out of secret traditions—and looking for such things in the circle of the Princess Elizabeth’s unfortunate father?

Wars and witch-crazes have perhaps confused for the historian the vital steps by which the European mind moved out of the Renaissance into the seventeenth century.

---

[35] *La Vie de Monsieur Descartes*, 1691, pp. 388–9.

9

FRANCIS BACON 'UNDER THE SHADOW OF JEHOVA'S WINGS'

The great Rosicrucian furore seemed to arouse little or no public attention in Britain. No floods of pamphlets addressed to the R.C. Brothers poured from the printing presses, as in Germany from 1614 to 1620. No Invisibles put up placards,[1] arousing frantic interest and storms of abuse, as in Paris in the 1620s. The trumpet sounds of the *Fama*, announcing a new era and vast new advances in knowledge impending for mankind, seem to have been muffled in these islands.

There were, however, other trumpet sounds, making a striking announcement, not with the Rosicrucian wild excitement but in measured and reasonable terms. These were the manifestos concerning the advancement of learning issued by Francis Bacon. These manifestos were dedicated to James I, the same monarch as he to whom the Rosicrucian movement in Germany so vainly pinned its hopes.

The Advancement of Learning, published in 1605, is a sober survey of the present state of knowledge, drawing attention to those areas of learning which are deficient, where more might be known if men would give their minds to research and experiment, particularly in natural philosophy which Bacon finds deplorably deficient. Such improved knowledge of nature could and should be used for the relief of man's estate, the betterment of his position in this world. Bacon demands that there should be a fraternity or brotherhood in learning, through which learned men might exchange knowledge and help one another. The universities do not at present promote such exchange, for there is not sufficient mutual intelligence between the universities of Europe. The brotherhood of learning should transcend national boundaries.[2]

---

[1] A placard put up in London in 1626 is mentioned in R. F. Gould, *Concise History of Freemasonry*, London, 1920, p. 76, but I have been unable to trace anything further on this.

> Surely as nature createth brotherhood in families, and arts mechanical contract brotherhoods in communities, and the anointment of God superinduceth a brotherhood in kings and bishops, so in learning there cannot but be a fraternity in learning and illumination, relating to that paternity which is attributed to God, who is called the father of illumination or lights.

In reading this passage, after our explorations in this book, one is struck by the fact that Bacon here thinks of learning as 'illumination', light descending from the Father of Lights, and that the brotherhood in learning which he desires would be a 'fraternity in learning and illumination'. These expressions should not be passed over as pious rhetoric; they are significant in the context of the times.

Nine years later, in Germany, the Rosicrucian *Fama* was to present the Brothers R.C. as a fraternity of illuminati, as a band of learned men joined together in brotherly love; it was to urge that learned magicians and Cabalists should communicate their knowledge to one another; and it was to proclaim that the time was at hand of a great advance in knowledge of nature. This parallel may suggest that comparison of the Baconian movement with the Rosicrucian movement might be revealing for both, and particularly, perhaps, for Bacon.

Recent scholarship has made it abundantly clear that the old view of Bacon as a modern scientific observer and experimentalist emerging out of a superstitious past is no longer valid. In his book on Bacon, Paolo Rossi[3] has shown that it was out of the Hermetic tradition that

[2] Bacon, *Advancement of Learning*, II, dedication to James I, p. 13.

[3] Paolo Rossi, *Francis Bacon: From Magic to Science*, London, 1968.

Bacon emerged, out of the Magia and Cabala of the Renaissance as it had reached him via the natural magicians. Bacon's view of the future of science was not that of progress in a straight line. His 'great instauration' of science was directed towards a return to the state of Adam before the Fall,[4] a state of pure and sinless contact with nature and knowledge of her powers. This was the view of scientific progress, a progress back towards Adam, held by Cornelius Agrippa,[5] the author of the influential Renaissance textbook on occult philosophy. And Bacon's science is still, in part, occult science. Amongst the subjects which he reviews in his survey of learning are natural magic, astrology, of which he seeks a reformed version, alchemy, by which he was profoundly influenced, fascination, the tool of the magician, and other themes which those interested in drawing out the modern side of Bacon have set aside as unimportant.

The German Rosicrucian writers hold similar views about the return to the wisdom of Adam and the millennial character of the advance in knowledge which they prophesy. After study of their writings in comparison with those of Bacon, one has the strong impression—when the fantastic Rosencreutz myth is set aside as a *ludibrium*—that both these movements are concerned with magico-scientific advance, with illumination in the sense of enlightenment.

Nevertheless, though one can see both these movements as belonging naturally to the same times, both ultimately products of the Renaissance Hermetic-Cabalist tradition, both leading out of Renaissance into seventeenth-century advance, there are profound differences between them. Bacon is anxious to emphasize his disapproval of the pride and presumption of the Renaissance magus. He warns particularly against Paracelsus, who, as we have seen, was a prophet for the German Rosicrucian movement. Bacon had studied the system of Paracelsus

---

[4] For one characteristic statement, among many others, of this aim, see the preface to the *Instauratio Magna* (Bacon, *Works*, ed. Spedding *et al.*, 1857 edition, I, p. 132). Cf. Rossi, *Bacon*, pp. 127 ff.; and my essay 'The Hermetic Tradition in Renaissance Science' in *Art, Science and History in the Renaissance*, ed. Charles S. Singleton, Johns Hopkins Press, Baltimore, 1968, pp. 266–7.

[5] *De occulta philosophia*, III, 40; see C. G. Nauert, *Agrippa and the Crisis of Renaissance Thought*, Urbana, 1965, pp. 48, 284.

‘reduced into a harmony by Severinus the Dane’,[6] and had decided that ‘the ancient opinion that man was *microcosmus*, and abstract or model of the world hath been fantastically strained by Paracelsus and the alchemists’.[7] This attacks the macrocosm-microcosm philosophy, so basic for Fludd and the Rosicrucian theories of world harmony.

Another great difference in outlook between Baconian and Rosicrucian schools of thought is Bacon’s deprecation of secrecy in scientific matters, his attack on the long tradition of the alchemists of concealing their processes in incomprehensible symbols.[8] Though the Rosicrucian manifestos advise, as does bacon, an exchange of knowledge between learned men, they are themselves couched in mystifications, such as the story of the cave in which Rosencreutz’s body was found, and which was full of geometrical symbols. That symbolism *may* conceal abstruse mathematical studies by members of a group, leading in advanced directions, but, if so, such studies are not announced but concealed in language which whets the appetite to know more of the mathematical or scientific secrets hidden in the Rosicrucian cave. This atmosphere is the opposite of that in which the Baconian manifestos move, and it is precisely his abandonment of magico-mystical mystification technique which makes Bacon’s writings sound modern.

The Advancement of Learning was published in 1605. The *Novum Organum*, which Bacon wrote in Latin to facilitate its diffusion in Europe and which he regarded as the most important statement of his philosophy and programme, was published in 1620. The *De augmentis*, the Latin translation and revision of the *Advancement*, was published in 1623. Thus the Baconian philosophy had begun to appear several years before the first Rosicrucian manifesto; its major statement was published in the year of destiny, the year of the brief reign in Bohemia of the Winter King and Queen; the Latin translation of the *Advancement* appeared at the time of the Rosicrucian scare in Paris. It is important to realize that the Rosicrucian movement is contemporary with the Baconian philosophy, that the strange Rosicrucian excitements were going on in

---

[6] *Advancement*, II, 8, v.

[7] *Advancement*, II, 10, ii.

[8] Rossi, *Bacon*, pp. 34 ff.

Europe during the years in which the works of Bacon were appearing in England.

There are, I believe, undoubtedly connections between the two movements, though these are difficult to trace and to analyse. On the one hand, the close connections between England and the Palatinate would have facilitated a Baconian influence on the German Rosicrucian movement. On the other hand the differences between Rosicrucianism and Baconianism have to be carefully considered.

The reign of a daughter of the King of Great Britain in the Palatinate made communications easy between England and that part of Germany and led to an influx of English influences, amongst which should be included an influence from Bacon's *Advancement*. We may speculate on how the influence may have been imported. Both Frederick and Elizabeth were readers and interested in intellectual movements. That they had books from England with them is proved by the fact that they took a copy of Raleigh's *History of the World* with them to Prague, where it fell into the hands of the conquerors, but eventually found its way back to London and the British Museum, where it now reposes.[9] They are therefore likely to have had works by Bacon with them at Heidelberg. We know that in later life Elizabeth was interested in the works of Bacon;[10] in her early life before her marriage she would have known Bacon in England; he composed one of the entertainments for her wedding.[11] Perhaps another transmitter of Baconian influence might have been Michael Maier who was in close contact with England during the reign of Frederick and Elizabeth in the Palatinate. Maier transmitted works by early English alchemical writers to the German alchemical movement,[12] and he may well have also carried books by Bacon to Germany. Maier was deeply interested in philosophical interpretation of mythology and that side of Bacon's thought, expressed in his philosophical interpretation of myth in *The Wisdom of the Ancients* (1609), may well have had a fascination for Maier and his school. That his alchemical philosophy was hidden in the ancient myths was a basic tenet for Maier,[13] and Bacon, too, had sought for his own natural philosophy in mythology.[14] However we need not particularize too much as to what the points of contact may have been. It will suffice to say that the Anglophil movement in the Palatinate and surrounding Protestant states at the time when so much was hoped for from James I would have included an interest in the great philosopher of the Jacobean age, Francis Bacon.

---

[9] See Carola Oman, *Elizabeth of Bohemia*, London, 1964, p. 178.

[10] See above, pp. 21–2.

[11] See above, p. 8.

[12] Ashmole states that Maier came to England to learn English so that he might translate the work of a noted English alchemist into Latin verse. (Ashmole, *Theatrum Chemicum Britannicum*, ed. Debus, Prolegomena.) See further, below, p. 251.

There are, however, as already mentioned, obviously basic differences between Baconianism and German Rosicrucianism. The latter is more profoundly Hermetic, more deeply magical than Bacon's more sober-seeming outlook. We have detected in the German movement a strong undercurrent of influences from Giordano Bruno and, above all, from John Dee. We have seen that Dee's *Monas hieroglyphica*, the symbol in which he summed up his philosophy, recurs in the Rosicrucian literature. Bacon nowhere mentions Dee, and nowhere cites his famous *Monas hieroglyphica*.

It has been a well-known objection to Bacon's claim to be an important figure in the history of science that he did not place sufficient emphasis on the all-important mathematical sciences in his programme for the advancement of learning, and that he showed his ignorance of these sciences by his rejection of the Copernican theory and of William Gilbert's theory of the magnet. In an article published in 1968 I argued that Bacon's avoidance of such topics might have been due to a desire to keep his programme as free as possible from implications of magic.[15] Dee had been heavily suspected as a magician and 'conjuror'; Giordano Bruno, the Hermetic Magus, had associated the Copernican theory, in a work published in England, with a forthcoming return of 'Egyptian' or magical religion;[16] William Gilbert was obviously influenced by Bruno in his work on the magnet. I suggested that Bacon's avoidance of mathematics and the Copernican theory might have been because he regarded mathematics as too closely associated with Dee and his 'conjuring', and Copernicus as too closely

[13] See above, pp. 112–15.

[14] Rossi, *Bacon*, pp. 73 ff.

[15] 'The Hermetic Tradition in Renaissance Science', pp. 268 ff.

[16] *Giordano Bruno and the Hermetic Tradition*, pp. 236 ff., etc.

associated with Bruno and his extreme 'Egyptian' and magical religion. This hypothesis is now worth recalling because it suggests a possible reason for a major difference between German Rosicrucianism and Baconianism. In the former Dee and his mathematics are not feared, but Bacon avoids them; in the former Bruno is an influence but is rejected by Bacon. In both cases Bacon may have been evading what seemed to him dangerous subjects in order to protect his programme from witch-hunters, from the cry of 'sorcery' which, as Naudé said, could pursue a mathematician in the early seventeenth century.

In thinking about Bacon's attitude to science, and his way of advocating scientific advancement, we ought always to remember the character and outlook of the monarch whom Bacon had to try to propitiate and to interest in his programme for the advancement of learning. In this he was not successful; as D. H. Wilson has pointed out James 'did not understand or appreciate Bacon's great plan', nor did he respond with any offer to help Bacon's projects for scientific institutions. When he was sent the *Novum Organum* in 1620 he was heard to remark that this work was like the peace of God which passeth all understanding.[17]

It has never, I think, been suggested that James's doubtful attitude towards Baconian science might be connected with his very deep interest in, and dread of, magic and witchcraft.[18] These subjects had a fascination for him which was tied up with neuroses about some experiences in his early life. In his *Demonology* (1597) James advocated the death penalty for all witches, though he urges care in the examination of cases. The subject was for him a most serious one, a branch of theology. Obviously James was not the right person to examine the—always rather difficult—problem of when Renaissance Magia and Cabala were valuable movements, leading to science, and when they verged on sorcery, the problem of defining the difference between good magic and bad magic. James was not interested in science and would react with fear from any sort of magic.

It is not surprising that when old John Dee appealed to James for help in clearing his reputation from charges of conjuring devils, James would have nothing to do with him. Dee's fruitless appeal to James was made in June 1604.[19] The old man to whose learning the Elizabethan age was so infinitely indebted was disgraced in the reign of James and died in great poverty in 1608. Bacon must have taken good note of James's attitude to Dee, and he must also have noted that survivors from the Elizabethan age of mathematics and magic, of navigational boldness and anti-Spanish exploits, were not sure of encouragement under James, as they had been under Elizabeth. Northumberland and Raleigh pursued their studies in prison in the Tower under James, working at mathematics and alchemy with their learned associate, Thomas Hariot.[20]

---

[17] D. H. Wilson, *King James VI and I*, Cape paperback, 1966, pp. 298–9.

[18] *Ibid.*, pp. 103–6, 308–12.

Obviously, Bacon would have been careful to avoid, in works intended to interest James, anything savouring of Dee and his suspicious mathematics. Even so, Bacon did not succeed in allaying James's suspicions of scientific advancement, however carefully presented.

And even more obviously, it was not the way to influence James in favour of his son-in-law's plans and projects in the Palatinate and Bohemia to associate him with a movement which wrapped its designs in enchanted vaults and invisible R.C. Brothers, who could easily be turned into sorcerers by witch-hunters. Among the many mistakes made by the friends of the unfortunate Elector Palatine, the Rosicrucian manifestos may have been one of the worst. If any rumour of them came to James's ears, and any rumour of their being associated with Frederick, this would certainly have done more than anything else to turn him against Frederick, and to destroy any hope that he would countenance his projects.

Thus Francis Bacon as he propagated advancement of learning, and particularly of scientific learning, during the reign of James I was moving amongst pitfalls. The old Elizabethan scientific tradition was not in favour, and some of its major surviving representatives were shunned or in prison. The late Queen Elizabeth had asked John Dee to explain his *Monas hieroglyphica* to her;[21] King James would have nothing to do with its author. Bacon, when he published *The Advancement of Learning* in 1605, would have been aware that James had repulsed Dee in the preceding year. And moreover the exported Elizabethan traditions, which had gone over to the Palatinate with James's daughter and her husband, were not in favour either. Francis Bacon was one of those who regretted James's foreign policy and urged support of the Elector Palatine. Here, too, the writer of English manifestos for the advancement of learning would have to walk warily, lest he might seem too much implicated in movements in the Palatinate.

---

[19] French, *John Dee*, p. 10.

[20] Hariot and Dee are sometimes mentioned together by contemporaries as both profound mathematicians; see D. B. Quinn and J. W. Shirley, 'A Contemporary List of Hariot References', *Renaissance Quarterly*, pp. 15, 20.

[21] French, *John Dee*, pp. 38–9.

Bacon had to steer a cautious course through many difficulties and dangers as he pleaded for advancement of scientific learning in those years of the early seventeenth century when the witchcraft hysteria was mounting throughout Europe.

We too have been moving cautiously through this chapter, struck by the idea that there might be a certain parallelism between the Rosicrucian and the Baconian movements, that these might be, so to speak, differently developing halves of the same problem, that it might be illuminating for both to study them together. Up to now we have had no evidence to give the reader as to what Bacon himself may have thought about the Rosicrucian manifestos. But now comes evidence of a most striking kind, from the *New Atlantis*.

Bacon died in 1626. In 1627 there was published from his papers an unfinished and undated work in which he set forth his Utopia, his dream of an ideal religious and scientific society. It takes the form of an allegory, about the discovery by storm-tossed mariners of a new land, the New Atlantis. The inhabitants of the New Atlantis had built there the perfect society, though remaining entirely unknown to the rest of the world. They were Christians; Christianity had been brought to them in early times, an evangelical Christianity which emphasized brotherly love. They were also in an advanced state of scientific knowledge. In their great college, called Salomon's House, an order of priest-scientists pursued researches in all the arts and sciences, the results of which they knew how to apply for the benefit of men. This fiction sums up the work and aims of Bacon's whole life, the advancement of learning to be applied for the use and benefit of mankind.

This fiction, parable, or *ludibrium*, reflects at several points themes from the Rosicrucian manifestos in such a way as to make it certain that Bacon knew the Rosencreutz story.

Before the travellers landed they were handed a scroll of instructions by an official from New Atlantis. 'This scroll was signed with a stamp of cherubin's wings, not spread, but hanging downwards, and by them a cross.'[22] So was the Rosicrucian *Fama* sealed at the end with the motto 'Under the shadow of Jehova's wings', and the wings, as we have seen, often appear as characteristic emblems in other Rosicrucian literature.[23]

On the following day the travellers were conducted with great kindness to the Strangers' House and here their sick were cared for. The travellers offered payment for these services but this was refused.[24] The *Fama*, it will be remembered, lays it down as a rule for the R.C. Brothers that they are to heal the sick *gratis*.

A few days later, another official of New Atlantis came to visit the strangers in the Strangers' House. He wore a white turban 'with a small red cross on the top',[25] further proof that Bacon's shipwrecked travellers had come to the land of the R.C. Brothers.

On a following day a governor of the country called on them and kindly explained to them all that they asked to know about the history and customs of the country, how Christianity was brought to it, and about the 'house or college' of Salomon's House with its staff of wise men. The travellers were permitted to ask questions about any matter which might still puzzle them. Whereupon they said that what surprised them most was that the inhabitants of New Atlantis knew all the languages of Europe, and seemed also to know all about the affairs of the outside world and the state of knowledge in it, yet they themselves were quite unknown and unheard of outside their own country:[26]

> that they should have knowledge of the languages, books, affairs, of those that lie at such a distance from them, it was a thing we could not tell what to make of; for that it seemed to us a condition and propriety

---

[22] Francis Bacon, *New Atlantis*, in *Works*, ed. Spedding, Ellis and Heath, London, 1857, III, p. 130.

[23] See above, pp. 73–4, and Frontispiece.

[24] *New Atlantis, ed. cit.*, p. 132.

[25] *Ibid.*, p. 135.

[26] *Ibid.*, p. 140.

> of divine powers and beings, to be hidden and unseen to others, and yet to have others open, and as in a light to them.
>
> At this speech the Governor gave a gracious smile and said that we did well to ask pardon for this question we now asked, for that it imported, as if we thought this land a land of magicians, that sent forth spirits of the air into all parts, to bring them news and intelligence of other countries. It was answered by us all, in all possible humbleness, but yet with a countenance taking knowledge, that we knew he spoke it but merrily; that we were apt enough to think that there was somewhat supernatural in this island, but yet rather as angelical than magical.

Further on, it is explained how it was that the wise men of New Atlantis knew all that went on in the outside world though themselves remaining invisible to it. It was because travellers were sent out from New Atlantis to collect information; they dressed in the dress of the countries they visited and adopted their habits, and so passed unperceived. In terms of a Rosicrucian manifesto, this means that they followed one of the rules of the R.C. Brothers, to wear no special habit or distinguishing mark but to conform in dress and appearance with the inhabitants of whatever country they were visiting. The ordinance laid down in New Atlantis was that every twelve years 'three of the fellows or brethren of Salomon's House' should go forth on a mission to collect knowledge of the state of arts and sciences, to bring back books, instruments and news. This trade, it was explained, was not a commerce in ordinary material commodities, but only a seeking 'for God's first creature, which was light; to have light, I say, of the growth of all the parts of the world'.[27]

Thus, though the name Rose Cross is nowhere mentioned by Bacon in the *New Atlantis*, it is abundantly clear that he knew the Rose Cross fiction and was adapting it to his own parable. New Atlantis was governed by R.C. Brothers, invisibly travelling as 'merchants of light' in the outside world from their invisible college or centre, now called Salomon's House, and following the rules of the R.C. Fraternity, to heal the sick free of charge, to wear no special dress. Moreover the 'cherubin's wings' seal the scroll brought from New Atlantis, as they seal the *Fama*.

---

[27] *Ibid*, p. 147.

The island had something angelical about it, rather than magical, and its official wore a red cross in his turban.

Modern students of Bacon are not familiar with Rosicrucian literature, which has not been included in their studies nor recognized as a legitimate branch of history of thought or science. But those who read the *New Atlantis* before the *Fama* and the *Confessio* were forgotten would have immediately recognized the R.C. Brothers and their Invisible College in the denizens of New Atlantis. One such reader recorded his recognition. This was John Heydon whose *Holy Guide*, published in 1662, is largely based on adaptation of the *New Atlantis*. When the man in the white turban with the red cross on it comes to visit the sick, Heydon quotes this as follows: 'I am by Office Governour of this House of Strangers, and by vocation I am a Christian priest, and of the Order of the Rosie Cross.'[28] When Bacon speaks of one of the wise men of the House of Salomon, Heydon quotes this as, 'one of the wise Men of the Society of the Rosicrucians'.[29] Heydon speaks explicitly of the House of Salomon in New Atlantis as the same as the 'Temple of the Rosie Cross'.[30] There are very many other points at which Heydon associates *New Atlantis* with the *Fama*; in fact he is reading Bacon's work as practically the same as the Rosicrucian manifesto.

Heydon's significant Rosicrucian interpolations into *New Atlantis* should be studied in more detail than is possible here, but one other of his points must be mentioned. When Bacon says that they have some of the lost works of Solomon in New Atlantis, Heydon expands this into a statement that they have 'the book M', which was written by Solomon, in New Atlantis.[31] The book M was one of the sacred objects found in the tomb of Christian Rosencreutz, according to the *Fama*.

---

[28] John Heydon, *The Holy Guide*, London, 1662, sig. b 6 *recto*. Compare *New Atlantis, ed. cit.*, p. 135: 'I am by office Governor of this House of Strangers, and by vocation I am a Christian priest; and therefore am come to offer you this service.'

[29] 'It so fell out, that there was in one of the Boats, one of the wise men of the Societie of the Rosie Crucians, whose House or Colledge is the very Eye of this Kingdome', Heydon, *Holy Guide*, sig. b 8 *verso*. Compare *New Atlantis, ed. cit.*, p. 137: 'It so fell out, that there was in one of the boats one of our wise men, of the Society of Salomon's House, which house or college, my good brethren, is the very eye of this kingdom . . . '

[30] 'Their king had erected an Order, or Society, which we call the Temple of the Rosie Crosse; the noblest Foundation (as we think) that ever was upon earth; and the Lanthorne of this Kingdome. It is dedicated to the study of the works, and Creatures of God . . . ' (*Holy Guide*, sig. c 7 *recto*). Compare *New Atlantis, ed. cit.*, p. 148: 'Ye shall understand, my dear friends, that amongst the excellent acts of that king, one above all hath the preeminence. It was the erection and institution of an order, or society, which we call Salomon's House; the noblest foundation, as we think, that ever was upon earth, and the lantern of this kingdom. It is dedicated to the study of the works and creatures of God . . .'

The fact that Bacon's *New Atlantis* shows knowledge of the *Fama*, and that Heydon confirms the parallel, is most certainly not a proof that Bacon belonged to some Rosicrucian or masonic secret society. The historical evidence is spoiled and distorted if it is used to support unverifiable claims of this kind. It is perhaps justifiable reaction against such fanciful theories[32] which has prevented serious historians from taking proper note of the fact that there are undeniably influences from the *Fama* in the *New Atlantis*.

This fact will have to be studied very seriously in the future by historians of thought, and studied in connection with the German Rosicrucian movement. The religion of *New Atlantis* has much in common with that of the Rosicrucian manifestos. It is intensely Christian in spirit, though not doctrinal, interpreting the Christian spirit in terms of practical benevolence, like the R.C. Brothers. It is profoundly influenced by Hebraic-Christian mysticism, as in Christian Cabala. The inhabitants of New Atlantis respect the Jews; they call their college after Solomon and seek for God in nature. The Hermetic-Cabalist tradition has borne fruit in their great college devoted to scientific enquiry. There is an unearthly quality in the world of New Atlantis. Though it may be prophetic of the advent of the scientific revolution, this prophecy is made, not in a modern spirit, but within other terms of reference. The inhabitants of New Atlantis would appear to have achieved the great instauration of learning and have therefore returned to the state of Adam in Paradise before the Fall—the objective of advancement both for Bacon and for the authors of the Rosicrucian manifestos. One of the most revealing moments in *New Atlantis* is when the travellers wonder whether they are not in the presence of divine powers and beings, whether the invisibility of the Brothers (whom we now know to have been R.C. Brothers) may not have in it something supernatural, 'yet rather angelical than magical'. Though the Governor treats this doubt 'merrily' (or as a *ludibrium*), and gives rational reason for their invisibility, yet the *New Atlantis* is poised on a knife edge, depending for its favourable reception by the reader on whether that reader accepts the scientific influences in it as 'almost angelical', or as diabolically inspired. For the latter kind of interpretation we need only remember the 'Horrible Pacts' published a few years before in Paris.

---

[31] 'For we have some part of his [solomon's] works which with you are lost, namely the Rosie Crucian M which he wrote of all things past, present, and to come' (*Holy Guide*, sig. c 7 *recto*). Compare *New Atlantis, ed. cit.*, p. 148:4 . . . for we have some part of his (Solomon's) works which with you are lost, namely that Natural History which he wrote of all plants . . .'

[32] The fact of the influence of the *Fama* in *New Atlantis* was observed by a crank whose book is otherwise utter nonsense (F. W. C. Wigston, *Bacon, Shakespeare, and the Rosicrucians*, London, 1888). A. E. Waite (*Real History of the Rosicrucians*, p. 333) regards the *Holy Guide* as a kind of perverted version of the *Fama* but does not mention *New Atlantis* in connection with it.

10

ITALIAN LIBERALS AND ROSICRUCIAN MANIFESTOS

This book, in tracing the complexities of a theme which is European rather than national, has to wander from country to country. We left Germany at the end of the furore, followed the scare in France, and came back to England to watch Francis Bacon. Now we have to return to Germany as it was before the outbreak of the Thirty Years War in order to consider how the movements around the Elector Palatine affected, or were affected by, the contemporary situation in Italy. This involves returning to the Rosicrucian manifestos in order to pick out a thread in them which we have not yet examined.

When introducing the *Fama* in an earlier chapter it was mentioned that the first edition of this manifesto is preceded by a German translation from an Italian writer about a 'general reformation of the whole world'. Discussion of this contribution of Italian origin to the German manifesto was deferred until a later stage. That stage has now arrived, and the time has come to consider the slant towards the contemporary situation in Italy given by the inclusion in the volume containing the *Fama* of an appeal by an Italian writer for general reformation.

There was a situation in Italy—or more particularly in Venice—which was significant for those who, in Germany, hoped for a new lead from Frederick V, Elector Palatine, with the supposed support of his father-in-law, King James. This was the current of anti-papal feeling still flowing in Venice since the movement of resistance to the demands of Rome led by Paolo Sarpi earlier in the century, and in which James and the English ambassador in Venice, Sir Henry Wotton, had been intensely interested.[1]

In the controversy of Venice with the papal curia which culminated in the Interdict of 1606, the case of the Venetian government was conducted on strictly legal lines by the Servite friar, Paolo Sarpi, who thus became famous among all those interested in maintaining a spirit of liberty in Europe. James's interest in the Venetian case was stimulated by the supposed similarity of the Venetian stand against Rome to the Anglican position of independence. Sir Henry Wotton, the enthusiastic ambassador, really hoped at one time to induce Venice to adopt a reform similar to the Anglican reform. The English prayer book was translated into Italian and services were held in the embassy.

It was in these circumstances of Anglo-Venetian *rapprochement* that it came about that the great work of the great Italian liberal, Sarpi, was first published, not in Italy, but in England. This was Sarpi's famous *History of the Council of Trent*, designed to bring out that the Protestants had not been invited to the Council, that the advice of the more liberal French Catholic elements in the Council had not been listened to, and that the Council had aimed at introducing more strict controls dominated by the papacy rather than at seeking broad measures of liberal reform. The whole Interdict controversy, and the sympathy with Anglicanism which it aroused, had repercussions on the watching states of Europe. The sensational conversion to Anglicanism of a Catholic archbishop—Antonio de Dominis, Archbishop of Spalato—in 1616 was an event which seemed to presage new movements encouraging to those in Germany who were building hopes on the Elector Palatine and his royal Anglican wife. And it was De Dominis who first published Sarpi's *History of the Council of Trent* in Italian, in England in 1619, with a dedication to James I appealing to him as one in whom those in Italy who are dissatisfied with the state of religion have confidence. In the following year a Latin translation of Sarpi's work came out in London, made by a former tutor to Prince Henry. There was an excited sense in these years that Venice and England were drawing together in religious and political sympathy in the face of the claim of post-Tridentine Catholicism, of the extremes of Counter Reformation supported by the Jesuits and the Hapsburg powers.

---

[1] See my article, 'Paolo Sarpi's *History of the Council of Trent*', *Journal of the Warburg and Courtauld Institutes*, VII (1944), pp. 113–43.

No historian seems to have examined the connections of this movement with the movements around the Elector Palatine.[2] Yet Anhalt was in touch with Sarpi, and the chief representative of the Palatinate, Baron Christian Von Dohna, was a frequent visitor to Venice in these years. Like many others in Europe, the Venetian government was eager to obtain information as to whether James intended to support his son-in-law's Bohemian enterprise. A Venetian ambassador, reporting to the Doge in November 1619, pointed out that a rebuff of the imperialists in Bohemia would weaken the designs of the Spanish-Hapsburg powers for the subjugation of Italy, and such a weakening of those powers is 'what your Serenity has every reason to wish'. Therefore 'the common prosperity depends on the success of the Palatine.'[3] Though the affairs of the Palatinate are not mentioned by historians who treat of Venetian relations with England in the early seventeenth century, yet those affairs must have belonged very prominently to the general picture for those who were watching the affairs of Venice. A strong government in the Palatinate, so close to Venice and on the mainland route from Venice to England, might have encouraged Venice to continue longer in a defensive position, to maintain longer a stand for relative freedom as compared with the rest of Italy. Still more, had the Bohemian venture shown any chance of succeeding, this would have strengthened liberal movements in all Europe. As things turned out, James's support of Frederick proved a chimera, and his defeat at Prague in 1620 was a death knell for liberal hopes in Venice, as well as in Bohemia and Germany.[4] The Doge of Venice was heard to remark satirically that if the King of England would do nothing in defence of his own daughter, others could certainly hope nothing from him.[5] Henry Wotton's status with the Doge and senate slumped after 1620. Venice was moving away from the English alliance and sinking, with the rest of Italy, into the torpor of subjugation.

---

[2] These are not mentioned, for example, by W. J. Bouwsma, *Venice and the Defence of Republican Liberty*, University of California Press, 1968. Yet some of the contemporary documents quoted in this book are not understandable without reference to Frederick's Bohemian adventure, the failure of James I to support it, and its collapse. The indignation of Sarpi's friend, Micanzio, at James's failure to act in 1619, discussed by Bouwsma, pp. 526–7, must be wholly referable to that situation, also Micanzio's angry words on the same theme early in 1621: 'To stand looking on for doubtfulness of right and let him that is mighty grow still more mighty and be able to undermine all free states . . . If from England there come not some helpful resolutions and that well accompanied with deeds . . . the Spaniards are conquerors of Germany and have Italy at their discretion' (quoted Bouwsma, p. 527).

[3] Zorzi Giustiniani to the Doge, November 1619, in S. R. Gardiner, *Letters and other Documents illustrating relations between England and Germany*, Camden Society, 1868, II, p. 82.

This very brief sketch of the Venetian interest in Anglo-Palatinate affairs must suffice as an introduction to the study of the translation from Italian which was published with the *Fama*, and which gave the Rosicrucian manifesto and its plea for general reformation a slant towards Venice, and the Venetian dissatisfaction with the state of religion.

The tract on 'the general reformation of the whole wide world' which is published with the *Fama*[6] is a translation into German of a chapter in Traiano Boccalini's *Ragguagli di Parnaso*,[7] published at Venice in 1612–13. It was thus a recent publication, the latest thing from Italy, when the German translation from it was published with the *Fama* in 1614. Boccalini was an extremely anti-Hapsburg Italian liberal, a friend of Sarpi and of other Italian intellectuals in Sarpi's circle, which included Galileo. The trend of his 'News from Parnassus' is very strongly anti-Hapsburg, deploring the subjugation of Italy by foreign tyrants and lamenting the resultant decay of Italian culture. Boccalini died in 1613. It used to be rumoured that he was murdered by two men who entered his house at night and struck him with sacks filled with sand, but recent research has shown that there is no truth in this legend.[8] Perhaps the legend transferred to Boccalini himself the death by sandbagging which he imagines in his book as having happened to Euclid.[9]

---

[4] The anxiety with which the Venetians watched events and their despair at Frederick's failure is vividly conveyed by the despatches in *Calendar of State Papers Venetian*, XVI, 1619–21

[5] The 'General Reformation' (i.e. the Boccalini extract), appears not only in the first edition of the *Fama*, Cassel, 1614, but also in the editions of Frankfurt, 1615, and of Cassel, 1616. See Appendix, below, pp. 295–7.

[6] Traiano Boccalini, *Ragguagli di Parnaso*, Venice, 1612–13; there is a seventeenth-century English translation, *Advertisements from Parnassus*, by Henry, Earl of Monmouth, London, 1669. I discussed briefly the significance of the publication of the Boccalini extract with the *Fama* in *Giordano Bruno and the Hermetic Tradition*, pp. 357–8, 408–12.

[7] Gaetano Cozzi, 'Traiano Boccalini, II Cardinal Borghese e la Spagna', *Rivista storica italiana*, LXVIII (1961).

Boccalini's satire, or bitter jesting, takes the form of an allegory. Apollo is supposed to be holding his court on Parnassus and to him come personages, ancient and modern, who complain to him about the present state of things. Boccalini is not a Protestant; in one of the pieces of news from Parnassus, Pico della Mirandola is complaining to Apollo about the noise made by the Reformers which prevents him from thinking.[10] But he is for religious toleration; the defence of Bodin,[11] who has been accused to Apollo of toleration, takes the indirect form of pointing out that Mohammedans are more tolerant than Catholics. One interesting piece of 'news' is the scene in which Thomas More complains to Apollo of the spread of heresy and asks when it will end; the reply is that it will end when the Hapsburg power is broken; it is this tyranny, according to Apollo, which causes Protestant revolt.[12] The satire is always subtle but the trend of it is always the same; it is a confrontation of representative names of thinkers, poets, scholars, with a reactionary world; a complaint against the 'Spanish Monarchy', its attempted hegemony of Europe, and its enslavement of Italy.

Boccalini's great hero is Henry IV of France. One of the most striking scenes at the court of Apollo is the mourning at the news of his death.[13] Apollo weeps bitter tears and his radiance is obscured, fearing that now that this great man is gone all hope of improvement is lost. But we hear in other chapters of how in the Netherlands they are standing firm. All is not yet lost and men of goodwill must stand together.

---

[8] Boccalini, *Ragguagli di Parnaso*, II, 3.

[9] *Ibid.*, II, 16.

[10] *Ibid.*, I, 65.

[11] The passage on Thomas More occurs in the *Pietra del Paragone politico*, published in 1615, and added to the *Ragguagli*, as a third part, in later editions.

[12] *Ragguagli*, I, 3.

[13] *Ibid.*, I, 77.

The chapter from this work which was thought suitable for printing, in German translation, with the Rosicrucian *Fama*, was the one in which Apollo tries to start a general reformation of the world.[14] Apollo finds the world to be in a very terrible state. He learns that men are so weary of life under such frightful conditions that many, finding life intolerable, commit suicide. Apollo fetches a deep sigh and decides to take counsel with wise men to discover how to remedy the dreadful state of affairs. The wise men produce proposals, but all the remedies suggested are abandoned as impracticable. Finally the reformers busied themselves over unimportant trifles, giving up the attempt at deep and general reformation. Things were dressed up again in their former rags, and the Age remained as wretched as ever.

It seems obvious that the allusion here is to the Council of Trent. To anyone in Sarpi's circle, the Council would represent just such a failed reformation, an attempt at reformation which had produced only rigorous regulations and had not tackled the deep issues. But Boccalini has views as to what chiefly ails the age and in what a true general reformation should consist. These views he put into the mouth of the wisest of men, Solon, who gave it as his opinion that what was mainly wrong with the age was lovelessness:[15]

> What hath put the present Age into so great confusion is the cruel hatred, and spiteful envie which in these days is seen to reign generally amongst men. All help then for these present evils, is to be hoped for from infusing Charity, reciprocal affection, and that sanctified love of our Neighbour, which is God's chiefest commandment, into mankind; we ought therefore to employ all our skill in taking away the occasions of those hatreds, which in these days reign in men's hearts.

Thus, in spite of the marked differences in style, the Boccalini extract proclaims a message which is closely parallel to that of the *Fama*, the need for a new reformation since former attempts at reformation have failed, for a movement which should emphasize Christian love and charity as its main inspiration. The Boccalini extract presents in its fiction about the court of Apollo the same message of benevolence as does the fiction of Christian Rosencreutz and his Brotherhood. There is, however, no stress on intellectual enlightenment in the Boccalini extract, as there is in the *Fama*, and Boccalini's tone is sad and hopeless, compared to the springing enthusiasm of the *Fama*.

---

[14] Quoted in Monmouth's English translation.

[15] *Giordano Bruno and the Hermetic Tradition*, pp. 411 ff.

The inclusion of the Boccalini extract with the *Fama* shows that the author, or authors, of the Rosicrucian manifesto had Italy, or Venice, also in mind in their message, and, of course, Boccalini's politico-religious slant, his anti-Hapsburg views, would be very congenial to the circles whence the Rosicrucian manifestos emanated. And the views of Boccalini would lead on to those of Giordano Bruno, for it is more than probable that there was an influence of Bruno on Boccalini,[16] who held such similar views and whose powers of painting in words a great fresco of mythological figures and inspiring it with politico-religious meaning—as in the presentation of the Court of Apollo—reminds one of Bruno's powerful word-painting in his *Spaccio della bestia trionfante*.

In earlier years, Giordano Bruno had 'hoped great things' of Henry IV,[17] had wandered through Europe looking for supporters against the growing Hispano-Austrian power in Italy, had sought such support from the French Monarchy as represented by Henry III, had sought it also in Elizabethan England with its knights and poets, and in Lutheran Germany. He returned to Italy when the conversion of Henry IV seemed to promise an era of greater liberalism and toleration in Italy, and paid at last for this over-hopeful attitude by his death at the stake in 1600.

The Henry IV line of approach to the problems of the age, endorsed by both Bruno and Boccalini, had also been very much the approach of Christian of Anhalt and the Palatinate in earlier years.[18] Anhalt and the Palatinate rulers had been ready to support the entry into Germany of Henry IV, the enterprise which was arrested by the assassination of Henry in 1610. Boccalini expressed the despair of Italian liberals when all these plans failed. By placing the Boccalini extract with the *Fama*, the authors of the Rosicrucian manifesto gave their challenge a slant towards Italy, and 'Rosicrucianism' could thus become associated with secret mystical, philosophical, and anti-Hapsburg currents of Italian origin.

---

[16] *Ibid.*, pp. 340 ff.

[17] See above, pp. 24–5, 49.

[18] *Giordano Bruno*, pp. 312–13.

Giordano Bruno as he wandered through Europe had preached an approaching general reformation of the world, based on return to the 'Egyptian' religion taught in the Hermetic treatises, a religion which was to transcend religious differences through love and magic, which was to be based on a new vision of nature achieved through Hermetic contemplative exercises. He had preached this religion, enveloped in mythological forms, in France, England, and Germany. According to himself, he had formed a sect in Germany, called the 'Giordanisti',[19] which had much influence among the Lutherans. I have suggested elsewhere that there might be a connection between Bruno's 'Giordanisti' and the Rosicrucian movement, that a secret Brunian influence might have contributed towards the development of the kind of reform which the Rosicrucian manifestos adumbrate. The use of the Boccalini extract with the *Fama* helps to confirm this suggestion, for Boccalini represented the Brunian type of politico-religious attitude.

In an earlier chapter in the present book, the study of Michael Maier's use of mythology pointed in the same direction.[20] Maier is imbued with the deepest 'Egyptianism' or profoundly mystical Hermetism, suggestive of Bruno. Maier, however, in a direct statement in one of his works about the 'General Reformation of the World' (i.e. the Boccalini extract included with the *Fama*) goes out of his way to minimize its importance. In fact, he actually states that the 'General Reformation' had nothing to do with the *Fama* and was only accidentally printed with it.[21] This is very strange since the Boccalini extract is found, not only in the first edition of the *Fama*, but also in two subsequent editions, and it is unbelievable that this can have been accidental. It is probable that Maier's withdrawal was due to nervousness about the effect of the manifestos and the wrong use which was being made in some quarters of their message.

---

[19] See above, pp. 114–17.

[20] Michael Maier, *Themis aurea, hoc est de legibus Fraternitatis* R.C., Frankfurt, 1618, p. 186.

[21] Johann Valentin Andreae, *Mythologiae Christianae . . . Libri tres*, Strasburg (Zetzner), 1618, p. 237.

The person who knew most about the Rosicrucian manifestos—Johann Valentin Andreae—gives evidence that Boccalini was an important influence in his circle. In his *Mythologiae Christianae Libri tres* (1619), Andreae has a section on 'Bocalinus', who is here said to have been persecuted by 'wicked fools'.[22] The rush of violent language here reminds one of Giordano Bruno on 'pedants'. I am inclined to see an influence of Boccalini on the whole of Andreae's 'Three Books of Christian Mythology', in which he uses famous names, ancient and modern, to allude obliquely to contemporary events in a satirical vein similar to that of Boccalini in tone. The evidence from the 'Christian Mythology' would seem to confirm that the inclusion of the Boccalini extract with the *Fama* was not an accident.

That Andreae and his circle were deeply concerned with the contemporary Italian situation is also evident from their interest in the works of Tommaso Campanella.[23] Campanella was, like Bruno, a revolutionary ex-Dominican friar. In 1600 he led a revolution in southern Italy against the Spanish occupying powers. This was the year in which Bruno was burned at Rome. Campanella's revolution failed; he was captured, tortured, and imprisoned for most of the rest of his life in the castle at Naples. Whilst in prison he wrote his *City of the Sun*, the description of an ideal city ruled by Hermetic priests who keep the city in happiness and virtue through their benevolent scientific magic. The City of the Sun is in the line of the great Utopias, the fantasies of ideal societies which are characteristic of a Rosicrucian atmosphere. It profoundly influenced Andreae who was himself to be the author of one of the most important of the Utopias.

Campanella had two German disciples who used to visit him in his prison in Naples. They were Tobias Adami and Wilhelm Wense, and they were both close friends of Andreae. They took manuscripts by Campanella to Andreae in Germany, including a manuscript of the *City of the Sun*, a Latin version of which was published at Frankfurt in 1623. (Like Sarpi's *History of the Council of Trent*, Campanella's *City* is a great and famous Italian work of this period which was first published in a foreign country; such exports as these are evidence of the blight of tyranny which had fallen upon Italy.) Wense and Adami were at Tübingen, in contract with Andreae, at about the time when the Rosicrucian manifestos were being produced. This interest of Andreae and his circle in Campanella, and their direct knowledge of conditions in Italy through Adami and Wense, make it quite natural that the Boccalini extract, expressive of anti-Hapsburg feeling in Italy, should have been printed with the *Fama*.

---

[22] On Campanella's influence on Andreae and his friends, see *Giordano Bruno*, pp. 413 ff.: Arnold, *Histoire des Rose-Croix*, pp. 61 ff.

[23] The reference to Rosicrucians in this work (quoted Arnold, p. 144) is in an appendix which is probably not by Campanella.

In his efforts to get out of prison, Campanella was to abandon his earlier revolutionary ideas and to write works advocating that the universal monarchy of the world should belong to the orthodox powers. His *Monarchia di Spagna*, written in prison and published in 1620, offers the world monarchy to Spain.[24] The revolutionary whose vision of a world-wide Hermetic reform had been embodied in the *City of the Sun* had given in to the ruling powers. The date of the publication of Campanella's *Monarchia di Spagna* is interesting, 1620, the fatal date.

The doors which the *Fama* had prophesied might be opening in Europe were slammed shut in 1620. The trial of Galileo in 1633 closed a door in Italy.

Before 1620 ended an epoch, observers in Europe were aware of many tentative, intermingled, strands of development which came to nothing and the very memory of which was blotted out, to such an extent that the modern historian seems unaware that something was going on in the Palatinate which was of interest in Venice. Learned and devout Englishmen of Anglican principles looking out from their country towards the European scene would have been inclined to see in the movement around Sarpi in Venice and the accompanying Anglo-Venetian *rapprochement*, a line of development having obvious connections with the Palatinate movement, and its close English affiliation through the Elector's Anglican wife. We can see how these two lines of thinking, or two hopes for 'religion', merge in the minds of two poets and close friends, John Donne and Henry Wotton. Donne's cult of Elizabeth Stuart was on a note of religious ecstasy, from the time of her wedding when he adjured her to be a 'new star':

---

[24] See my 'Paolo Sarpi's *History of the Council of Trent*', pp. 137–8.

> Be thou a new star, that to us portends
> Ends of great wonder; and be thou those ends.

And Donne was an admirer of Sarpi, whose portrait hung in his study in later years. Similarly, Wotton combined his friendship with Sarpi and profound involvement in the Venetian religious situation with a life-long cult of Elizabeth. Wotton's famous poem 'on his Mistress the Queen of Bohemia', comparing her to the rose, queen of flowers, was written in Greenwich Park in June 1620, just before the disasters.

However, the object of this chapter is not to explore possible literary or poetic interpretations of the situations with which it has been concerned, but only to discuss those situations in so far as they affect the understanding of our Rosicrucian theme. Study of the Rosicrucian *Fama* is incomplete without some attempt at studying the translation from Boccalini which accompanies it.

The Rosicrucian manifesto may now take on a somewhat wider meaning. It calls for a general reformation because other reformations have failed. The Protestant Reformation is losing strength and is divided. The Catholic Counter Reformation has taken a wrong turning. A new general reformation of the whole wide world is called for, and this third reformation is to find its strength in Evangelical Christianity with its emphasis on brotherly love, in the esoteric Hermetic-Cabalist tradition, and in an accompanying turning towards the works of God in nature in a scientific spirit of exploration, using science or magic, magical science or scientific magic, in the service of man.

11

THE R.C. FRATERNITY AND THE CHRISTIAN UNIONS

At some time around 1617, that is, a few years before the outbreak of the war, Johann Valentin Andreae seemed to change his attitude to ‘Christian Rosencreutz’ and his ‘Brothers’. The myth which he had at first ardently welcomed as the vehicle for aspirations towards general reformation and the advancement of learning, now seems to be disparaged by him as a vain ‘ludibrium’. In its place, he now urged the formation of ‘Christian Unions’, or ‘Christian Societies’. These societies or unions were to be inspired by aims very similar to those expressed in the Rosicrucian manifestos. They were to give expression to a renewal in religion, or a new reformation, to encourage by precept and example the spread of Christian charity and brotherly love, and to engage earnestly in intellectual and scientific activities for the good of mankind. These groupings, though they followed the general lines laid down in the Rosicrucian manifestos, differed from them in two important respects. They did not wrap their aims in the Rosicrucian myth but expressed them in more straightforward terms. And, second, they came out of the mists of invisibility and possible non-existence into reality. One of these groups, the ‘Societas Christiana’, was certainly real. It was a society founded by Andreae between 1618 and 1620, which had a short life in those years just before the war, but soon foundered in the disastrous years after 1620. It did not, however, entirely disappear, and it directly influenced the formation of another society which was to have a very important future.

We have now to look further into the question of what Andreae may have meant when he called the R.C. Fraternity a *ludibrium*, or a 'play scene', to trace the changes in his attitude to this theatrical mode of expression, and to discuss the relationship of the *ludibrium* of the R.C. Fraternity to the real 'Societas Christiana'.

In the minds of men of that age, real stages and real theatres were dreamily connected with the all-prevalent comparison of the world to a theatre, and to the life of man as a part played on its stage.[1] 'All the world's a stage' was not a slogan coined by Shakespeare, but a normal part of mental furniture, and in Andreae's writings the theatre simile recurs constantly. In his youth, as we have seen, he had welcomed enthusiastically dramatic influences from travelling companies of English players,[2] and these influences had affected the dramatic form in which he cast his brilliant *Chemical Wedding* of 1616. Andreae's interest in the theatre, his profoundly dramatic cast of mind, must be taken into account, in his numerous references to the R.C. Fraternity as a *ludibrium*. This may not be, with him, always a term of contempt. In fact if one examines the passages in Andreae's writings about the R.C. Brothers one finds that, although a frequent way of denigrating them is to refer to them as mere players, comedians, frivolous and foolish people, yet at other times he highly praises players, plays, and dramatic art generally, as socially and morally valuable. What is one to make of this? But let us turn to look at some examples of how Andreae uses theatrical comparisons.

In the *Menippus*, or 'Hundred Satirical Dialogues', published in 1617 at 'Helicon near Parnassus', Andreae has severe words to say about the Fraternity of the Rosy Cross, which was 'only a ludibrium for the curious, in which those who have tried to follow an artificial and unaccustomed path, instead of the true and simple way of Christ, have been deceived'.[3] This certainly sounds like a condemnation. In the *Peregrini in Patria errores*, said to have been published at 'Utopia' in 1618, there are sad comments on the world as a labyrinth, and on how those seeking knowledge hear only vain fables.[4] And in a passage on the 'Scene', or the stage, the world is compared to an amphitheatre where no one appears in a true light, as himself, but all are disguised.[5] Here the comparison of the world to a theatre implies that it is a place of deception.

---

[1] E. R. Curtius, *European Literature in the Latin Middle Ages*, London, 1953, pp. 138 ff.; Yates, *Theatre of the World*, pp. 165 ff.

[2] See above, p. 43.

Andreae's *Christian Mythology* of 1618, which shows a wide knowledge of contemporary affairs, though presented in a broken and confused way, contains numerous references to drama and the theatre. This work is divided into books, each of which is divided into short sections on a bewilderingly varied collection of topics. A section on 'Tragoedia'[6] expresses strong approval of dramatic performances. Another on 'Repraesentatio'[7] states that Comedy can teach decorous modesty and truth. Another section[8] gives the plot of a moral comedy in five acts (which may be compared with the five-act play in the *Chemical Wedding*). A chapter on 'Mimi'[9] discusses actors in a friendly spirit, and in a striking chapter on 'Ludi',[10] Andreae states that it is a Christian act to construct public theatres where plays ('ludos') with rich scenes are shown. These are most useful for training the young, instructing the people, sharpening the mind, delighting old men, portraying women, entertaining the poor. The more severe fathers of the Church, he says, disapproved of the theatre, but more recent ones (*recentiores*) approve of decent comedy. The passage is a remarkable defence of theatres as valuable educative and social institutions of which Christians should approve.

The Jesuits were, of course, 'more recent' theologians who approved of moral and pious use of the drama. But would Andreae have been thinking in this approving fashion of Jesuit drama?

---

[3] J. V. Andreae, *Menippus sive Dialogorum Satyricorum Centuria*, 1618, pp. 181–3; cf. Arnold, Rose-Croix, p. 194.

[4] Andreae, *Peregrini in Patria errores*, 1618, p. 65.

[5] *Ibid.*, p. 118.

[6] Andreae, *Mythologiae Christianae . . . Libri tres*, Strasburg (Zetzner), 1618, II, 46 (p. 67).

[7] *Ibid.*, IV, 35 (p. 188).

[8] *Ibid.*, V, 8 (p. 251).

[9] *Ibid.*, VI, 26 (p. 301).

[10] *Ibid.*, VI, 23 (p. 299).

These laudatory references to plays, comedies, 'ludi', in the *Christian Mythology* must be taken into account when studying Andreae's remarks in the same work about the Fraternity of the Rosy Cross as a *ludibrium*, or a comedy. The section on 'Fraternitas' is certainly an allusion to the R.C. Fraternity. He speaks of it as 'an admirable Fraternity which plays comedies throughout Europe'.[11] Remarks like this are puzzling, and there are many others of a similar character scattered in Andreae's numerous works—he constantly talked of theatre and drama, the subject fascinated him, but always in a vague and inconclusive way.

Without attempting to embark in depth on the entirely new and unfamiliar problems presented by Andreae's interest in the theatre, I would hold it out as an inducement to those who might be thinking of undertaking detailed research into the literature of the Rosicrucian furore in Germany that it is possible that such research might reveal a connection between the activities of English actors and the spread of 'Rosicrucian' ideas. Ben Jonson, too, in one of his masques (*The Fortunate Isles*, 1625) suggests a connection between 'Rosicrucians' and actors, in a passage in which he shows remarkable knowledge of an out-of-the-way publication of the Rosicrucian furore, and plays cleverly on the Rosicrucian theme of invisibility.[12]

Thus Andreae's discussions of the R.C. Fraternity in terms of theatre may belong to a background which we are only dimly beginning to perceive. Andreae was a highly-gifted and imaginative man whose creative energies were sparked off by new influences in his environment, particularly (as I have argued earlier) the influences from the travelling English players who had inspired his earliest efforts. It is Andreae's strong interest in the drama which helps to explain the *ludibrium* of

---

[11] *Ibid.*, VI, 13 (p. 290).

[12] Ben Jonson, *Works*, ed. Herford and Simpson, Oxford, 1923–47, VII, pp. 710–22. Jonson accurately describes the engraving of the winged building on wheels in Theophilus Schweighardt's *Speculum Rhodostauroticum* (see Frontispiece and pp. 129–30), and makes curious allusions to an 'invisible' Rosicrucian Order, with which he seems to associate actors. The tone is satirical and the allusion should perhaps be related to Jonson's politico-religious position. On other satirical allusions to Rosicrucians by Jonson, see *Theatre of the World*, pp. 89–90.

Christian Rosencreutz and his Fraternity as, not a hoax, but a dramatic presentation of a profoundly interesting religious and intellectual movement. Andreae is a most sad case of a man born in the wrong times, a highly-gifted and original man, perhaps a forerunner of Goethe in the dramatic-philosophical cast of his mind, who was compelled to deny his gifts and to wear himself out in painful anxiety instead of reaping the fruit of reputation which his generous nature and remarkable intellectual and imaginative endowment should have won for him.

For there is no doubt, I think, that Andreae became extremely anxious about the course which the Rosicrucian furore was taking from about 1617 onwards, that he saw that it was becoming damaging to the cause which it had been intended to serve, and that he tried to stem the torrent and to guide it into other channels.

At the end of the *Christian Mythology* there is a dialogue between Philalethes and Alethea (Truth and the Lover of Truth). According to Waite[13] and Arnold,[14] the statements which Andreae makes here are proof that he turned against the Rosicrucian movement, perhaps because he was alarmed at the course events were taking. The Lover of Truth asks Truth what she thinks of the Fraternitas R.C., and whether she belongs to it or has anything to do with it. Truth replies very firmly, 'Planissime nihil', or 'I have nothing whatever to do with it'. She is giving the normal reply to such an enquiry and following the usual evasive pattern. But let us also consider the rest of her speech:[15]

> I have nothing whatever to do with it [the Fraternitas R.C.]. When it came about, not a long time since, that some on the literary stage were arranging a play scene of certain ingenious parties, I stood aside as one who looks on, having regard to the fashion of the age which seizes with avidity on new-fangled notions. As spectator, it was not without a certain quality of zest that I beheld the battle of the books and marked subsequently an entire change of actors. But seeing that at present the

---

[13] A. E. Waite, *Brotherhood of the Rosy Cross*, p. 205.

[14] Arnold, *Rose-Croix*, p. 194.

[15] Andreae, *Mythologiae Christianae . . . Libri tres*, p. 329; cf. Waite, *Brotherhood of the Rosy Cross*, p. 205.

> theatre is filled with altercations, with a great clash of opinions, that the fight is carried on by vague hints and malicious conjectures, I have withdrawn myself utterly, that I may not be involved in so dubious and slippery a concern.

From this it seems clear that it was not because the R.C. Fraternity could be regarded as 'theatre', as a 'play scene' arranged on the 'literary stage' that Andreae was withdrawing from it. He had approved and enjoyed the 'theatre', the 'comedy', the *ludibrium* of the whole affair, and he admits that he was a 'spectator' of it, knew very well what it was about, and had seen its beginning. And in view of his opinion of theatre as good and morally valuable, the R.C. Fraternity as a *ludibrium* or a play scene could have been the dramatic presentation of good and useful themes. What he objects to is that other people, or other actors, have come into the original movement and are spoiling it.

When the *Christian Mythology* was published, in 1618, the Rosicrucian furore was at full strength, and when more detailed examination of that literature is undertaken it may be possible to identify the damaging contributions, the malicious conjectures—perhaps the start of the witch-scare against the R.C. Brothers—which alarmed Andreae and made him think that it would be advisable to withdraw the myth.

Yet the most piquant and curious part of this whole strange story is that the apparent withdrawal of Christian Rosencreutz was itself a 'ludibrium', a mystical joke which the friends of that fictitious character would have understood. This comes out from careful study of the preface to Andreae's most important work, the description of the ideal or utopian city of Christianopolis.

The *Reipublicae Christianopolitanae Descriptio*, published by Andreae's faithful publisher, Lazarus Zetzner, at Strasburg in 1619, is a well-known work which holds a respected position in European literature as a minor classic of the utopian tradition stemming from Thomas More. An English translation[16] has made it accessible to English-speaking readers, and, since it obviously invites comparison with Bacon's almost contemporary *New Atlantis*, *Christianopolis* is a fairly familiar landmark in the field of early seventeenth-century studies. However, we are entering this field by an unfamiliar footpath, overgrown with Rosicrucian brambles, and the landmark itself looks a little different to a reader who arrives at it, not along the smooth and safe highways of textbook history, but fresh from the forgotten terrors of the furore.

---

[16] F. E. Held, *Christianopolis, An Ideal State of the Seventeenth Century*, Oxford, 1916.

The preface to *Christianopolis* begins by deploring the oppression of the church of Christ by Antichrist which has aroused the determination to restore light and dispel darkness.[17] Luther's reformation is now to be succeeded by a new reformation. The drama of Luther's days 'may be played again in our own day', for 'the light of a purer religion has dawned on us.' Men of fervent spirit (he mentions John Gerard, John Arndt, Matthew Moller) have called for a time of meditation and spiritual renewal and for the spread of a new outpouring of the Christian spirit in these times. And 'a certain Fraternity' had promised this but had given rise, instead, to an utter confusion among men. He is of course speaking of the furore which followed the Rosicrucian manifestos.[18]

> A certain Fraternity, in my opinion a joke, but according to theologians a serious matter . . . promised . . . the greatest and most unusual things, even those things which men generally want, it added also the exceptional hope of the correction of the present corrupted state of affairs, and . . . the imitation of the acts of Christ. What a confusion among men followed the report of this thing, what a conflict among the learned, what an unrest and commotion of impostors and swindlers, it is entirely needless to say . . . Some . . . in this blind terror wished to have their old, out-of-date and falsified affairs entirely retained and defended by force. Some hastened to surrender their opinions and . . . to reach out after freedom. Some . . . made accusation against the principles of Christian life as heresy and fanaticism . . . While these people quarrelled among themselves and crowded the shops, they gave many others leisure to look into and judge these questions . . .

Thus, according to Andreae, the furore has had at least this good result, that it has made people think and realize the need for reform. He suggests that steps should be taken to ensure these reforms. Perhaps it is here that he first suggests the formation of Christian unions or Christian societies which should go about their purposes in a straightforward way.[19]

---

[17] *Christianopolis*, trans. Held, pp. 133 ff.

[18] *Ibid.*, pp. 137–8.

> For we certainly would not commit such an injury against Christ and His Word, as to prefer to learn the way of salvation . . . from some society (if there really is such a one), hazy, omniscient only in the eyes of its own boastfulness, with a sewn shield for an emblem and marred with many foolish ceremonies, than from Him who is himself the Way, the Truth, and the Life . . .

This seems to be a condemnation of the (probably) unreal and fictitious R.C. Fraternity, with its curious emblems and ceremonies, for which is to be substituted the founding of a real, and not fictitious, Christian society. Such a society had indeed already been founded by Andreae, the 'Societas Christiana', to be discussed later.

But what renders all the pretended denigration of the R.C. Fraternity in this preface of doubtful validity is the concluding paragraph in which the reader is invited to enter a boat and set sail for Christianopolis.[20]

> The safest way will be . . . for you to embark upon your vessel which has the sign of Cancer for its distinctive mark, sail for Christianopolis yourself with favorable conditions, and there investigate everything very accurately in the fear of God.

In the course of this voyage, after a shipwreck, the island on which was the ideal city of Christianopolis, described in the book, was discovered.

So did Christian Rosencreutz and his friends embark in ships marked with the signs of the zodiac on their voyages of further spiritual discovery at the end of the *Chemical Wedding*.[21] By this allusion, at the end of the preface, to the work of which 'Christian Rosencreutz' was the hero and which Zetzner had published only three years previously, Andreae connects the preface to *Christianopolis* with the *Chemical Wedding*. The island on which Christianopolis stood was really discovered by Christian Rosencreutz on the voyage on which he was starting at the end of the *Chemical Wedding*.

---

[19] *Ibid.*, pp. 138–9.

[20] *Ibid.*, p. 141.

[21] See above, p. 91.

Thus did the pious mystical joker attempt to elude the furore and continue to preach the Rosicrucian gospel but without the name. After all, as Shakespeare remarks, 'What's in a name? A rose by any other name would smell as sweet.'

The plan of Christianopolis is based on the square and the circle. All its houses are built in squares, the largest external square enclosing a smaller one, which in turn encloses a smaller one, until the central square is reached which is dominated by a round temple. Officials of the city often have angel names, Uriel, Gabriel, and so on, and a Cabalistic and Hermetic harmony of macrocosm and microcosm, of the universe and man, is expressed through its symbolic plan. The description of the city is a fascinating mixture of the mystical and the practical. For example, the city is very well lighted; and this good lighting is of civic importance since it discourages crime and all the evils which walk by night. It has also a mystical meaning, for this is a city in which dwells the light of God's presence.

Whilst extreme piety reigns in the city, and its social life is carefully organized on a pietistic plan, the culture of the city is predominantly scientific. Mechanics and mechanical arts are much cultivated and there is a large, educated, artisan class. 'Their artisans are almost entirely educated men' and this fosters inventive advance for 'workmen are permitted to indulge and give play to their inventive genius'.[22] Natural science, chemistry-alchemy, are taught, and there is great emphasis on medicine. There is a special building devoted to anatomy and dissection. Teaching and study are everywhere helped by pictures. In the natural history laboratory, phenomena of natural history are painted on the walls and there are representations of animals, fishes, gems, and so on. Painting as an art is taught and learned with zeal. The divisions of the art of painting are said to be architecture, perspective, fortification, machinery, mechanics, all subjects linked by mathematics. The concentration on mathematics, in all its branches, is the most distinctive feature of the culture of the city. In the mathematical laboratory the harmony of the heavenly bodies is studied and there are illustrations of tools and machines, and of the figures of geometry. The study of mathematics and number is completed by the study of 'mystic number'.[23]

---

[22] *Christianopolis*, trans. Held, p. 157.

The combined divinity and philosophy taught in the city is called theosophy. It is a kind of divinized natural science, quite contrary to Aristotle's teachings, though people without insight prefer Aristotle to the works of God. Theosophy deals with the service of angels,[24] highly valued in the city, and with mystical architecture. The inhabitants believe that the Supreme Architect of the Universe did not make his mighty mechanism haphazard but completed it most wisely by measures, numbers, proportions, and added to it the element of time, distinguished by a wonderful harmony. His mysteries he has placed especially in his workshops and 'typical buildings', though in this 'cabala' it is advisable to be somewhat circumspect.[25]

The works of God are meditated upon in the city, particularly through profound study of astronomy and astrology; in the latter study it is recognized that man may rule the stars, and they recognize a new sky where Christ is the moving influence. The study of natural science is a religious duty. 'For we have not been sent into this world, even the most splendid theatre of God, that as beasts we should merely devour the pastures of the earth.'[26]

Of immense importance in the city is music, and to enter the school of music one must pass through those of arithmetic and geometry; musical instruments hang in the theatre of mathematics. Religious choral singing is taught and practised. They do this in imitation of the angelic choir whose services they value so highly.[27] These choral performances are given in the Temple, where they also present sacred dramas.

---

[23] *Ibid.*, pp. 221 ff.

[24] *Ibid.*, p. 218.

[25] *Ibid.*, pp. 221–2.

[26] *Ibid.*, p. 231.

[27] *Ibid.*, p. 226.

The inhabitants of Christianopolis are enthusiastically devout Christians. They are also very practical people, interested in improving husbandry, street-lighting, sanitation (sewage is carried away from the houses by an artificial underground river), and education, to which they devote much care and thought. Their culture is highly scientific; indeed, in one of its aspects Christianopolis sounds like an exalted kind of technical college (there is a 'college' at the centre). Their religion is a Christianized form of the Hermetic-Cabalist tradition, with great emphasis on the 'service of angels'. Indeed they seem to live on remarkably close terms with angels, and their streets ring with vocal imitations of the angelic choirs.

It is clear that Christianopolis falls into place in the European tradition as one of the series of Utopias initiated by Thomas More's famous work. Its immediate model was Campanella's City of the Sun—a round city with a round sun temple in its midst—the description of which Tobias Adami and Wilhelm Wense had brought to Andreae's circle direct from Naples. The Hermetic-Cabalist, magico-scientific atmosphere of the City of the Sun[28] is repeated in Christianopolis and many of the details of the two cities—particularly the teaching through pictures on the walls[29]—are recognizably the same.

But in addition to these obvious influences on Andreae's city, there are surely other influences. Andreae's theme of the importance of the mathematical sciences, in association with architecture and the fine arts, though doubtless also implicit in Campanella's city, had been given direct and precise expression by Fludd in the second volume of his *Utriusque cosmi historia*, published at Oppenheim in 1619,[30] the same year as that in which Andreae's *Christianopolis* was published at Strasburg. Fludd was himself following Dee's recommendation of the mathematical sciences in his preface to Euclid.[31] It seems highly probable that the Dee-Fludd influences would have entered into the theme of the mathematical sciences in relation to the fine arts, and particularly to the supremely mathematical art of architecture, which is so noticeable in the description of Christianopolis.

---

[28] On this see *Giordano Bruno and the Hermetic Tradition*, pp. 367 ff.

[29] On the relationship to the art of memory of these systems of teaching through pictures, see *The Art of Memory*, pp. 297–8, 377–8.

[30] See above, pp. 106–8.

[31] *Theatre of the World*, pp. 42 ff.

Most striking, too, is Andreae's insistence on the importance of encouraging inventiveness in the artisan class. Though the recognition of the importance of technology had been growing all over Europe, this had been the particular theme of Dee's preface to Euclid with its appeal to the artisan class in London.[32] Andreae's utopian city with its strong, educated, artisan class and its enthusiasm for the mathematical sciences would surely have met with Dee's approval.

And, of course, very much like Dee is Andreae's insistence on the 'service of angels' in the city. Dee, as we know, had tried to secure the service of angels through practical Cabala, or Cabalist magic.[33] That Andreae is not afraid to insist on the 'service of angels' in his mathematically orientated Utopia suggests that he is not afraid to proclaim the major influence on his work.

Andreae, as we have seen, used Dee's 'monas' symbol at the beginning of the *Chemical Wedding*,[34] indicating the source of his inspiration. We have seen, too, that Dee's 'monas' and its meanings was the secret philosophy behind the Rosicrucian manifestos,[35] expressed symbolically in the mystico-mathematical marvels in the tomb of Rosencreutz. It is therefore quite natural that Andreae's Christianopolis should be a statement in the form of a symbolic city of the philosophy implicit in the 'monas', Dee's philosophy, with its practical and utilitarian emphasis on technology, its mathematical orientation, its esoteric magical mysticism and mystical magic, and its belief in angelic guidance.

Andreae is, then, repeating in a disguised form in *Christianopolis* the secret themes of the Rosicrucian manifestos and of his own *Chemical Wedding*. He disguises it by his apparent rejection of Rosicrucians, not only in the preface to *Christianopolis* but also in the text of that work.

There was a guard at the eastern gate of Christianopolis who examined strangers wishing to enter the city. Certain low classes of people were not admitted. These included ‘stage-players who have too much leisure’, and ‘impostors who falsely call themselves the brothers of the Rosicrucians.’[36] We have to move carefully here because this is an Andreaen joke. It is the false R.C. Brothers who are excluded from Christianopolis, not the true ones. And those who had read the *Chemical Wedding* would know that he who is trying to enter Christianopolis is a true one, being none other than Christian Rosencreutz himself who had discovered this island on the voyage on which he was starting at the end of the *Chemical Wedding*.

---

[32] *Ibid.*, 18, 40, 82–3 etc.; French, *John Dee*, pp. 160 ff.

[33] *Theatre of the World*, pp. 5 ff.; French, *John Dee*, pp. 110 ff.

[34] See above, pp. 86–8.

[35] See above, pp. 63–5.

Let us now try to make the inevitable comparison between Andreae’s Christianopolis and Bacon’s New Atlantis. The salient point which now comes out is that Andreae’s Utopia is both much more mathematical and much more explicitly angelical than Bacon’s. I would assume this to mean that the Dee influences are stronger, or at any rate more acknowledged, in Andreae’s work than in Bacon’s. Utilitarianism, the application of scientific knowledge for the improvement of man’s estate, is common to both Utopias, though more practical and technical in Andreae’s Utopia than in Bacon’s. Indeed what has been called ‘vulgar Baconianism’, the emphasis on the practical utility of the advancement of knowledge, seems already pretty strongly developed in Christianopolis. Can it be that this is due to the stronger Dee influence in Christianopolis? A problem such as this cannot be quickly solved and must be left to future investigators. My approach here is purely the historical one, which has led to the realization that the Baconian movement in England should be studied with the continental Rosicrucian movement, the two being in some way related.

The formation of a ‘real’ society or group, devoted to Christian and intellectual renewal, at which Andreae seems to be hinting in the preface to *Christianopolis* had probably already begun when he wrote that preface. The plan or programme of this ‘Societas Christiana’ was set forth in two little works published in 1619 and 1620 which were believed to have been lost, but copies of them turned up a few years ago in the Hartlib papers.[37] Their Latin titles are translated as 'A Modell of a Christian Society' and 'The Right Hand of Christian Love Offered' in the English translation by John Hall published in 1647. The address to Samuel Hartlib prefixed to this translation is one of the sources from which we know that the society described in these pamphlets was 'real', that it actually existed, that we have come out of the realm of invisible colleges and invisible R.C. Brothers into the presence of a factual foundation. The translator addresses Hartlib thus:[38]

---

[36] *Christianopolis*, p. 145.

> Your self (who were acquainted with some members of this Society in Germany) can witnesse tis more then an Idaea; and tis a great deal of pitty both that warre discontinued it when it was first instituted: and that it is not again revived . . .

In spite of this positive statement that the 'Societas Christiana' actually existed for a short time just before the war—and this is not to be doubted—I cannot find that anyone is at all distinct as to exactly where it existed. According to the *Modell* its head was a German prince:[39]

> The Head of the society is a German Prince, a man most illustrious for his piety, learning and integrity, who hath under him twelve Colleagues, his privy Counsellors, every one eminent for some gift of God.

---

[37] G. H. Turnbull, *Hartlib, Dury and Comenius*, Liverpool, 1947, pp. 74 ff. The Latin texts of the two works, together with the English translation of them by Hall, are printed in G. H. Turnbull's article, 'Johann Valentin Andreae's Societas Christiana', *Zeitschrift für Deutsche Philologie*, 73 (1954), pp. 407–32; 74 (1955), pp. 151–85.

Andreae's 'Societas' and its influence on Hartlib and others are discussed in Turnbull's book and article cited above; by H. Trevor-Roper whose chapter on 'Three Foreigners' (Hartlib, Dury, and Comenius) in *Religion, the Reformation and Social Change*, London, 1967, pp. 237 ff. is fundamental for the wide historical importance of this group; by Margery Purver, *The Royal Society: Concept and Creation*, London, 1967, pp. 206 ff.; Charles Webster, 'Macaria: Samuel Hartlib and the Great Reformation', *Acta Comeniana*, 26 (1970), pp. 147–64; and in Webster's introduction to his reprint of some of Hartlib's works, *Samuel Hartlib and the Advancement of Learning*, Cambridge, 1970.

[38] Turnbull, *article cited*, *Zeitschrift*, 74, p. 151.

[39] *Ibid*., p. 154.

In a letter written much later, in 1642, to Prince August, Duke of Brunswick and Lüneburg, Andreae seems to hint that Prince August was the German prince referred to in the *Modell*, but one would like to have further confirmation of this. The place, wherever it was, where the 'Societas' started must soon have become the seat of war because Andreae says in the same letter that the group was broken up early in the wars, copies of the book about it were burnt to ashes, and the members, dispersed and unable to correspond, either died or became disheartened.[40]

Nothing approaches nearer to God than Unity, states the *Modell* in its opening address; disunity and dissension among men might be cured by 'free communication of all things among good men'. For this reason, wise men have gathered into societies, but Antichrist is against this. It seems strange, continues Andreae, that at this time when the world is 'as it were renewed, all its decaies restored under the Sunne of Religion and noontide of Learning' that so many of the best and wisest satisfy themselves with the mere desire for a 'Colledge or society of best things' without taking steps to found such an institution.[41]

The twelve colleagues of the German prince who is the head of the Society are specialists in different branches of study though the concerns of the first three are all-inclusive, namely Religion, Virtue, Learning. The rest, in groups of three, are as follows: a Divine, a Censor (concerned with morals), a Philosopher; a Politician, a Historian, an Economist; a Physician, a Mathematician, a Philologist.[42] If translated into the language of the *Fama*, these specialists would sound not unlike the R.C. Brothers in their groupings under Christian Rosencreutz.[43]

The Philosopher appears to be predominantly a natural philosopher who 'looks carefully into both worlds'. The description of the Mathematician is worth quoting:[44]

---

[40] Purver, *op. cit.*, pp. 222–3, quoting from a letter published in *Jana Amosa Komenského: Korrepondence*, ed. Jan Kvačala, Prague, 1902, II, pp. 75–6. See also Peuckert, *Die Rosenkreutzer*, pp. 179–80.

[41] Turnbull, *article cited, Zeitschrift*, 74, pp. 152–3.

[42] *Ibid.*, p. 154.

[43] See Appendix, below, pp. 301–2.

[44] Turnbull, *article cited*, 74, p. 158.

> The Mathematician [is] a man of wonderful sagacity, who applyes the instruments of all Arts and inventions of man: his businesse lies about number measure and weight: he knows the commerce that is between heaven and earth; here is there as large a field to be till'd by human Industry, as in nature: for every part of Mathematicks requires a severall and that a most laborious Artist, which neverthelesse must all aim at this mark, namely to contemplate the Unity of Christ among so many admirable inventions of numbering measuring and weighing, & to observe the wise architecture of God in the fabrick of this Universe. Hitherto will the Mechanicks assist with their slights and subtilties, which are not so ignoble and sordid as the Sophisters pretend, but rather set forth the use and practice of Arts, and therefore very partially disesteem'd in comparison of loquacity. But it is part of a true Mathematician to adorn and enrich them with the Rules of Art, whereby mens labours are diminished and the Prerogative of industry and the strength and dominion of reason made more manifest . . .

The culture of the 'Societas Christiana' is evidently very like that of the city of Christianopolis, a scientific culture, based on mathematics, and orientated towards technology and utility. Since the main twelve are to be assisted by others, 'physicians, surgeons, chymists, metallists', the 'Societas', when developed, would become, like the city of Christianopolis, a group of mystical Christians contemplating the works of God in nature, but with a very practical hard core of scientific and technological expertise. Their main interests are directed, not towards 'loquacity', or the usual rhetorical studies, but towards applied mathematics 'whereby men's labours are diminished'.

As in the case of *Christianopolis*, I would think that the main influence on this conception of the role of the mathematician would be that of John Dee, whose philosophy, as summed up in the 'monas', lay behind the Rosicrucian manifestos and behind Andreae's own *Chemical Wedding*. There may well also be some influence from the parallel Baconian movement, but this presentation of the mathematician in such a leading role, and in opposition to 'loquacity', is not at all like Bacon.

The science of the members of the 'Societas' is infused with Christian charity and this imparts a strongly pietistic atmosphere to the group. This side of the movement is emphasized in the tract which seems meant as an accompaniment to the *Modell of a Christian Society*, and which is called *The Right Hand of Christian Love offered*. This is almost entirely pietistic, with hardly any mention of intellectual labours. The author reaches out 'this hand of faith and Christian love to all and everyone of those, who being experienced in the bondage of the World, and wearied with its weight, do desire with all their hearts Christ as their deliverer . . . '[45] It is possible that the *dextera porrecta*, or the Right Hand Offered, became a sign of membership in this society.

Thus, when the *ludibrium* of the invisible, fictitious R.C. Fraternity translates into something real, it becomes the 'Societas Christiana', an attempt to infuse into dawning science a new outpouring of Christian charity.

The membership of the 'Societas' is rather indistinct, like so much else about it. Andreae's old friends, Tobias Adami and Wilhelm Wense, were active in it, and there is a rumour that Johannes Kepler was interested in Andreae's Christian unions.[46] Andreae had studied mathematics at Tübingen under Maestlin, Kepler's teacher, and certainly knew Kepler.

Though the 'Societas Christiana' came to such a sad end with the outbreak of war, it had continuations and ramifications. About 1628 Andreae made an attempt to restart it at Nuremberg. It may have been through the continuous life of this branch that, in later years, Leibniz came into contact with Rosicrucian ideas. There is a persistent rumour that Leibniz joined a Rosicrucian Society at Nuremberg in 1666,[47] and there is the better authenticated report that Leibniz knew that the Rosicrucian Fraternity was a fiction, having been told this by 'Helmont'[48] (probably Francis Mercury Van Helmont). Knowledge of the 'joke' would not have prevented Leibniz from absorbing some of the ideas behind the joke, as he certainly did. As I have pointed out elsewhere, the rules for Leibniz's proposed Order of Charity are practically a quotation from the *Fama*.[49] There is much material in Leibniz's works for further study of the influence upon him of ideas ultimately stemming from Andreae's movements, but this fragmentary mention of a very important subject is all that can be attempted here.

---

[45] *Ibid.*, p. 165.

[46] The source for the statement that Kepler was associated with Andreae's group is Andreae's funeral oration on Wilhelm Wense, delivered in 1642; see R. Pust, 'Ueber Valentin Andreae's Anteil an der Sozietatsbewegung des 17 Jahrunderts', *Monatshefte der Comenius Gesellschaft*, XIX (1905), pp. 241–3.

[47] See L. Couturat, *La logique de Leibniz*, Hildesheim, 1961, p. 131, n. 3.

[48] See Leibniz, *Otium Hanoveranum*, Leipzig, 1718, p. 222; cf. Gould, *History of Freemasonry* (ed. Poole, 1951), II, p. 72; Arnold, *Histoire des Rose-Croix*, p. 145.

The mysterious word 'Antilia',[50] the name of an island, seems to have been a kind of password used by various groups who attempted to form 'models' of Christian society, modelled on Andreae's writings, at various places in Germany and elsewhere during the Thirty Years War. Such 'models' were, for the mystical enthusiast, but preparations for the great and universal reformation, which, in spite of all, was still hoped for. And amongst the earnest enthusiasts for the model society, and its vast possibilities for expansion, was Samuel Hartlib. Whether called Antilia, or Macaria, or what you will, it was the Andreaean combination of evangelical piety with science, and the utilitarian application of science, which inspired Hartlib's untiring efforts.

And with Hartlib, and his friends and helpers John Dury and John Amos Comenius, the movement returned to England, for it was in Parliamentarian England, which had returned to the old Elizabethan role of champion of Protestant Europe, that Hartlib saw the best chance of establishing the new reformation. As the R.C. Fraternity had represented hopes raised by the English alliance, through the Elector Palatine's English marriage, so, when those hopes failed, it was towards an England restored to its Elizabethan role that Hartlib and his friends turned for support for their ideals of universal reformation, their continuation of the Rosicrucian dream under other names. I say that the movement 'returned' to England, for, as I have attempted to argue, I believe that it was from England, in the form of influences deriving from Dee's mission to Bohemia, that the strange 'Rosicrucian' myth largely arose. This is, of course, an over-simplification, which leaves out all the complicated enrichments from European influences which fed the movement from all kinds of sources. But I am trying inadequately to express this movement of outgoing and return which has been lost sight of in the confusions of the period, and which it is necessary to try to restore to view if we are to disentangle the complicated web of circumstances leading to the foundation of the Royal Society.

---

[49] See Yates, *Art of Memory*, pp. 387–8, n. 5. Leibniz believed that scientific advance leading to an extended knowledge of the universe would also lead to a wider knowledge of God, its creator, and thence to an extension of charity.

[50] Hartlib says that 'Antilia' was as it were a 'tessera' of a society interrupted and destroyed by the Bohemian and German wars (Turnbull, *Hartlib, Dury and Comenius*, p. 73). A 'tessera' might be something like a device used by members of a mystical academy.

12

COMENIUS AND THE ROSICRUCIAN RUMOUR IN BOHEMIA

Johann Amos Komensky, or Comenius, born in 1592, was six years younger than Johann Valentin Andreae, whose works and outlook influenced him enormously. Comenius was one of the Bohemian Brethren, the mystical branch of the oldest reformation tradition in Europe, that stemming from John Huss. Comenius and Andreae had much in common. Both were devout, reformed clerics; both were interested in new intellectual movements which they grafted on to their native piety, the German Lutheran tradition in the one case, in the other, the Hussite tradition. Both lived through the same terrible period, and had to work on as best they could through wars and persecutions.

Comenius received his first schooling in his native Moravia and afterwards attended the Calvinist university of Herborn, in Nassau. In the spring of 1613, Comenius left Herborn and made for Heidelberg to continue his studies at the university.[1] There were other Bohemians with Comenius at Herborn and Heidelberg. He matriculated at Heidelberg university on 19 June 1613, twelve days after the entry of the Princess Elizabeth as bride of the Elector Palatine. In all probability, Comenius, as a young student, would have been in the streets of Heidelberg to watch that entry, and would have seen the triumphal arches of welcome erected by the faculties of the university.

---

[1] Wilhelmus Rood, *Comenius and the Low Countries*, Amsterdam, Prague, New York, 1970, p. 22.

Comenius was attending the lectures of the Heidelberg professors David Paraeus, Johannes Henricius Altingius, Abraham Scultetus, and Bartholomaeus Scopenius.[2] Paraeus was interested in uniting Lutherans and Calvinists;[3] both he and the other professors who lectured to Comenius were closely associated with the Elector Frederick. Scultetus was Frederick's chaplain and accompanied him to Prague; Altingius, or Alting, had been his tutor and remained a close friend, even after the misfortunes; Scopenius, an orientalist, is said to have been spiritual counsellor to the Elector.[4] The young Comenius was thus in a position to learn at first hand about spiritual or intellectual movements at Heidelberg. One wonders whether it may have been rumours of future connections between the Palatinate and Bohemia which drew Comenius and his Bohemian friends to Heidelberg at this glorious time when the Elector's marriage to the daughter of James I seemed to portend things of great wonder.

The time at Heidelberg was also important for Comenius because it was there that he met George Hartlib,[5] brother of Samuel Hartlib, who in later years was to collaborate with Comenius in his work in England.

Probably at some time in 1614 Comenius returned to Bohemia. In the following years he was acquiring a vast encyclopaedic culture and developing a system of 'Pansophia' or universal knowledge. Comenius's Pansophia was based on macro-microcosmic philosophy; he himself says that it was Andreae who influenced him towards it. Comenius called his first pansophic encyclopaedia, begun in 1614, a Theatre, or Amphitheatre, of all things in the world.

Comenius could have met Andreae at Heidelberg, or could have picked up there something of the philosophy underlying the Rosicrucian manifestos. Or, looking at yet another alternative, one wonders whether Bohemian influences might have been yet another spiritual colouring behind the Rosicrucian manifestos. Could the philanthropy and benevolence for which the Bohemian Brethren were noted have combined with other strands of influence towards the formation of Brother Christian Rosencreutz?

---

[2] *Ibid.*, p. 23.

[3] In his *Irenicum*, 1614; see David Ogg, *Europe in the Seventeenth Century*, p. 107.

[4] Rood, p. 23.

[5] *Ibid.*, p. 24.

The years of peaceful life in his native country came to an end for Comenius with the defeat of Frederick at the Battle of the White Mountain in 1620 which meant, for Bohemia, the suppression of the national religion. The Bohemian Brethren were proscribed. In 1621 the little town where Comenius lived was captured by Spanish troops. His house was burned down and he lost his library and manuscripts. He fled for protection to the estate of Charles, Count Zerotin, at Brandeis. During the war, Zerotin, though a patriot and a member of the Bohemian Unity, had not espoused the cause of Frederick of the Palatinate but had remained faithful to the House of Hapsburg. His estates were therefore not immediately confiscated and he was able to shelter Comenius and others like him for a while. During the dangerous journey to Brandeis, Comenius lost his wife and one of his children and arrived in a state of total destitution about the end of 1622.[6]

Whilst at Brandeis Comenius wrote *The Labyrinth of the World*, a great classic of Czech literature and one of the great books of the world. In that book Comenius gives a striking description of the Rosicrucian furore which forms an important addition to the series of Rosicrucian documents.

Before turning to study *The Labyrinth of the World*, the question must be raised of what was Comenius's attitude towards Frederick, Elector Palatine, as King of Bohemia. His stay at Heidelberg must have acquainted him with the character and ideas of Frederick, and he cannot possibly have been ignorant of the historical events leading up to the coronation of Frederick and Elizabeth as King and Queen of Bohemia in Prague cathedral on 4 November 1619. In fact, it is known that Comenius was present in the cathedral during the coronation ceremony[7]—that ceremony which was the last official act of the church to which he belonged before its suppression.

---

[6] Introduction by Count Lützow to his translation of Comenius's *Labyrinth of the World*, London, 1901, pp. 33–6.

Light can be thrown on Comenius's attitude to Frederick as King of Bohemia through an extremely curious book called 'Light in Darkness', or rather, *Lux in tenebris*.[8] It contains the outpourings of three prophets, three visionaries who claimed to make revelations about coming apocalyptic events, the end of the reign of Antichrist, and the return of light after the darkness of his rule. One of the prophets, Christopher Kotter, promised a future restoration of Frederick to the Kingdom of Bohemia. In 1626 Comenius took the illustrated manuscript containing Kotter's prophecies to The Hague and showed it to Frederick. And, long after Frederick's death, Comenius still thought so highly of Kotter and his prophecies that he published the manuscript in 1657 in *Lux in tenebris*, with engraved illustrations presumably based on the pictures in the manuscript. It is in the preface to this book, introducing the three prophets, that Comenius states that he showed the manuscript of Kotter's prophecies to Frederick.[9]

Kotter was one of the Bohemian clergy suffering from cruel oppression in Bohemia after 1620. He gives the dates of his visions which run from 1616 to about 1624. In the visions of 1620, before the fatal battle, he is warned to tell Frederick not to use force. In visions after that date, the eventual recovery of Frederick's fortunes is prophesied. The following is an example of one of these prophecies, translated:[10]

> Frederick, Palatine of the Rhine, is by God crowned King. Frederick, Palatine of the Rhine, King of Bohemia, crowned by God, the supreme King of all Kings, who in the year 1620 fell into danger, but . . . will again recover all and far greater riches and glory.

---

[7] Rood, p. 28, n. 4.

[8] *Lux in tenebris* was first published in 1657 (edition used, 1665). It included the prophecies of Christopher Kotter, Nicolas Drabik, and Christina Poniatova, with a preface by Comenius ('Historia revelationum'). On the great importance which Comenius attached to *Lux in tenebris*, see Turnbull, *Hartlib, Dury and Comenius*, pp. 377 ff.

[9] 'Historia revelationum' in *Lux in tenebris, ed. cit.*, p. 22. Cf. Rood, pp. 29–30.

[10] *Lux in tenebris, ed. cit.*, pp. 42–3.

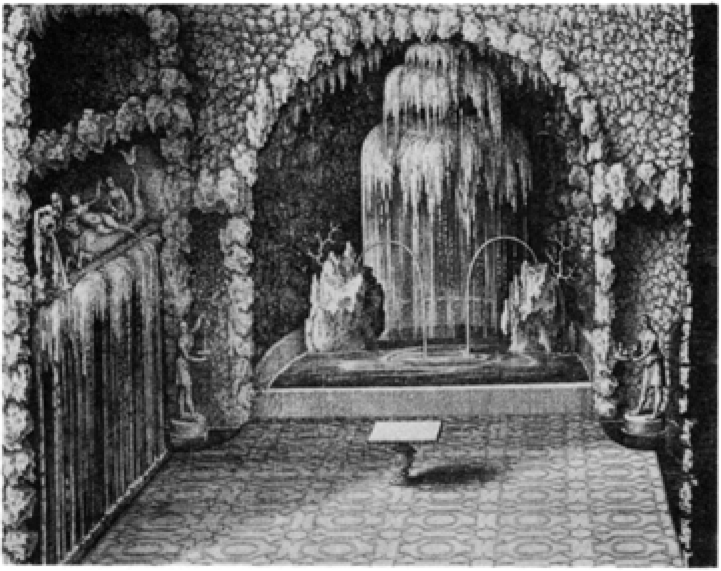


Plate 25a Grotto at Heidelberg Castle: Fountain with Coral. From Salomon de Caus. *Les raisons des forces mouvantes*

Kotter's visions were brought to him by angels, so he believed, who would suddenly become visible to him, show him a vision, and return to invisibility. In the illustrations, the angels are shown as young men, without wings, in long robes. Frederick is usually presented in the form of a lion, of course the lion of the Palatinate whom we have often seen before in pro-Frederick and anti-Frederick propaganda. The famous print of Frederick and Elizabeth with the four lions—of the Palatinate, of Bohemia, of Great Britain, of the Netherlands—appears in a strange form in one of Kotter's visions of a lion with four heads. In other visions, Kotter saw lions bringing down an imperial eagle; or the double-tailed lion of Bohemia embracing Frederick; or Frederick as a lion standing on the moon to show the variability of his fortunes, and embraced by six other lions.[11] The visions thus reverse that savage

---

[11] *Ibid.*, pp. 33, 59.

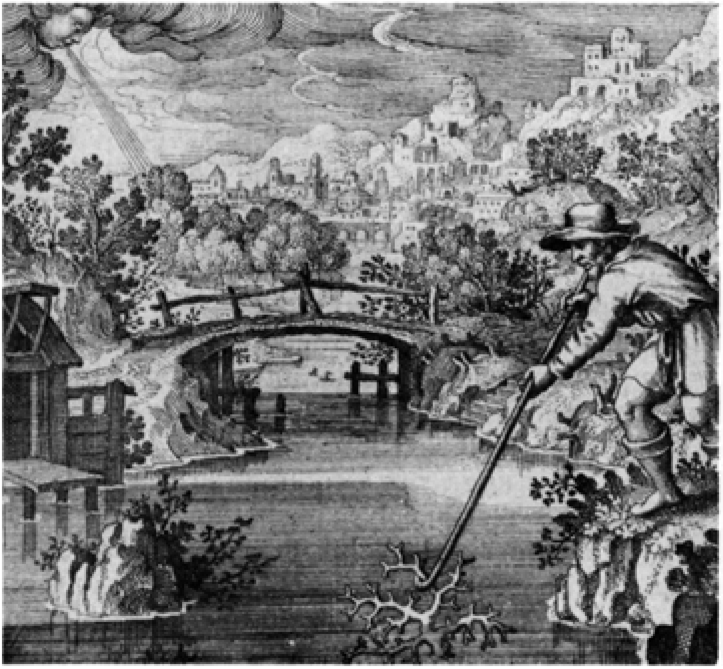


Plate 25b Fishing for Coral (The Philosopher's Stone). From *Atalanta fugiens*

victory of the Hapsburg Eagle over the Palatinate Lion shown in the prints against Frederick disseminated after his defeat. Assisted by his angels, and by wishful thinking, Kotter sees visions of victorious lions.

One of the most striking of these is the scene in which Kotter, sitting peacefully under trees with two angels, is shown a vision of a glorious lion, nimbed with light, strutting victoriously (Pl. 27a). Behind him, another lion is fiercely attacking a snake, and a snake which has been chopped in pieces is seen in the sky below a star. This may possibly be an allusion to the new star in the constellation Serpentarius, referred to in the Rosicrucian *Fama* as foretelling new things.[12] The lion of Kotter's

---

[12] See above, p. 66.

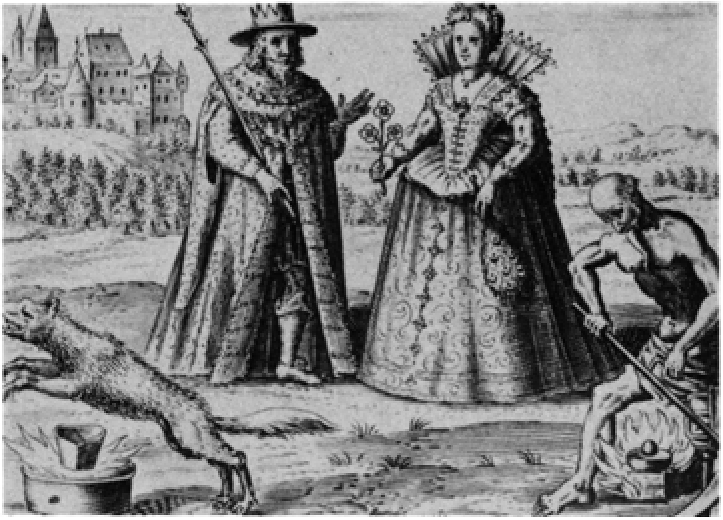


Plate 26a The Marriage of the Alchemical King and Queen

vision is perhaps punishing Serpentarius for not having fulfilled the interpretation of the new star as favourable to Frederick's fortunes.

Most striking of all, is the vision in which Kotter saw three young men, or rather angels, sitting at a table and holding hands to protect a diminutive lion which is on the table. Three roses grow out of the table, on the front of which is a cross (Pl. 27b). The rose and cross symbolism invites us to look for 'Rosicrucians', and perhaps there they are, the invisible angels who have become visible for the moment of vision, the guardian angels protecting the Lion of the Palatinate, whose restoration to the Bohemian throne is foretold in Kotter's prophecies.

Kotter's pathetic visions, with their plethora of lions, have a semi-alchemical suggestion about them, reminding one of the emblems from Maier's works, and from other works of Maier's group, with which the Bohemian refugee, Daniel Stolcius, consoled himself in his

---

[13] See above, pp. 122–4.

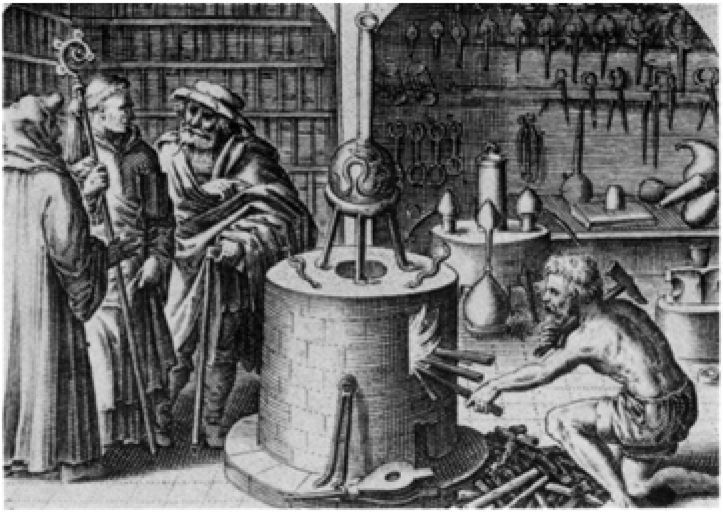


Plate 26b The Alchemists (Thomas Norton, Abbot Cremer, Basil Valentine). Both from Daniel Stolcius, *Viridarium Chymicum;* reprinted from Michael Maier, *Tripus Aureus*

exile.[13] These visions belong to a world which it is difficult for us to recreate, a world of people who had been fed with wondrous angelic promises, with visions of Lions and Roses bringing in a new dawn, and who, in their abandonment and despair, fed still on the visions.

It is for their insight into Comenius's attitude to Frederick when King of Bohemia that Kotter's visions are important to us here. Thinking again now of the campaign of satirical prints against Frederick circulated after his defeat, we remember that the caricature of Frederick standing on the capital Y (Pl. 16) describes in the letterpress under the picture, how the Bohemians 'married' Frederick to the world, expected a world reformation from his rule, were attempting reforms in society and in education under his auspices, and connecting all this with the 'high society of the Rosicrucians'.[14] Is it possible that among the

---

[14] See above, pp. 79–81.

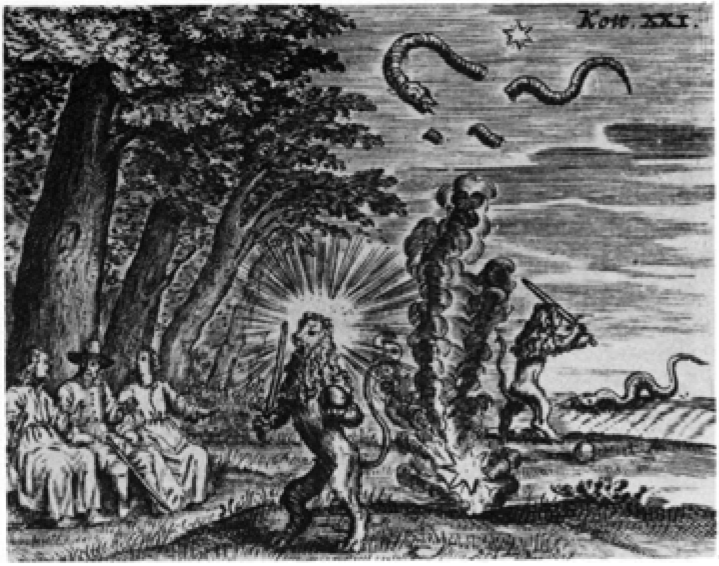


Plate 27a Vision of a Triumphant Lion

Bohemians attempting reform during the reign of Frederick was the young Comenius?

There is a big gap in one's knowledge here, an even bigger gap than usual. We know nothing about what may have been the effect in Bohemia of John Dee's reforming movement, whether it was taken up by Bohemian Brethren, whether in Prague—the European centre for alchemical and cabalist studies—the movement took on new lights before its transmission to Germany and expression there in the 'Rosicrucian manifestos'. All this remains dark to us, but we have glimpsed that in Comenius's early life he certainly had deeply impressed upon him the figure of Frederick of the Palatinate as having a deep meaning for Bohemia.

It is with this knowledge in our minds that we now turn to what he has to say about the Rosicrucian furore in *The Labyrinth of the World*.[15] He

---

[15] Written in 1623, *The Labyrinth of the World and the Paradise of the Heart* was first printed in Czech in 1631. Quotations here are from the English translation by Count Lützow, London, 1901.

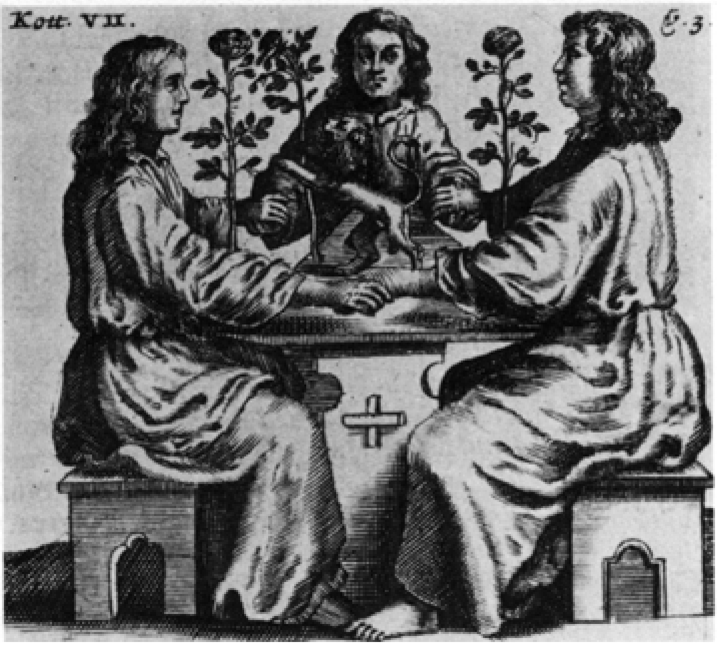


Plate 27b Vision of a Lion with Angels and Roses. From Christopher Kotter, *Revelationes . . . ab anno 1616 ad annum 1624*, in *Lux in tenebris*

gives in this book a long description of the furore, how the trumpet sounds of the two manifestos aroused intense excitement, how terrible confusion arose through the numbers who reacted in various ways to the excitement. Two things should be noted before we quote Comenius on the Rosicrucian furore. First, that he plays up to the *ludibrium*, pretends not to be able to understand why no one has had a reply from the R.C. Brothers, why they are always invisible. Second, that he is writing in misery in 1622, after the collapse of the Frederickian movement, looking back in deep depression upon the course of the movement which had ended by bringing disaster upon his country.

Comenius's 'Labyrinth of the World' is a city divided into many quarters and streets, in which all the sciences, learning, and occupations of men are represented. It is one of the architectural memory-systems, like Campanella's City of the Sun, wherein the whole encyclopaedia is set out. The Labyrinth is obviously influenced by Campanella's City of the Sun, and also, probably, by Andreae's Christianopolis.

Such a city ought to be at the same time a Utopia, an ideal city, a blueprint for a reformed world of the future. But Comenius is in reaction against the delusive hopes of preceding years; his city as a labyrinth reverses Utopia, because in this labyrinth everything is wrong. All the sciences of man lead to nothing, all his occupations are futile, all his knowledge is unsound. The book represents the state of mind of a thoughtful and idealistic person after the beginning of the Thirty Years War.

It is also a record of the disappointing experiences which have led to this state of despair, a record of the Rosicrucian movement. What Comenius has to say about this must be quoted in full. The heading of chapter 12 is 'The Pilgrim beholds the Rosicrucians' and underneath these words is the note, '*Fama* fraternitatis anno 1612, Latine ac Germanice edita'. This makes it absolutely certain that he is referring to the first Rosicrucian manifesto, which he dates two years earlier than the earliest known printed edition.[16]

> And then immediately I hear in the market place the sound of a trumpet, and looking back, I see one who was riding a horse and calling the philosophers together. And when these crowded round him in herds, he began to speak to them in fine language of the insufficiency of all free arts[17] and of all philosophy; and he told them that some famous men had, impelled by God, already examined these insufficiencies, had remedied them, and had raised the wisdom of man to that degree which it had in Paradise before the fall of man. To make gold, he said, was one of the smallest of their hundred feats, for all Nature was bared and revealed to them; they were able to give to, or take from,

---

[16] See appendix, below, p. 295–6. He might be referring to Haselmayer's 'Reply' which was published in 1612. Or perhaps to some 1612 printed edition of the *Fama* which is lost. Or perhaps to a manuscript copy of the *Fama*, circulating in Bohemia, which he had seen in 1612. So far as I know, the *Fama* was never printed in Latin, but a Latin copy of it might have been circulated in manuscript with the German.

[17] That is, liberal arts.

each creature whatever shape they chose, according to their pleasure; he further said that they knew the languages of all nations, as well as everything that happened on the whole sphere of the earth, even in the new world, and that they were able to discourse with one another even at a distance of a thousand miles. He said that they had the stone, and could by means of it entirely heal all illnesses and confer long life. For Hugo Alvarda,[18] their praepositus, was already 562 years old, and his colleagues were not much younger. And though they had hidden themselves for so many hundred years, only working—seven of them—at the amendment of philosophy, yet they would now no longer hide themselves, as they had already brought everything to perfection; and besides this, because they knew that a reformation would shortly befall the whole world; therefore openly showing themselves, they were ready to share their precious secrets with everyone whom they should consider worthy. If, then, one applied to them in whatever language, and be it that he was of whatever nation, each one would obtain everything, and none would be left without a kind of answer. But if one was unworthy, and merely from avarice or forwardness wished to secure these gifts, then he should obtain nothing.

(*Varia de Fama Judicia*)

Having said this, the messenger vanished. I then, looking at these learned men, see that almost all of them were frightened by this news. Meanwhile, they begin slowly to put their heads together and to pass judgment, some in a whisper, some loudly, on this event. And walking, now here, now there, among them, I listen. And behold, some rejoiced exceedingly, not knowing for joy where to go. They pitied their ancestors, because, during their lifetime, nothing such had happened. They congratulated themselves because perfect philosophy had been fully given unto them. Thus could they, without error, know everything; without want have sufficient of everything; live for several hundred years without sickness and gray hair, if they only wished it. And they ever repeated: ‘Happy, verily happy, is our age.’ Hearing such speech I also began to rejoice, and to feel hopes that, please God, I also should receive somewhat of that for which they were longing. But I saw others who were absorbed in deep thought, and were in doubt as to what to think. Were it but true what they had heard announced, they would have been glad; but these matters seemed to them obscure, and surpassing the mind of men. Others openly opposed these things, saying that they were fraud and deceit. If these reformers of philosophy had existed for hundreds of years, why, then, had they not appeared before? If they were certain of what they affirmed, why, then, did they not appear boldly in the light, but express their opinions in the dark, and in corners, as if they were whizzing bats? Philosophy, they said, is already well established, and requires no reform. If you allow this philosophy to be torn from your hands, you will have none whatever. Others also reviled and cursed the reformers and declared them to be divinators, sorcerers, and incarnate devils.

---

[18] A Rosicrucian pseudonym: see below, p. 214.

(*Fraternitates Ambientes*)

Generally there was a noise everywhere in the market-place, and almost everyone burnt with the desire of obtaining these goods. Therefore not a few wrote petitions (some secretly, some openly), and they sent them, rejoicing at the thought that they also would be received into the association. But I saw that to each one his petition, after all parts of it had been briefly scanned, was returned without an answer; and their joyful hope was turned to grief, for the unbelievers laughed at them. Some wrote again, a second, a third time, and oftener; and each man, through the aid of the muses, begged, and even implored, that his mind might not be deprived of that learning which was worthy of being desired. Some, unable to bear the delay, ran from one region of the earth to another, lamenting their misfortune that they could not find these happy men. This, one attributed to his own unworthiness; another to the ill-will of these men; and one man despaired, while another, looking round and seeking new roads to find these men, was again disappointed, till I myself was grieved, seeing no end to this.

(*Continuatio Famae Roseaeorum*)

Meanwhile, behold the blowing of trumpets again begins; then many, and I also run in the direction from which the sound came, and I beheld one who was spreading out his wares and calling on the people to view and buy his wondrous secrets; they were, he said, taken from the treasury of the new philosophy, and would content all who were desirous of secret knowledge. And there was joy that the holy Rosicrucian brotherhood would clearly now share its treasures bounteously with them; many approached and bought. Now everything that was sold was wrapped up in boxes that were painted and had various pretty inscriptions, such as Portae Sapientiae; Fortalitium; Gymnasium Universitatis; Bonum Macro-micro-cosmicon; Harmonia utriusque Cosmi; Christiano-Cabalisticum; Antrum Naturae; Tertrinum catholicum; Pyramis Triumphalis, and so forth.

Now everyone who purchased was forbidden to open his box; for it was said that the force of this secret wisdom was such that it worked by penetrating through the cover; but if the box was opened it would evaporate and vanish. None the less, some of those who were more forward could not refrain from opening them, and finding them quite empty, showed this to others; these then also opened theirs, but no one found anything. They then cried 'Fraud! Fraud!' and spoke furiously to him who sold the wares: but he calmed them, saying that these were the most secret of secret things, and that they were invisible to all but 'Filiae scientiae' (that is, the sons of science); therefore if but one out of a thousand obtained anything, this was no fault of his.

(*Eventus Famae*)

And they mostly allowed themselves to be appeased by this. Meanwhile, the man took himself off, and the spectators, in very different humours, dispersed in divers directions; whether some of them ascertained something concerning these mysteries or not, I have hitherto been unable to learn. This only I know, that everything, as it were, became quiet. Those whom I had at first most seen running and rushing about, these I afterwards beheld sitting in corners with locked mouths, as it appeared; either they had been admitted to the mysteries (as some believed of them), and were obliged to carry out their oath of silence, or (as it seemed to me, looking without any spectacles), they were ashamed of their hopes and of their uselessly expended labour. Then all this dispersed and became quiet, as after a storm the clouds disperse without rain. And I said to my guide; 'Is nothing, then, to come of all this? Alas my hopes! For I likewise, seeing such expectations, rejoiced that I had found nurture convenient to my mind.' The interpreter answered: 'Who knows? Someone may yet

> succeed in this. Perhaps these men know the hour they should reveal these things to someone.' 'Am I then to wait for this?' I said. 'I who, among so many thousands who are more learned than I, know not of a single example of one who succeeded? I do not wish to continue gaping here. Let us proceed hence.'[19]

Thus Comenius surveys the Rosicrucian furore. First he hears the trumpet sound of the *Fama*, and his description of the profound impression made by the first manifesto is striking. Then came the blast of the second manifesto, promising secret knowledge taken from the treasures of the new philosophy—perhaps an allusion to the abstract of Dee's *Monas hieroglyphica*, published with the *Confessio*. The blasts of the two manifestos are accompanied by floods of other Rosicrucian literature. The titles on the 'boxes', or best-selling Rosicrucian books, are easily recognizable as real Rosicrucian titles, or close parodies of such titles. A pamphlet called *Fortalitium Scientiae*, supposedly by Hugo de Alverda, an imaginary R.C. character said to be very old, was published in 1617.[20] A *Portus Tranquillitatus* appeared in 1620.[21] The macro-microcosmic titles are probably allusions to Fludd, and the *Harmonia utriusque cosmi* is actually the title of Fludd's publications of 1617–19 at Oppenheim. The young Comenius had evidently steeped himself in all this literature, and had hoped for much from it. Then came the reaction, the fading away of the whole commotion, and the disappointment and disillusion of those who had believed themselves on the threshold of a new age.

Presumably it was in Bohemia that Comenius lived through these experiences, and it is the reactions in his own country to the Rosicrucian furore that he is describing.

The further experiences of the Pilgrim in the Labyrinth of the World are uniformly sad, particularly when he visits the streets of different religions and sects and notes their ferocious quarrels among themselves. And he has one particularly alarming experience.[22]

---

[19] *Labyrinth of the World*, trans. Lützow, pp. 150–56.

[20] 'Rhodophilus Staurophorus', *Fortalitium Scientiae*, 1617. Cf. Waite, *Brotherhood of the Rosy Cross*, p. 264.

[21] 'Irenaeus Agnostus', *Liber T . . . oder Portus Tranquillitatus*, 1620. Cf. Waite, p. 251.

[22] *Labyrinth of the World*, trans Lützow, p. 196.

> Now it befell that in my presence a royal throne suddenly shook, broke into bits, and fell to the ground. Then I heard a noise among the people, and looking round, I saw that they were leading in another prince and seating him on the throne, while they joyously declared that things would now be different from what they had been before; and everyone, rejoicing, supports and strengthens the new throne as much as he can. Now I, thinking it well to act for the common welfare (for thus they called it), came nearer and contributed a nail or two to strengthen the new throne; for this some praised me, while others looked askance at me. But meanwhile the other prince recovered himself, and he and his men attacked us with cudgels, thrashing the whole crowd, till they fled and many even lost their necks. Maddened by fear I almost lost consciousness, till my friend Searchall, hearing that they were inquiring as to who had aided and abetted the other throne, nudged me that I also might flee.

As the note to the English translation of the *Labyrinth* remarks, Comenius is here referring to the temporary expulsion of the Austrians from Bohemia and the brief reign of Frederick of the Palatinate. The passage makes it quite clear that Comenius had supported the Frederick regime in some way, had contributed a nail or two to strengthen the new throne.

The Labyrinth of the World reflects the Frederick disaster as a shattering experience for Comenius, a depressive and disillusioning event, like the failure and petering out of the Rosicrucian furore and the hopes it raised. The two were surely connected, as Kotter's visions connecting 'roses' and 'lions' show. In the *Labyrinth* Comenius lives through the years of Rosicrucian hope again followed by disastrous Frederickian failure. These experiences left an indelible mark of suffering, resulting in distaste for the whole world and its labyrinthine ways.

The Pilgrim had seen terrible sights. He saw vast armies rolling along and the awful punishments inflicted on the former rebels. He saw death and destruction, plague and famine, contempt for human life and human comfort, instead of the building up of human life and human comfort such as he and his former friends had wished for. He saw, in short, the beginnings of the Thirty Years War.[23]

---

[23] *Ibid.*, p. 274.

> Then, unable to bear such sights, or to bear the sorrow of my heart any longer, I fled, wishing to seek refuge in some desert, or rather, were it possible, to escape from the world.

Looking about him, and seeing nothing but the dead and dying, overcome with pity and terror he cried out,

> Oh, most miserable, wretched, unhappy mankind! this then, is your last glory? this the conclusion of your many splendid deeds, this the term of your learning and much wisdom over which you glory so greatly?

And now he heard a voice which cried 'Return!' He looked around but could see no one, and again the voice cried 'Return!' And then again, 'Return whence thou camest to the house of the heart, and then close the doors behind thee!'[24]

Now the Pilgrim, retreating into the heart, is there welcomed with kind and loving words and gives himself over entirely to Jesus.

The intellectual and religious attitudes of Comenius are extremely close to those of Andreae and the actual physical experiences of their lives run parallel. This is because, I suggest, they shared the original hopes expressed in the Rosicrucian manifestos, hopes of a new universal reforming movement and of advance in knowledge for mankind. They both watched with alarm the excitement aroused by the manifestos and the way in which the movement got out of hand and became dangerous. Comenius's account of these developments closely resembles the alarm of Andreae at the entry of so many other actors into the theatre of the Rosicrucian *ludibrium*. The movement took a turn other than that expected by those who started it, and became damaging to the causes it was meant to serve. We learn this from both Andreae and Comenius. And both of these two religious idealists were shattered by the disaster of the war and the collapse of Frederick in Bohemia. The tale of damage to libraries and scholarship, of untold suffering for scholars, is the same in Germany and in Bohemia. And both Andreae and Comenius find final refuge in their evangelical piety. Andreae shifts from the Rosicrucian *ludibrium* to the 'Societas Christiana'. Comenius withdraws into his heart to find Jesus there. The strain of piety expressed in the Rosicrucian motto *Jesus mihi omnia* becomes dominant in both of them, and the sadly misunderstood joke about Christian Rosencreutz and his benevolent Order has to be discarded. The movements of the spirit and the historical experiences described in *The Labyrinth of the World* are those through which Andreae and his whole group would also have been passing.

---

[24] *Ibid.*, pp. 276–7.

Comenius's philosophy, already developing immediately after his visit to Heidelberg, and more fully developed during his later life of exile, was called by him 'pansophia'. First used in the Renaissance by the Platonic-Hermetic philosopher, Francesco Patrizzi,[25] the word 'pansophia' expressed a doctrine of universal harmonies, and a connection between the inner world of man and the outer world of nature—in short, a macro-microcosmical philosophy. Fludd had called his doctrines 'pansophia' and had said that the Rosicrucian manifestos seemed to him to express a similar outlook.[26] We can now see Comenius and his pansophia as coming directly out of the Rosicrucian movement as now understood.

The last, or almost the last, experience described by Comenius in the *Labyrinth* is a vision of angels:[27]

> Now nothing in the world appeared so exposed and subject to divers dangers than the band of the godly, at which the devil and the world looked angrily, menacing to strike and smite them . . . Yet I saw that they were well sheltered; for I saw that their whole community was encompassed by a wall of fire. When I came nearer I saw that this wall moved, for it was nothing else but a procession of thousands and thousands of angles who walked around them; no foe, therefore, could approach them. Each of them also had an angel who had been given to him by God and ordained to be his guardian.

---

[25] One of the books of Patrizzi's *Nova de universis philosophia* (1592) is called 'Pansophia'. Patrizzi had recommended the teaching of Hermetic-Platonic philosophy as a better way of bringing people back to the Church than 'ecclesiastical censures' or 'force of arms'; see *Giordano Bruno and the Hermetic Tradition*, p. 345.

[26] See above, p. 105.

[27] *Labyrinth of the World*, trans Lützow, pp. 321–2.

> I saw also . . . another advantage of this holy, invisible companionship—to wit, that the angles were not only as guards, but also as teachers to the chosen. They often give them secret knowledge of divers things, and teach them the deep secret mysteries of God. For as they ever behold the countenance of the omniscient God, nothing that a godly man can wish to know can be secret to them, and with God's permission they reveal that which they know . . .

To follow Comenius's experiences in *The Labyrinth of the World* right up to the end of the book, with its striking insistence on the 'ministry of angels', is to gain another insight into the Rosicrucian movement through which he had passed and which he describes so vividly in the earlier part of his book.

Angelology was an important branch of Renaissance studies. Cabala professed to teach a mode of approaching angels and set out their hierarchies and functions in great detail. The Christian Cabalist identified the angels of Cabala with the Christian hierarchies of angels set out by Pseudo-Dionysius. The insistence of the Hermetic writings on divine 'powers' was an emanationist philosophy which easily became incorporated with Christian Cabala. The immense importance of this movement in the Renaissance is hardly yet appreciated.

John Dee, when he associated his angelic visions with his work as a scientist and mathematician, was moving within an outlook which emphasized the teaching power of angels, and his angelic science was, for Dee, merely the highest branch of his scientific studies in general. Dee only appears as a peculiar crank when he is isolated from the Renaissance angelogical tradition. The Rosicrucian movement was permeated with Hermetic-Cabalist Christian angelology. Andreae's *Christianopolis* with its tremendous insistence on science, technology, philanthropy, in the ideal city, is founded on a ministry of angels as its basic framework. Comenius in the *Labyrinth* makes explicit the teaching aspect of the ministry of angels.

Though Andreae and his followers, of whom Comenius was one, moved away from the discredited name of 'Rosicrucian' in the wartime years, yet the utopian ideal of an enlightened philanthropic society, in touch with spiritual agencies, was not abandoned. On the contrary, utopianism of the type of Andreae's Christian societies was one of the great subterranean forces of the wartime years, propagated by men like Comenius, Samuel Hartlib, John Dury, all influenced by Andreae, and inheritors of the reforming movement which had met with such catastrophe in its Rosicrucian disguise.

13

FROM THE INVISIBLE COLLEGE TO THE ROYAL SOCIETY

In the years after 1620 the combination of Hapsburg power with Counter Reformation Catholicism came near to absolute victory. The Reformation seemed on the verge of extinction in Europe, and there seemed little place in the world for a failed Lion, for the ex-King of Bohemia who had lost all his lands, been deprived of his electorate, and lived in poverty-stricken dependence as a refugee at The Hague. The Eagle had indeed triumphed. Frederick continued to take part in campaigns for the recovery of the Palatinate and continued to be a failure. Yet this man represented something. In his failure and despair he represented the failure and despair of Protestant Europe. And in the eyes of many Englishmen he represented disgrace and shame, shame for the abandonment by her Stuart successors of Queen Elizabeth's role of protector of Protestant Europe.

It is not easy to seize the character of Frederick. He was certainly a very poor general, a naïve politician, an ineffective leader. As a personality, he is presented as weak, governed by his wife and Anhalt, with no will or judgment of his own. But what was he as, for example, a religious or an intellectual personality? No one, I think, has asked. Those who saw him at Heidelberg before the war were impressed by his sincerity. And, indeed, his sincerity has not been doubted, but some of the hostile propaganda, interested in presenting him as a weak fool, has stuck to him. His case may be rather similar to that of Henry III of France, a religious, intellectual, artistic, and contemplative nature, distorted in history by enemy satire.

The portrait of Frederick by Honthorst (Pl. 28), painted at The Hague after the disasters, may be somewhat idealized, or it may have seized the spiritual tragedy of this man. Here is the representative of an ancient German imperial line, the Wittelsbach line—older than the Hapsburgs—who (perhaps we may imagine) has grasped the religious and mystical meaning of an imperial destiny and has suffered more than personal tragedy, a martyrdom. The face is not one's idea of a Calvinist face, but Calvinism, in the Palatinate, was the carrier of mystical traditions, of the Renaissance Hermetic-Cabalist tradition which had moved over to that side. Frederick's spiritual adviser was an 'orientalist'; perhaps, like Rudolph II, he sought an esoteric way through the religious situation. His is a gentle face. Whatever one may, rightly or wrongly, read into it, anyone who has looked through the portraits of the general run of German princes of the Thirty Years War will see at once that Frederick must have been someone of quite a different order.

When the war had been raging for ten years, with disastrous results for the Protestants, a liberating Lion at last arrived, from the North. The victories of Gustavus Adolphus, King of Sweden, saved the Protestant cause. Though the war had many terrible years still to run, Gustavus Adolphus had checked the Hapsburg power and made it certain that Protestantism would survive in Europe. Frederick went to Germany, saw again his ruined Palatinate, and was very well received by Gustavus who recognized his position as leader of the Protestant princes of Germany.[1] The failed Lion and the victorious Lion saluted one another; strange to say, they both died in the same month of November 1632, Frederick of the plague raging in the devastated country, Gustavus, killed at the Battle of Lutzen. The King of Bohemia and the King of Sweden were mourned together in a funeral sermon preached at The Hague.[2] And it is curious to note that, not only were they both Lions,

---

[1] On the meeting between Frederick and Gustavus, see Green, *Elizabeth of Bohemia*, p. 288.

[2] It was published in London in an English translation in 1633; see Ethel Seaton, *Literary Relations of England and Scandinavia in the Seventeenth Century*, London, 1935, p. 79.

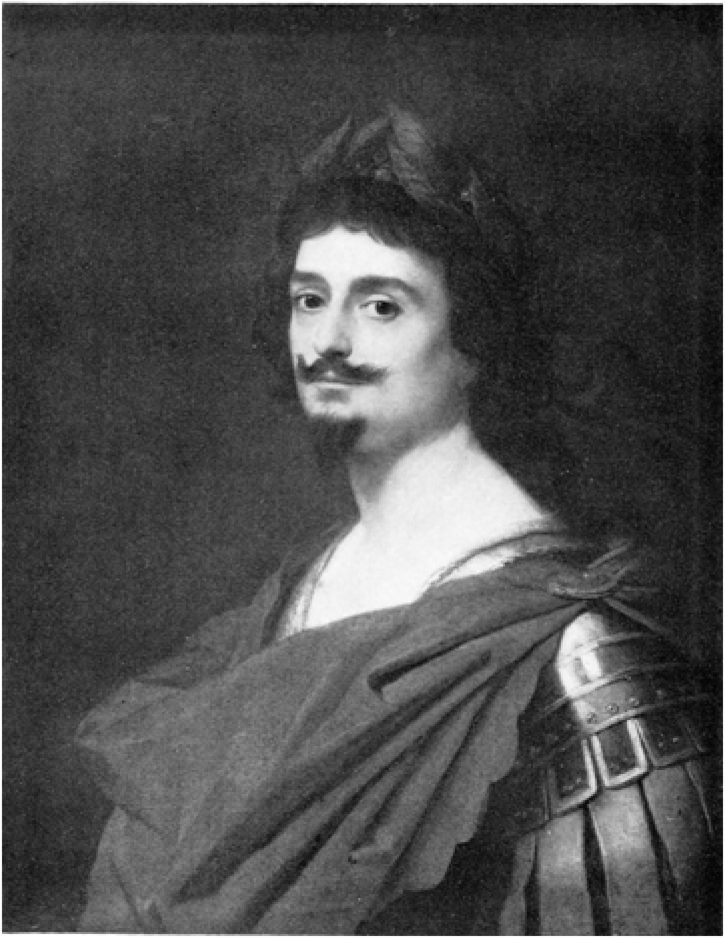


Plate 28 Frederick V, King of Bohemia, by Gerard Honthorst

but that the whole apparatus of new stars, fulfillment of prophecy, and so on, was used of both the Lions, though the one had succeeded where the other failed. The cult of Gustavus Adolphus in England kept alive the memory of his predecessor in the Lion role whose failure many attributed to his desertion by James I.[3]

Even more did Frederick's widow, the Queen of Bohemia, represent for sympathizers in England the policy of support for Protestant Europe which, in their opinion, should have been the policy of James I in regard to his daughter and son-in-law. The Queen of Bohemia in her poverty and exile at The Hague was a living reproach for those who thought in this way. After Frederick's death, Elizabeth reigned alone at The Hague, reigned over nothing, very poor, kept by Dutch charity and by erratically paid pensions from England, no territory, nothing but her royal personality and her large family of royal children to sustain her. We can see her in the time of her early widowhood in the portrait painted by Honthorst (Pl. 29) at The Hague, a worn woman but indomitable. Often accused of frivolity and love of pleasure, Elizabeth was in reality a very strong character. She never broke under all those fearful trials. No doubt pride kept her up, and she had been carefully trained in Low Church Anglican principles by those good people the Harringtons. So she stands there in Honthurst's portrait, sad but dignified in a garden on a hill with a river beyond (is this reminiscent of Heidelberg?), and drawing attention to roses.

Through the later years of the reign of her father, James I, through the whole of the reign of her brother, Charles I, through the whole of the civil wars and Commonwealth, right up to the Restoration of her nephew, Charles II, Elizabeth kept up her proud, poverty-stricken court at The Hague, and all through that time she was never forgotten in England. In her royal aspect she was indeed unforgettable. Had her brother Charles died in youth—and he was a sickly youth, not expected to live long—she would have come to the throne as Queen of Great Britain. If Charles had had no children, or had his children died before him, she would have succeeded, or if herself no longer alive, her eldest son would have succeeded. In contrast to her father and brother,

---

[3] See the eulogies of Gustavus Adolphus, published in England, referred to by Seaton, p. 83.

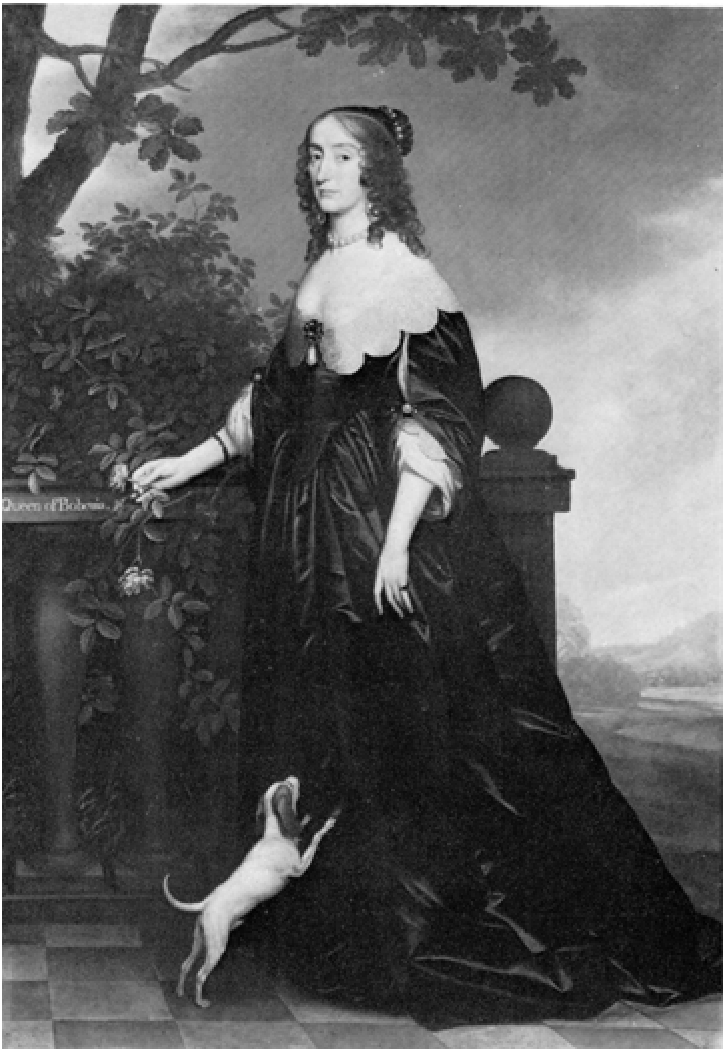

Queen of Bohemia

Plate 29 Elizabeth, Queen of Bohemia, by Gerard Honthorst

the Queen of Bohemia was extremely rich in children. Those in England, and they were many, who were dissatisfied with the non-Parliamentarian and anti-Puritan, or even potentially Papist, policies of James I and Charles I, looked with longing towards that Protestant royal family at The Hague which represented a possible succession to the throne. And in years to come, it was through Elizabeth of Bohemia's descendants that a Protestant succession was to be sought and found. Her twelfth child and youngest daughter, born at The Hague in 1630, was to become Sophia of Brunswick, Electress of Hanover, whose son, George I, was the first Hanoverian king of Great Britain.

Englishmen passing through The Hague paid their court to the Queen of Bohemia. As an example, John Evelyn's diary under the date July 1641 may be quoted:[4]

> Arrived at The Hague, I went first to the Queen of Bohemia's court, where I had the honour to kiss her Majesty's hand, and several of the Princesses', her daughters . . . It was a fasting day for the Queen for the unfortunate death of her husband, and the presence (chamber) had been hung with black velvet ever since his decease . . .

Elizabeth was not only popular with loyal monarchists of Protestant sympathy; she was also popular with Parliamentarians. The Parliaments under James and Charles had always been sympathetic to her and when Parliament overthrew the monarchy, Parliamentarians still continued to feel respect for Elizabeth of Bohemia. In fact, it may be asked whether if she had succeeded to the throne there might never have been a revolution. Parliamentarians, and Oliver Cromwell himself, did not really object to monarchy as such. Oliver thought that monarchy of the Elizabethan type was the best form of government. The objection was to monarchs who tried to rule without Parliament and whose foreign policy was not directed towards the support of the Protestant cause in Europe. Elizabeth Stuart was free from these objections to her royal relatives. In fact, she and her husband really represented the kind of foreign policy which Parliaments would have wished James and Charles to follow. It is thus not surprising that the revolutionary

---

[4] John Evelyn, *Diary*, ed. E.C. de Beer, Oxford, 1955, II, pp. 33–4.

Parliament recognized the right of the Queen of Bohemia to its support. She had received a pension from Charles I which Parliament continued. From her court at The Hague, Elizabeth was thus in a position of being able to follow vicissitudes in England without entirely losing touch with either side. Though she remained absolutely firm in her sympathy for her brother Charles, and was horrified by his death, there were some aspects of Parliamentarian and Cromwellian thinking which were not so much out of line with her position.

This ambivalence of the Palatine house, its ability to include different points of view within one family, can be studied in the lives of the two most striking of Elizabeth's sons. Prince Charles Louis, her eldest surviving son, heir to the electoral title and to the Palatinate (to which he was partially restored by the Peace of Munster (1648), which ended the Thirty Years War), was an intellectual, alive to new ideas about education and utilitarian application of science, and he inclined to the Parliamentarian side, where new ideas proliferated, and where he had many friends who were interested in restoring him to his domains. Prince Rupert, on the other hand, was a firm royalist, noted for his courage in cavalry charges on the side of the King. But he, too, had intelligent interests; he is said to have been the inventor of mezzotint engraving.

The court of Elizabeth of Bohemia at The Hague is a subject which awaits serious historical treatment. Though M. A. Green assembled many of the documentary sources, and her book is still valuable, her object was to tell in simple romantic terms the story of a royal widow. The first historian, so far as I know, to suggest a deeper approach, is H. Trevor-Roper, who has briefly noted that the chief lay patron of the 'three foreigners', Hartlib, Dury, and Comenius, was:[5]

> Elizabeth, Queen of Bohemia, the king's sister, the royal figurehead of opposition, the pensioner of Parliament throughout the Civil Wars. With her are her diplomatic supporters, Sir William Boswell, executor of Francis Bacon, now ambassador at The Hague, where the exiled queen kept her Court, and Sir Thomas Roe, former ambassador to Gustavus Adolphus.

---

[5] H. R. Trevor-Roper, *Religion, the Reformation, and Social Change*, London, 1967, p. 256.

These few words are enough to set the lines which a new historical approach to Elizabeth's court at The Hague should follow. It should bring together the names of the important and influential Englishmen with whom she was closely in touch, and for whom she was a symbol of the 'Elizabethan' tradition in monarchy. It should be aware that, as the widow of Frederick, Elizabeth had a significance for Europe as well as for England. Refugees from the Palatinate, from Bohemia, from all the stricken corners of Europe, had come to Frederick at The Hague, and continued to come to his widow, though she could do nothing for them financially. Yet she was, so to speak, the ideological link through whom the thoughts of the three 'foreigners', Hartlib, Dury, and Comenius, could become acclimatized in an England which was throwing off monarchical despotism.

Samuel Hartlib had come to England in 1628, after the Catholic conquest of Elbing in Polish Prussia, where he had been the centre of a mystical and philanthropic society. Though factual information about this group is indistinct, or non-existent, it seems to have been an 'Antilia'. That is to say it was like one of Andreae's Christian Unions, the groups which had thrown off the Rosicrucian ludibrium though they continued to pursue Rosicrucian ideals.[6] The 'word' of Hartlib's group was 'Antilia', and not 'R.C.', yet Hartlib in his whole life and work was something like what an R.C. Brother, if real and not invisible, might have been.

Arrived in England, Hartlib collected refugees from Poland, Bohemia, and the Palatinate, and set up a school at Chichester, returning from thence to London in 1630.[7] He had already developed his mission in life which was to be the tireless attempt at organizing philanthropic, educational, and scientific undertakings, bound together by an intense, though invisible (in the sense of non-sectarian) religious enthusiasm.

John Dury,[8] a Scotsman but almost a 'foreigner' through his life abroad, met Hartlib at Elbing and became an enthusiast for the same type of idealistic projects. He was closely in touch with Elizabeth of Bohemia, and with Sir Thomas Roe, her adviser, and took an active interest in the restoration of her son, Charles Louis, to the Palatinate, as did also Hartlib.[9]

---

[6] See above, pp. 188 ff.

[7] Trevor-Roper, pp. 249 ff.; C. Webster, *Samuel Hartlib and the Advancement of Learning*, pp. 1 ff.

[8] Turnbull, *Hartlib, Dury, and Comenius*, pp. 127 ff.; Trevor-Roper, pp. 251 ff.

Comenius, the most famous and the most productive of the three, after the experiences in Bohemia of which we heard something in the last chapter, left his native country in 1628, never to return, and went to Poland where he established a community of exiled Bohemian Brethren and began to publish his educational works. In Poland, too, he began to teach his 'pansophia'.

These three men were all of an age to have lived through the excitements of the Rosicrucian furore and its rumours of universal reformation and advancement of learning, and they may well have understood better than we do the meaning of the mystery of the R.C. Brothers and their Invisible College. They were men whom the disasters of 1620 and the following years had uprooted from their countries and turned into wandering refugees. These were the men who came to England and tried to propagate here, universal reformation, advancement of learning, and other utopist ideals. They represented Bohemia and Germany in exile and dispersion, and if we add to them Theodore Haak, who acted as Comenius's agent in England, we have the Palatinate represented, for Haak was a refugee from the Palatinate.[10]

In 1640 the Long Parliament met, angry at Parliament's long exclusion from the affairs of the nation, angry at the domestic policy pursued by the monarchy, and angry, above all, at its foreign policy, which had been one of 'peace with ignominy while the cause of Protestantism was going down abroad'.[11] When, by the execution of Strafford, this Parliament seemed to have broken the 'tyranny', the way seemed open for a new period in human affairs to begin. A mood of great enthusiasm was generated and thoughts turned to far-reaching vistas of some universal reformation, in education, in religion, in advancement of learning for the good of mankind.

---

[9] There are constant references to Charles Louis and the necessity of his restoration to the Palatinate in Dury's letters (see Turnbull, index, under Charles Louis, Elector Palatine). Hartlib was granted a patent from Charles Louis in 1637, enrolling him among the 'ministers of the Elector Palatine in consideration of his services to exiles from the Palatinate and his reputation among great men' (Turnbull, pp. 2, 111–12).

[10] Trevor-Roper, p. 289; Webster, p. 32. Like Hartlib, Haak had a semi-official diplomatic appointment from the Elector Palatine.

[11] Trevor-Roper, p. 237.

To this Parliament, Samuel Hartlib addressed a Utopia, *A Description of the Famous Kingdome of Macaria*.[12] He describes his conception as a ‘fiction’, likening it to the fictions of Thomas More (Macaria is the name of the imaginary land in More’s *Utopia*) and of Francis Bacon in *New Atlantis*. Hartlib’s fiction or *ludibrium* (he does not use this word) presents one of those dreamlands beloved in the Rosicrucian age, where everything is rightly ordered, learning has advanced, peace and happiness reign as in Paradise before the Fall, but Hartlib’s recommendations are of a more practical cast than those of previous Utopists. He is thinking, not only of the millennium, but of possible reforming legislation which this Parliament might actually carry through. He is confident that this Parliament ‘will lay the corner Stone of the worlds happinesse before the final recesse thereof . . . ’[13]

In this thrilling hour when it seemed that England might be the land chosen by Jehovah to be the scene of the restoration of all things, when the possibility dawned that here imaginary commonwealths might become real commonwealths, invisible colleges, real colleges, Hartlib wrote to Comenius and urged him to come to England to assist in the great work. Though Parliament did not actually sponsor the invitation, there was general goodwill behind it, and behind a similar one to Dury. In a sermon delivered to Parliament in 1640, Comenius and Dury were mentioned as the philosophers who should be followed in future reforms. Comenius in far away Poland was overjoyed. He believed that he had a mandate from Parliament to build Bacon’s New Atlantis in England.

Comenius was warmly welcomed in England by Haak of the Palatinate, and officially welcomed in a splendid banquet given by John Williams, Bishop of Lincoln,[14] who proffered the right hand of friendship to the religious refugee. This was in 1641, the year in which Hartlib published *Macaria*, and John Dury published a similarly optimistic work, prophesying advancement of learning, Protestant unity, and urging the restoration of the Queen of Bohemia's eldest son to the Palatinate.[15] In this year of jubilation and hope, the enthusiasts believed that the new general reformation would now come in England, bloodlessly, without war, without the sufferings which Germany had endured and was enduring. This was the year of Milton's excitement about a universal reform in education and in all departments of life.

---

[12] *Macaria* is reprinted by Webster in *Samuel Hartlib*, pp. 79 ff.

[13] *Macaria*, ed. Webster, p. 79.

[14] Trevor-Roper, p. 267.

It is as though people are most eager now to take the opportunity which had been lost in earlier years, the opportunity for general reformation and advancement which the Rosicrucian manifestos had proclaimed, the opportunity which had been lost in Germany through the collapse of the Frederickian movement. Those who had suffered from that bitter disappointment come now to England, and those in England who bitterly regretted that that movement had not been supported, welcome them. There is a fresh outpouring of the Rosicrucian type of euphoria, the sense that a new era in the world's history is at hand. And it is remarkable how closely Comenius's language echoes the themes and enthusiasms of that earlier period in his book *The Way of Light* which he wrote in England in 1641 but which was not published until later.

The world, says Comenius, near the beginning of this book, is like a comedy which the wisdom of God plays with men in every land. The play is still on; we have not yet reached the end of the story and greater advances in man's knowledge are at hand. God promises us the very highest stage of light at the very end.[16] Thus does Comenius adapt that theatre analogy which was so deeply embedded in the mind of his earliest teacher, Andreae, to the theme that the world moves towards a time of universal enlightenment before its ending.

When all instances and rules have been collected, continues Comenius, we may hope that 'an Art of Arts, a Science of Sciences, a Wisdom of Wisdom, a Light of Light' shall at length be possessed.[17] The inventions of previous ages, navigation and printing, have opened a way for the spread of light. We may expect that we stand on the threshold of yet greater advances.[18] The 'universal books' (the simplified educational primers planned by Comenius) will make it possible for all to learn and to join in the advance. The book of Pansophia will be completed. The schools of universal wisdom advocated by Bacon will be founded. And the prophets of universal wisdom in all countries must be accessible to one another. 'For though it is true that the world has not entirely lacked intercourse, yet such methods of intercourse as it has enjoyed have lacked universality.' Therefore it is desirable that the 'agents of general happiness and welfare' should be many. They must be guided by some order 'so that each of them may know what he has to do, and for whom and when and with what assistance, and may set about his business in a manner which will make for the public benefit.'[19] There should be a College, or a sacred society, devoted to the common welfare of mankind, and held together by some laws and rules.[20] A great need for the spread of light is that there should be a universal language which all can understand. The learned men of the new order will devote themselves to this problem. So will the light of the Gospel, as well as the light of learning, be spread throughout the world.

---

[15] *Ibid.*, pp. 269–70.

[16] John Amos Comenius, *The Way of Light*, trans. E. T. Campagnac, Liverpool, 1938, pp. 32–3. The *Via Lucis* was first published at Amsterdam in 1668.

[17] *Ibid.*, p. 38.

[18] *Ibid.*, pp. 108 ff.

The obvious influence here is Bacon and his schemes for colleges and organizations for the spread of light, 'the merchants of light' of the New Atlantis. All the three friends—Comenius, Dury, and Hartlib—were devoted to the works of Francis Bacon and acknowledged him as the great teacher of advancement of learning. Here they made contact with the revived Baconianism in England which was flourishing vigorously in the years after 1640. One may however surely detect another influence in this passage from Comenius. Bacon's 'merchants of light' are here merged with the R.C. Brothers, with the intense awareness of the *Fama* of the world moving towards light at the end, with the intense evangelical piety of the Rosicrucian manifestos. And we have seen that Bacon himself seemed aware of such connection, that parts of the myth of New Atlantis are actually modelled on the myth of the invisible R.C. Brothers and their charitable aims, their great college unknown to the rest of the world.

It is difficult to get this clear, but what I am trying to say is that with the coming to England of the three foreigners and their foreign version of the movement for the advancement of learning, one would have the coming together of what we have thought were strands of a movement which had developed as Baconianism in England, as Rosicrucianism in Germany, the two lines being in some way related or in touch with one another. The Rosicrucian manifestos and some of the literature of the Rosicrucian furore may be aware of Bacon. Bacon was certainly aware of the Rosicrucian myth when he wrote *New Atlantis*.

---

[19] *Ibid.*, pp. 170–2.

[20] *Ibid.*, p. 173. Peuckert (*Die Rosenkreutzer*, p. 206) has rightly called the *Via Lucis* 'a Comenian *Fama*'.

The year 1641 turned out to be a false dawn. The great advancement of learning, the spread of millennial light, was not immediately at hand. No such vision would come peacefully in England, without suffering such as Germany had endured. Long years of anarchy and bloodshed lay ahead. By 1642 it was clear that the country was drifting towards civil war, that Parliament had other work on its hands than legislating for the golden age, that the universal reformation would have to be indefinitely postponed.

The three enthusiasts realized this. Comenius and Dury left England in 1642 to work elsewhere, Comenius in Sweden, Dury at The Hague. But Hartlib stayed, and continued to write, and to plan and organize in England societies which might form models for the future.

Readers who have followed the argument of this book may have at this point (as I do) a curious sense of *déjà vu*. The excitement of 1641 is like the excitement of the Rosicrucian manifestos; advancement of learning is at hand; man is about to step out into larger spheres. The outbreak of the civil wars puts a stop to such foolish ideas, just as the Thirty Years War effectively damped down Rosicrucian hopes. And the remedy, to continue to work towards the ideal through small ‘models’ of a better society, is the same. Hartlib was continuing in England through ‘Macaria’, or whatever he liked to call his groups, the same process as that by which Andreae had retreated from the universal ideal into the organization of model groups, Christian societies, the enthusiasm for which had been transmitted to Hartlib before he came to England, through ‘Antilia’.

Hartlib was deeply interested in educational reform, in philanthropic and benevolent schemes, and in the utilitarian application of science for practical purposes.[21] He was well aware of the importance of mathematics for applied science, and indeed his ‘model’ for the improved society is likely to have been nearer to Christianopolis than to New Atlantis. As we have seen, Christianopolis was the model provided by Andreae, and Christianopolis was based, like John Dee’s thinking, on a view of mathematics which was both practical and utilitarian, when applied to technical improvements, but reached up from such activities into higher abstract and angelic spheres.

The Dee tradition was very much alive in England in the form of interest in the teaching of mathematics, and its utilitarian application in technology. Hartlib could have picked up this tradition in England, to add to the Christianopolis tradition as the true model of Christian society, which the influence of Andreae would have impressed upon him, before he came to England. And in fact, various points seem to indicate that this type of influence may have been paramount on Hartlib’s efforts for the advancement of learning. He certainly greatly admired Dee’s Preface to Euclid, for in 1655 he was strongly urging that it should be translated into Latin.[22] And prominent among the English helpers and colleagues whom Hartlib chose were John Pell and William Petty, who were both mathematicians and mechanicians in the Dee tradition. Pell’s *Idea of Mathematics* (1638) is surely strongly influenced by Dee’s Preface,[23] and Petty, as surveyor and authority on navigation,[24] must surely have owed more to Dee than to Bacon?

I would therefore suggest, though tentatively, that Hartlib’s ‘vulgar’ or utilitarian Baconianism may not be Baconian at all. It may rather come out of the Dee tradition, though Hartlib, like his friends, tends to regard any kind of effort for advancement of learning as Baconian, and there certainly are also strong influences from New Atlantis at the roots of the Hartlib utopianism.

The intense Christian piety of Dee-inspired Christianopolis would perhaps be nearer to Hartlib’s strong evangelical pietism and mysticism than Bacon’s cooler temperament.

---

[21] Trevor-Roper, pp. 249 ff.; Webster, pp. 2 ff.

[22] Peter French, *John Dee*, p. 175.

[23] I do not know whether anyone has yet pointed out this obvious fact.

[24] On Dee as an expert on navigation, see D. W. Waters, *The Art of Navigation in Elizabethan and Early Stuart Times*, London, 1958.

We are now going to begin to cover the familiar ground of the antecedents of the Royal Society,[25] the goal towards which this chapter has been moving. It may be that familiar pieces in that puzzle may now come together into a more coherent pattern.

According to a statement made by John Wallis, some meetings organized in London in 1645, during the civil wars, for enquiry into natural philosophy, particularly the new experimental philosophy, and other parts of human learning, were the origin of the Royal Society.[26] Amongst those who took part in these meetings, Wallis mentions 'Dr. John Wilkins (afterwards Bishop of Chester) then chaplain to the Prince Elector Palatine in London', and 'Mr. Theodore Haak (a German of the Palatinate, and then resident in London, who, I think, gave the first occasion and first suggested these meetings) and many others.' The reliability of this account of the origins of the Royal Society has been questioned because these London meetings of 1645 are not mentioned by Thomas Sprat in his official history of the Royal Society.

What, however, now stands out in this account is the predominance of influence from the Palatinate in it. Haak, a German from the Palatinate, is credited with having started the meetings which gave rise to the Royal Society. And it is pointed out that John Wilkins (afterwards so prominent in the Royal Society) was, at the time these meetings were started, chaplain to the Elector Palatine (eldest son of the King and Queen of Bohemia). This account seems to give a curiously 'Palatinate' colouring to the origins of the Royal Society, in meetings begun by a German from the Palatinate, the representative of religion at the meetings being chaplain to the Elector Palatine.

Coming now to the next in date of the pieces belonging to the puzzle about the origins of the Royal Society, we find that these are the mentions by Robert Boyle, in letters of 1646 and 1647, of an 'Invisible College'.

---

[25] The literature on this subject is very large: see, for example, Christopher Hill, *Intellectual Origins of the English Revolution*, Oxford, 1965; Henry Lyons, *The Royal Society*, Cambridge, 1944; *The Royal Society, its Origins and Founders*, ed. Harold Hartley, London, 1960. The various theories have been brought together by Margery Purver, *The Royal Society: Concept and Creation*, London, 1967. An important essay is that by P. M. Rattansi, 'The Intellectual Origins of the Royal Society', *Notes and Records of the Royal Society*, 23 (1968).

[26] Wallis wrote two slightly different accounts of these meetings, one in 1678, another in 1697. For full quotation of the passages, see Purver, pp. 161 ff.

Writing in October 1646 to his former tutor, the young Boyle says that he is applying himself to natural philosophy according to the principles of 'our new philosophical college' and he asks his tutor to send him books which might be useful 'which will make you extremely welcome to our Invisible College'.

A few months later, writing to another friend in February 1647, Boyle says:[27]

> The best on't is, that the cornerstones of the *Invisible* or (as they term themselves) the Philosophical College, do now and then honour me with their company . . . men of so capacious and searching spirits, that school-philosophy is but the lowest region of their knowledge; and yet, though ambitious to lead the way to any generous design, of so humble and teachable a genius, as they disdain not to be directed to the meanest, so he can but plead reason for his opinion; persons that endeavour to put narrow-mindedness out of countenance, by the practice of so extensive a charity that it reaches unto everything called man, and nothing less than an universal good-will can content it. And indeed they are so apprehensive of the want of good employment, that they take the whole body of mankind to their care.

And in May 1647, writing probably to Hartlib, Boyle speaks again of the 'Invisible College' and its public-spirited plans.

This 'Invisible College' has given rise to much speculation as a possible ancestor of the Royal Society. What was it, where did it meet, who belonged to it? Did it refer to any particular group engaged on the study of natural philosophy, to the group just begun in London by Haak, for example? Or to Hartlib's group?[28] The description of its charitable outlook fits Hartlib perhaps. But this word 'Invisible College' does not sound strange to us. It is the old *ludibrium*, the old joke about invisibility always associated with the R.C. Brothers and their college.

---

[27] Robert Boyle, *Works*, ed. Thomas Birch, 1744, I, p. 20. Cf. Purver, pp. 193 ff.

[28] As suggested by R. H. Syfret, 'The Origins of the Royal Society', *Notes and Records of the Royal Society*, 5 (1948).

Descartes had had to prove his visibility to escape being associated with it. Bacon knew the joke; the benevolent brothers of New Atlantis and their great college were invisible to the outside world. It would apply to the activities of 'Antilia' or of any group, however called, descended from Andreae.

The use by Boyle of the expression 'Invisible College' of the group which he has come to know suggests that, though the word 'Rosicrucian' is not used, Boyle and his friends knew something about it, since they were able to use the old *ludibrium*. We have thus here a chain of tradition leading from the Rosicrucian movement to the antecedents of the Royal Society.

These are well-known pieces in the puzzle. I now put in another piece for consideration, the fact that John Wilkins, chaplain to the Elector Palatine and pillar of the movements leading to the Royal Society, and of the Royal Society itself, quotes from the Rosicrucian *Fama*.

In his *Mathematicall Magick* (1648), when discussing a kind of lamp for use underground, Wilkins says that such a lamp 'is related to be seen in the sepulchre of Francis Rosicrosse, as is more largely expressed in the Confession of that Fraternity.'[29] Though he speaks of Francis, instead of Christian, Rosy Cross (probably mistaking the 'Fra' for 'Frater' of the manifestos as an abbreviation of 'Francis'), and though the sepulchre with the lamp in it (the famous vault) is described, not in the *Confessio*, but in the *Fama*, this quotation shows that Wilkins was certainly aware of the Rosicrucian manifestos.

As I have pointed out elsewhere,[30] Wilkins's *Mathematicall Magick* is largely based on the section on mechanics in Robert Fludd's *Utriusque Cosmi Historia*, published at Oppenheim in the Palatinate in 1619, and Fludd himself was inspired by the outline of mathematical or 'Vitruvian' subjects given by Dee in his preface to Euclid of 1570. Wilkins does not conceal his debt to Dee and Fludd but frequently acknowledges both Dee's preface and Fludd's work. Wilkins displays great interest in this book in automata, speaking statues and the like, worked by mechanical magic. He describes a magico-scientific speaking statue of Memnon. Wilkins's mechanical interests here are very much at the stage fashionable at Heidelberg, before the disasters, and his quotation from the marvels of the tomb of Christian Rosencreutz in the *Fama* shows (I think) that he interpreted these as a *ludibrium* for scientifically produced marvels.

---

[29] John Wilkins, *Mathematicall Magick, or, The Wonders that may be Performed by Mechanicall Geometry*, London, 1648, pp. 256–7.

[30] *Theatre of the World*, p. 51, n. 19.

Wilkins also frequently mentions the Lord Verulam (Francis Bacon) in this book, which shows that, at this stage in his career, he did not disconnect Baconian science from the Dee-Fludd tradition. Both were 'advancement of learning'. He states that he has called his book 'Mathematical magic' because the kind of mechanical inventions treated in it have been so styled by Cornelius Agrippa.

The book is important for its indications of Wilkins's outlook and interests in the year 1648, for this was the year in which the meetings at Oxford began which are stated by Thomas Sprat in his official history of the Royal Society to have been the origin of the Royal Society.[31] Sprat makes no mentions of the earlier London group described by Wallis. These Oxford meetings were held in Wilkins's rooms at Wadham College and they ran from about 1648 to about 1659, when the group moved to London and formed the nucleus of the Royal Society, founded in 1660. Among the members of this Oxford group were Robert Boyle, William Petty, and Christopher Wren. Describing 'rarities' that he had seen in Wilkins's rooms at Wadham in 1654, Evelyn says that Wilkins had contrived a hollow statue which uttered words by a long, concealed pipe, and that he possessed many other 'artificial, mathematical, and magical curiosities',[32] which suggests the atmosphere and the interests of his *Mathematicall Magick*.

During the years covered by the Oxford meetings, 1648–59, many books were published, a few of which we must glance at as relevant for the way that things were going in these pre-Royal Society years.

One of these is certainly highly relevant for the history of Rosicrucianism. In 1652 Thomas Vaughan published an English translation of the *Fama* and the *Confessio*, under the pseudonym of 'Eugenius

---

[31] Thomas Sprat, *History of the Royal Society*, London, 1667, pp. 53 ff.

[32] Evelyn, *Diary*, ed De Beer, III, p. 110.

Philalethes'.[33] This was indeed an epoch-making event. English translations of the Rosicrucian manifestos had certainly been circulating in manuscript long before this, and, in fact, the translation which Vaughan published was not his own but based on a much earlier manuscript version.[34] That these texts now appeared in cold print, and in English, must have made the Rosicrucian manifestos known to a much wider public. Why it was thought opportune to publish them at this moment, I do not know. Vaughan was the author of other mystical works in which he mentions the Rosicrucian myth. He was the brother of Henry Vaughan, the poet, and he had a controversy with Henry More, the Cambridge Platonist. Thomas Vaughan's patron is said to have been Sir Robert Moray,[35] afterwards very influential in the formation of the Royal Society.

The, as it were, public acknowledgement of the *Fama* and the *Confessio* may have encouraged John Webster, a Puritan divine, to come out with a remarkable work in which he urges that 'the philosophy of Hermes revived by the Paracelsian school' should be taught in the universities.[36] Webster goes very deeply into the kind of doctrines that are behind the Rosicrucian manifestos, urging, like them, the replacement of Aristotelian scholasticism by a Hermetic-Paracelsist type of natural philosophy, through which to learn the language of nature rather than the language of the schools. His only mention of the 'highly illuminated fraternity of the Rosie Crosse' is in connection with the 'language of nature', which he speaks of as a secret known to the 'divinely inspired Teutonic Boehme' and 'in some measure acknowledged' by the Rosy Cross Fraternity,[37] an interesting (and undoubtedly correct) insight into the affinity between Boehme and the Rosicrucian manifestos.

---

[33] 'Eugenius Philalethes' (Thomas Vaughan), *The Fame and Confession of the Fraternity of R. C. Commonly of the Rosie Cross*, London, 1652. Reprinted in facsimile with a preface by F. N. Pryce, Margate, 1923 (printed for the 'Societas Rosicruciana in Anglia'). See Appendix, below, p. 294.

[34] F. N. Pryce, preface, pp. 3–8. Pryce concludes that the manuscript translation which Vaughan was using must have been composed well before 1633, and probably before 1630. See Appendix, below, pp. 296–7.

[35] Pryce, preface, p. 2.

[36] John Webster, *Academiarum Examen, or the Examination of Academies*, London, 1654. On Webster, see P. M. Rattansi, 'Paracelsus and the Puritan Revolution', *Ambix*, XI (1963).

[37] Webster, *Examen*, p. 26.

Within the 'philosophy of Hermes', Webster includes mathematics, particularly as recommended by John Dee in his Preface to Euclid from which Webster quotes at length, with ecstatic encomiums of Dee.[38] He also profoundly reveres that 'profoundly learned man Dr. Fludd',[39] and he is under the impression that if authors like these—and his book is an amalgam of Paracelsist, Agrippan and similar Renaissance magico-scientific type of thinking, with Dee and Fludd as his favourites—were taught in the universities, 'the arcana and magnalia of nature'[40] arrived at by Francis Bacon might be brought to perfection. That is to say, Webster sees Bacon as a 'Rosicrucian' type of thinker whose teaching needs to be supplemented, above all, by Dee's mathematical Preface.

In the heart of Puritan England, this Parliamentarian chaplain produces a work which is right in the Renaissance magico-scientific tradition, culminating in Dee and Fludd, and he thinks that this is what should be taught in the universities, together with Baconianism, which he sees as incomplete without such authors. Webster ignores the fact that Bacon expressly states that he is against the macro-microcosmic philosophy of the Paracelsians, and is under the impression that Bacon can be reconciled with it. And he seems to underline Bacon's omission of the Dee mathematics.

Seth Ward, one of the Oxford group of predecessors of the Royal Society meeting in Oxford at this time under the aegis of Wilkins, very severely snubbed Webster in his *Vindiciae Academiarum* (1654).[41] Ward is very angry with Webster for trying to assimilate Bacon to Fludd: 'there are not two waies in the whole world more opposite, than those of L. Verulam and D. Fludd, the one founded upon experiment, the other upon mystical Ideal reasons . . . '[42] Ward is disgusted with Webster's

---

[38] *Ibid.*, pp. 19–20, 52. Webster outlines the survey of the mathematical sciences made by 'that expert and learned man, Dr. John Dee in his Preface before Euclide', and exclaims at the 'excellent, admirable, and profitable experiments' which these afford, the least of which is of more use, benefit, and profit to the life of man than the learning of the universities.

[39] *Ibid.*, p. 105.

[40] *Ibid.*, Epistle to the Reader, Sig. B 2.

[41] Seth Ward, *Vindiciae Academiarum*, Oxford, 1654. The laudatory letter to Ward which is printed as a preface to the book is usually attributed to Wilkins, who is, however, not mentioned by name and the letter is signed 'N.S.'.

[42] *Vindiciae*, p. 46.

'canting Discourse about the language of nature, wherein he doth assent unto the highly illuminated fraternity of the Rosicrucians'.[43] Ward even goes so far as to say that he suspects Webster of being a Friar, and likens his enthusiastic speech about Dee's Preface to the utterance of some 'moping Friar': 'praying (like some moping Friar to the Lady of Lauretto, or like) the nephew of the Queen of Faery, and uttering a speech to her, made by John Dee in his preface . . . '[44] This seems very odd language from the Oxford group, particularly since the head of it, Wilkins, only six years previously had been drawing quite openly on the Dee-Fludd tradition for his work on 'mathematical magic'.

What has been going on in the Oxford group? I suggest, as a possibility, that there may have been a movement among some of them to disassociate it as completely as possible from imputation of magic, still a danger for scientific groups. To do this, they intensify their interpretation of Bacon as the teacher of 'experimental philosophy', disinfecting him from all other associations, whilst at the same time carefully drawing away from Dee's mathematical preface, and the Dee mathematical tradition, which they are associating with 'enthusiasm', the enthusiasm of a 'canting Puritan' or a 'moping Friar'.

The way was now prepared for the unleashing of a witch-scare, a phenomenon of which we have had considerable experience in earlier chapters, and which now took the form of a publication which was to blast Dee's reputation for three hundred years and to confuse the history of thought by knocking out from serious consideration one of its most important figures.

This was the publication in 1659 of Dee's Spiritual Diary, or the records of his supposed conversations with angels, with a damning preface by Meric Casaubon accusing Dee of diabolical magic.[45] It appears that Casaubon had personal reasons for the publication, through which he hoped to establish his own orthodoxy, and it was also aimed at discrediting those pretending to 'so much Inspiration', that is, it was against 'enthusiasts'. The government was against the publication of the book and tried to suppress it, but was unable to do so as it had been quickly bought up as 'a great and curious Novelty'. It will no doubt be a long time before the motives behind the publication of this book are fully unravelled. The year of publication is significant, 1659, when Oliver Cromwell was dead, when the weak government of his son was producing chaos, when no one knew what would happen next. What happened next was, of course, the Restoration of Charles II in 1660. Who were the 'enthusiasts' that Meric Casaubon's publication aimed at discrediting and excluding from influence in the years ahead?

---

[43] *Ibid.*, p. 5.

[44] *Ibid.*, p. 15.

[45] John Dee, *A True & Faithful Relation of what passed for many Years Between Dr. John Dee . . . and Some Spirits*, ed. Meric Casaubon, London, 1659. On this book and its effect on Dee's reputation, see French, *John Dee*, pp. 11–13. John Webster published a defence of Dee in which he exposed Casaubon's motives for the publication (John Webster, *The Displaying of Supposed Witchcraft*, London, 1677).

The publication of Dee's diary was certainly part of a general campaign against enthusiasts and illuminati being worked up at the time.[46] In his preface, Casaubon states that Dee, like Trithemius and Paracelsus, was inspired by the devil. The mention of Paracelsus gets rid of the whole Rosicrucian movement. This campaign ruined Dee's reputation and deprived him for centuries of the credit for his important scientific work. Robert Hooke, who, as one of the best mathematicians in the Royal Society, would have known of Dee's work, later tried to rescue his reputation by arguing that the Spiritual Diaries were a 'concealed history of art and nature' relating to contemporary events.[47]

As the natural philosophers moved towards the consummation of the Royal Society, they had to be very careful. Religious passions were still high, and a dreaded witch-scare might start at any moment to stop their efforts. So they drop Dee, and make their Baconianism as innocuous as possible.

One wonders what they did with the references to the R.C. Brothers, their invisibility and their college, in the *New Atlantis*. They must surely have recognized the fiction of Christian Rosencreutz and his benevolent order behind the fiction of New Atlantis. And they were not allowed to forget the parallel, for, between 1658 and 1664—years just before and just after the Restoration and the founding of the Royal Society—that strange character, John Heydon, who abandoned all precedent by loudly claiming that he *was* a Rosicrucian, published a series of works in which the Rosicrucian tendency to fanciful utopianism reached unprecedented heights. Heydon is an astrologer, geomancer, alchemist, of a most extreme type. And Heydon in *The Voyage to the Land of the Rosicrucians* (1660) and in *The Holy Guide* (1662) points out as clearly as possible the parallels between Bacon's *New Atlantis* and the *Fama Fraternitatis*, through which the wise men of Bacon's House of Salomon become the wise men 'of the Society of the Rosie Crucians'.

---

[46] Rattansi, 'Paracelsus and the Puritan Revolution', p. 31.

[47] R. Hooke, *Posthumous Works*, London, 1705, pp. 204 ff. Hooke may have known something about Dee's mission in Bohemia.

These parallels between Bacon's imagery in the *New Atlantis* and the fictions of the Rosicrucian *Fama* do undoubtedly exist, and we have pointed out the significance of this in an earlier chapter.[48] That Heydon should choose to take up these parallels and underline them just at this time is indeed curious, and I think that Heydon should be read in the context of the campaign against 'illuminati' and the discredited Dee.

What Heydon may in effect be saying to the Baconians may be: 'Your Francis Bacon was himself a Rosicrucian.'

The Restoration of Charles II in 1660 passed off with remarkable smoothness; the parliamentarian army quietly disbanded and men were eager to forget the past and to turn to peaceful pursuits. In this atmosphere of reconciliation, the Royal Society was founded, with Charles II as its patron. The Society included a number of men who had been on the parliamentarian side in previous years; science brought them together with the royalists in peaceful co-operation, but the situation was tricky. There were many subjects which had to be avoided: utopian schemes for reform belonged to the revolutionary past which it was now better to forget. The Society had many enemies in its earlier years; its religious position seemed unclear; witch-scares were not altogether a thing of the past.

The rule that religious matters were not to be discussed at the meetings, only scientific problems, must have seemed a wise precaution, and, in the earlier years, the Baconian insistence on experiment, and on the collecting and testing of scientific data, guided the Society's efforts. A permanent Society for the advancement of natural science had arrived, a real and visible, not an imaginary and invisible, institution, but it was very restricted in its aims compared with earlier movements.

---

[48] See above, pp. 167–8.

It did not envisage the advancement of science within a reformed society, within a universal reformation of the whole world. The Fellows of the Royal Society were not concerned with healing the sick, and that gratis, nor with schemes for the reform of education. These men could have had no idea of what lay before the movement they were encouraging. To them its weakness would be more apparent than its strength, the dangers of extinction which still beset it. They had arrived; they had made an Invisible College visible and real, and in order to preserve its delicate existence great caution was required. It all seemed, and was, very sensible. And although Baconian experiment was not in itself the infallible high road to scientific advance, yet the Royal Society, so respectable, so well organized, was a statement clear to all that science had arrived. Nothing could stop it now.

Comenius's book, *The Way of Light*, which he had written in England in the time of hope and illumination, was published at Amsterdam in 1668, twenty-six years after he wrote it, and when the Royal Society had been in existence for eight years. He dedicated the book to the Royal Society in an enthusiastic preface. The aged Bohemian Brother made the strange mistake of addressing the Fellows as 'illuminati'.[49]

> To the Torch Bearers of this Enlightened Age, Members of the Royal Society of London now bringing real philosophy to a happy birth, greeting and good fortune.
> Illustrious Sirs,
> It is not unfitting that a book entitled *The Way of Light* should be sent to you, illustrious men whose labour in bringing the light of Natural Philosophy from the deeper wells of Truth is coming to be proclaimed and published throughout Europe. It is the more appropriate since the work was conceived in that country where the territory offered to us for the search for Light and Truth has passed into your keeping, according to that word of Christ (applicable in its proper sense to this occasion): Others have laboured and you have entered into their labours.

Comenius is evidently under the impression that the Royal Society is the inheritor of the earlier labours of himself and his friends. He feels no envy at this but hears with joy the trumpets sounding once again.[50]

---

[49] *The Way of Light*, trans. Campagnac, p. 3.

> Throughout the world the news will be trumpeted that you are engaged in labours the purpose of which is to secure that human knowledge and the empire of the human mind over matter shall not for ever continue to be a feeble and uncertain thing.

Comenius also utters words of warning. Foundations are being laid by these new investigations into nature, but is it being considered what is going to be built on these foundations? If ends beyond the cultivation of the natural sciences for themselves alone are not being envisaged, the work might turn out to be 'a Babylon turned upside down, building not towards heaven, but towards earth'.[51]

Comenius has been derided for not having understood how different the aims of the Royal Society were from the old pansophic ideals. But I think that he did understand that. And I also think that he was historically right in the connection which he saw between the Royal Society and the past efforts of himself and his generation.[52] And he may also have been right in his warning.

In 1667 the official account of the origins and growth of this great undertaking was published, Thomas Sprat's *History of the Royal Society*. The Society is said to have grown out of the meetings at Oxford of a group of persons interested in natural and experimental philosophy, the group which met at Wadham College from 1648 onwards and became the nucleus of the Royal Society. Nothing is said by Sprat about an earlier group in London, or of the hint that Theodore Haak of the Palatinate might have been the first to suggest such meetings. That earlier group would take one back too far towards the wild

---

[50] *Ibid.*, p. 11.

[51] *Ibid.*, p. 51.

[52] Of course the Royal Society was also influenced by more recent academic movements, particularly in France (I have discussed the early seventeenth-century French academies in my *French Academies of the Sixteenth Century*, pp. 275 ff.), yet its organic connections with the kind of 'academy' adumbrated in the Rosicrucian manifestos are attested by what we now know of Bacon's allusions to these in *New Atlantis*, for Bacon's work was very influential on the early members of the Royal Society.

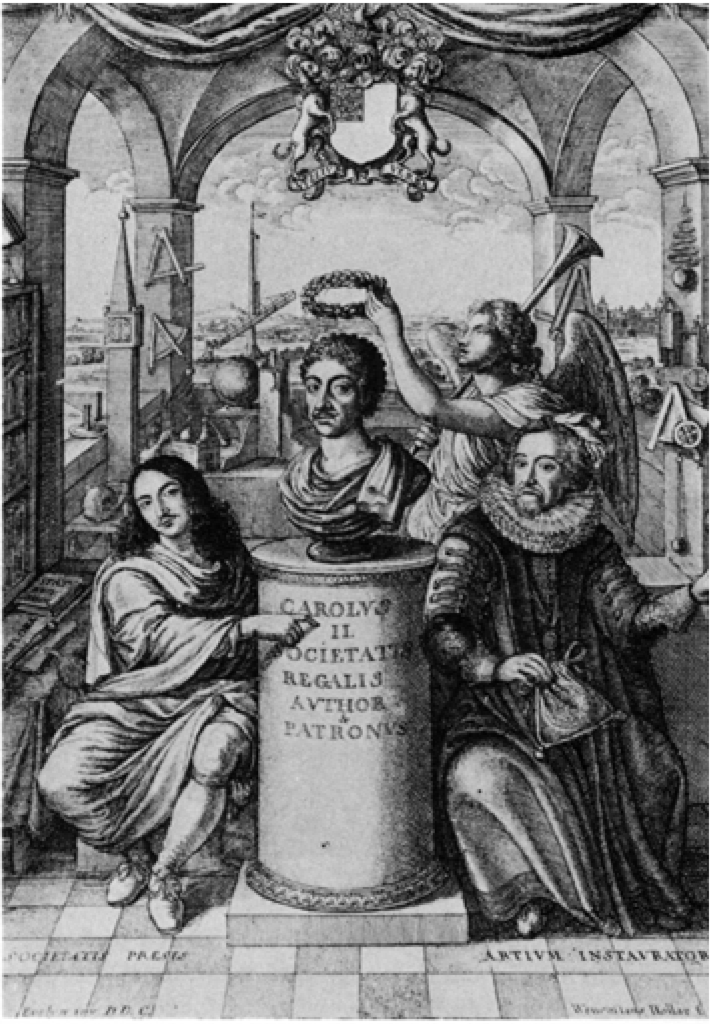

CAROLVS
II
OCIETATIS
REGALIS
AVTHOR
&
PATRONVS
OCIETATIS PRAESES
ARTIVM INSTAVRATOR

Plate 30 The Fame of the Royal Society. From Thomas Sprat's *History of the Royal Society*

revolutionary ideas of the parliamentarian period, and Sprat wants to give the impression that the Society started with the sedate Oxford meetings.

Nevertheless, great is Truth, and it does in spite of all have a tendency to prevail. To end this chapter let us look at the familiar frontispiece to Sprat's book (Pl. 30). In the centre is the bust of Charles II, the royal founder, with Francis Bacon on his left, and William Brouncker, the first president, on his right. In the background is a bookcase filled with books by members of the Society and an array of the instruments which they use in their scientific labours. This frontispiece was designed by John Evelyn and engraved by Wenceslas Hollar, a Bohemian artist who left Bohemia, presumably for religious reasons, in 1627 and was apprenticed at Frankfurt to Matthieu Merian.[53] This history makes one look with renewed interest at the engraving, where one now notices the prominent winged angel, blowing a blast on a trumpet, and crowning Charles II with a wreath of fame as the founder of this famous Society. Bacon is under the angel's wing. One cannot help noticing this now, and wondering whether it could be an allusion to 'under the shadow of Jehova's wings', and whether the trumpeting angel was meant to recall the *Fama*, and those hopes of long ago, so long deferred and now, at last, realized.

---

[53] See Hollar, Wenzel, in *Allgemeines Lexicon der Bildenden Künstler*.

14

ELIAS ASHMOLE AND THE DEE TRADITION

Isaac Newton and Rosicrucian Alchemy

Whilst the early Royal Society appeared to be carefully excluding dangerous topics, concentrating on safe Baconianism, avoiding all mention of Rosicrucian manifestos (unless indirectly in a frontispiece), and certainly avoiding all mention of John Dee, now made notorious by Casaubon's publication, its membership included at least one scholar in whom the Dee tradition was very much alive. For Elias Ashmole, Dee was an immensely revered magus whose writings he collected and whose alchemical and magical teachings he endeavoured to put into practice. Ashmole's presence in the Royal Society as a foundation member[1] is a significant indication that 'Rosicrucianism', if this should be identified with influences from Dee, still found a place within the Society, if only as a private interest of one of its members.

---

[1] Ashmole's name was mentioned at the first meeting of the Royal Society as one of those suitable for membership; he was formally elected a Fellow in January 1661, thus becoming one of the 114 foundation members; see C. H. Josten, *Elias Ashmole*, Oxford, 1966, I, p. 135.

Elias Ashmole (1617–92) was a staunch royalist who lived in retirement during the civil wars and commonwealth pursuing his many interests. Alchemist, astrologer, antiquary, assiduous collector of records of the past, Ashmole's roots were in that Hermetic universe governed by magical correspondencies whence the new science was emerging. Yet he was not exactly out of date for his interest in alchemy reflects the very strong revival, or renaissance, of alchemy in the seventeenth century, a movement which influenced many notable figures. Paracelsist alchemy was a major influence on the new medicine; Robert Boyle's chemistry was a child of the alchemical movement; and there was an extraordinary background of alchemy even in the mind of Isaac Newton.

The alchemical renaissance as a historical phenomenon has hardly yet received adequate historical treatment. Alchemy as the Hermetic art par excellence belongs to the Hermetic tradition, but revival of alchemy was not noticeably a part of the revival of the Hermetic tradition in the Italian Renaissance. With the advent of Paracelsus, a reformed, renaissance type of alchemy came into being, and to this tradition John Dee made his contribution. The triple strand of 'Magia, Cabala, and Alchymia' runs through the Rosicrucian manifestos, typifying their inclusion of alchemy with Hermetic-Cabalist tradition.

A notable missionary of the alchemical movement was Michael Maier, whose life work was the collection and publication of alchemical texts, and the propagation of his alchemical religious philosophy through his own publications. We have seen that Maier was most important in the movement around Frederick, Elector Palatine, and that alchemy was associated with the movement and with its appeal to Bohemia.[2] One wonders how far the alchemical movement in seventeenth-century England may have been stimulated by refugees, coming both from Germany and from Bohemia. We have seen that Daniel Stolcius, the Bohemian exile who solaced his sadness with Maier's emblems, came to England,[3] and there must have been others like him.

---

[2] See above, pp. 110 ff.

[3] See above, pp. 122–4.

As the chief representative of the alchemical movement in seventeenth-century England, Elias Ashmole might form a point of departure for the exploration of these themes. Those vast manuscript collections, the Ashmole papers, are not only the work of an antiquarian, a man living in the past (though that side of Ashmole was very strong); they are also full of evidence of the contemporary, one might almost say the modern, alchemical movement in the England of his time.

Amongst those papers, the seeker after the Rosicrucian manifestos finds a curious phenomenon. For Elias Ashmole took the trouble to copy out in his own hand an English translation of the *Fama* and the *Confessio*, and to add to these copies an elaborate letter in Latin, also written in his own hand, addressed to the 'most illuminated Brothers of the Rose Cross', petitioning to be allowed to join their Fraternity.[4] The address is enthusiastic about the Fraternity, but vague, and consists largely of quotations from the *Fama* and the *Confessio*. The original of the English translation of the manifestos which Ashmole copied exists elsewhere in his papers,[5] written in an early seventeenth-century hand, certainly not later than the reign of Charles I. It is not the same as the English version published by Vaughan but a different version.

Ashmole's procedure would appear to have been to copy out in his own hand a manuscript of an English translation of the manifestos in his possession, and to preface this copy with an address to the R.C. Brothers by himself, expressing profound admiration for these illuminated men and asking to join their order. I do not believe that Ashmole was addressing any real contemporary group of 'Rosicrucians'. I think that the whole operation was in the nature of a pious exercise. Ashmole knew that it was correct for those who approved the aims expressed in the manifestos to address the R.C. Brothers. He identifies himself with the manifestos by writing a prayerful address to the imaginary Brothers. The writing out of the manifestos and of his prayer was in itself a prayer, probably an entirely private exercise.

---

[4] Bodleian Library, Ashmole MSS., 1459; pp. 280–2 (Latin address headed 'Fratribus Rosae Crucis illuminatissimis'); pp. 284–31 (English translation of the *Fama* and the *Confessio*). See W. H. Black, *Catalogue of the Ashmolean Manuscripts*, 1845, no. 1459.

[5] Ashmole MSS., 1478, pp. 125–9. Black, *Catalogue*, notes that these translations of *Fama* and *Confessio* seem to have been transcribed by Ashmole into 1459.

This glimpse into Ashmole's inner life is a valuable introduction to the study of his well-known published volume, the *Theatrum Chemicum Britannicum* (1652).[6] This is a collection of alchemical writings which was very important in stimulating the contemporary alchemical movement in England. It is a collection of a similar type to the 'theatres' or collection of alchemical material which had been published in the early seventeenth-century German alchemical movement which derived partly (though certainly not entirely) from the impetus to alchemical studies given by Michael Maier as part of the 'Rosicrucian' movement (Pl. 26b). Ashmole's collection includes only English alchemists, but Maier had been particularly interested in English alchemy, and had published in a Latin translation Thomas Norton's *Ordinall of Alchemy*,[7] a poem in English by a famous medieval English alchemist, the original English version of which was published for the first time by Ashmole in his *Theatrum* of 1652.

Now it would have been clear to the attentive reader of Ashmole's *Theatrum* that this work was 'Rosicrucian' in sympathy, that it was in fact a kind of continuation of Michael Maier's revival of English alchemy in the German Rosicrucian movement. For in the opening paragraph of the *Theatrum*, Ashmole quotes from the *Fama* and speaks of Maier's efforts to popularize English alchemy in Germany. Ashmole's words are as follows:[8]

> Our English Philosophers generally, (like Prophets) have received little honour . . . in their owne Countrey: nor have they done any mighty workes amongst us, except in covertly administering their Medicine to a few sick, and healing them . . . Thus did I.O. (one of the first foure Fellowes of the Fratres R.C.) in curing the young Earle of Norfolke of the Leprosie . . . But in parts abroad they have found more noble Reception, and the world greedy of obteyning their workes; nay, (rather than want the sight thereof) contented to view

---

[6] Elias Ashmole, *Theatrum Chemicum Britannicum*, London, 1652; reprinted in facsimile with introduction by Allen G. Debus, Johnson Reprint Corporation, New York and London, 1967.

[7] Maier's translation of Norton was published in his *Tripus aureus*, Frankfurt (Luca Jennis), 1618; see Read, *Prelude to Chemistry*, pp. 169 ff.

[8] Ashmole, *Theatrum*, Prolegomena, sigs A 2 *recto* and *verso*.

> them through a Translation, though never so imperfect. Witnesse what Maierus . . . and many others have done; the first of which came out of Germanie, to live in England; purposely that he might so understand our English Tongue, as to translate Norton's Ordinall into Latin verse, which most judiciously and learnedly he did: Yet (to our shame be it spoken) his Entertainment was too coarse for so deserving a scholar.

The story about the legendary R.C. Brother who healed a young earl of leprosy in England comes out of the *Fama*,[9] and Ashmole immediately follows this with the account of Michael Maier's eagerness to spread knowledge of English alchemy abroad, how he came to England to learn English so that he could translate Norton, but his efforts were not well supported.

'To our shame be it spoken', Maier received but coarse treatment for his scholarly efforts. Reading between the lines of Ashmole's remarks in the light of what we now know about the Rosicrucian movement in Germany, the impression is gained that Ashmole knew of Maier's role as intermediary between England and Germany in fostering the alchemical movement as part of the building up of an Anglo-Palatinate-Bohemian alliance[10]—the movement which James I had not encouraged. Maier had indeed received very hard treatment as the result of his misplaced confidence in the English alliance; he had perished, we know not how, soon after the outbreak of the Thirty Years War. We are beginning to understand how Ashmole's *Theatrum Chemicum Britannicum* is yet another of those efforts to restore, or to continue, a movement which had been disastrously interrupted by the collapse of the cause of the King and Queen of Bohemia.

The *Theatrum Chemicum Britannicum* opens with Norton's *Ordinall* and contains many other writings by English alchemists, including one by George Ripley whose work had also been admired in the Maier circle.[11]

---

[9] See Appendix, below, p. 304.

[10] See above, pp. 109 ff.

[11] Among the representatives of English alchemy in the collection edited by Maier under the title *Symbola Aurea Duodecim Nationum* (Frankfurt, Luca Jennis, 1617) are Roger Bacon, Ripley, Norton, and Edward Kelley; see Read, *Prelude*, p. 227.

And Ashmole continued his collection of English alchemical writers up to more modern times by including an alchemical poem said to be by Edward Kelley[12] and a few verses described as the 'Testament' of John Dee.[13]

In his commentary on the work attributed to Kelley, Ashmole tells the story of Dee,[14] dwelling on his proficiency in mathematical studies and the general brilliance of his scientific work, the prejudice against him and the attack on his library, his departure for the continent with Kelley and residence at Trebona in Bohemia where Kelley's supposed transmutations aroused great excitement, the quarrel with Kelley and Dee's return to England. Ashmole notes that Queen Elizabeth continued her favour towards him after his return, but he does not mention the renewed charges of conjuring against him after his return, nor how James I would have nothing to do with him. Brushing aside all rumours, Ashmole states firmly that Dee deserves 'the commendations of all Learned and Ingenious Schollers, and to be remembered for his remarkable abilities'. He particularly excelled in mathematical studies 'in all parts of which he was an absolute and perfect master'.[15]

The short poem called the 'Testament' of Dr Dee in the *Theatrum Chemicum Britannicum* is a description in veiled terms of the famous 'monas'.

Through his allusions to Dee and to Maier in the *Theatrum* Ashmole is, I believe, indicating the connection with Dee of the German Rosicrucian movement. And he was aware of the dangers which such a movement encountered:[16]

> it is not less absurd, then strange, to see how some Men . . . wil not forebeare to ranke True Magicians with Conjurors, Necromancers, and Witches . . . who insolently intrude themselves into Magick, as if Swine should enter into a faire and delicate Garden, and (being in League with the Devill) make use of his assistance in their workes, to

---

[12] *Theatrum*, pp. 324 ff.

[13] *Ibid.*, p. 334.

[14] *Ibid.*, pp. 480–4.

[15] *Ibid.*, p. 480.

[16] *Ibid.*, p. 443.

> counterfeit and corrupt the admirall wisdome of the Magi betweene whom there is as large a difference as between Angels and Devils.

Ashmole is defending Dee as a good magus, and defending him with pretty full knowledge of his career.

Ashmole was not yet of course a member of the Royal Society which had not yet been formed when he published this book in 1652. But the book was well known and it did not prevent Ashmole from being invited to join the Royal Society in 1660 as one of the foundation members.

The kind of alchemy on which Ashmole was so intent may have been 'Rosicrucian' alchemy. By this I mean alchemy as revised and reformed by John Dee and of which his 'monas hieroglyphica' was the mysterious epitome. This alchemy included an intensive revival of the old alchemical tradition, but in some way added to the basic alchemical concepts notions and practices deriving from Cabala, the whole having also a mathematical formulation. The adept who had mastered these formulae could move up and down the ladder of creation, from terrestrial matter, through the heavens, to the angels and God. This most ancient conception was in some manner brought alive in a new way through integration with Cabalistic and mathematical procedures. But Ashmole did not have the brilliant mathematical equipment which, for a man of genius like Dee, made the 'monas' above all a statement of unity, a vision of the One God behind all creation.

Ashmole, the alchemist, was doubled by Ashmole, the antiquarian, the collector of historical documents and zealous preserver of the vestiges of the past. This double role had also been characteristic of his hero, John Dee, whose antiquarian studies,[17] particularly in British antiquities, had been almost as important to him as his scientific interests.

Ashmole's antiquarian enthusiasm was also directed towards British history, in the form of the history of the British chivalrous order, the Order of the Garter.[18] He began accumulating material for a book on this subject in 1655; it was eventually published in 1672 with a dedication to Charles II, and a copy of it was formally presented to the Royal Society by John Wilkins.[19] The book is a landmark in antiquarian scholarship and still unsurpassed as the main authority on its subject. In the preface Ashmole tells of his distress at seeing the honour of the Garter trampled on in 'the late unhappy times' of the civil wars. His purpose was to restore the image of the Order as a step towards the Restoration. When his great book was published, copies were sent abroad, almost like embassies, to foreign potentates.

---

[17] See French, *John Dee*, pp. 188 ff.

[18] Elias Ashmole, *The Institution, Laws & Ceremonies of the most Noble Order of the Garter*, London, 1672.

When recounting the 'Magnificence of the Embassies, sent with the Habit, to stranger Kings and Princes',[20] Ashmole quotes from Cellier's account of the embassy sent to confer the Garter on Frederick, Duke of Württemberg, in 1603, the occasion which may have had a great influence on the imagination of Johann Valentin Andreae and may have contributed towards the formation of the 'Christian Rosencreutz' legend and the birth of Andreae's *Chemical Wedding*.[21] The Order of the Garter and the fact that it had been conferred on the Elector Palatine had formed an important strand in the building up of the Frederickian movement, and the collapse of Frederick had involved the Garter in his disgrace.[22] It had represented the English alliance and had been covered with ignominy in the enemy satires on Frederick. It is thus possible that the restoration of the honour of the Garter was connected in Ashmole's mind with the restoration of the English alchemical tradition in his other book, the *Theatrum Chemicum Britannicum*.

Memories of the dire past must surely have been revived when the young Prince Charles, Elector Palatine and grandson of the unfortunate King and Queen of Bohemia, was presented to Ashmole 'and had much discourse with him about the Order of the Garter'.[23] This was in 1690. The young Elector had just succeeded his father (Charles Louis, Hartlib's patron) in the Palatinate and was travelling in England. Ashmole presented the young prince with a copy of his book, and the Prince presented Ashmole with his father's Garter medal, a gold medal showing Charles Louis wearing the collar and George of the Order. At Heidelberg, after the Elector's return, Ashmole's book was handed round at the court and the company discoursed for several hours on the 'curiosities' it contained.[24]

---

[19] Josten, *Ashmole*, I, p. 182.

[20] Ashmole, *Garter*, pp. 411–16.

[21] See above, pp. 43–6, 92–3.

[22] See above, p. 34.

[23] Josten, *Ashmole*, I, pp. 237–8.

Thus Ashmole, both as alchemist and antiquarian, may be looking back to the movement that failed and seeking to restore its memory in the present. And both as alchemist and in his concern for British antiquities, Ashmole was following in the Dee tradition.

The Royal Society soon left 'Baconian experiment' far behind, and the second generation of Fellows was dominated by the tremendous figure of Isaac Newton, one of the greatest of mathematical geniuses. As is well known, Newton, in addition to his stupendous published discoveries, had other interests concerning which he was rather secretive in his lifetime but evidence about which exists in the large mass of his unpublished papers. One of these unpublicized interests was alchemy, and curiosity has been growing of late years about this side of Newton. Can it be true that this great hero of rational science was secretly an alchemist? Or was his interest in alchemy merely a fad, or something which would admit of some other interpretation?

What I have to say on this subject is put forward with extreme modesty. I have not examined Newton's unpublished papers, yet merely by putting this problem into the context of the series of historical investigations with which this book has been concerned, it is possible that a historical angle for the approach to Newton's alchemy might be suggested.

Newton certainly knew the Rosicrucian manifestos. He possessed a copy of *The Fame and Confession of the Fraternity R.C.*, the English translation of the manifestos published by Thomas Vaughan in 1652. The copy of this book in Yale University Library contains a manuscript note by Newton, with his signature.[25] Newton in this note quotes from the

---

[24] *Ibid.*, pp. 238, 240–1. One 'curiosity' in the book which they might have noted at Heidelberg is the illustration showing a medal issued 'in the year when Frederick, Prince Palatine of the Rhyne, was crowned King of Bohemia' (*Garter*, p. 207). It shows on one side the Garter, and on the other, the Lions of the Palatinate and of Bohemia.

[25] For the full text of Newton's note in his copy of the *Fame and Confession*, see Ian Macphail, *Alchemy and the Occult, Catalogue of Books from the Collection of Paul and Mary Mellon given to Yale University Library*, Yale, 1968, II, 102.

Fama the description of the finding of the body of Christian Rosencreutz, and he has looked up two of Michael Maier's works for more information, the books of the 'Laws of the R.C. Fraternity', that is the *Themis aurea*, where Maier gives such laws, based on what is said in the *Fama*, and the *Symbola aureae mensae duodecim*, where Maier has other references to the manifestos and the date at which they were published. Newton ends his historical note, based on study of both the manifestos and Maier, with the remark, 'This was the history of that imposture.' This, however, need not necessarily imply contempt; it could merely mean that Newton knew that the Rosencreutz story was a myth, a *ludibrium*.

In his book on Newton, Frank E. Manuel has a chapter on Newton and alchemy, based on study of the Newton manuscripts.[26] From this it appears that Newton made many copies from alchemical works, even copying out obscure alchemical poems. Prominent among the printed alchemical collections which he used was Ashmole's *Theatrum Chemicum Britannicum* which he 'combed over and over again'.[27] In the process of this careful combing of the volume, Newton would have observed that Ashmole begins the book with quotation from the *Fama*, that he speaks of Michael Maier's work in collecting English alchemical authors, and how 'to our shame' he was but ill rewarded. He would have realized that Ashmole's collection really represents the English alchemists whom Maier admired, including the notable Dee and Kelley. In Ashmole's commentary on Kelley's work he would have read the whole story of John Dee, and of how he should be respected for his brilliant mathematical and scientific work. And in the 'Testament' of Dee in the book, he could ponder over a brief rendering in verse of the mysteries of the 'monas'.

In Michael Maier, Newton seems to have been particularly interested, copying out extracts from his works,[28] and even sometimes describing in his own words Maier's alchemical emblems, such as 'Two women cloathed riding on two lyons: each with a heart in her hand . . .'[29] Newton had entered that world of the Maier alchemical revival, had studied the alchemical sources which it brought together, and had pored over the strange expression of its outlook in the alchemical emblems.

---

[26] Frank E. Manuel, *A Portrait of Isaac Newton*, Cambridge, Mass., 1968, pp. 160–90.

[27] Manuel, *Newton*, p. 163.

[28] He made excerpts from the *Symbola Aureae Mensae Duodecim* (Manuel, *Newton*). This was one of the works by Maier which he consulted for evidence about the Rosicrucian manifestos (see n. 25, above).

We have seen that there is pretty certainly an influence of Dee on Maier's emblems,[30] and the Dee influence was present in Maier's whole effort of alchemical revival, and particularly of the revival of English alchemy. The historical approach thus suggests that it might be of use to approach Newton's alchemy along the lines of the German Rosicrucian movement and the influences on it of the Dee, or 'Rosicrucian', type of alchemy.

As a deeply religious man, like Dee, Newton was profoundly preoccupied by the search for One, for the One God, and for the divine Unity revealed in nature. Newton's marvellous physical and mathematical explorations of nature had not entirely satisfied him. Perhaps he entertained, or half-entertained, a hope that the 'Rosicrucian' alchemical way through nature might lead him even higher.

At any rate, it can be said that the alchemical revival which affected Newton owed much to Ashmole's *Theatrum Chemicum Britannicum*, and that was inspired by John Dee and the Maier alchemical movement. It would thus not be historically fantastic to entertain as a hypothesis basis for future study, the possibility that a 'Rosicrucian' element, in some revised or changed form no doubt, might enter into Newton's interest in alchemy.

As a footnote to this chapter, mention may be made of the collection of 'Rosicrucian' texts preserved among the Harley manuscripts in the British Museum. Though of infinitely less importance than the great personages whom we have been discussing, the man who wrote out these Harleian manuscripts resembles them in that he was copying documents belonging to the German Rosicrucian movement.

The Harley codices 6485 and 6486 are both written in the same hand and probably at the same time: one is dated 1714. Since a 'Dr

---

[29] Manuel, *Newton*, p. 171.

[30] See above, pp. 115–16.

Rudd' is rather frequently mentioned in these manuscripts, the scribe may be connected in some way with the Thomas Rudd who published an edition of Dee's mathematical preface to Euclid in 1651.[31] The scribe is certainly an ardent admirer of Dee.

The first item in Harley 6485 is a treatise entitled. 'The Rosicrucian Secrets' which used to be attributed to Dee on the strength of this manuscript. As a matter of fact, the scribe does not actually say that Dee is the author of this work; what he says is that he is copying it from 'sheets' which he believes were written by Dee.[32] From internal evidence it is clear that 'The Rosicrucian Secrets' is not by Dee. The same codex also contains two other items, 'also said to be copied from 'sheets of Dr Dee'. One is called 'Of the Laws and Mysteries of the Rosicrucians'. Most of this is copied from the English translation of Michael Maier's *Themis aurea*, published in 1656 with a dedication to Ashmole.[33]

The compiler of the Harley codex belongs to the alchemical tradition in which assignment of authorship and of sources was always extremely lax and it was customary to attribute to a well-known name works certainly not written by the possessor of that name (for example, the vast alchemical literature which goes under the name of Raymond Lully was written after the death of the real Ramon Lull). What is interesting here, and what makes it worth our while to pause over Harley 6485, is the evidence which it gives that in an alchemical tradition still surviving in the early eighteenth century the literature of the German Rosicrucian movement is fathered on Dee. If you want to meditate on the rules of the Rosicrucian Order as given in the *Fama* and as expanded in Maier's *Themis aurea* you copy these from supposed 'sheets of Dr Dee', though you are really copying from a translation of

---

[31] Euclid, *Elements of Geometry*, ed. Thomas Rudd includes a reprint of Dee's Preface; see French, *John Dee*, pp. 174, 217.

[32] The codex contains three items: (1) 'The Rosicrucian Secrets', a Paracelsist alchemical treatise which uses Lullist-type diagrams. (2) *Clavis Chymicus*, a glossary of alchemical vocabulary, particularly Paracelsist vocabulary. (3) 'The Laws and Mysteries of the Rosicrucians', based on the English translation of Michael Maier's *Themis aurea*. All these items are said to be copied from 'sheets of Dr. Dee'. None of them are by Dee.

[33] *Themis Aurea, The Laws of the Fraternity of the Rosie Crosse, Written in Latin by Count Michael Maierus*, London, 1656. The dedication to Ashmole is signed N.L., T.S., H.S.

Maier's book. In its obscure way, the Harley collection confirms the fact that the influence of Dee lay behind the German Rosicrucian movement.

Harley 6485 is immediately followed by Harley 6486 which consists of a work of which the (abbreviated) title is 'The Famous Nuptials of the Thrice Great Hermes . . . Composed by C.R. a German of the Order of the Rosie Cross . . . and from the Latin manuscript now faithfully translated into English by Peter Smart, 1714'. On the following page is the further statement: 'In the margin are brief notes by the late Dr Rudd.'

This manuscript is an almost word for word copy of Ezechiel Foxcroft's English translation of Andreae's *Chemical Wedding*, published in 1690.[34] 'Peter Smart' would thus appear to be lying in stating that this is an original translation by himself; so far as I know, there was no 'Latin original' of the work which was only published in German; moreover the marginal notes in the manuscript are also all copied from Foxcroft's translation, and so cannot have been by 'the late Dr Rudd'.

However, 'Peter Smart' may perhaps be partially exonerated on the grounds that his was an alchemical-tradition type of evasiveness and confusion, which should not be judged from the strictly veracious standpoint. For the most noticeable thing in Harley 6486 is the large drawing of Dee's 'monas hieroglyphica', copied from Foxcroft's translation (where it is actually more like the 'monas' than the version of it shown in the German text). Though not actually stated to be copied 'from the sheets of Dr Dee', it is clear that the important thing about the *Chemical Wedding* for the compiler of the Harley codices is that he believes it to be infused with the influence of Dee.

Thus the compiler of the Harley codices is looking at 'Rosicrucianism' from an angle which can be recognized as similar to that of

---

[34] *The Hermetick Romance: or the Chemical Wedding, Written in high Dutch by Christian Rosencreutz*, translated by E. Foxcroft, late Fellow of King's College in Cambridge, London, 1690. Foxcroft's translation is reprinted in A. E. Waite, *Real History of the Rosicrucians*, pp. 65 ff.; and in *A Christian Rosencreutz Anthology*, ed. Paul M. Allen, New York, 1968, pp. 67 ff. See above, p. 83 n.

Ezechiel Foxcroft is often mentioned in the letters of Henry More to Lady Conway; see Marjorie Nicolson, *Conway Letters*, London, 1930, index. More introduced him to Francis Mercurius Van Helmont 'they both haveing a genius to Chymistry' (*Conway Letters*, p. 323).

Ashmole, seeing German Rosicrucianism as fundamentally the result of Dee influences. Though the scholarly Ashmole would not have confused sources and authorship in the more primitively alchemical manner of the Harley codices, yet Ashmole, too, saw Rosicrucian manifestos, Maier and his alchemical school, and Dee in a historical sequence. And he probably recognized the history behind that sequence, the 'Rosicrucian' movement in its relation to Frederick, Elector Palatine and those dreams of universal reformation through the union with Bohemia which came to naught, and involved the Order of the Garter in Frederick's downfall.

This chapter is somewhat in the nature of a fragmentary hypothesis rather than the full working out of a theme. The hypothesis is that, behind the great exoteric movement typified by Newton's achievements in the fields of mathematics and physics, there was also an esoteric movement, connected with the exoteric movement through the importance which it attached to number, but developing this through another approach to nature, the approach through alchemy. Newton's great work would typify the exoteric approach, whilst Ashmole would have been keeping alive the alchemical approach. And both were members of the Royal Society.

The two approaches could have met through 'Rosicrucian' alchemy, that is through the Dee alchemical tradition as developed in the German Rosicrucian school. That Newton found bridges between all his studies through such an outlook is a possibility. The more recent Newton scholarship has emphasized the Renaissance type of thinking at the back of Newton's scientific efforts, his belief in the traditions of ancient wisdom concealed in myth, and his confidence that he had himself discovered the true philosophy behind mythology. In their article on 'Newton and the Pipes of Pan', J. E. McGuire and P. M. Rattansi have shown that Newton believed that he had found his system of the universe shadowed forth in Apollo's lyre, with its seven strings.[35]

---

[35] J. E. McGuire and P. M. Rattansi, 'Newton and the Pipes of Pan', *Notes and Records of the Royal Society*, 21 (1966), pp. 108–41. The authors of this article draw attention to Newton's interest in the work of Maier. 'Michael Maier, whose works were deeply studied by Newton, had undertaken a survey of the entire Greek mythology to demonstrate that they represented alchemical secrets. Newton's interpretation of the "harmony of the spheres" is analogous, in that it sees it as a symbolical representation of "physical" secrets' (p. 136).

Such musical and cosmic analogies underlie Dee's 'monas' and the emblems of Maier, which combine musical with alchemical modes of expression. 'Rosicrucian' alchemy, musical, mathematical, alchemical, and deeply religious—with a Hebraic and Cabalistic type of piety—is presented visually in that engraving in Khunrath's *Amphitheatrum* of the devout alchemist in profound prayer to Jehova (Pl. 12), his other ways of reaching God through nature being typified in the musical instruments, the architectural mathematics, and the alchemical furnace. With some modifications due to period differences, this engraving might express the inner life, the intense aspiration towards search for God along different avenues, of Isaac Newton.

The function of this chapter, and indeed of the whole of this book, is merely to put together the *historical* pieces through which such thoughts could have moved along historical paths. I believe that such thoughts were behind the German Rosicrucian movement, inspired by Dee, and that they were kept alive in England by those who deplored the failure to support Frederick of the Palatinate. Newton's historical attitudes, his intense preoccupation with apocalyptic prophecy, would have made him intensely aware of the apocalyptic interpretations of the near extinction of Protestantism in Europe brought about by the collapse of Frederick. The approach to Newton through Rosicrucian alchemy might help, not only to unify his physical and alchemical studies, but also to integrate with these the Hebraic piety behind his historical studies.

15

ROSICRUCIANISM AND FREEMASONRY

The main reason why serious historical studies of the Rosicrucian manifestos and their influence have hitherto been on the whole lacking is no doubt because the whole subject has been bedevilled by enthusiasts for secret societies. There is a vast literature on Rosicrucianism which assumes the existence of a secret society, founded by Christian Rosencreutz, and having a continuous existence up to modern times. In the vague and inaccurate world of so-called 'occultist' writing this assumption has produced a kind of literature which deservedly sinks below the notice of the serious historian. And when, as is often the case, the misty discussion of 'Rosicrucians' and their history becomes involved with the masonic myths, the enquirer feels that he is sinking helplessly into a bottomless bog.

Nevertheless, these questions must be faced by anyone who undertakes an enquiry into Rosicrucianism, and though this book has hitherto concentrated on historical elucidation of the background of the Rosicrucian manifestos, and on tracing their influence—avoiding the secret society question—the time has come when something must be attempted on this aspect of the subject. Though no very certain results may be arrived at, we shall at least be peering through these mists from the vantage ground of a clearer knowledge of the historical situation in which the Rosicrucian movement arose.

The Rosicrucians, do they exist? Are you one? No. Have you ever seen one? No. How often have we heard this debate, with its negative result, as we have made our way through the Rosicrucian literature. The debate still continues. One historian of Freemasonry has divided Rosicrucian theorists into three classes; those who believe that the story of Christian Rosencreutz and the manner of founding the R.C. Fraternity as recounted in the *Fama* is true in fact; those who regard both the society and its founder as purely mythical; those who, without accepting the historical truth of the story of Rosencreutz, believe in the existence of 'the Rosicrucians' as a secret society.[1] No serious person can now believe in the literal truth of the Rosencreutz story, and the view that a real secret society of Rosicrucians existed and was, as it were, veiled in the myth was questioned by Paul Arnold in his book published in 1955.[2]

My researches into the question have not been exhaustive. I have not examined every scrap of the printed literature of the Rosicrucian furore nor have I made a search for evidence possibly hidden in manuscript documents or archives. I can only say that, so far as my own researches have gone, I have found no evidence of a real secret society calling itself 'Rosicrucian', and really in existence as an organized group at the time the manifestos were published and during the time of the furore. There is immense evidence of a passionate search for Rosicrucians but no evidence that they were ever found. Moreover, the Rosicrucian manifestos were highly publicized statements, thrown provocatively out into the world. Since the prime aim of a secret society must ever be to keep itself secret, it would seem an odd thing for a real Rosicrucian secret society to do, to publicize itself so dramatically. The manifestos would appear to be proclamations of enlightenment in the form of an utopist myth about a world in which enlightened beings, almost assimilated to spirits, go about doing good, shedding healing influences, disseminating knowledge in the natural sciences and the arts, and bringing mankind back to its Paradisal state before the Fall. It was thus merely a popular misunderstanding to have assumed that there was a real secret society behind these documents, and the framers of them would seem to have been embarrassed by this misunderstanding. Johann Valentin Andreae made painful efforts to make clear that Christian Rosencreutz and his Fraternity were a fiction.[3]

---

[1] A. E. Waite, *The Real History of the Rosicrucians*, London, 1887, pp. 217–18.

[2] Paul Arnold, *Histoire des Rose-Croix*, Paris, 1955. Peuckert, *Die Rosenkreutzer*, is inconclusive on the subject.

Yet, we have seen, something real did emerge out of the proclamations of the manifestos. The R.C. Brothers were a fiction but they suggested a reality, the Christian Unions, groups of people who tried to form themselves into societies.[4]

The right way of looking at the question may thus be, to give up the hunt for 'real' Rosicrucians and to ask, instead, whether the Rosicrucian movement *suggested* the formation of secret societies. We have seen that there is the idea of a society for the advancement of learning, such as afterwards materialized in the Royal Society, in the recommendations of the author of the *Fama* that learned men ought to communicate their discoveries to one another and meet in collaboration. Is there also in the manifestos the idea of, or the blueprint for, an international secret society which had, and has, a real existence, namely Freemasonry?

Historical research on the problem of Rosicrucianism and Freemasonry began in Germany in the eighteenth century, and the main results of German research, particularly as expounded in a work by J. G. Buhle published in 1804, were set out in English in an essay by Thomas De Quincey, published in 1824.[5] Though separated from the past by the abyss of the Thirty Years War, which destroyed so much evidence, the German researchers of the time of Buhle were yet nearer to that past than we are, and it is worth while to look at their theories, as transmitted by De Quincey, as representing an early attempt to solve the problem. The argument of Buhle's book is thus resumed by De Quincey.[6]

---

[3] See above, pp. 182 ff.

[4] See above, pp. 193 ff.

[5] Thomas De Quincey, 'Historico-Critical Inquiry into the Origins of the Rosicrucians and the Freemasons', originally published in *London Magazine*, 1824; reprinted in *Collected Writings*, ed. David Masson, Edinburgh, 1890, XIII, pp. 384–448.

> To a hoax played off by a young man of extraordinary talents in the beginning of the seventeenth century, but for a more elevated purpose than most hoaxes involve, the reader will find that the whole mysteries of Free-Masonry, as now existing all over the civilised world after a lapse of more than two centuries, are here [i.e. in Buhle's book] distinctly traced: such is the power of a grand and capacious aspiration of philosophic benevolence to embalm even the idlest levities, as amber enshrines straws and insects.

The young man of extraordinary talents is Andreae, assumed by Buhle to be the author of all the Rosicrucian manifestos; the 'hoax' is his account of the R.C. Fraternity, assumed by Buhle to be the origin of Freemasonry. In the last phrase, De Quincey is parodying Buhle's style.

De Quincey, who embellishes and adds to the arguments learned from his German sources, maintains that 'no college or lodge of Rosicrucian brethren . . . can be shown from historical records to have ever been established in Germany.' But he is convinced that when Rosicrucianism was transplanted to England, it became Freemasonry. He solemnly affirms his belief that 'Freemasonry is neither more nor less than Rosicrucianism as modified by those who transplanted it to England' whence it was re-exported to the other countries of Europe. The person chiefly responsible for transplanting Rosicrucianism to England and giving it a new name was, so states De Quincey, Robert Fludd. The masonic beliefs and practices concerned with mystical interpretation of the building of the Temple at Jerusalem can, thinks De Quincey, already be perceived in the Rosicrucian writings, but when Rosicrucianism was transplanted to England these were attached by Freemasonry to the traditions of the guilds of masons. He therefore concludes with the utmost confidence that:[7]

> The original Free-Masons were a society that arose out of the

---

[6] *Ibid.*, p. 386.

[7] *Ibid.*, p. 426.

> Rosicrucian mania, certainly within the thirteen years from 1633 to 1646, and probably between 1633 and 1640.

This theory cannot be entirely right, but the way in which it assumes movement or contact between England and Germany through which something was transplanted from the one country to the other, is interesting in view of what we now know about the currents of thought which moved from England to Germany, and vice versa, in the early seventeenth century.

The origin of Freemasonry is one of the most debated, and debatable, subjects in the whole realm of historical enquiry.[8] One has to distinguish between the legendary history of Freemasonry and the problem of when it actually began as an organized institution. According to masonic legend, Freemasonry is as old as architecture itself, going back to Solomon's building of the Temple, and to the guilds of medieval masons who built the cathedrals. At some point, operative masonry, or the actual craft of building, turned into speculative masonry, or the moral and mystical interpretation of building, into a secret society with esoteric rites and teaching. When this actually happened, when the masonic structure and organization came into existence, is not certainly known.

Among the very few early known facts is the date at which Elias Ashmole was admitted to a masonic lodge. Ashmole records in his diary that he was admitted to a masonic lodge at Warrington in Lancashire on 16 October 1646.[9] The lodge was already in existence; it was not founded by Ashmole. He gives the names of some other persons who were admitted to it at the same time, one of them being his cousin, Henry Manwaring, who was a Roundhead. Evidently, since Ashmole was a Royalist, members of opposite parties in the civil wars could join in Freemasonry.

---

[8] The older literature on the history of Freemasonry mingles myth and fact in inextricable confusion. For a more modern and critical approach to the subject, see Douglas Knoop and G. P. Jones, *The Growth of Freemasonry*, Manchester University Press, 1947. The influence of Renaissance. Hermetic tradition on masonic mythology is indicated in my *Giordano Bruno and the Hermetic Tradition*, pp. 274, 414–16, 423; in *The Art of Memory*, pp. 303–5, I suggested Renaissance occult forms of the art of memory as a possible influence.

[9] Josten, *Ashmole*, I, pp. 33–5.

Ashmole's note of masonic initiation is said to be 'the earliest known record of speculative masonry in an English lodge'.[10] It is important that this early masonic record comes in connection with the man whose knowledge of Rosicrucianism was discussed in the last chapter, where we saw that Ashmole copied out in his own hand the Rosicrucian manifestos adding to them a formal letter in his own hand admiring their aims and asking to be allowed to join them.[11] This seemed to be a formal exercise, imitating the Rosicrucian tradition in regard to the manifestos, but having no reference to any actually existing group calling themselves Rosicrucians. One now asks oneself the question whether the fact that Ashmole was a Freemason had any bearing on his Rosicrucian exercise. Could it be one possible answer to the problem that quotation and approval of the Rosicrucian manifestos might mean, not that one was a Rosicrucian (if these did not exist) but that one did have some other kind of secret affiliation?

Though Ashmole's masonic initiation in October 1646 is usually taken to be the earliest on record, there is, in fact, a well authenticated earlier one. This is the record of the admission into the mason's lodge of Edinburgh of Robert Moray, on 20 May 1641.[12] Moray did more than, probably, any other individual to foster the foundation of the Royal Society and to persuade Charles II to establish it by his patronage. He was deeply interested in alchemy and chemistry. Thus the two persons of whom we have the earliest certain evidence of membership of masonic lodges were both foundation members of the Royal Society—Moray and Ashmole.

The masonic organization was thus clearly in existence at least twenty years before the foundation of the Royal Society (in 1660). Earlier than this, factual documentation is hard to come by.

There is a hinting reference as early as 1638 to a connection in the public mind between the idea of Rosicrucianism and the idea of Freemasonry. The earliest known reference to the 'Mason Word' occurs in a poem published at Edinburgh in 1638. The poem is a metrical account of Perth and neighbourhood and the reference is as follows:[13]

[10] *Ibid.*, p. 34.

[11] See above, pp. 249–50.

[12] See D. C. Martin, 'Sir Robert Moray', in *The Royal Society*, ed. H. Hartley, p. 246.

[13] Knoop, Jones and Hamer, *Early Masonic Pamphlets*, Manchester, 1945, p. 30.

> For what we do presage is not in grosse,
> For we be brethren of the Rosie Crosse:
> We have the *Mason word* and second sight,
> Things for to come we can foretell aright . . .

Perhaps the 'brethren of the Rosie Crosse' are here in the nature of fairies, beings who convey the gift of second sight, but that this possibly purely poetic or literary reference to the Rosy Cross Brothers should occur in the first printed mention of the masonic 'word' is interesting.

The first printed reference to 'Accepted Masons' is found in a masonic pamphlet of 1676, as follows:[14]

> To give notice, that the Modern Green-ribbon'd Caball, together with the Ancient Brotherhood of the Rosy Cross; the Hermetick Adepti and the company of Accepted Masons intend all to dine together on the 31 of November next . . .

A comic menu is then described and those who think of going are advised to wear spectacles, 'For otherwise 'tis thought the said Societies will (as hitherto) make their Appearance Invisible.' This is interesting for its suggestion of a whole group of esoteric societies—two of them Freemasons and Rosicrucians—evidently different in membership but having sufficient in common to make it natural for them to dine together. The old joke about 'invisibility' links this reference to the old Rosicrucian tradition.

Later again, in fact as late as 1750, the following statement was made in a letter: 'English Freemasons have copied some ceremonies from Rosicrucians and say they are derived from them and are the same with them.'[15] We are now so late that we have almost reached the middle of the eighteenth century, at about which time, apparently in France, a new 'grade', or set of rituals, was initiated within Freemasonry. This was called the Rose Cross grade;[16] its mystique was apparently definitely Christian (going further in a Christian direction than the Deist mystique of other grades) and may have been influenced by mysticism of chivalry. This would seem like an acceptance, within masonic tradition itself—though very late—of the idea of a connection between Rosicrucianism and masonry.

---

[14] *Ibid*., p. 31.

[15] *Ibid*., p. 235.

[16] R. F. Gould, *History of Freemasonry*, London, 1886, V, pp. 159–61; revised R. Poole, London, 1951, III, pp. 267–77.

These late indications and traditions, interesting though they are, cannot be relied upon for light on our period, the period in the early seventeenth century when the Rosicrucian idea was publicized through the manifestos. What we are asking is still the old question. Were there at that time any Rosicrucians, any real secret organization?

The question has perhaps changed a little since we first replied to it in the negative earlier in this chapter. It might now be expanded as: if there were no Rosicrucians was there perhaps in the background something like an early masonic, or pre-masonic, movement?

The legendary history of masonry, of the actual art of building, is recounted in certain medieval poems (of about 1400) which are valued in Freemasonry as documents belonging to the old operative masonry, the masonry of the craft or the guild, whence speculative masonry—or Freemasonry—claims to derive. In these 'Manuscript Constitutions of Masonry',[17] as these writings are called, masonry, or building, or architecture is identified with geometry. One account maintains that geometry was discovered before the Flood; another states that Abraham taught the Egyptians geometry. In yet another version of the invention of geometry drawn from a classical source (Diodorus Siculus), geometry is said to have been invented by the Egyptians in order to cope with the inundations of the Nile. The invention is attributed to Thoth-Hermes, otherwise Hermes Trismegistus, who is identified with Euclid. Thus the origins of geometry, or masonry, and therefore of Freemasonry, recede into a most distant Hebraic or Egyptian past, and are surrounded by mystiques which clearly relate to the Renaissance conception of 'ancient wisdom', of the

---

[17] The most important of these 'MS Constitutions of Masonry', or 'Old Charges' are those contained in the *Regius* and *Cooke* manuscripts, both of about 1400; the following quotations from them are taken from Knoop and Jones, *Genesis of Freemasonry*, pp. 62–86.

prisci theologi,[18] or pristine theologians, whence all true wisdom is derived. In the masonic mythology, the true ancient wisdom was enshrined in the geometry of the Temple, built by Solomon with the aid of Hiram, King of Tyre. The architect of the Temple was believed to be a certain Hiram Abif (not the same person as Hiram, the king) whose martyrdom forms the theme of symbolic enactment in masonic ritual.

The official source for masonic mythology and mystical history would seem to be the *Constitutions of Freemasons* published by James Anderson in 1725, and which, so I understand, is still treated as an authoritative document for masonic history by Freemasons themselves. It contains a statement to be read at the admission of a new Brother which opens as follows:[19]

> Adam, our first parent, created after the Image of God, the great Architect of the Universe, must have had the Liberal Sciences, particularly Geometry, written on his Heart; for ever since the Fall, we find the Principles of it in the Heart of his Offspring . . .

The history of geometry is then traced throughout Biblical history, culminating in the building of the Temple by Solomon.

As in most histories of Freemasonry, the *Constitutions*, after the account of building, builders, and buildings in the Bible, goes on to give a history of non-Biblical architecture. First, ‘the royal art of architecture’ spread from the Hebrews to the Greeks. Then Rome learned the art, and became the centre of learning and imperial power, having its zenith under Augustus Caesar ‘in whose reign was born God’s Messiah, the great Architect of the Church’. Augustus encouraged ‘the great VITRUVIUS, the Father of all true Architects to this day’.[20] Augustus was Grand Master of the masonic lodge at Rome and the founder of the Augustan style.

---

[18] D. P. Walker, ‘The *Prisca Theologia* in France’, *Journal of the Warburg and Courtauld Institutes*, XVII (1954), pp. 204–59; D. P. Walker, *The Ancient Theology*, London, 1972; Yates, *Giordano Bruno and the Hermetic Tradition*, pp. 14, 17–18 and *passim*.

[19] James Anderson, *The Constitutions of Freemasons*, 1723; reproduced in facsimile with introduction by L. Vibert, London, 1923, p. 1.

[20] *Ibid*., pp. 24–5.

The story then runs rapidly through the loss of ‘Roman masonry’ in the barbarian invasions, and the rise of the Gothic style, and mentions that, in ‘ignorant times’, geometry might be ‘condemn’d for conjuration’.[21]

Coming to modern, or more recent, times, the account states[22] that Queen Elizabeth was not favourable to architecture but that King James revived the English lodges and recovered the Roman architecture from Gothic ignorance. In Italy brilliant architects had been reviving the classical style, which was above all restored by the great Palladio, who is rivalled in England ‘by our great Master-Mason Inigo Jones’.[23] Charles I also patronized ‘Mr Jones’ who is presented as undoubtedly a Freemason, as was also Charles II. Sir Christopher Wren, architect of St Paul’s, is mentioned with approbation.

This history does not make clear the point about which definite information is so much needed. When did modern Freemasonry begin, as an organized secret society? Most books on Freemasonry confuse architecture in the Bible, legendary stories, the history of architecture in general, and the history of Freemasonry, after the manner of James Anderson in the *Constitutions* of 1725. But it seems probable—and this point is usually made by masonic historians—that the ‘speculative’ kind of masonry, and its gradual disassociation from ‘operative’ masonry, began with the interest in the revived Vitruvius and the revived classical architecture. Though Anderson is not definite about this, it would seem that Inigo Jones is very important in his history, perhaps suggesting that it was in association with the introduction and spread of the ‘Augustan style’ by Inigo Jones that Freemasonry as an institution, distinct from masonic legend, began in England.

One notices a curious gap in masonic history. Why is it that no mention is made of John Dee, the famous Hermetic philosopher, author of a famous preface to an English translation of Euclid in which he praised ‘the great VITRUVIUS’[24] and urged the revival of Euclid, architecture, and all mathematical arts? The English Euclid, with Dee's preface to it, was published in 1570—surely a most memorable monument to the sacred art of geometry, and heralding the revival of classical architecture in England long before Inigo Jones. It is difficult to believe that the Freemasons did not know Dee's preface to the Euclid, with its many quotations from Vitruvius. And indeed it seems pretty clear that James Anderson did know of it, for at more than one point he seems to be almost quoting from it. Compare, for example, Anderson's words on the reign of Augustus as the time when 'God's Messiah, the great Architect of the Church' was born, with Dee's words on Augustus 'in whose daies our Heauenly Archemaster was borne'.[25] Dee, one feels, must have been deliberately left out of official masonic history.[26] What can have been the reason for this omission? Perhaps the same reason as the one which so often caused his name to be avoided, his reputation for 'conjuring', and Meric Casaubon's damning publication. Though, ironically enough, Dee himself in the Preface deplores the accusation of conjuring brought against him by the ignorant, just as Anderson in the *Constitutions* mentions that, 'in ignorant times', geometry might be 'condemn'd for conjuration'.

---

[21] *Ibid.*, p. 36.

[22] *Ibid.*, pp. 38 ff.

[23] *Ibid.*, p. 39.

[24] The passages on Vitruvius in Dee’s preface to the Euclid are quoted in my *Theatre of the World*, pp. 190–7.

There is thus a problem here. How does this problem connect with our problem about Rosicrucianism and Freemasonry?

I have no very clear answer to give to these questions. As I said at the beginning of this chapter, this book is not primarily orientated towards the secret society problem. All that I can do is to try to suggest how the *historical* movements described in this book may present new historical paths along which future investigators might move in the hope of finding new evidence.

Let us suppose—purely as a hypothesis, a historical line along which future investigations might move—that it was in Elizabethan England that an idea of something like what was later the masonic idea had developed, in association with cults of the Queen and of the Dee movement, with which Philip Sidney was associated. In Elizabethan England, bound together by a revived chivalry and by Renaissance esoteric movements, and spiritually organized to resist a dangerous enemy, it seems likely that there would have been secret groupings. When these movements moved abroad, in the wake of the Elector Palatine and his Stuart bride, may they not have included, not only English chivalrous ideas and English alchemical ideas, but also the idea of a kind of pre-masonry, for which John Dee may have been partly responsible, just as he was responsible for so much else in these movements? One should look for possibly masonic mystiques among the writings of the Rosicrucian group, particularly Maier and Andreae, though at this date it would be difficult to differentiate these from general Renaissance mystiques.[27]

---

[25] Quoted *ibid.*, p. 192.

[26] The omission of Dee from Anderson's *Constitutions* is noted as curious by French, *John Dee*, p. 161 n. 3.

The problem is complicated by the fact that, although it seems more than likely that secret societies were developing under the pressures of the times, one does not know how many of these societies there were, nor how, if at all, they were related to one another.

As has been said earlier, all the secret movements of the late sixteenth century might have had a secret sympathy with the movements around the Elector Palatine. We know that the Family of Love was a secret society, which undoubtedly had a real existence and organization, arising out of the situation in the Netherlands in the late sixteenth century. We know that many well-known people were secretly members of this sect or society, which allowed its members to belong ostensibly to any religious denomination whilst secretly maintaining their affiliation with the Family. These attitudes of the Family of Love have something in common with those of Freemasonry. We know that secret membership of the Family was widespread among printers, that, for example, the great Antwerp printer, Plantin, was a member of this sect and keen on propagating it through publishing works of those in sympathy with it. It has been suggested earlier[28] that the De Bry family of printers, who had connections with the Plantin firm, might have been Familists, and that the movement of this firm into Palatinate territory where it published, at Oppenheim, works of persons in the 'Rosicrucian' interest—Fludd and Maier—might have been because of secret sympathy with movements in the Palatinate.

---

[27] For example, mysticism concerning the proportions of Solomon's Temple underlies early Italian Renaissance architectural theory (see R. Wittkower, *Architectural Principles in the Age of Humanism*, pp. 91, 106, 136), and interest in this subject in Maier and Andreae need not necessarily have anything to do with Freemasonry.

[28] See above, pp. 99–101.

Again, we have thought that influences from Giordano Bruno could be detected in the 'Rosicrucian' movement.[29] Bruno, the intensely Hermetic philosopher, who propagated throughout Europe in the late sixteenth century an esoteric movement which demanded a general reformation of the world, in the form of a return to 'Egyptian' religion and good magic, may have formed a secret society, the 'Giordanisti', among Lutheran circles in Germany. Bruno had visited England, where he had probably been in contact with Sidney, and had shown himself sympathetic to the more esoteric aspects of the Elizabethan chivalric cult.[30] Here again is a possible influence on 'Rosicrucianism' mingling with other influences.

One might say that the Familist influences might have represented a secret stream originating in the Netherlands; that a Bruno movement might appeal to secret movements in Italy; and that all such influences might have co-existed with an English esoteric movement, strongly influenced by John Dee, which was building up the great dash for European 'liberation' through placing Frederick of the Palatinate on the Bohemian throne.

All this is obviously a groping in the dark, suggestions made up of 'ifs' and 'perhapses', yet it is necessary to describe such gropings in order to indicate the difficulty of the theme of this chapter. We know that the later sixteenth century and the early seventeenth century was an age of secret societies, but we do not know their relations to one another nor how they may have differed from one another. The English document of 1676 describes how the Green Ribboned Cabal[31] dined with the Brotherhood of the Rosy Cross, the Hermetic Adepti, and the Accepted Masons, all having in common their 'invisibility'. Perhaps this fragment represents earlier traditions of, so to speak, intercommunion between secret societies, though in the earlier and more terrible times, such relationships would have been deadly serious and full of danger.

---

[29] See above, pp. 114–15, 117–18.

[30] *Giordano Bruno and the Hermetic Tradition*, pp. 275 ff.

[31] This was a Whig club of the seventeenth century; see G. M. Trevelyan, *England under the Stuarts*, pp. 378 ff.

If within this complex secret situation around the German Rosicrucian movement, there were an English esoteric influence, perhaps stemming from a masonic movement associated with Dee, perhaps combining with English chivalric influences to give the name 'Rose Cross', there may have been something real behind those mysterious manifestos, something in the nature of a pre-masonic movement.

Let me emphasize again that these groupings are intended only as hypotheses which might guide future investigators along a historical path which has not yet been trodden by those interested in early masonic history, for no one, I believe, has known of the English influences on the German Rosicrucian movement.

If such influences went out from England to Germany in the early seventeenth century (arriving also via Dee's mission in Bohemia), when would such influences have returned to England? Surely after the crash of 1620. Surely an intense movement of loyalty and sympathy with the King and Queen of Bohemia would have been generated through the terrible events through which they were forced into that long exile at The Hague.

And here it is that this new historical approach may help through indicating what may be quite a new field of enquiry. There were 'Rosicrucian' movements at The Hague, beginning as early as 1622, and concerning which a certain amount of material is known,[32] and more might be found. It seems possible that organized Freemasonry might have found at The Hague an encouraging soil in which to grow, perhaps out of, or in conjunction with, 'Rosicrucianism', in that atmosphere of loyalty to a lost cause the central figure in which, after the ex-King of Bohemia's death, was the ex-Queen of Bohemia, the royal widow who kept her court for so long at The Hague.

The members of the House of Stuart tended to be carriers of

---

[32] Peter Mormius, *Arcana totius naturae secretissimus*, Leyden, 1630, seems to be the representative work for Rosicrucianism at The Hague in the early seventeenth century (I have not myself seen it). In the preface to this work it is stated that the true founder of the Rosicrucian Order was not Christian Rosencreutz but 'Frederick Rose' (see Arnold, *Histoire des Rose-Croix*, pp. 256–7). Another curious episode connected with Rosicrucianism in Holland at this time, is that a painter was arrested for being a Rosicrucian, tortured, and imprisoned, but released on the intervention of Charles I of England. See Rudolf and Margot Wittkower, *Born under Saturn*, London, 1963, p. 31.

Freemasonry. One has only to think of the Jacobite Freemasonry which surrounded the Pretenders. Perhaps there is one member of the House of Stuart whose milieu has not been sufficiently investigated from this point of view, Elizabeth Stuart, ex-Queen of Bohemia. She had a powerful character and she exerted great influence, possibly in the direction of keeping alive a kind of royalism which even Parliamentarians could accept, which could even have something in common with an exiled Bohemian, like Comenius, which might have facilitated the ease with which the Restoration of Charles II was effected. That easy transition from revolution back to royalism has always been a matter for surprise and Freemasonry has been suspected in connection with it.

Our historical researches thus suggest that there was something in J. G. Buhle's theory, though not in the form in which he propounded it. The European phenomenon of Freemasonry almost certainly was connected with the Rosicrucian movement.

Nevertheless, even this provisional and hazy statement is very far from solving the problem, for it is clear that the two movements, though probably related, were not identical. Freemasonry combines an esoteric approach to religion with ethical teaching and emphasis on philanthropy, and in these ways it follows the pattern of the R.C. Brothers, but, as A. E. Waite pointed out, it differs from that pattern in not being interested in reform of arts and sciences, in scientific research, or in alchemy and magic, and in many other ways.[33] From the great reservoir of spiritual and intellectual power, of moral and reforming vision, represented by the Rosicrucian manifestos, Freemasonry drew off one stream; other streams flowed into the Royal Society, into the alchemical movement, and in many other directions. Our concern in this book is with the Rosicrucian Enlightenment as a whole and its manifold and multiform manifestations, and less with the canalization of some aspects of it into secret societies. The pursuit of secret societies has tended to obscure the importance of the theme. We can never know, for example, whether Francis Bacon was some kind of early Freemason. Nor is it necessary, or indeed important, that we should know such a thing. Much more important it is to trace the influence of the idea of Rosicrucianism, than invent the membership of secret societies.

---

[33] A. E. Waite, *Real History of the Rosicrucians*, pp. 402 ff. Waite was against the Buhle theory, as was also R. F. Gould (see Gould's *History of Freemasonry*, revised Poole, II, pp. 49–101).

Yet the theme studied in the present chapter, the theme of secrecy, is of importance, for it connects the Renaissance with the early scientific revolution. The great mathematical and scientific thinkers of the seventeenth century have at the back of their minds Renaissance traditions of esoteric thinking, of mystical continuity from Hebraic or 'Egyptian' wisdom, of that conflation of Moses with 'Hermes Trismegistus' which fascinated the Renaissance. These traditions survived across the period in secret societies, particularly in Freemasonry. Hence it is that we do not know the full content of the minds of early members of the Royal Society unless we take into account the esoteric influences from the Renaissance surviving in their background. Below, or beyond, their normal religious affiliations they would see the Great Architect of the Universe as an all-embracing religious conception which included, and encouraged, the scientific urge to explore the Architect's work. And this unspoken, or secret, esoteric background was a heritage from the Renaissance, from those traditions of Magia and Cabala, of Hermetic and Hebraic mysticism, which underlay 'Renaissance Neoplatonism' as fostered in the Italian Renaissance.

The *Fama* can thus now be seen as the perfect manifesto, combining, as it does, the proclamation of Advancement of Learning in a new enlightened age, with its subtle suggestion of 'invisibility' as the hallmark of the R.C. Brothers.

16

THE ROSICRUCIAN ENLIGHTENMENT

A few years ago in a lecture given in the United States I made the following remark:[1]

> I should like to try to persuade sensible people and sensible historians to use the word 'Rosicrucian'. This word has bad associations owing to the uncritical assertions of occultists concerning the existence of a sect or secret society calling themselves Rosicrucians the history and membership of which they claim to establish . . . The word could, I suggest, be used of a certain style of thinking which is historically recognizable without raising the question of whether a Rosicrucian style of thinker belonged to a secret society.

It is in this way that I propose to use 'Rosicrucian' and 'Rosicrucians' in this concluding chapter, as a historical label for a style of thinking such as we have met with in this book.

In the same lecture, I attempted to define the historical position of the Rosicrucian type of thinker, whom I placed midway between the

---

[1] 'The Hermetic Tradition in Renaissance Science', *Art, Science, and History in the Renaissance*, ed. Charles S. Singleton, Johns Hopkins Press, Baltimore, 1968, p. 263.

Renaissance and the first, or seventeenth century, phase of the so-called scientific revolution. I said that the Rosicrucian was one fully in the stream of the Renaissance Hermetic-Cabalist tradition, but distinguished from the earlier phases of the movement by his addition of alchemy to his interests. This did not alter the basic adherence of the Rosicrucian to the scheme of 'occult philosophy' as laid down by Cornelius Agrippa. I pointed to John Dee as a typically Rosicrucian thinker, with his combined alchemical and cabalist interests, and I suggested that traces of the Rosicrucian outlook could be detected in Francis Bacon and even in Isaac Newton.

The present book has attempted to provide a historical framework for this line of thinking, and it is as a historical work that I would wish it to be judged. As a historian, I have attempted to open long closed doors through which the Rosicrucian currents of thought once travelled. Realizing that, in order to get any further with this subject, one must tackle the mysterious 'Rosicrucian manifestos', with their proclamation of a new revelation, I plunged into the daunting morass of the Rosicrucian literature, there to make the discovery that the major influence behind the German Rosicrucian movement was undoubtedly John Dee.

One can hardly as yet realize what this means. John Dee now becomes a towering figure in the European scene. His life and work divide into two halves. First, there was his career in England as the magus behind the Elizabethan age, the mathematical magician who inspired the Elizabethan technical advance, and the more esoteric and mystical side of whose thought inspired Sidney and his circle and the Elizabethan poetic movement which they led. Then, in 1583, Dee goes abroad, and he has a second career in central Europe as leader of an alchemical-cabalist movement, sensationally advertised through the reputed successes of Edward Kelley in transmutation. That this movement was a religious movement of some kind, that Dee was during the time in Bohemia in an 'incandescent' state,[2] is now realized, though this second half of Dee's career has not yet been fully studied. Until this has been done, we are not yet in a position to understand the life and work of Dee as a whole.

---

[2] French, *John Dee*, p. 123.

The Rosicrucian movement in Germany follows on from both these sides of Dee's work. It is in one sense an export of the Elizabethan period and of the inspirations behind it, scientific, mystical, poetic. To the English colouring belongs the name 'Rose Cross', deriving, so I believe, from the red cross of St George and English chivalric traditions. The old tradition whereby 'Rosicrucian' was a word of alchemical import, deriving from *ros* (dew) and *crux*, is encouraged by Dee's *Monas hieroglyphica* with the falling dew on its title-page and the complex allusions to the cross in the 'monas' symbol. Thus 'Rosicrucian' would become a word signifying both English chivalric influences and a Dee influence behind them. In any case, the name of the movement belongs, I believe, into its English side.

The second half of Dee's career is still more important in relation to the Rosicrucian movement, if, as I believe, the Dee movement in Bohemia was used by Anhalt for building up the Elector Palatine as King of Bohemia.

Thus the historical currents behind the Elector Palatine and his bid for the Bohemian crown bind together the Dee influences coming in from England and also via Bohemia to form the Rosicrucian outburst. Yet this historical web, though it catches the movement, so to speak, is not the cause of the movement which has a much broader sweep than can be fully covered by these historical events.

What, then, did Rosicrucianism stand for?

To the genuine Rosicrucian, the religious side of the movement was always the most important. The Rosicrucian attempted to penetrate to deep levels of religious experience through which his personal religious experience, within his own confessional affiliation, was revived and strengthened. As Dee, and probably also Fludd, conceived it, the movement was to be inclusive of all religious attitudes, and was not necessarily anti-Catholic. The movement as it developed in Germany did, however, take on an anti-Catholic bias, or rather, more particularly, an anti-Jesuit bias. Here it involved an intense piety of a broadly evangelical type through which appeal could be made to all German Protestants, of whatever denomination.

The manifestos stress Cabala and Alchymia as the dominant themes in the movement. The latter gave the movement a turn towards medicine. The R.C. Brothers are healers. Paracelsist physicians like Fludd, Maier, Croll, represent the thought of the movement. But there is in Dee's *Monas* and in Maier's alchemical movement a further aspect which it is difficult to seize and which may represent an approach to nature in which alchemical and cabalist formulations have combined with mathematics to form something new. It may have been this germ in Rosicrucian thought which caused the bearers of some of the greatest names in the history of the scientific revolution to hover round it.

On the other hand, the advancing scientific revolution is also in opposition to the Rosicrucian world, eager to cast off the chrysalis out of which it is emerging. The most notable example of this process of emergence and discard is, of course, to be found in the controversy between Johannes Kepler and Robert Fludd. Though himself still deeply immersed in Hermetic influences, Kepler in his *Harmonice mundi* (1619) claimed to be treating his astronomical work purely as a mathematician, and not *more Hermetico* after the manner of Fludd. He accuses Fludd of resting his numerical and geometrical arguments on the macrocosm-microcosm analogy, and of confusing true mathematicians with 'Chemists, Hermetists, Paracelsists'. These accusations could, of course, apply equally well to Dee and to the whole Rosicrucian school. And Kepler's disapproval of Fludd's use of mathematical diagrams as 'hieroglyphs' could most certainly apply to Dee's 'monas' and all that it implied.

Yet Kepler moved in Andreae's circle, and seems to have been later associated with the Christian Unions. And Kepler, like Fludd, dedicated his great work on harmony to James I of Great Britain. Kepler was employed by the Emperor and would therefore have been, politically, on a different side to the Rosicrucians (he speaks mysteriously, and apparently slightingly, of 'the brothers of the Rosy Cross' in his *Apologia* of 1622). Yet Kepler's association with the Rosicrucian world is so close that one might almost call him a heretic from Rosicrucianism. This book has provided historical material from which a new historical approach to Kepler might be made, but this is too large a subject to be treated here.

To return to the general analysis of the Rosicrucian outlook. Magic was a dominating factor, working as a mathematics-mechanics in the lower world, as celestial mathematics in the celestial world, and as angelic conjuration in the supercelestial world. One cannot leave out the angels in this world view, however much it may have been advancing towards the scientific revolution. The religious outlook is bound up with the idea that penetration has been made into higher angelic spheres in which all religions were seen as one; and it is the angels who are believed to illuminate man's intellectual activities.

In the earlier Renaissance, the magi had been careful to use only the forms of magic operating in the elemental or celestial spheres, using talismans and various rituals to draw down favourable influences from the stars. The magic of a bold operator like Dee, aims beyond the stars, aims at doing the supercelestial mathematical magic, the angel-conjuring magic. Dee firmly believed that he had gained contact with good angels from whom he learned advancement in knowledge. This sense of close contact with angels or spiritual beings is the hallmark of the Rosicrucian. It is this which infuses his technology, however practical and successful and entirely rational in its new understanding of mathematical techniques, with an unearthly air, and makes him suspect as possibly in contact, not with angels, but with devils.

The period during which the Rosicrucian manifestos appeared, and the period of the furore which they aroused, is the time when the Renaissance disappears into convulsions of witch-hunting and wars, to emerge in the years to come—when these horrors were overpast—as enlightenment. I think that our studies in this book have shown that the witch-mania of this terrible period cannot be entirely explained through anthropological studies based on the phenomenon of witchcraft as common to all countries and ages. It is true that the witch-crazes of this period seem mainly to follow the usual patterns, and there is no doubt a sense in which they are basically related to the almost universal human phenomenon. But not all ages, nor all countries, have passed through the experience through which Europe was passing in the early seventeenth century. That experience was that the enormous scientific advances which have made Europe unique in history were at hand. They had almost arrived. When the Rosicrucian felt that he had in Dee's 'monas' something of immense potentiality and power, this was a part of the general feeling that a door was opening in Europe, that great advances were at hand, treasures of knowledge would soon be revealed, like the treasures found through the opening of the tomb of Christian Rosencreutz.

With this there went the sense of danger. The promised advance could appear diabolically dangerous, rather than angelically hopeful, to many. The promised dawn ushers in those terribly dark clouds of witch hysteria, sometimes artificially fomented by those who wished to destroy the movement. The witch-crazes which Descartes so prudently avoids, which Francis Bacon has prudently in mind, are of a somewhat different character from those in less developed countries. They are the reverse side of the scientific advance.

The union of religious with scientific vision took the form in the Rosicrucian movement of that strangely intense alchemical movement, in which alchemical modes of expression seemed best suited to the religious experience. Koyré saw this movement as a natural development out of the animist and vitalist Renaissance philosophies, asking whether alchemy does not provide a symbolism more suited to living religious experience than do the scholastic-Aristotelian doctrines of matter and form. 'Those who seek above all a regeneration of spiritual life are naturally drawn towards doctrines which lay the main stress on the idea of life and propose a vitalistic conception of the universe. And the symbolism of alchemy is as apt for translating (into symbolic form) the realities of the religious life, as that of matter and form. Perhaps more apt, because less used up, less intellectualized, more symbolic through its very nature.'[3] Koyré is speaking of Boehme, but these words can apply to the Rosicrucian alchemical movement, which is so close in spirit to Boehme.

Teach me, my God and King,
In all things thee to see;
And what I do in anything
To do it as for thee!

A man that looks on glass,
On it may stay his eye
Or if he pleaseth, through it pass,
And then the heaven espy.

---

[3] A. Koyré, *La philosophie de Jacob Boehme*, Paris, 1929, p. 45.

All may of thee partake;
Nothing can be so mean,
Which with this tincture, ‘for thy sake’,
Will not grow bright and clean.

A servant with this clause
Makes drudgery divine;
Who sweeps a room, as for thy laws,
Makes that and the action fine

This is the famous stone
That turneth all to gold;
For that which God doth touch and own
Cannot for less be told.

So sang George Herbert of his Christian religious experience, and it was such spiritual gold as this that the German Rosicrucian movement sought. In much of the literature of the furore, there is an insistence on the imitation of Christ as taught by Thomas à Kempis as the true ‘magnalia’ of the alchemical revelation.

The Rosicrucian movement is aware that large new revelations of knowledge are at hand, that man is about to arrive at another stage of advance, far beyond that already achieved. This sense of standing on tiptoe in expectation of new knowledge is most characteristic of the Rosicrucian outlook. And the Rosicrucians, who know that they hold in their hands potentialities for great advance, are concerned to integrate these into a religious philosophy. Hence the Rosicrucian alchemy expresses both the scientific outlook, penetrating into new worlds of discovery, and also an attitude of religious expectation, of penetrating into new fields of religious experience.

The question is often asked as to which of the confessional allegiances, or different formulations of Christianity, were most conducive to the advancement of science. Did it advance most under Catholic or under Protestant regimes? And if under Protestant, whether Lutheran or Calvinist?

This question might be formulated in a different way. In my book *Giordano Bruno and the Hermetic Tradition*, I have argued that the main influence on the new turning towards the world in scientific enquiry lay in the religious attitudes fostered in the Hermetic–Cabalist tradition. If this is so (and all my later enquiries have confirmed me in this belief, which is indeed now largely accepted by historians of thought), it would follow that the religious outlook which allowed this tradition to flourish within its sphere of influence would be the one most conducive to scientific advance.

In the early Renaissance, Hermetic and Cabalist studies were not discouraged by the Roman Catholic church, though the problem of magic had always to be carefully negotiated. One of the greatest of the early Christian Cabalists, Egidius of Viterbo, was a cardinal. By the later sixteenth century, it is possible that the tradition was strongest under some forms of Protestantism. A Protestant country which allowed the tradition and did not over-persecute for magic would therefore be a country in which science would develop fairly freely. Such a country was Elizabethan England, and Queen Elizabeth, when she promised John Dee that she would support him in his studies and defend him from persecution, took a step forwards towards the advancement of science.

Compare and contrast what happened in Bohemia. Here was a country in which the tradition making for advancement, the Hermetic–Cabalist tradition as exemplified in the Cabalists and alchemists of Prague, was exceptionally strong. Bohemia was mainly, though not entirely, a Protestant country of the Hussite persuasion. The combination of a Hussite–Protestant type of religious liberalism with very strong infusion of Hermetic–Cabalist tradition should have produced interesting and original results. And when there came in with John Dee's movement an infusion of such traditions as they had developed in Elizabethan England, the results, in original scientific and religious attitudes, might have been phenomenal. But there was no Queen Elizabeth to guarantee freedom to original thinkers; and James I declined to play her role. Instead there was deliberate destruction and repression of a most severe kind. Thus the Bohemian contribution to the new age could only be made indirectly.

As to which type of Protestantism was most conducive to scientific advance, our explorations in this book may suggest that it was not so much the type of Protestantism that mattered as the presence, or absence, of the Hermetic–Cabalist tradition. The Palatinate was a Calvinist country, yet what evidence is there of influence of Calvinist theological doctrines on the movement we have attempted to describe? It was the effort to avoid doctrinal differences, to turn from them to exploration of nature in a religious spirit, which constituted the atmosphere in which science could advance, and would no doubt have advanced in the Palatinate if war had not intervened.

The argument that Puritanism fostered scientific advance has often been put forward. Where this argument might find some support is in the fact that the strong Hebraic, Old-Testament-inspired type of piety of the Puritans and Calvinists was conducive to amalgamation with Cabala, with the mystical side of Judaism. It is obvious that the Puritan worship of Jehova would be conducive to Cabalistic studies. Further, in England in the Parliamentarian period and under Cromwell, there was freedom, toleration of all kinds of scientific and religious attitudes except the Roman Catholic. Since this was the branch which was totally intolerant, its exclusion was not deleterious to freedom for the advancement of science in Puritan England.[4]

The kind of approach which is needed (so it seems to me) for the solution of such problems, has hardly yet been begun. Francois Secret in his book on Christian Cabala[5] has brought together much material on different attitudes to Cabala in the various divisions of Christianity. He reaches no conclusions, and his book is more in the nature of a bibliography than a book, yet it is suggestive. The Council of Trent put on the index many works on Cabala which had been standard in the Renaissance (such as those by Reuchlin), and tended on the whole, though with reservations, to discourage it. In Protestant countries, where of course the Tridentine restrictions did not operate, it could flourish more freely.

A very important aspect of the influence of Cabala, or of Jewish mystical traditions, on European thought in the sixteenth and early seventeenth centuries, is the fact that there had been new developments within the Jewish Cabalist tradition itself. The early Cabala, which had influenced Pico della Mirandola and the Italian Renaissance, had been centred in Spain. After the expulsion of the Jews from Spain in 1492, a new type of Cabala developed, having its centre in Palestine. The new Cabala was spread through Isaac Luria[6] (sixteenth century) and his disciples, who formed a group at Safed, in Palestine. The Lurianic Cabala began to spread in Europe in the late sixteenth and early seventeenth centuries. Lurianic Cabala cultivated and trained the religious imagination by intensive mystical meditation, by magical techniques and cult of the Divine Names, by ecstatic prayer. Its apocalyptic outlook laid stress on the Beginning, as well as on the End, on the return to the Paradisal Beginning as a necessary stage towards the appearance of the End. Prague was a great centre for Jewish Cabalism, and a very remarkable personality, the Rabbi Loew,[7] was prominent in Prague in the late sixteenth century (he died in Prague in 1609). He had a memorable interview with Rudolph II in which the Emperor actually asked the Jew for spiritual advice.

---

[4] The Dee influence would seem to have been rather strongly taken up by the Puritans, see above, pp. 237–40. It spread to Puritanism in the New World through John Winthrop, an alchemist and a follower of Dee; Winthrop used the 'monas' as his personal mark. See R. S. Wilkinson, 'The Alchemical Library of John Winthrop', *Ambix*, XIII (1965), pp. 139–86.

[5] F. Secret, *Les Kabbalistes Chrétiens de la Renaissance*, Paris, 1964.

There may well have been influences on John Dee, not only of the older Spanish Cabala incorporated into the Renaissance tradition, but also of the new Lurianic Cabala which was capable of exciting remarkable phenomena of a religious nature. In thinking about the strange, explosive, religious mission of Dee in Bohemia, it is possible that influences of this kind should be taken into account. ‘Christian Rosencreutz’ describes in the *Fama* travels in the east whence he has returned with a new kind of ‘Magia and Cabala’ which he incorporates into his own Christian outlook.[8]

The later history of the religious alchemical–Cabalist movement would no doubt be instructive and would throw a retrospective light on our period. The strange figure of Francis Mercury Van Helmont,[9] son of the great alchemist-chemist J. B. Van Helmont, represented in the generation of the Elector Palatine’s son, Charles Louis, with whom he was closely associated, a remarkable example of the Rosicrucian type of personality. Physician and healer, alchemist and magician,

---

[6] G. Scholem, *Major Trends in Jewish Mysticism*, London, 1955, pp. 244 ff.

[7] See Frederic Thieberger, *The Great Rabbi Loew of Prague*, London, 1954.

[8] See Appendix, below, pp. 298–301.

[9] See Marjorie Nicolson, *Conway Letters*, London, 1930, pp. 309 ff.

Francis Mercury Van Helmont seems like an R.C. Brother become visible at last. And in his case we know that he was influenced by Lurianic Cabala in Christianized form as propagated by Christian Knorr von Rosenroth, a Lutheran pastor of Silesia. It may be that this combination of religious alchemy with Cabala would be instructive to study as a possible parallel to Dee, alchemy, and Cabala, in the earlier period.

The increase of Cabalist studies seems to me to be a feature of the Hermetic–Cabalist tradition in the later sixteenth and early seventeenth centuries, though the decrees of the Council of Trent operated against such studies in Catholic countries. Paracelsist alchemy was also not encouraged in Catholic countries. Hence the movement expressed in the Rosicrucian manifestos was likely to be anti-Catholic in bias. We have seen that the manifestos are certainly strongly anti-Jesuit.

The Hapsburg–Jesuit alliance which the Rosicrucian movement was up against was not approved by all Catholics. The alliance of the Jesuits with the Hapsburg efforts to achieve European hegemony was entered upon by the Jesuits as the means of achieving that universal victory of Catholicism over Reformation which was the intense desire of the more extreme Counter Reformation enthusiasts, and which seemed on the point of success after 1620. Yet the reigning Pope, Urban VIII, never approved this policy.[10] This was partly because he was politically pro-French and anti-Spanish, but he also set it forth as the view of the Church that the alliance of the Church with the Hapsburgs was deleterious to the Church, and wrong as representing too close an identification of spiritual interests with one dynasty. The Jesuit-Hapsburg combination was disliked by many Catholics, particularly French Catholics. In France, in the sixteenth century, it had destroyed Henry III (though some Jesuits had supported him against the Spanish sympathizers). In Italy, it was the power which was crushing the Renaissance tradition, against which Sarpi had made his stand in Venice, and which had burned Giordano Bruno.

To the Rosicrucians, the Hapsburg–Jesuit combination was simply Antichrist. As we have seen, the Rose Cross fictional Order seemed put forward almost as a mirror image of the Jesuit Order. With their motto of *Jesus mihi omnia*, their mission of healing rather than destroying, the R.C. Brothers are suggested as the true Jesuits (as indeed they are called by Adam Haselmayer) in opposition to the false followers of Jesus.

---

[10] David Ogg, *Europe in the Seventeenth Century*, p. 162; C. V. Wedgwood, *The Thirty Years War*, pp. 191, 336.

Yet of all the branches of the Roman Catholic Church it was the Jesuits who were most like the Rosicrucians. The Renaissance esoteric influences behind the formation of the Jesuit Order have not yet been fully studied. The order made great use of the Hermetic tradition in appealing to Protestants and to the many other creeds which it encountered in its missionary work. The Hermetic and occult philosophy of the Jesuits received a tremendous formulation in the work of Athanasius Kircher, whose vast work on Hermetic pseudo-Egyptology was published in 1652, and who constantly cites with profound reverence the supposed ancient Egyptian priest, Hermes Trismegistus.[11] Kircher's work was much used in missionary efforts. He evidently tried to draw in the Dee tradition, for he illustrates an 'Egyptian' version of the 'monas' in one of his volumes.[12]

Through their common attachment to Hermetic tradition, the Jesuits and the 'Rosicrucians' were thus foes with a love-hate relationship through a kind of similarity. We have seen that in the furore the Jesuits tried to draw over Rosicrucian symbolism, suggesting that the two Orders were the same, and manufacturing similar emblematics. So the issues could become confused.

Moreover, the Jesuits most assiduously cultivated the sciences and the arts. Their vast effort in education was directed towards satisfying, within the Church, the thirst for knowledge. Were they initiators, or were they always trying to 'keep up', to intimate that they could take over everything of value in the new movements, whilst eliminating all that displeased them? A careful comparison should be made between the works of Robert Fludd and those of Athanasius Kircher before we can decide whether the Rosicrucian use of Hermetic tradition was more conducive to science than the Jesuit use of it. Probably there was more Cabalist influence in Fludd than in Kircher, and that may be significant.

---

[11] See *Giordano Bruno and the Hermetic Tradition*, pp. 416 ff.

[12] Reproduced, *ibid.*, Pl. 15 (b).

At any rate, however understood or interpreted, that confrontation between Rosicrucian and Jesuit which we sense in the Rosicrucian movement was a sign of new times, a sign that Europe was moving out of the old world and its classifications into ages in which surviving influences from that world will take new forms. We can already begin to see in that confrontation the emergence of those Masonic *versus* Jesuit attitudes which were to form one of the most basic, and most secret, of the European patterns right up to the French Revolution.

One way of looking at the explorations in this book is to see them as having uncovered a lost period of European history. Like archaeologists digging down through layers, we have found under the superficial history of the early seventeenth century, just before the outbreak of the Thirty Years War, a whole culture, a whole civilization, lost to view, and not the less important because of such short duration. We may call it a Rosicrucian culture, and examine it from many points of view. In one way of looking at it, it is the Elizabethan age, in its Rosicrucian and Dee-inspired aspects, continued abroad. The Elizabethan age travelled out with the Elector Palatine and his bride, fresh from that wedding full of the splendours of the English Renaissance, out into Germany and Bohemia where it fell over a cliff of disaster. We can watch figures familiar to us in the well-lighted scenes of English history and literature —Henry Wotton, John Donne—as they travel out to that new environment to appear there in a new context. We can see English actors and English chivalric rituals affecting the genesis of a German work of imagination, Andreae's *Chemical Wedding*, which was in turn to influence Goethe who wrote an alchemical allegory based on it. We can see here interweavings of European traditions, connections in it which have been lost to us through the disappearance from history of the Rosicrucian age in the Palatinate. Further reconstruction of that age will no doubt reveal further connections. Michael Maier in his imagery was deliberately reconstructing, or continuing, symbolic themes used in England. John Donne's metaphysical poetry seems in many ways the counterpart of Maier's emblematics, expressing in a different medium a philosophical and religious outlook which may be closely parallel. Donne's Marriage Song, written for the wedding of 'the Lady Elizabeth and Count Palatine', uses imagery about the joining of two phoenixes, about a marriage of sun and moon, which is already in the alchemical vein which was to be so characteristic of their cult in Rosicrucian circles abroad. We have not sufficiently realized what the year 1620 must have meant to Donne and his friend Wotton as they watched those disasters about which nothing could be said owing to the attitude of King James.

Or we can traverse this forgotten piece of historical territory from another direction, one much less familiar to us, the Bohemian angle. The traditions of the court of Rudolph II in Prague were expanding into the Palatinate through Maier and his work. Many of the people involved in the movement at the Bohemian end lost their lives, yet specialists in Bohemian history and culture of this period know much which has not yet been made accessible to the English-speaking reader. When more is known we may understand better the alchemical movement at the Bohemian end, and learn further of the lives and thoughts of men like Daniel Stolcius, and their acceptance of Rosicrucian alchemical themes as part of the build up of the short-lived reign of the King and Queen of Bohemia. This movement, extinguished in Bohemia, had an after life in the alchemical movement in seventeenth-century England, which it would be fascinating to disentangle further.

Or we may think of the German aspect of the movement, how it coincided with a movement towards refreshing Lutheran spiritual life through alchemical religious philosophy as expressed in the life and work of Jacob Boehme. Light will surely be thrown on Boehme through further exploration of the Rosicrucian movement, and of the publications poured out in the Rosicrucian furore. It is to be hoped that the complex and rich subject of the German furore will now receive very serious attention as the expression of a very important phase in European history.

The most striking aspect of the Rosicrucian movement is the one to which the title of this book gives expression, its insistence on a coming Enlightenment. The world, nearing its end, is to receive a new illumination in which the advances in knowledge made in the preceding age of the Renaissance will be immensely expanded. New discoveries are at hand, a new age is dawning. And this illumination shines inward as well as outward; it is an inward spiritual illumination revealing to man new possibilities in himself, teaching him to understand his own dignity and worth and the part he is called upon to play in the divine scheme.

We have seen that the Rosicrucian Enlightenment did in fact shed rays on the seventeenth-century advance, and that many bearers of names famous in that advance seem to have been aware of it. It is hoped that this will demonstrate finally—what indeed has already been realized by many—that the Hermetic–Cabalist tradition as a force in the background of Renaissance science, did not lose that force with the coming of the scientific revolution, that it was still present in the background of the minds of figures formerly taken as fully representative of complete emergence from such influences. What exactly was the part played by Rosicrucian science, and more particularly by Rosicrucian mathematics, in the great advance? These are questions which this book has not attempted to answer.

The Rosicrucian Enlightenment included a vision of the necessity for a reform of society, particularly of education, for a third reformation of religion, embracing all sides of man's activity—and saw this as a necessary accompaniment of the new science. Rosicrucian thinkers were aware of the dangers of the new science, of its diabolical as well as its angelical possibilities, and they saw that its arrival should be accompanied by a general reformation of the whole wide world. This side of the message was perhaps best understood in Parliamentarian England, though circumstances prevented its application, and after the Restoration, science was allowed to develop in isolation from utopia,[13] and apart from the idea of a reformed society, educated to receive it. The comparative disregard of the social and educational possibilities of the movement was surely unfortunate for the future.

Thus the Rosicrucian Enlightenment was indeed, I suggest, an enlightenment, putting forward within its own strange frame of reference of magical and angelic agencies, of prophecy and apocalypse, a movement most of the aspects of which can only be described as enlightened. Though the Enlightenment proper, the *Aufklärung*, seems to introduce a very different atmosphere, yet its rationalism was tinged with illuminism. The words of Comenius in his *Via Lucis*, which has been called 'the Comenian *Fama*', might serve as a text for both the Enlightenments:[14]

---

[13] On the collapse of utopia after the Restoration, see H. Trevor-Roper, *Religion, the Reformation and Social Change*, pp. 291 ff.

[14] Comenius, *The Way of Light*, trans. Campagnac, p. 30.

If a light of Universal Wisdom can be enkindled, it will be able both to spread its beams thoughout the whole world of the human intellect (just as the radiance of the sun as often as it rises reaches from the east to the west) and to awake gladness in the hearts of men and to transform their wills. For if they see their own destiny and that of the world clearly set before them in this supreme light and learn how to use the means which will unfailingly lead to good ends, why should they not actually use them?

APPENDIX

The Rosicrucian Manifestos

BIBLIOGRAPHICAL NOTE

The bibliography of the early editions of the manifestos is complicated, and there is no satisfactory modern study. Bibliographical information can be found in the following:

F. Leigh Gardner, *A Catalogue Raisonné of Works on the Occult Sciences*, vol. i: *Rosicrucian Books*, privately printed, 1923, items 23–29.

'Eugenius Philalethes' (Thomas Vaughan), *The Fame and Confession of the Fraternity of the R.C. . . . 1652*, facsimile reprint, ed. F.N. Pryce, privately printed, 1923. In his introduction (pp. 12 ff.), Pryce gives a list of the editions of the manifestos with analyses of their contents.

De Manifesten der Rosenkruisers, ed. Adolf Santing, Amersfoort, 1913. This reprint of the Dutch translation of the *Fama* and the *Confessio*, published in 1617, also contains reprints of the preface to the *Fama* of 1614; the German text of the *Fama* of 1615; the *Confessio* from the original Latin edition of 1615, and the German translation of it from the edition of 1615. Santing's introduction (pp. 13 ff.) gives a list of the editions of the manifestos.

Chymische Hochzeit Christiani Rosencreutz, ed. F. Maack, Berlin, 1913. This reprint of the German text of the *Chemical Wedding* also reprints the German texts of the two manifestos. The introduction and notes are unreliable.

The present note aims only at giving, in non-specialist language, a brief survey of the early editions. The list is almost certainly not complete.

(i) The first item in the bibliography of the manifestos must be the 'reply' to the *Fama* published by Adam Haselmeyer in 1612. The existence of this printed 'reply' of 1612 was reported by W. Begemann in *Monatsheften der Comeniusgesellschaft*, Band VIII (1899). The 'reply' was reprinted in the first edition of the *Fama*. An English translation of the 'reply' by Pryce will be found in Pryce's edition of the *Fame and Confession*, pp. 57–64.

Haselmeyer states that he had seen a manuscript of the *Fama* in 1610.

(ii) The first edition of the *Fama*.

Allgemeine und General Reformation, der gantzen weiten Welt. Beneben der Fama Fraternitatis, dess Löblichen Ordens des Rosenkreutzes, an alle gelehrte und Häupter Europae geschrieben: Auch einer kurtzen Responsion von des Herrn Haselmeyer gestellet, welcher desswegen von den Jesuitern ist gefänglich eingezogen, und auff eine Galleren geschmiedet: Itzo öffentlich in Druck verfetiget, und allen trewen Hertzen comuniceret worden Gedrucht zu Cassel, durch Wilhem Wessell, Anno MDCXIV.

The volume contains the following items:

Epistle to the Reader
The General Reformation (that is the German translation of the extract from Traiano Boccalini's *Ragguagli di Parnaso* (on which see above, pp. 133 ff.)
The *Fama*
Haselmeyer's 'reply'

There was a second edition at Cassel by Wilhelm Wessel, later in 1614, identical with the first except for the addition of another 'reply' to the R.C. Brothers.

(iii) The first edition of the *Confessio*.

Secretioris Philosophiae Consideratio brevis a Philipp a Gabella, Philosophiae St (studioso?) conscripta, et nunc primum una cum Confessione Fraternitatis R.C. in lucem edita Cassellis, Excudebat Guilhelmus Wessellius Illmi. Princ. Typographus. Anno post natum Christum MDVXV. On the verso of the title-page:—Gen. 27. *De rore Caeli et Pinguedine Terrae det tibi Deus*

The volume contains:

The *Consideratio brevis* by Philip à Gabella, dedicated to Bruno Carolus Uffel, in nine chapters, followed by a prayer. The work is based on John Dee's *Monas hieroglyphica* (see above, pp. 63–5)

The preface to the *Confessio*

The *Confessio Fraternitatis R.C., Ad Eruditos Europae*, in fourteen chapters.

(iv) Later editions of the manifestos. (I do not repeat here the lengthy German titles which are on similar lines to the title of the first edition of the *Fama*, with variations according to contents.)

An edition at Cassel by Wilhelm Wessel in 1615 drops all the additional matter in the two first editions and prints only the two manifestos with their prefaces. The *Fama* is in German as always; the *Confessio* is printed in the original Latin, but with a German translation added (divided into chapters, as in the original).

An edition at Frankfurt by Johann Bringer in 1615 includes the *Fama*, the *Confessio* (in another German translation, without division into chapters), Haselmeyer's 'reply' and several other anonymous replies to the *Fama*, and the General Reformation (the Boccalini extract).

An edition at Cassel by Wilhelm Wessel in 1616 reproduces the Frankfurt edition of 1615, with some additional replies and other matter.

An edition at Frankfurt in 1615 by Bringer begins with the *Fama* and the German *Confessio*; the General Reformation is omitted, but the volume contains some new material, including the defence of the Order by 'Julianus de Campis'. After 1617, so far as I know, no further editions of the manifestos were published in Germany in the seventeenth century.

(v) English translations of the manifestos.

It is stated in both the *Fama* and the *Confessio* that the *Fama* was 'set forth in five languages' (see below, pp. 311, 315). Except for the

Dutch translation printed, probably, at Amsterdam in 1617 (and reprinted by Santing), no other traces of early printed translations have come to light. Early translations into other languages were presumably circulated in manuscript.

There were certainly English translations circulating in manuscript long before Vaughan's publication of 1652. Vaughan states in his preface that he was following a translation by 'an unknown hand'. Pryce has shown in his introduction to *The Fame and Confession* (pp. 3–8) that the translation printed by Vaughan corresponds very closely to a manuscript translation in Scots dialect preserved among the papers of the Earl of Crawford and Balcarres and dated 1633. Pryce thinks that both the Crawford manuscript and the manuscript copied by Vaughan descended from an original which must have been earlier than 1633.

The English translation in manuscript which Ashmole possessed and from which he made a copy (see above, pp. 248–50) was probably earlier than this.

In the interests of scholarship it would be desirable that there should be a reprint of the whole of the contents of the volumes containing the first editions of the *Fama* and the *Confessio*, together with an English translation of all the contents. It would then be possible for students to make a detailed study of the context in which the manifestos appeared. In the following pages, only the *Fama* and the *Confessio* are reprinted, as they appear in the English translation published by Thomas Vaughan in 1652, with some modernization of spelling and punctuation and with the addition of a few notes. The translation is far from perfect (particularly that of the *Confessio*), but its minor inaccuracies and confusions do not obscure the general drift and meaning.

FAMA FRATERNITATIS
or a
DISCOVERY OF THE FRATERNITY OF THE MOST NOBLE ORDER OF THE ROSY CROSS

Seeing the only wise and merciful God in these latter days hath poured out so richly his mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge of his Son Jesus Christ and Nature, that justly we may boast of the happy time, wherein there is not only discovered unto us the half part of the world, which was heretofore unknown and hidden, but he hath also made manifest unto us many wonderful, and never heretofore seen, works and creatures of Nature, and moreover hath raised men, imbued with great wisdom, who might partly renew and reduce all arts (in this our age spotted and imperfect) to perfection; so that finally man might thereby understand his own nobleness and worth, and why he is called Microcosmus, and how far his knowledge extendeth into Nature.

Although the rude world herewith will be but little pleased, but rather smile and scoff thereat; also the pride and covetousness of the learned is so great, it will not suffer them to agree together; but were they united, they might out of all those things which in this our age God doth so richly bestow upon us, collect *Librum Naturae*, or a perfect method of all arts: but such is their opposition, that they still keep, and are loth to leave the old course, esteeming Porphyry,[1] Aristotle, and Galen, yea and that which hath but a mere show of learning, more than the clear and manifested light and truth; who if they were now living, with much joy would leave their erroneous doctrines. But here is too great weakness for such a great work. And although in theology, physic, and the mathematics, the truth doth oppose[2] itself, nevertheless the old enemy by his subtlety and craft doth show himself in hindering every good purpose by his instruments and contentious wavering people. To such an intent of a general reformation, the most godly and highly illuminated father, our brother, C.R. a German, the chief and original of our Fraternity, hath much and long time laboured, who by reason of his poverty (although descended of noble parents) in the fifth year of his age was placed in a cloister, where he had learned indifferently the Greek and Latin tongues, who (upon his earnest desire and request) being yet in his growing years, was associated to a brother, P.A.L. who had determined to go to the Holy Land.

Although this brother died in Cyprus, and so never came to Jerusalem, yet our brother C.R. did not return, but shipped himself over, and went to Damascus, minding from thence to go to Jerusalem; but by reason of the feebleness of his body he remained still there, and by his skill in physic he obtained much favour with the Turks. In the meantime he became by chance acquainted with the wise men of Damascus in Arabia, and beheld what great wonders they wrought, and how Nature was discovered unto them; hereby was that high and noble spirit of brother C.R. so stirred up, that Jerusalem was not so much now in his mind as Damascus; also he could not bridle his desires any longer, but made a bargain with the Arabians, that they should carry him for a certain sum of money to Damascus; he was but of the age of sixteen years when he came thither, yet of a strong Dutch constitution. There the wise received him (as he himself witnesseth) not as a stranger, but as one whom they had long expected; they called him by his name, and showed him other secrets out of his cloister, whereat he could not but mightily wonder. He learned there better the Arabian tongue, so that the year following he translated the book M, into good Latin, which he afterwards brought with him. This is the place where he did learn his physic, and his mathematics, whereof the world hath just cause to rejoice, if there were more love, and less envy. After three years he returned again with good consent, shipped himself over Sinus Arabicus into Egypt, where he remained not long, but only took better notice there of the plants and creatures. He sailed over the whole Mediterranean sea for to come unto Fez, where the Arabians had directed him. And it is a great shame unto us, that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious writings, but also be so willing and ready under the seal of secrecy to impart their secrets to others.

---

[1] A mistake for ‘Popery’. The German original reads ‘the Pope’.

[2] The German original reads ‘doth manifest itself’.

Every year the Arabians and Africans do send one to another, enquiring one of another out of their arts, if happily they had found out some better things, or if experience had weakened their reasons. Yearly there came something to light, whereby the mathematics, physic, and magic (for in those are they of Fez most skilful) were amended. As there is nowadays in Germany no want of learned men, magicians, Cabalists, physicians, and philosophers, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves. At Fez he did get acquaintance with those which are commonly called the Elementary Inhabitants, who revealed unto him many of their secrets. As we Germans likewise might gather together many things, if there were the like unity, and desire of searching out secrets amongst us.

Of these of Fez he often did confess that their Magia was not altogether pure, and also that their Cabala was defiled with their religion; but notwithstanding he knew how to make good use of the same, and found still more better grounds for his faith, altogether agreeable with the harmony of the whole world, and wonderfully impressed in all periods of times. And thence proceedeth that fair concord, that, as in every several kernel is contained a whole good tree or fruit, so likewise is included in the little body of man the whole great world, whose religion, policy, health, members, nature, language, words and works, are agreeing, sympathizing, and in equal tune and melody with God, heaven, and earth. And that which is disagreeing with them is error, falsehood, and of the Devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the world. Also, might one examine all and several persons upon the earth, he should find that which is good and right, is always agreeing with itself; but all the rest is spotted with a thousand erroneous conceits.

After two years brother C.R. departed the city of Fez, and sailed with many costly things into Spain, hoping well (that since) he himself had so well and so profitably spent his time in his travel, that the learned in Europe would highly rejoice with him, and begin to rule and order all their studies according to those sound and sure foundations. He therefore conferred with the learned in Spain, showing unto them the errors of our arts, and how they might be corrected, and from whence they should gather the true *Indicia* of the times to come, and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole *Philosophia Moralis* was to be amended. He showed them new growths, new fruits, and beasts, which did concord with old philosophy, and prescribed them new *Axiomata*, whereby all things might fully be restored. But it was to them a laughing matter; and being a new thing unto them, they feared that their great name should be lessened, if they should now again begin to learn and acknowledge their many years errors, to which they were accustomed, and wherewith they had gained them enough. Who-so loveth unquietness, let him be reformed.

The same song was also sung to him by other nations, the which moved him the more because it happened to him contrary to his expectations, being ready then bountifully to impart all his arts and secrets to the learned, if they would have but undertaken to write the true and infallible *Axiomata*, out of all faculties, sciences, and arts, and whole Nature, as that which he knew would direct them, like a globe or circle, to the only middle point and *Centrum*, and (as is usual among the Arabians) it should only serve to the wise and learned as a rule. That also there might be a Society in Europe, which might have gold, silver, and precious stones, sufficient for to bestow them on kings, for their necessary uses and lawful purposes; with which such as be governors might be brought up, for to learn all that which God hath suffered man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the heathen oracles. Verily we must confess that the world in those days was already big with those great commotions, labouring to be delivered of them; and did bring forth painful, worthy men, who broke with all force through darkness and barbarism, and left us who succeeded to follow them: and assuredly they have been the uppermost point *in trigono igneo*, whose flame now should be more and more bright, and shall undoubtedly give to the world the last light.

Such a one likewise hath Theophrastus (Paracelsus) been in vocation and callings, although he was none of our Fraternity, yet nevertheless hath he diligently read over the book M: whereby his sharp *ingenium* was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peacefully to confer with others of his knowledge and understanding he had of Nature. And therefore in his writing he rather mocked these busy bodies, and doth not show them altogether what he was: yet nevertheless there is found with him well grounded the aforenamed *Harmonia*, which without doubt he had imparted to the learned, if he had not found them rather worthy of subtle vexation, than to be instructed in greater arts and sciences; he then with a free and careless life lost his time, and left unto the world their foolish pleasures.

But that we do not forget our loving father, brother C.R., he after many painful travels, and his fruitless true instructions, returned again into Germany, the which he (by reason of the alterations which were shortly to come, and of the strange and dangerous contentions) heartily loved. There, although he could have bragged with his art, but specially of the transmutations of metals, yet did he esteem more Heaven, and the citizens thereof, Man, than all vain glory and pomp.

Nevertheless he built a fitting and neat habitation, in which he ruminated his voyage, and philosophy, and reduced them together in a true memorial. In this house he spent a great time in the mathematics, and made many fine instruments, *ex omnibus hujus artis partibus*, whereof there is but little remaining to us, as hereafter you shall understand. After five years came again into his mind the wished for reformation; and in regard he doubted of the aid and help of others, although he himself was painful, lusty, and unwearying, he undertook, with some few joined with him, to attempt the same. Wherefore he desired to this end, to have out of his first cloister (to the which he bare a great affection) three of his brethren, brother G.V., brother J.A., and brother J.O., who besides that, they had some more knowledge in the arts, than in that time many others had, he did bind those three unto himself, to be faithful, diligent, and secret; as also to commit carefully to writing, all that which he should direct and instruct them in, to the end that those which were to come, and through especial revelation should be received into this Fraternity, might not be deceived of the least syllable and word.

After this manner began the Fraternity of the Rose Cross; first, by four persons only, and by them was made the magical language and writing, with a large dictionary, which we yet daily use to God's praise and glory, and do find great wisdom therein; they made also the first part of the book M. But in respect that that labour was too heavy, and the unspeakable concourse of the sick hindered them, and also whilst his new building (called *Sancti spiritus*) was now finished, they concluded to draw and receive yet others more into their Fraternity; to this end was chosen brother R.C., his deceased father's brother's son, brother B. a skilful painter, G. and P.D. their secretary, all Germans except J.A., so in all they were eight in number, all bachelors and of vowed virginity; by those was collected a book or volume of all that which man can desire, wish, or hope for.

Although we do now freely confess, that the world is much amended within an hundred years, yet we are assured that our *Axiomata* shall unmovably remain unto the world's end, and also the world in her highest and last age shall not attain to see anything else; for our *Rota* takes her beginning from that day when God spake *Fiat*, and shall end when he shall speak *Pereat*; yet God's clock striketh every minute, where ours scarce striketh perfect hours. We also steadfastly believe, that if our brethren and fathers had lived in this our present and clear light, they would more roughly have handled the Pope, Mahomet, scribes, artists, and sophisters, and had showed themselves more helpful, not simply with sighs, and wishing of their end and consummation.

When now these eight brethren had disposed and ordered all things in such manner, as there was not now need of any great labour, and also that everyone was sufficiently instructed, and able perfectly to discourse of secret and manifest philosophy, they would not remain any longer together, but as in the beginning they had agreed, they separated themselves into several countries, because that not only their *Axiomata* might in secret be more profoundly examined by the learned, but that they themselves, if in some country or other they observed anything, or perceived some error, they might inform one another of it.

Their agreement was this: First, That none of them should profess any other thing than to cure the sick, and that *gratis*. 2. None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country. 3. That every year upon the day C. they should meet together in the house *S. Spiritus*, or write the cause of his absence. 4. Every brother should look about for a worthy person, who, after his decease, might succeed him. 5. The word C.R. should be their seal, mark, and character. 6. The Fraternity should remain secret one hundred years. These six articles they bound themselves one to another to keep, and five of the brethren departed, only the brethren B. and D. remained with the father, *Fra*. R.C., a whole year; when these likewise departed. Then remained by him his cousin and brother J.O. so that he hath all the days of his life with him two of his brethren. And although that as yet the Church was not cleansed, nevertheless we know that they did think of her, and what with longing desire they looked for. Every year they assembled together with joy, and made a full resolution of that which they had done; there must certainly have been great pleasure, to hear truly and without invention related and rehearsed all the wonders which God had poured out here and there through the world. Everyone may hold it out for certain, that such persons as were sent, and joined together by God, and the heavens, and chosen out of the wisest of men, as have lived in many ages, did live together above all others in highest unity, greatest secrecy, and most kindness one towards another.

After such a most laudable sort they did spend their lives, and although they were free from all diseases and pain, yet notwithstanding they could not live and pass their time appointed of God. The first of this Fraternity which died, and that in England, was J.O., as brother C. long before had foretold him; he was very expert, and well learned in Cabala, as his book called H. witnesseth. In England he is much spoken of, and chiefly because he cured a young Earl of Norfolk of the leprosy. They had concluded, that as much as possibly could be, their burial place should be kept secret, as at this day it is not known unto us what is become of some of them, yet everyone's place was supplied with a fit successor. But this we will confess publicly by these presents to the honour of God, that what secret soever we have learned out of the book M. (although before our eyes we behold the image and pattern of all the world) yet are there not shown unto us our misfortunes, nor hour of death, the which only is known to God himself, who thereby would have us keep in a continual readiness. But hereof more in our Confession, where we do set down 37 reasons wherefore we now do make known our Fraternity, and proffer such high mysteries, and without constraint and reward. Also we do promise more gold than both the Indies bring to the King of Spain; for Europe is with child and will bring forth a strong child, who shall stand in need of a great godfather's gift.

After the death of J.O., brother R.C. rested not, but as soon as he could, called the rest together (and as we suppose) then his grave was made. Although hitherto we (who were the latest) did not know when our loving father R.C. died, and had no more but the bare names of the beginners, and all their successors, to us, yet there came into our memory a secret, which through dark and hidden words, and speeches of the 100 years, brother A., the successor of D. (who was of the last and second row and succession, and had lived amongst many of us) did impart unto us of the third row and succession. Otherwise we must confess, that after the death of the said A. none of us had in any manner known anything of brother R.C. and of his first fellow-brethren, than that which was extant of them in our philosophical *Bibliotheca*, amongst which our *Axiomata* was held for the chiefest, *Rota Mundi* for the most artificial, and *Protheus* the most profitable. Likewise we do not certainly know if these of the second row have been of the like wisdom as the first, and if they were admitted to all things. It shall be declared hereafter to the gentle Reader, not only what we have heard of the burial of R.C., but also made manifest publicly by the foresight, sufferance, and commandment of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be afraid to set forth publicly in print our names and surnames, our meetings, or anything else that may be required at our hands.

Now the true and fundamental relation of the finding out of the high illuminated man of God, *Fra.* C.R.C. is this. After that A. in *Gallia Narbonensis* was deceased, then succeeded in his place our loving brother N.N. This man after he had repaired unto us to take the solemn oath of fidelity and secrecy, he informed us *bona fide* that A. had comforted him in telling him that this Fraternity should ere long not remain so hidden, but should be to all the whole German nation helpful, needful, and commendable; of the which he was not in any wise in his estate ashamed of. The year following, after he had performed his school right and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse, he thought (he being a good architect) to alter something of his building and to make it more fit. In such renewing he lighted upon the memorial table which was cast of brass, and containeth all the names of the brethren, with some few other things. This he would transfer in another more fitting vault; for where or when *Fra.* R.C. died, or in what country he was buried, was by our predecessors concealed and unknown to us. In this table stuck a great nail somewhat strong, so that when he was with force drawn out, he took with him an indifferently big stone out of the thin wall, or plastering, of the hidden door, and so, unlooked for, uncovered the door. Wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which was written in great letters, *Post 120 annos patebo*, with the year of the Lord under it. Therefore we gave God thanks and let it rest that same night, because we would first overlook our *Rotam*. But we refer ourselves again to the Confession, for what we here publish is done for the help of those that are worthy, but to the unworthy (God willing) it will be small profit. For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed) which already doth begin to appear, and with great desire is expected of many.

In the morning following we opened the door, and there appeared to our sight a vault of seven sides and corners, every side five foot broad, and the height of eight foot. Although the sun never shined in this vault, nevertheless it was enlightened with another sun, which had learned this from the sun, and was situated in the upper part in the center of the ceiling. In the midst, instead of a tombstone, was a round altar covered over with a plate of brass, and thereon this engraven:

A.C.R.C. Hoc universi compendium unius mihi sepulchrum feci[3] Round about the first circle, or brim, stood,

Jesus mihi omnia.[4]

In the middle were four figures, inclosed in circles, whose circumscription was,

1 *Nequaquam vacuum.*
2 *Legis Jugum.*
3 *Libertas Evangelii.*
4 *Dei gloria intacta.*[5]

This is all clear and bright, as also the seven sides and the two *Heptagoni*: so we kneeled altogether down, and gave thanks to the sole wise, sole mighty and sole eternal God, who hath taught us more than all men's wits could have found out, praised be his holy name. This vault we parted in three parts, the upper part or ceiling, the wall or side, the ground or floor.

Of the upper part you shall understand no more of it at this time, but that it was divided according to the seven sides in the triangle, which was in the bright center;[6] but what therein is contained, you shall God willing (that are desirous of our society) behold the same with your own eyes; but every side or wall is parted into ten figures, every one with their several figures and sentences, as they are truly shown and set forth *Concentratum* here in our book.

---

[3] For *unius* read *vivus*. 'This compendium of the universe I made in my lifetime to be my tomb.'

[4] 'Jesus, all things to me.'

[5] 'A vacuum exists nowhere. The Yoke of the Law. The Liberty of the Gospel. The whole Glory of God.'

The bottom again is parted in the triangle,[7] but because therein is described the power and the rule of the inferior governors,[8] we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the heavenly antidote, they do without fear or hurt tread on and bruise the head of the old and evil serpent, which this our age is well fitted for. Every side or wall had a door or chest, wherein there lay divers things, especially all our books, which otherwise we had. Besides the *Vocabular* of *Theoph: Par. Ho*.[9] and these which daily unfalsifieth we do participate.[10] Herein also we found his *Itinerarium* and *vitam*, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, as also in another place were little bells, burning lamps, and chiefly wonderful artificial songs, generally all done to that end, that if it should happen after many hundred years the Order or Fraternity should come to nothing, they might by this only vault be restored again.

Now as yet we had not seen the dead body of our careful and wise father, we therefore removed the altar aside, there we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited, with all his ornaments and attires. In his hand he held a parchment book, called I., the which next unto the Bible is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book standeth this following *Elogium*:

---

[6] 'but that it was divided into triangles running from the seven sides to the bright light in the centre.'

[7] 'The floor is again divided into triangles.'

[8] The stars.

[9] Theophrastus Paracelsus ab Hohenheim.

[10] 'And which we daily communicate unfalsified.'

> *Granum pectori Jesu insitum.*
> *C. Ros. C. ex nobili atque splendida Germaniae R.C. familia oriundus, vir sui seculi divinis revelationibus subtilissimis imaginationibus, indefessis laboribus ad coelestia, atque humana mysteria; arcanave admissus postquam suam (quam Arabico, & Africano itineribus Collegerat) plusquam regiam, atque imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custodivisset & jam suarum Artium, ut & nominis, fides acconjunctissimos herides instituisset, mundum minitum omnibus motibus magno illi respondentem fabricasset hocque tandem preteritarum, praesentium, & futurarum, retum compendio extracto, centenario major non morbo (quem ipse nunquam corpore expertus erat, nunquam alios infestare sinebat) ullo pellente sed spiritu Dei evocante, illuminatam animam (inter Fratrum amplexus & ultima oscula) fidelissimo creatori Deo reddidisset, Pater dilectissimus, Fra: suavissimus, praeceptor fidelissimus, amicus integerimus, a suis ad 120 annos hic absconditus est.*[11]

Underneath they had subscribed themselves,

1 *Fra. I.A., Fr. C.H. electione Fraternitatis caput*[12]
2 *Fr. G.V. M.P.C.*

---

[11] 'A grain buried in the breast of Jesus. C, Ros. C. sprung from the noble and renowned German family of R.C.; a man admitted into the mysteries and secrets of heaven and earth through the divine revelations, subtle cogitations and unwearied toil of his life. In his journeys through Arabia and Africa he collected a treasure surpassing that of Kings and Emperors; but finding it not suitable for his times, he kept it guarded for posterity to uncover, and appointed loyal and faithful heirs of his arts and also of his name. He constructed a microcosm corresponding in all motions to the macrocosm and finally drew up this compendium of things past, present, and to come. Then, having now passed the century of years, though oppressed by no disease, which he had neither felt in his own body nor allowed to attack others, but summoned by the Spirit of God, amid the last embraces of his brethren he rendered up his illuminated soul to God his Creator. A beloved Father, an affectionate Brother, a faithful Teacher, a loyal Friend, he was hidden here by his disciples for 120 years.' (Translated by F. N. Pryce.)

From the various indications given, the date at which the tomb is supposed to have been discovered works out as 1604. According to the *Confessio* (see below, p. 316), Brother R.C. was born in 1378 and lived for 106 years. He therefore died in 1484. His tomb was discovered 120 years after his death—that is, in 1604.

[12] 'by the choice of Fr.C.H., head of the Fraternity'.

3 *Fra. R.C. Iunior haeres S. Spiritus*
4 *Fra. B.M., P.A. Pictor & Architectus*
5 *Fr. G.G. M.P.I. Cabalista*
Secundi Circuli
1 *Fra. P.A. Successor, Fr. I.O. Mathematicus*
2 *Fra. A. Successor Fra. P.D.*
3 *Fra. R. Successor patris C.R.C. cum Christo triumphant.*[13]

At the end was written

Ex Deo nascimur, in Jesu morimur, per spiritum sanctum reviviscimus.[14]

At that time was already dead brother I.O. and Fra. D. but their burial place where is it to be found? We doubt not but our Fra. Senior hath the same, and some especial thing laid in earth, and perhaps likewise hidden. We also hope that this our example will stir up others more diligently to enquire after their names (whom we have therefore published) and to search for the place of their burial; for the most part of them, by reason of their practise and physic, are yet known, and praised among very old folks; so might perhaps our Gaza be enlarged, or at least be better cleared.

Concerning *Minutum Mundum*, we found it kept in another little altar, truly more fine than can be imagined by any understanding man; but we will leave him undescribed, until we shall truly be answered upon this our true hearted *Fama*. And so we have covered it again with the plates, and set the altar thereon, shut the door, and made it sure, with all our seals. Besides by instruction and command of our *Rota*, there are come to sight some books, among which is contained M. (which were made instead of household care by the praise-worthy M.P.). Finally we departed the one from the other, and left the natural heirs in possession of our jewels. And so we do expect the answer and judgment of the learned, or unlearned.

Howbeit we know after a time there will now be a general reformation, both of divine and human things, according to our desire, and the expectation of others. For it is fitting, that before the rising of the sun, there should appear and break forth Aurora, or some clearness, or divine light in the sky. And so in the mean time some few, who shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our *Philosophical Canons*, prescribed to us by our brother R.C., and be partakers with us of our treasures (which never can fail or be wasted), in all humility and love to be eased of this world's labour, and not walk so blindly in the knowledge of the wonderful works of God.

---

[13] *Triumphantis*.

[14] 'We are born of God, we die in Jesus, we live again through the Holy Spirit.'

But that also every Christian may know of what religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure is professed, and is nowadays cleansed and void of all swerving people, heretics, and false prophets), in certain noted countries maintained, defended and propagated. Also we use two Sacraments, as they are instituted with all forms and ceremonies of the first reformed Church. In *Politia* we acknowledge the Roman Empire and *Quartam Monarchiam* for our Christian head; albeit we know what alterations be at hand, and would fain impart the same with all our hearts to other godly learned men; notwithstanding our hand-writing which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shall permit or hinder us. For our God is not blind, as the heathen Fortune, but is the Church's ornament, and the honour of the Temple. Our Philosophy also is not a new invention, but as Adam after his fall hath received it, and as Moses and Solomon used it. Also she ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like herself in all things, and especially accorded by with *Jesus in omni parte* and all members. And as he is the true Image of the Father, so is she his Image. It shall not be said, this is true according to Philosophy, but true according to Theology.[15] And wherein Plato, Aristotle, Pythagoras and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon did excel, but especially wherewith that wonderful book the Bible agreeth. All that same concurreth together, and makes a sphere or Globe, whose total parts are equidistant from the Centre, as hereof more at large and more plain shall be spoken of in Christianly conference.

---

[15] '. . . but false in Theology.'

But now concerning (and chiefly in this our age) the ungodly and accursed gold-making, which hath gotten so much the upper hand, whereby under colour of it, many runagates and roguish people do use great villanies and cozen and abuse the credit which is given them. Yea nowadays men of discretion do hold the transmutation of metals to be the highest point and *fastigium* in philosophy, this is all their intent and desire, and that God would be most esteemed by them, and honoured, which could make great store of gold, and in abundance, the which with unpremeditate prayers, they hope to attain of the all-knowing God, and searcher of all hearts. We therefore do by these presents publicly testify, that the true philosophers are far of another mind, esteeming little the making of gold, which is but a *parergon*; for besides that they have a thousand better things.

And we say with our loving father R.C.C. *Phy: aurum nisi quantum aurum*, for unto them the whole nature is detected: he doth not rejoice that he can make gold, and that, as saith Christ, the devils are obedient unto him; but is glad that he seeth the heavens open, and the angels of God ascending and descending, and his name written in the book of life. Also we do testify that under the name of Chymia many books and pictures are set forth in *Contumeliam gloriæ Dei*, as we will name them in their due season, and will give to the pure-hearted a Catalogue, or register of them. And we pray all learned men to take heed of these kind of books; for the enemy never resteth but soweth his weeds, till a stronger one doth root it out. So according to the will and meaning of *Fra C.R.C.* we his brethren request again all the learned in Europe who shall read (sent forth in five languages) this our *Famam* and *Confessionem*, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and most sharply their arts, and behold the present time with all diligence, and to declare their mind, either *Communicatio consilio*, or *singulatim* by print.

And although at this time we make no mention either of names or meetings, yet nevertheless everyone's opinion shall assuredly come to our hands, in what language so ever it be; nor anybody shall fail, who so gives his name, but to speak with some of us, either by word of mouth, or else, if there be some let, in writing. And this we say for a truth, that whosoever shall earnestly, and from his heart, bear affection unto us, it shall be beneficial to him in goods, body, and soul; but he that is false-hearted, or only greedy of riches, the same first of all shall not be able in any manner of wise to hurt us, but bring himself to utter ruin and destruction. Also our building (although one hundred thousand people had very near seen and beheld the same) shall for ever remain untouched, undestroyed, and hidden to the wicked world.

SUB UMBRA ALARUM TUARUM JEHOVA

CONFESSIO FRATERNITATIS
or
THE CONFESSION OF THE LAUDABLE FRATERNITY OF THE MOST HONORABLE ORDER OF THE ROSY CROSS, WRITTEN TO ALL THE LEARNED OF EUROPE

Whatsoever is published, and made known to everyone, concerning our Fraternity, by the foresaid *Fama*, let no man esteem lightly of it, nor hold it as an idle or invented thing, and much less receive the same, as though it were only a mere conceit of ours. It is the Lord Jehovah (who seeing the Lord's Sabbath is almost at hand, and hastened again, his period or course being finished, to his first beginning) doth turn about the course of Nature; and what heretofore hath been sought with great pains, and daily labour, is now manifested unto those who make small account, or scarcely once think upon it; but those which desire it, it is in a manner forced and thrust upon them, that thereby the life of the godly may be eased of all their toil and labour, and be no more subject to the storms of inconstant Fortune; but the wickedness of the ungodly thereby, with their due and deserved punishment, be augmented and multiplied.

Although we cannot be by any suspected of the least heresy, or of any wicked beginning, or purpose against the worldly government, we do condemn the East and the West (meaning the Pope and Mahomet) blasphemers against our Lord Jesus Christ, and offer and present with a good will to the chief head of the Roman Empire our prayers, secrets, and great treasures of gold.

Yet we have thought good, and fit for the learned's sakes, to add somewhat more to this, and make a better explanation if there be anything too deep, hidden, and set down over dark in the *Fama*, or for certain reasons were altogether omitted, and left out; hoping herewith the learned will be more addicted unto us, and be made far more fit and willing for our purpose.

Concerning the alteration and amendment of Philosophy, we have (as much as at this present is needful) sufficiently declared, to wit, that the same is altogether weak and faulty; yet we doubt not, although the most part falsely do allege that she (I know not how) is sound and strong, yet notwithstanding she fetches her last breath and is departing.

But as commonly, even in the same place or country where there breaketh forth a new and unaccustomed disease, Nature also there discovereth a medicine against the same; so there doth appear for so manifold infirmities of Philosophy the right means, and unto our Patria sufficiently offered, whereby she may become sound again, which is now to be renewed and altogether new.

No other Philosophy we have, than that which is the head and sum, the foundations and contents of all faculties, sciences, and arts, the which (if we well behold our age) containeth much of Theology and medicine, but little of the wisdom of the law, and doth diligently search both heaven and earth: or, to speak briefly thereof, which doth manifest and declare sufficiently Man, whereof all learned who will make themselves known unto us, and come into our brotherhood, shall find more wonderful secrets by us than heretofore they did attain unto, and did know, or are able to believe or utter.

Wherefore, to declare briefly our meaning hereof, we ought to labour carefully that there be not only a wondering at our meeting and adhortation, but that likewise everyone may know, that although we do not lightly esteem and regard such mysteries and secrets, we nevertheless hold it fit, that the knowledge thereof be manifested and revealed to many.

For it is to be taught and believed, that this our unhoped (for), willing offer will raise many and divers thoughts in men, unto whom (as yet) be unknown *Miranda sexta aetatis*, or those which by reason of the course of the world, esteem the things to come like unto the present, and are hindered through all manner of importunities of this our time, so that they live no otherwise in the world, than blind fools, who can, in the clear sun-shine day discern and know nothing, than only by feeling.

Now concerning the first part, we hold this, that the meditations, knowledge and inventions of our loving Christian Father (of all that, which from the beginning of the world, Man's wisdom, either through God's revelation, or through the service of the angels and spirits, or through the sharpness and depth of understanding, or through long observation, use, and experience, hath found out, invented, brought forth, corrected, and till now hath been propagated and transplanted) are so excellent, worthy and great, that if all books should perish, and by God's almighty sufferance, all writings and all learnings should be lost, yet the posterity will be able only thereby to lay a new foundation, and bring truth to light again; the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old ruinous building, and then to enlarge the fore court, afterwards bring lights in the lodgings, and then change the doors, stair, and other things according to our intention.

But to whom would not this be acceptable, for to be manifested to everyone rather than to have it kept and spared, as an especial ornament for the appointed time to come?

Wherefore should we not with all our hearts rest and remain in the only truth (which men through so many erroneous and crooked ways do seek) if it had only pleased God to lighten unto us the sixth *Candelabrium*? Were it not good that we needed not to care, not to fear hunger, poverty, sickness and age?

Were it not a precious thing, that you could always live so, as if you had lived from the beginning of the world, and, moreover, as you should still live to the end thereof? Were it not excellent you dwell in one place, that neither the people which dwell beyond the River Ganges in the Indies could hide anything, nor those which live in Peru might be able to keep secret their counsels from thee?

Were it not a precious thing, that you could so read in one only book, and withal by reading understand and remember, all that which in all other books (which heretofore have been, and are now, and hereafter shall come out) hath been, is, and shall be learned and found out of them?

How pleasant were it, that you could so sing, that instead of stony rocks you could draw the pearls and precious stones, instead of wild beasts, spirits, and instead of hellish Pluto, move the mighty princes of the world.

O ye people, God's counsel is far otherwise, who hath concluded now to increase and enlarge the number of our Fraternity, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea without our hopes, and thoughts, and purpose with the like fidelity to put the same in practise, that neither the compassion nor pity of our own children (which some of us in the Fraternity have) shall draw us from it, because we know these unhoped for goods cannot be inherited, nor by chance be obtained.

If there be some body now, which on the other side will complain of our discretion, that we offer our treasures so freely, and without any difference to all men, and do not rather regard and respect more the godly, learned, wise, or princely persons, than the common people; those we do not contradict, seeing it is not a slight and easy matter; but withal we signify so much, that our *Arcana* or secrets will no ways be common, and generally made known. Although the *Fama* be set forth in five languages, and is manifested to everyone, yet we do partly very well know that the unlearned and gross wits will not receive nor regard the same; as also the worthiness of those who shall be accepted into our Fraternity are not esteemed and known of us by Man's carefulness, but by the Rule of our Revelation and Manifestation. Wherefore if the unworthy cry and call a thousand times, or if they shall offer and present themselves to us a thousand times, yet God hath commanded our ears, that they should hear none of them: yea God hath so compassed us about with his clouds, that unto us his servants no violence or force can be done or committed; wherefore we neither can be seen or known by anybody, except he had the eyes of an eagle. It hath been necessary that the *Fama* should be set forth in everyone's mother tongue, because those should not be defrauded of the knowledge thereof, whom (although they be unlearned) God hath not excluded from the happiness of this Fraternity, the which shall be divided and parted into certain degrees; as those which dwell in the city of Damcar[16] in Arabia, who have a far different politick order from the other Arabians. For there do govern only wise and understanding men, who by the king's permission make particular laws; according unto which example also the government shall be instituted in Europe (whereof we have a description set down by our Christianly Father) when first is done and come to pass that which is to precede. And thenceforth our Trumpet shall publicly sound with a loud sound, and great noise, when namely the same (which at this present is shown by few, and is secretly, as a thing to come, declared in figures and pictures) shall be free and publicly proclaimed, and the whole world shall be filled withal. Even in such manner as heretofore, many godly people have secretly and altogether desperately pushed at the Pope's tyranny, which afterwards, with great, earnest, and especial zeal in Germany, was thrown from his seat, and trodden underfoot, whose final fall is delayed, and kept for our times, when he also shall be scratched in pieces with nails, and an end be made of his ass's cry, by a new voice.[17] The which we know is already reasonably manifest and known to many learned men in Germany, as their writings and secret congratulations do sufficiently witness the same.

We could here relate and declare what all the time, from the year of Our Lord 1378 (in which year our Christian Father was born) till now, hath happened, where we might rehearse what alterations he hath seen in the world these one hundred and six years of his life, which he hath left to our brethren and us after his decease to peruse. But brevity, which we do observe, will not permit at this present to make rehearsal of it, till a more fit time. At this time it is enough for those which do not despise our declaration, having therefore briefly touched it, thereby to prepare the way for their acquaintance and friendship with us.

Yet to whom it is permitted that he may see, and for his instruction use, those great letters and characters which the Lord God hath written and imprinted in heaven and earth's edifice, through the alteration of government, which hath been from time to time altered and renewed, the same is already (although as yet unknown to himself) ours. And as we know he will not despise our inviting and calling, so none shall fear any deceit, for we promise and openly say, that no man's uprightness and hopes shall deceive him, whosoever shall make himself known unto us under the seal of secrecy, and desire our Fraternity.

---

[16] Damascus.

[17] 'by the new voice of a roaring lion' (according to Pryce, this reading is found in the Frankfurt, 1617, edition).

But to the false hypocrites, and to those that seek other things than wisdom, we say and witness by these presents publicly, we cannot be made known, and be betrayed unto them; and much less they shall be able to hurt as any manner of way without the will of God; but they shall certainly be partakers of all the punishment spoken of in our *Fama*; so their wicked counsels shall light upon themselves, and our treasures shall remain untouched and unstirred, until the Lion doth come, who will ask them for his use, and employ them for the confirmation and establishment of his kingdom. We ought therefore here to observe well, and make it known unto everyone, that God hath certainly and most assuredly concluded to send and grant to the world before her end, which presently thereupon shall ensue, such a truth, light, life and glory, as the first man Adam had, which he lost in Paradise, after which his successors were put and driven, with him, to misery. Wherefore there shall cease all servitude, falsehood, lies, and darkness, which by little and little, with the great world's revolution, was crept into all arts, works, and governments of men, and have darkened the most part of them. For from thence are proceeded an innumerable sort of all manner of false opinions and heresies, that scarce the wisest of all was able to know whose doctrine and opinion he should follow and embrace, and could not well and easily be discerned; seeing on the one part they were detained, hindered, and brought into errors through the respect of the philosophers and learned men, and on the other part through true experience. All the which, when it shall once be abolished and removed, and instead thereof a right and true rule instituted, then there will remain thanks unto them which have taken pains therein. But the work itself shall be attributed to the blessedness of our age.

As we now willingly confess, that many principal men by their writings will be a great furtherance unto this Reformation which is to come; so we desire not to have this honour ascribed to us, as if such work were only commanded and imposed upon us. But we confess, and witness openly with the Lord Jesus Christ, that it shall first happen that the stones shall arise, and offer their service, before there shall be any want of executors and accomplishers of God's counsel; yea, the Lord God hath already sent before certain messengers, which should testify his will, to wit, some new stars, which do appear and are seen in the firmament in *Serpentario* and *Cygno*, which signify and give themselves known to everyone, that they are powerful *Signacula* of great weighty matters.[18] So then, the secret hid writings and characters are most necessary for all such things which are found out by men. Although that great book of nature stands open to all men, yet there are but few that can read and understand the same. For as there is given to man two instruments to hear, likewise two to see, and two to smell, but only one to speak, and it were but vain to expect speech from the ears, or hearing from the eyes. So there hath been ages or times which have seen, there have also been ages that have heard, smelt, and tasted. Now there remains yet that which in short time, honour shall be likewise given to the tongue, and by the same; what before times hath been seen, heard, and smelt, now finally shall be spoken and uttered forth, when the World shall awake out of her heavy and drowsy sleep, and with an open heart, bare-head, and bare-foot, shall merrily and joyfully meet the new arising Sun.

These characters and letters, as God hath here and there incorporated them in the Holy Scriptures, the Bible, so hath he imprinted them most apparently into the wonderful creation of heaven and earth, yea in all beasts. So that like as the mathematician and astronomer can long before see and know the eclipses which are to come, so we may verily foreknow and foresee the darkness of obscurations of the Church, and how long they shall last. From the which characters or letters we have borrowed our magic writing, and have found out, and made, a new language for ourselves, in the which withall is expressed and declared the nature of all things. So that it is no wonder that we are not so eloquent in other languages, the which we know that they are altogether disagreeing to the language of our forefathers, Adam and Enoch, and were through the Babylonical confusion wholly hidden.

---

[18] On the 'new stars' in the constellations Serpentarius and Cygnus, see Johannes Kepler, *De stella nova in pede Serpentarii: De stella incognita Cygni*, Prague, 1606 (reprinted *Gesammelte Werke*, ed. M. Caspar, I, pp. 146 ff.). Since the new stars appeared in 1604, the reference to them here again emphasizes the date 1604 as significant. This is the year in which Rosencreutz's tomb is supposed to have been discovered (see above, p. 308, n. 11).

Peuckert (*Die Rosenkreutzer*, pp. 53 ff.) discusses this passage. I would suggest that the religious significance of the date 1604 (the date of the new stars and of the discovery of the tomb) may be connected with some formation, of the 'Militia Evangelica' in that year. See above, pp. 46–9.

But we must also let you understand that there are yet some Eagles' Feathers in our way, the which do hinder our purpose. Wherefore we do admonish everyone for to read diligently and continually the Holy Bible, for he that taketh all his pleasures therein, he shall know that he prepared for himself an excellent way to come to our Fraternity. For as this is the whole sum and content of our rule, that every letter or character which is in the world ought to be learned and regarded well; so those are like unto us, and are very near allied unto us, who do make the Holy Bible a rule of their life, and an aim and end of all their studies: yea to let it be a compendium and content of the whole world. And not only to have it continually in the mouth, but to know how to apply and direct the true understanding of it to all times and ages of the world. Also, it is not our custom to prostitute and make so common the Holy Scriptures; for there are innumerable expounders of the same; some alleging and wresting it to serve for their opinion, some to scandal it, and most wickedly do liken it to a nose of wax, which alike should serve the divines, philosophers, physicians, and mathematicians, against all the which we do openly witness and acknowledge, that from the beginning of the world there hath not been given unto men a more worthy, a more excellent, and more admirable and wholesome Book than the Holy Bible. Blessed is he that hath the same, yet more blessed is he who reads it diligently, but most blessed of all is he that truly understandeth the same, for he is most like to God, and doth come most near to him. But whatsoever hath been said in the *Fama* concerning the deceivers against the transmutation of metals,[19] and the highest medicine in the world, the same is thus to be understood, that this so great gift of God we do in no manner set at naught, or despise it. But because she bringeth not with her always the knowledge of Nature, but this bringeth forth not only medicine, but also maketh manifest and open unto us innumerable secrets and wonders. Therefore it is requisite, that we be earnest to attain to the understanding and knowledge of philosophy. And moreover, excellent wits ought not to be drawn to the tincture of metals, before they be exercised well in the knowledge of Nature. He must needs be an insatiable creature, who is come so far, that neither poverty nor sickness can hurt him, yea, who is exalted above all other men, and hath rule over that, the which doth anguish, trouble and pain others, yet will give himself again to idle things, as to build houses, make wars, and use all manner of pride, because he hath gold and silver infinite store.

---

[19] That is, against false alchemists. See the passage in the *Fama*, above, p. 311.

God is far otherwise pleased, for he exalteth the lowly, and pulleth down the proud with disdain; to those which are of few words, he sendeth his holy Angel to speak with them, but the unclean babblers he driveth in the wilderness and solitary places. The which is the right reward of the Romish seducers, who have vomited forth their blasphemies against Christ, and as yet do not abstain from their lies in this clear shining light. In Germany all their abominations and detestable tricks have been disclosed, that thereby he may fully fulfil the measure of sin, and draw near to the end of his punishment. Therefore one day it will come to pass, that the mouth of those vipers will be stopped and the three double horn[20] will be brought to nought, as thereof at our meeting shall more plain and at large be discoursed.

For conclusion of our Confession, we must earnestly admonish you, that you put away, if not all, yet the most books written by false Alchemists, who do think it but a jest, or a pastime, when they either misuse the Holy Trinity, when they do apply it to vain things, or deceive the people with most strange figures, and dark sentences and speeches, and cozen the simple of their money; as there are nowadays too many such books set forth, which the Enemy of man's welfare doth daily, and will to the end, mingle among the good seed, thereby to make the Truth more difficult to be believed, which in herself is simple, easy, and naked, but contrarily Falsehood is proud, haughty, and coloured with a kind of lustre of seeming godly and of humane wisdom. Ye that are wise eschew such books, and turn unto us, who seek not your moneys, but offer unto you most willingly our great treasures.

---

[20] 'triple crown'.

We hunt not after your goods with invented lying tinctures, but desire to make you partakers of our goods. We speak unto you by parables, but would willingly bring you to the right, simple, easy and ingenuous exposition, understanding, declaration, and knowledge of all secrets. We desire not to be received of you, but invite you unto our more than kingly houses and palaces, and that verily not by our own proper motion, but (that you likewise may know it) as forced unto it, by the instigation of the Spirit of God, by his admonitions, and by the occasion of this present time.

What think you, loving people, and how seem you affected, seeing that you now understand and know, that we acknowledge ourselves truly and sincerely to profess Christ, condemn the Pope, addict ourselves to the true Philosophy, lead a Christian life, and daily call, entreat and invite many more unto our Fraternity, unto whom the same Light of God likewise appeareth? Consider you not at length how you might begin with us, not only by pondering the Gifts which are in you, and by experience which you have in the word of God, beside the careful consideration of the imperfection of all arts, and many other unfitting things, to seek for an amendment therein; to appease God, and to accommodate you for the time wherein you live. Certainly if you will perform the same, this profit will follow, that all those goods which Nature hath in all parts of the world wonderfully dispersed, shall at one time altogether be given unto you, and shall easily disburden you of all that which obscureth the understanding of man, and hindereth the working thereof, like unto the vain eccentrics and epicycles.

But those pragmatical and busy-headed men, who either are blinded with the glittering of gold, or (to say more truly) who are now honest, but by thinking such great riches should never fail, might easily be corrupted, and brought to idleness, and to riotous proud living, those we desire that they would not trouble us with their idle and vain crying. But let them think, that although there be a medicine to be had which might fully cure all diseases, nevertheless those whom God hath destined to plague with diseases, and to keep under the rod of correction, such shall never obtain any such medicine.

Even in such manner, although we might enrich the whole world, and endue them with learning, and might release it from innumerable miseries, yet shall we never be manifested and made known unto any man, without the especial pleasure of God; yea, it shall be so far from him whosoever thinks to get the benefit and be partaker of our riches and knowledge, without and against the will of God, that he shall sooner lose his life in seeking and searching for us, than to find us, and attain to come to the wished happiness of the Fraternity of the Rosy Cross.

INDEX

Abbott, George, Archbishop of Canterbury 6, 29
academies, French 150
actors, English 21, 40, 43, 45, 54n, 93, 182, 183–4, 193, 290
Adam 66, 79, 133, 158, 169, 270
Adami, Tobias 178–9, 191, 197
Agrippa, Henry Cornelius 104, 132, 146, 158, 237, 239, 279
Albertus Magnus 104
alchemy xii–xiv, 26, 33, 40, 43, 50, 51, 54, 62, 75, 79, 85, 97, 108, 159, 161, 163, 189, 247–9, 256, 257, 276; Rosicrucian 248, 250, 253, 260
algebra 104, 132
allegory 83, 85, 118, 164, 174
Altingius, Johannes Henricus 201
'Alverda (Alvarda), Hugo' 211, 214
Anderson, James 270, 271, 272
Andreae, Johann Valentin 40, 46, 55, 73, 118, 133, 178–9, 181, 210, 218–19, 230, 232–3, 254, 264–5, 281; *Chemical Wedding (Chymische Hochzeit Christiani Rosencreutz)* 42–4, 68, 82–96, 120, 188–9, 192, 254, 259, 290; *Christian Mythology (Mythologiae Christianae Libritres*) 183–4, 185; *Christianopolis* 186–93, 218
angels 66, 108, 130, 167, 189, 190, 191, 205–6, 217–18, 246, 281–2, 292
Anglicanism 6, 39, 115, 134, 171, 179
Anhalt, Christian of 25, 27, 34, 40, 49–50, 56, 69, 71–2, 75, 101, 110, 122, 124, 131–2, 134, 172, 176, 220, 280
Anthony, Francis 109, 118
Antichrist 48, 65, 187, 195, 203, 288
'Antilia' 198, 227, 232, 236
antiquarianism 248, 253–4, 255

apocalypse 46, 66, 79, 261, 292
Apollo 19, 131, 175, 260
Archimedes 132
architecture 17, 20–1, 104, 108, 261, 266, 269, 270–1, 272, 277; and mathematical arts 17, 54, 104, 132, 189–90
Archytas 104
Aristotle 60, 69, 71, 132, 190, 238, 283
arithmetic 104, 132
Arndt, John 187
Arnold, Paul xiv, 68, 93, 136, 185, 263
artisans 189, 192
Arundel, Thomas Howard, Earl of 10, 11, 16
Ashmole, Elias 45, 51, 160n 247–61, 266–7; Order of the Garter 45, 253–4; manifestos 249; *Theatrum Chemicum* 250–4
Astraea 1
astrology 26, 104, 132, 143, 158, 190
astronomy 132, 190
August, Prince of Brunswick 195
Augustus Caesar 270, 271

Bacon, Francis 2, 8, 67, 105, 119, 133, 156–69, 196, 239; *Advancement of Learning* 156–7, 159; Baconianism 231, 233, 237, 242–3, 255, 276; *New Atlantis* 164–9, 186, 193, 229, 232, 236, 242
Bacon, Roger 104, 147
Baif, Jean-Antoine de 150
Baillet, Adrien 150, 152–4
Basson, Godfrey 102
Basson, Thomas 102–3
Bavaria, Duke of *see* Maximilian, Duke of Bavaria
Beaumont, Francis 8
Beller, E.A. 73, 79
Bethlen Gabor 72n
Bèze, Theodore de 13
Bibliotheca palatina 8n 39, 40, 99, 121
Boccalini, Traiano 173–4, 175–6
Boehme, Jacob 135, 238, 283, 291
Bohemia: alchemical movement 124, 291; Bohemian Brethren 26, 200–1, 227, 243; *see also* Comenius; Frederick V
Boswell, William 226
Bouillon, Duc de 25, 29
Boyle, Robert 235–6, 237, 248
Brandeis (Bohemia) 202
Brigid, Saint 48
Browne, Robert 33
Bruno, Giordano 26, 100, 103, 114, 118, 122, 124, 144–5, 161–2, 176–7, 274, 288
Brunswick, Christian of 77
Buhle, J.G. 47n 264, 276
Bunyan, John 96

Cabala xii, xiii, 26, 33, 40, 51, 54, 101, 104, 107, 129, 148, 168, 192, 218, 248, 253, 261, 285, 286–8; *see also* Hermetic-Cabalist tradition
Calvinism 6, 13, 24, 34, 37, 39, 43, 49, 103, 106, 134, 200, 201, 221, 285–6
Campanella, Tommaso 178–9, 191, 210
Candale, Francois de 144
Casaubon, Isaac 116–17
Casaubon, Meric 148, 240, 247, 272
Casimir, John, Count Palatine 24–5
Cassel (Hesse) 42, 110
Catholic League 25, 47

cave, Rosicrucian 51, 54, 67–8, 90, 104, 159, 163, 306
Cellius, E. 44–5, 254
Charles, Elector Palatine 254
Charles I, King 9, 223–4, 249, 271, 275n
Charles II 223, 242, 246, 254, 267, 271, 276
Charles Louis, Elector Palatine 155, 226, 228, 230, 234, 254, 287
chivalry 8, 16, 24, 85, 90, 93–4, 120, 125, 253–4, 269, 272–3, 280, 290; *see also* Garter, Order of; Golden Fleece, Order of
Christian Unions 181–99, 217, 218, 232, 281
Christina, Queen of Sweden 155
Comenius (Johann Amos Komensky) 200–1, 226, 227, 228, 229, 232, 243–4; *Labyrinth of the World* 202, 208–18; on the Rosicrucian furore 201–19; *Way of Light* 230–1, 292
Condell, Henry 4
Confederatio Militiae Evangelicae 47
Confessio see Rosicrucian manifestos
conjuring 252, 272
Copernicus 132, 161–2
Council of Trent 171, 175, 286
Counter Reformation 30, 137, 180, 288
Croll, Oswald 40, 49, 70–1, 281
Cromwell, Oliver 225, 241
Cygnus constellation 66, 130, 318

Daniel (prophet) 90
Dante 92
de Bry family 273
de Bry, Johann Israel 102n
de Bry, Johann Theodore 9, 17, 83, 98–125
de Bry, Theodore 98, 118
de Caus, Salomon 16–19, 41, 82, 94, 108, 120, 125, 147n
de Dominis, Archbishop of Spalato 171
de Quincey, Thomas 47n 264–5
Dee, John xii–xiii, 26, 50–1, 86, 100, 106, 124, 127, 133, 135, 144, 161–3. 208, 214, 218, 241, 252–3, 256–61, 273; *Aphorisms* 51, 146–7; influence on Rosicrucian movement 42–57, 64–5, 69–80, 88, 96, 104–5, 108, 115–16, 119, 257–9, 279–82;*Monas hieroglyphica see* ‘Monas’; *Preface to Euclid* 104, 146–8, 191, 233, 236, 239–40, 258, 271–2
Democritus 88
Denmark, King of 47, 51
Descartes, Rene 148, 150, 151–5, 236, 283
Diana 120, 143
Dicson, Alexander 103
Diderot, Denis xi
Diodorus Siculus 269
Donne, John 8, 28, 66n 179–80, 290
Drabik, Nicolas 203n
Dudley, Robert, Earl of Leicester 10, 24, 48, 103
Dürer, Albrecht 132
Dury, John 198, 219, 227, 228, 229, 232

Edinburgh 267
education reform 79, 189–90, 232, 243, 292
Egidius of Viterbo, Cardinal 285

'Egyptian' (Hermetic) religion 103, 107, 116–17, 118–19, 131, 161, 179, 269, 274, 289
Elizabeth, Princess (daughter of Queen of Bohemia) 155
Elizabeth I, Queen of England 4, 5, 9–10, 24, 29–30, 44, 47, 48, 163–4, 198, 220, 252, 271, 285; Elizabethan age xii 163, 226, 272, 279, 290; type of monarchy 225, 226
Elizabeth Stuart, Electress Palatine: marriage xiii 1–23; as Queen of Bohemia 26, 28, 29–30, 32, 40; as widow, court at The Hague 220, 225–7, 275–6; minor refs. 73, 77, 82, 94, 98, 99, 121, 134, 154–5, 180, 201, 273, 290
emblems: alchemical 91, 92, 98, 114, 115–16, 124, 138, 256–7, 290; political 82–3, 99–100, 138
England: alchemical tradition 248, 250; influences from 8–9, 44–5, 46, 280; *see also* Dee, John; freemasonry; Garter, Order of the
Enlightenment xi 37, 41, 58, 143–4, 155, 158, 218, 263, 277, 278–93
Euclid 146, 174, 271–2; *see also* Dee, John
Evans, Maurice xv
Evans, Robert xiii, 50n
Evelyn, John 225, 246

Fall, The 133, 158, 169, 229, 264; *see also* Adam
Fama see Rosicrucian manifestos
fame, allegory of 86, 92
Family of Love 100, 273–4
Faulhaber, Johann 152
Ferdinand II, Emperor 27, 29
Ficino, Marsilio xii 132
Fitzer, William 98
'Florentinus de Valentia' 129, 132
Fludd, Robert 11, 134, 138, 148, 154, 159, 191, 214, 236, 239, 265, 274, 280, 281, 289; *Apologia* 102, 103; *Clavis philosophiae* 138; and Rosicrucian movement 97–125, 131, 148–50; *Tractatus* 103–5; *Utriusque Cosmi Historia* 107–8, 191, 236
Fornerus, Fredericus 137
Foxcroft, Ezechiel 83n 259
France: French Protestants 25; Rosicrucian scare 139–54
François, Duc d'Anjou 10
Frankfurt 11, 17, 21, 29, 69; publications at 98, 99, 118, 132, 246
Frederick I, Duke of Wurttemberg 39, 44–6, 254
Frederick V, Elector Palatine, King of Bohemia 99–100, 118, 149, 160, 170–1, 201, 202, 203–4, 220–1, 230, 248, 260, 261; acceptance of Bohemian crown and failure 23, 25–40; caricatures of 73–81, 137; connection with Rosicrucian movement xiii, 44, 49, 56, 69–81, 83, 94, 98, 121–2, 127; lion represents 72, 73, 75, 83, 204–5, 221–2; marriage 1–23, 124
'Frederick Rose' 275n
freemasonry 134, 262–77
French, Peter xii, xiv 50
Frizius, Joachim 138
furore, Rosicrucian 126–38, 185, 187–8, 210–14, 228, 232, 263, 282, 284

'Gabella, Philip à, *Brevis considerato* 54, 63–5
Galen 60, 69, 71
Galileo 39, 143, 173, 179
Garasse, François 141–2, 144, 150
Garter, Order of the 4–5, 10, 11, 34, 39, 44–6, 56, 73, 92, 93–4, 121, 253–4, 260
geomancy 106, 242
geometry 104, 132, 190, 269–70
George I, King 225
George, Saint 5, 280
Gerard, John 187
Germany: Rosicrucian movement in 42, 43, 58–9, 82–3, 98–9, 127; Union of German Protestant princes *see* Protestantism
Gilbert, William 161
'Giordanisti' 118–19, 177, 274
Giorgi, Francesco 132, 144
Goethe, J.W. von 185, 290
Golden Age 1, 79
Golden Fleece, Order of 14, 89, 95
Golden Stone, knights of 90, 95
gold-making 210–11
Gorlitz (Lusatia) 135
Green Ribboned Cabal (Whig Club) 268, 274
Greville, Fulke 24n
Gruter, Janus 39, 40, 99, 127
Guilds of masons 265–6, 269
Gustavus Adolphus, King of Sweden 221, 226

Haak, Theodore 228, 229, 234, 244
Hague, The 9–10, 29, 155, 203; court of Queen of Bohemia 223, 225–7, 275–6
Hall, John 194
Hariot, Thomas 163
Harrington, Lord and Lady 16, 223
Hartlib, George 201
Hartlib, Samuel 194, 198, 201, 219, 227, 228, 229, 231, 232–3, 235, 254
Harvey, William 98n
Haselmayer, Adam 59–60, 72, 134n, 210n, 289
Heidelberg 11–19, 24, 28, 40, 41, 44, 73, 82–3, 94–6, 98, 107, 120, 125, 136–7, 160, 200–2, 220, 223, 237, 255
Heminges, John 4
Henri III, King of France 176, 221, 288
Henri IV, King of France (Henry of Navarre) 2, 25, 46, 49, 176
Henry, Prince of Wales 2, 49, 172
Hentisbury, John 145
Herbert, George 8, 284
Herbert, William, Earl of Pembroke 36
Hermes Trismegistus 71, 89, 103, 106, 116–17, 131, 269, 277, 289
Hermetic-Cabalist tradition xii, 40, 69, 70, 95, 107, 115, 119, 131, 144–5, 148, 157–8, 177, 178, 180, 191, 218, 221, 238, 248, 274, 279, 285, 289, 292
Hermetica 103, 106, 117
Hero of Alexandria 16, 19
Hesse-Cassel *see* Maurice, Landgrave of Hesse
Heydon, John 167–8, 241–2
Hiram, King of Tyre 121, 270
Hiram Abif 270
Hollar, Wenceslas 246
Honthorst, Gerard 221, 223
Hooke, Robert 241

Hortus Palatinus 17–18, 83, 99, 108, 120
Huss, John 26, 32, 200, 285
hydraulics 16

Iamblichus 146
Illuminati 48, 103, 157, 242, 243, 249, 291, 292
invisibility of Rosicrucians 68, 102, 105, 136, 139, 140, 149, 152, 153, 163, 166, 169, 184n 209, 227, 268, 274
Invisible Colleges 129, 136, 139–40, 167, 229, 235–6, 243
'Irenaeus Agnostus' 128, 133
Italy 170–80

James I, King 1–23, 26, 28–9, 32–3, 39, 44, 46, 48–9, 99, 106, 117, 162–4, 171–2, 223, 225, 251, 252, 271, 281, 285, 291
Jason 16
Jehova's wings 73, 75, 136, 165, 246
Jennis, Luca 117, 121, 122–4
Jesuits 27, 59, 106, 134, 137, 141, 150, 151, 183–4, 288
Jews 26, 168, 286–7
Joachim, Abbot 48
Jones, Inigo 2, 6, 10–11, 14, 17, 19, 21, 272
Jonson, Ben 184
Josten, C.H. 86
'Julianus de Campis' 130, 131
Jungius, Joachim 127

Kelley, Edward 26, 50, 252, 256, 279
Kepler, Johannes 26, 66n 281
Khunrath, Heinrich 51, 68, 115, 261
Kircher, Athanasius 289
Knorr von Rosenroth, Christian 288
Komensky *see* Comenius
Kotter, Christopher 203–7, 215
Koyré, A. 283–4

Leibniz, G.W. 127, 197–8
Leicester, Earl of *see* Dudley, Robert, Earl of Leicester
Leiden 103, 154
Libavius, Andreas 69–73, 103, 128, 133, 145
Lichtenberg, Johann 48
Liège 98
Loew, Rabbi 287
Louise Juliane of Nassau 14, 29, 32
ludibrium 43, 68, 118, 131, 141, 158, 164, 169, 184–5, 186, 197, 209, 216–17, 229, 235–6, 256
Lull, Ramon 144, 146, 258
Luneberg 47
Luria, Isaac 287
Lutheranism 13, 39–40, 43, 92, 101, 103, 106, 118, 121, 122, 131, 134, 142, 177, 187, 200, 274, 284, 288, 291
Lutzen, battle of 221
Lux in tenebris 203–7

'Macaria' 198, 232
McGuire, J.E. 260
macrocosm-microcosm 51, 70, 97, 101, 108, 129, 132, 150, 159, 189, 201, 217
Maestlin, Michael 197
magic 19, 107, 129, 133, 146–8, 159, 162–3, 240, 247, 252, 276, 279, 281, 285, 290; *see also* mathematics; mechanics
Mahomet 48, 72n
Maier, Michael 91, 97–8, 100, 101,

109–25, 131, 134, 138, 141, 143, 160–1, 177, 206, 248, 251, 256, 273, 274, 281, 290; and alchemy 91, 110–25, 250–1, 256–7; *Arcana arcanissima* 09, 160; *Atlanta fugiens* 98, 110, 114–15; *Jocus severus* 118; links with England and Bohemia 110, 124; *Lusus serius* 117–18; on Rosicrucian manifestos 115, 119; *Septimana philosophica* 121; *Silentium post clamores* 102, 119; *Symbola aurea* 118, 251n 256; *Themis aurea* 119–21, 256, 258–9; *Tripus aureus* 250n; *Viatorum* 110
Malta, knights of 120–1
Mansfeldt, Ernst von 153
Manuel, Frank E. 256
manuscripts: Bodleian Library, (Ashmole 1459 and 1478) 249n; British Museum, (Harley 6485) 257–9, (Harley 6486 and 6848) 259; Wurttemberg Landesbibliothek, (Cod. theol.) 46
Manwaring, Henry 266
Marburg 122
Mary, Queen of Scots 82
massacre of St Bartholomew 100
mathematics xii, 17, 21, 108, 115, 127, 133, 145, 146–7, 149, 159, 161, 190, 195–6, 233, 239, 252, 277; and alchemy 281–2; and architecture 17, 54, 104, 132, 189–90; association with magic 104, 134, 147–8, 162–3, 236–7
Matthias, Emperor 27
Maurice, Landgrave of Hesse 40, 110, 118, 121, 131
Maurice of Nassau 4, 9, 151
Maximilian, Duke of Bavaria 34, 152, 153
Maximilian II, Emperor 24, 51, 147n
mechanics 17–21, 26, 82, 132, 146, 190, 237; association with magic 104, 108, 118, 150
medicine 61, 69, 118, 143, 189, 248
Melanchton 13
Memnon, statue of 19, 236
memory, art of 51, 94, 103, 191n 210
'Menapius' 128, 133
Merian, Matthieu 11, 22, 82, 83, 95, 98, 108, 110, 246
Mersenne, Marin 148–51, 154
Meung, Jean de 92
Micanzio, Fulgenzio 172n
millennium 48, 66, 158, 229
Milton, John 230
Moller, Matthew 187
'Monas' (Dee, *Monas hieroglyphica)* xii, xiii, 54–5, 63–4, 65, 69, 80, 88, 91, 96, 100, 104, 115, 127, 144, 161, 163, 192, 214, 252–3, 256, 261, 280, 281, 282, 286n
Moravia 152, 200
Moray, Robert 238, 267
More, Henry 238, 259n
More, Thomas 186
Mosanus, Jacob 118
Moses 131, 277
Munster, Peace of 226
music 16, 17, 41, 88, 104, 144, 150, 190
Mylius, Johann Daniel 123n
mythology, theories of 143, 145, 160–1, 260

Naometria see Studion, Simon
Naudé, Gabriel 139–40, 143–8, 149–50

navigation 132, 233
neoplatonism, renaissance 71, 146, 277
Netherlands 2, 9–10, 25, 28, 39, 151, 152, 174, 273; *see also* Hague, The
Neuhusius, Henricus 134n
Newton, Isaac 248, 255–7, 260–1, 279
Northumberland, Henry Percy, Earl of 163
Norton, Thomas 250–1
Nuremberg 197

Oppenheim, Palatinate 11, 36, 76, 98–102, 106, 109–10, 117, 191, 236, 273
optics 41
organs 19, 82
Orpheus 6–7, 146
Oxford 123, 145, 237, 246

Paddy, William 109
Palatinate xiii, 11, 14, 16, 36, 37–8, 40, 97–125, 127, 138, 142, 160, 161, 172, 176, 220, 221, 226, 227, 234, 273, 285, 291; *see also* Frederick V
Palladio 271
pansophia 105, 129, 131, 134, 201, 217, 228, 231, 244
Papacy 48, 103, 121
Paracelsus 48, 49, 61, 62, 70, 71, 72, 108, 121, 126, 129, 131, 144, 146, 158–9, 239, 241, 248, 258n 288; *see also* physicians, Paracelsist
Paradise 133, 169, 229, 287
Paraeus. David 201
Parliament 36–7, 198, 225–6, 228–9, 232, 246, 286, 292; and Queen of Bohemia 225–6, 276
Parnassus fountain 19, 120, 174
Patrizzi, Francesco 217
Pegasus 120, 121, 131
Pell, John 233
perspective 17, 54, 115, 152n 189
Perth (Scotland) 267–8
Petty, William 233, 237
Peuckert, Will-Erich xiv
'Philadelphus Christianus' 132
'Philalethes' 185
'Philalethes, Eugenius' *see* Vaughan, Thomas
Philip II, King of Spain 26
phoenix 30, 290
physicians, Paracelsist 40, 69, 101, 109–10, 120, 280–1
Pico della Mirandola, Giovanni xii, 71, 108, 146, 174, 287
Pistorius, Johannes Niddanus 26
placards 139–40, 141–4, 156
Plantin, Christopher 100, 273
Plato 88
Plotinus 146
Poland 227, 228
politiques 147
Poniativa, Christina 203n
porphyry 146
Postel, Guillaume 48
Prague xiii, 26–7, 29, 33–4, 40, 50, 59, 71, 95, 100, 109, 124, 137, 149, 152, 160, 173, 202, 285, 287
printers/publishers 100–1, 102–3, 138; *see also* de Bry, Johann Theodore; Jennis, Luca
prisca theologia 103, 270
prophecy 46–7, 48, 66, 105, 129, 203–4, 223, 261, 292
Protestantism 9–10, 25–6, 34, 36, 44, 72, 142, 220, 225, 228, 261;

Protestant League 1, 24, 48–9, 221; *see also* Calvinism; Lutheranism
Pseudo-Dionysus 218
Puritans 6, 239, 286
Pythagoras 146; Pythagorean Y 77, 80, 146, 207

Rabelais, François 145
Raleigh, Walter 160, 163
Rattansi, P.M. 260
reformation of the world 59, 60, 61, 79–80, 119, 124–5, 137, 170, 175–6, 180, 181, 198, 207, 211, 216, 229–30, 243, 292; by Bruno 177, 274
Renaissance 71, 146, 277
Restoration of Charles II 242, 276, 292
Reuchlin, Johann 132, 286
Ripley, George 251n
Roe, Thomas 226
Rome 40, 171, 270
ros, crux, as meaning of 'Rosicrucian' 65, 96, 280
rose, symbolism of 11, 42, 47, 88, 90, 206, 275, 280
Rose Cross Brothers 42, 60, 61–2, 102, 105, 109, 119, 120–1, 128, 129, 130, 139, 228, 231, 249, 263, 276, 289; and scare in France 140–2, 144, 145–6, 148, 151–3
'Rosencreutz, Christian' 42, 43, 60–2, 66, 67, 68, 126–7, 159, 165, 168, 176, 185, 186, 254, 263, 264, 275n 282; *Chemical Wedding* 83, 85, 86, 88–9, 90; origin of name 65, 92–3, 96, 280
Rosicrucian manifestos xi, 41, 42, 58–81, 102, 103, 108, 126–7, 140, 142, 164–5, 166, 186, 230, 294–7; *Brevis* considerato *see* 'Gabella'; *Confessio* 54–5, 61, 63, 65–6, 97, 103, 130, 131, 312–22; *Fama* 59–63, 83, 97, 103, 104, 120, 129–30, 131, 143, 145, 157, 167, 168, 170, 173, 175, 176–9, 195, 208, 210, 231, 236, 237, 242, 249, 250, 255–6, 277, 287, 297–312; manuscripts of English translations 237–8, 249, 296–7
Rossi, Paolo 67, 157
Rostock 109, 122
Royal Society 199, 234–7, 239, 242–6, 247–8, 253, 255, 260, 264, 267, 277
Rožmberk (Rosenberg), Peter Wok 40, 49, 50, 71
Rožmberk, Villem 50
Rudd, Thomas 258, 259
Rudolph II, Emperor xiii 26–7, 33, 40, 50, 59, 71, 95, 101, 109, 221, 287, 291
Rumphius, Christian 118
Rupert, Prince 34, 226

Safed (Palestine) 287
Sarpi, Paolo 39, 171–2, 173, 179–80, 288
Saturn 77, 79, 120
Scholem, G. xiv
Schweighardt, Theophilius 129, 130, 184n
scientific revolution 168–9, 279, 281, 284, 292
Scopenius, Bartholomaeus 201
Scultetus, Abraham 34, 201
secret societies 141; *see also* Family of Love; freemasonry
Semler, J.S. 136

Serpentarius constellation 66, 130, 205–6, 318
Severinus the Dane (Petrus Severinus) 159
Shakespeare, William 2, 4, 28, 44, 182, 189
Sidney, Philip 24, 50, 51, 100, 124, 272, 279
Silesia 152
Smart, Peter 259
Smith, William 109
Socinians 134
Socrates 146
Solomon 121, 168, 175, 242; Temple of 46, 266, 270, 273n
Sophia of Brunswick, Electress of Hanover 225
Spain, Hapsburg domination of Europe 2, 9–10, 33, 36, 60, 172, 174, 179, 202
Spencer, John 21n
Spenser, Edmund 6, 45, 93
Spenser, Robert 45
Sperber, Julius 131–2
Spinola, Ambrogio 36, 99
Sprat, Thomas 234, 237
stars, new 180, 205, 223; *see also* Cygnus; Serpentarius
'Stella hieroglyphica' 64
'Stellatus, Joseph' 131
Stolcius (Stolck), Daniel 122–3, 137, 206, 248, 291
Strasburg 83, 186, 191
Studion, Simon, *Naometria* 46–8
Stuttgart 44–5, 95
Sweden 155, 221, 232
Swineshead, Richard 145

theatre, world as 182, 183, 190, 201, 230; theatrical metaphors of Rosicrucian movement 68, 85, 89, 95, 182–6, 193; *see also* actors; *ludibrium*
theosophy 132, 134
Thirty Years War 27, 29, 34, 109, 125, 136, 138, 143, 155, 170, 198, 215, 221, 226, 232, 251, 264, 290
Thomas à Kempis 129, 130, 284
Thoth-Hermes *see* Hermes Trismegistus
toleration, religious 134, 174, 286
Trebona (Bohemia) 50, 252
Trevor-Roper, H. xv, 37, 226
Trithemius 144, 241
Tübingen 43, 44, 179, 197
Turkey 72, 141
Tyard, Pontus de 145, 150
Tycho Brahe 143, 152

Urban VIII, Pope 288
Uriel 190
Utopia 130, 145, 164, 191–3, 210, 218, 227, 229, 233; *see also* Andreae, *Christianopolis*; Bacon, Francis, *New Atlantis*

Van Helmont, Francis Mercury 197, 259n 287–8
Van Helmont, J.B. 287
Vaughan, Henry 238
Vaughan, Thomas 237–8, 255
Venice 9, 39, 170–1, 172–3, 176
Vitruvius 17, 21, 101n 104, 108, 270, 271–2
Voltaire xi

Waite, A.E. xiv, 47, 136, 137, 185, 276
Walker, D.P. xiv
Wallis, John 234, 237
Walsingham, Francis 24

Walter, Balthasar 135n
Ward, Seth 239–40
Warrington (Cheshire) 266
Webster, Charles 68
Webster, John 238–40
Wechel, Johannes 100
Wedgwood, C.V. 29
Wense, Wilhelm 178–9, 191, 197
Wessel, Wilhelm 59
Westphalia, Treaty of 155
White Mountain, battle of 34–5, 77, 136, 149, 152, 197, 202
Wilkins, John, Bishop of Chester 234, 236–7, 240, 254
William, Landgrave of Hesse 24
William of Orange (WIlliam the Silent) 1, 10, 14, 29
Williams, John, Bishop of Lincoln 229
Wilson, D.H. 162
Winthrop, John 286n
witchcraft scares 23, 141–3, 149, 155, 162, 163, 240–1, 282
Wotton, Henry 39, 171, 179, 290
Wren, Christopher 237, 271
Württemberg, Duchy of 39, 43, 73, 92; *see also* Frederick I, Duke
Wyclif, John 32

Zerotin, Charles 202
Zetzner, Lazarus 186
Zincgreff, Julius Guglielmus 83, 138
Zodiac 90
Zoroaster 146

—— A True Relation of what passed between Dr. John Dee and some Spirits; with Letters of sundry great men to the same, with a Preface by Meric Casaubon. Folio, A FINE IMPRESSION *of the frontispiece containing* 6 *portraits, and* 3 *plates; a somewhat discoloured copy in old calf* *T. Garthwait*, 1659 12 12 0

The Britwell copy sold for £22.

45

Booklet Co

Digitized by the Internet Archive
in 2010 with funding from
Research Library, The Getty Research Institute

http://www.archive.org/details/truefaithfulrela00deej

A TRUE & FAITHFUL RELATION OF

What paſſed for many Yeers Between

D^r. JOHN DEE

(A Mathematician of Great Fame in Q. ELIZ.
and King JAMES their Reignes) and

SOME SPIRITS:

TENDING (had it Succeeded)
To a General Alteration of moſt S T A T E S *and*
K I N G D O M E S *in the World.*

His *Private Conferences* with RODOLPHE Emperor of *Germany*, STEPHEN
K. of *Poland*, and divers other PRINCES about it.
The Particulars of his Cauſe, as it was agitated in the *Emperors* Court;
By the POPES Intervention: His Baniſhment, and Reſtoration in part.

AS ALSO

The LETTERS of Sundry Great Men

and PRINCES (ſome whereof were preſent at ſome of theſe
Conferences and Apparitions of SPIRITS:) to the ſaid D. DEE.

OUT OF
The Original Copy, written with D^r. DEES own
Hand: Kept in the LIBRARY of
Sir *THO. COTTON*, K^t. Baronet.

WITH A

PREFACE

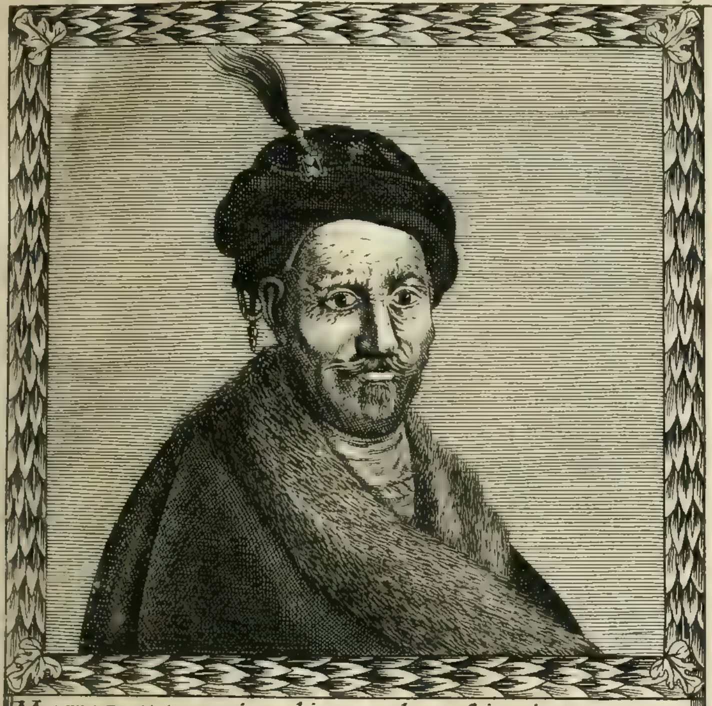
Confirming the *Reality* (as to the Point of SPIRITS) of
This RELATION: and ſhewing the ſeveral good USES that
a Sober Chriſtian may make of All.

BY

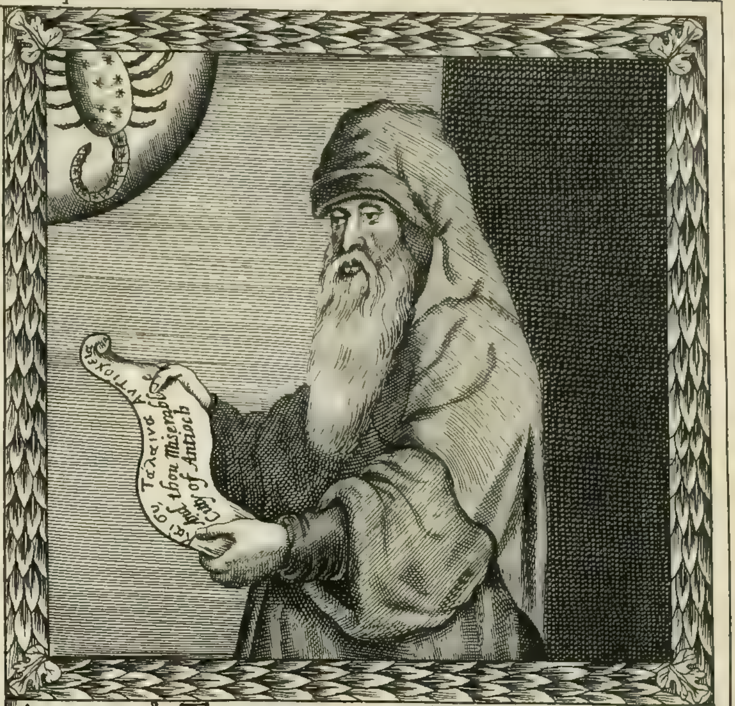
MERIC. CASAUBON, D.D.

LONDON,
Printed by *D. Maxwell*, for T. GARTHWAIT, and ſold at the Little
North door of S. *Pauls*, and by other Stationers. 1659.

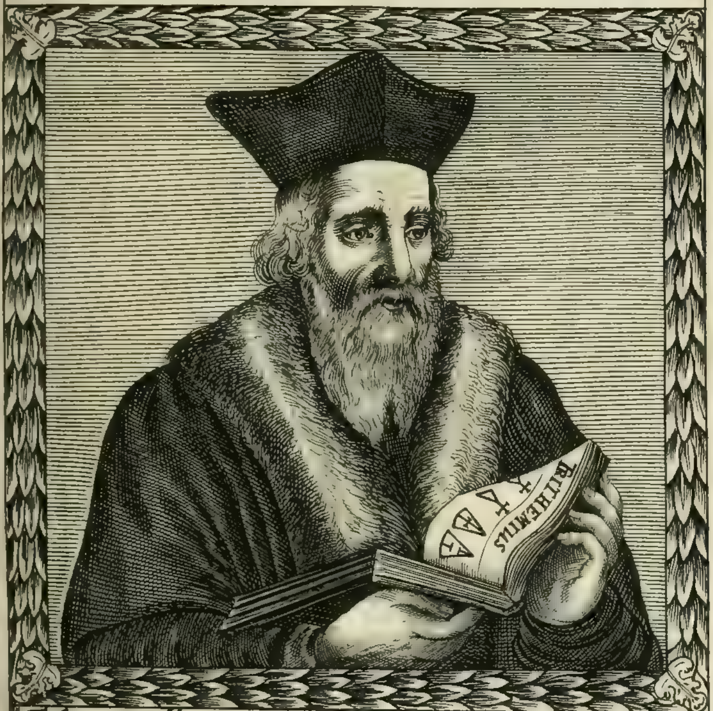
The Order of the Inspirati



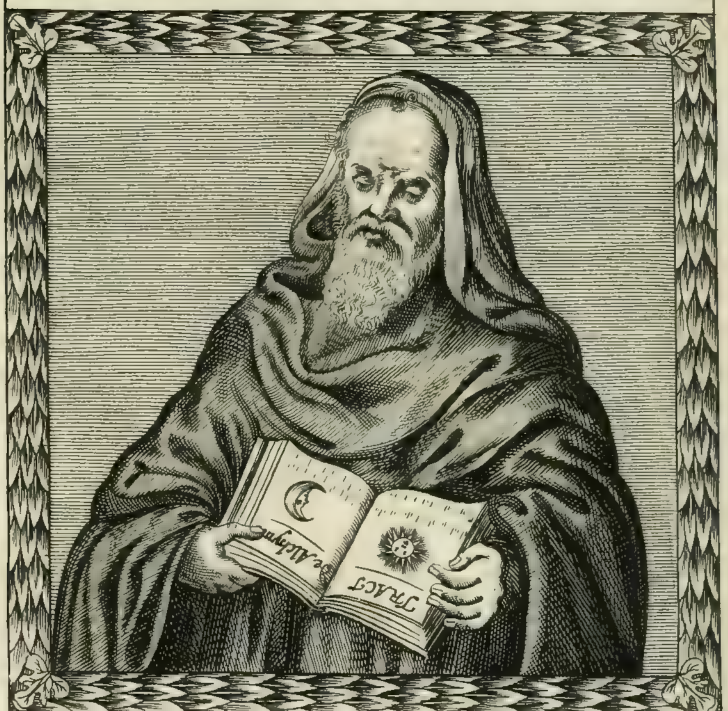
MAHOMET *receives his Law by Inſpiration* .


ai σοι Τάλαινα Αντιοχεια
thou Miserab
City of Antioch

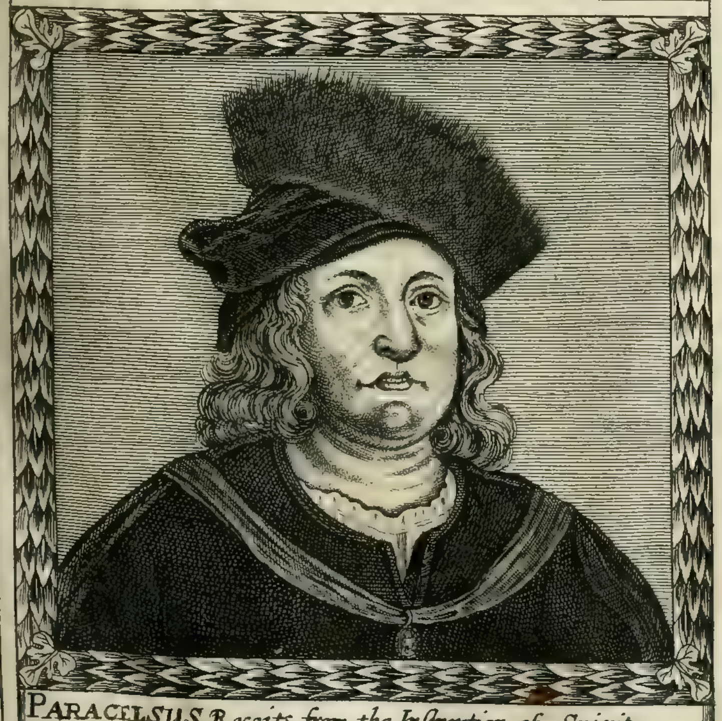
APPOLONI: TYANEUS *in Domitians tyme*


TRITHEMIUS

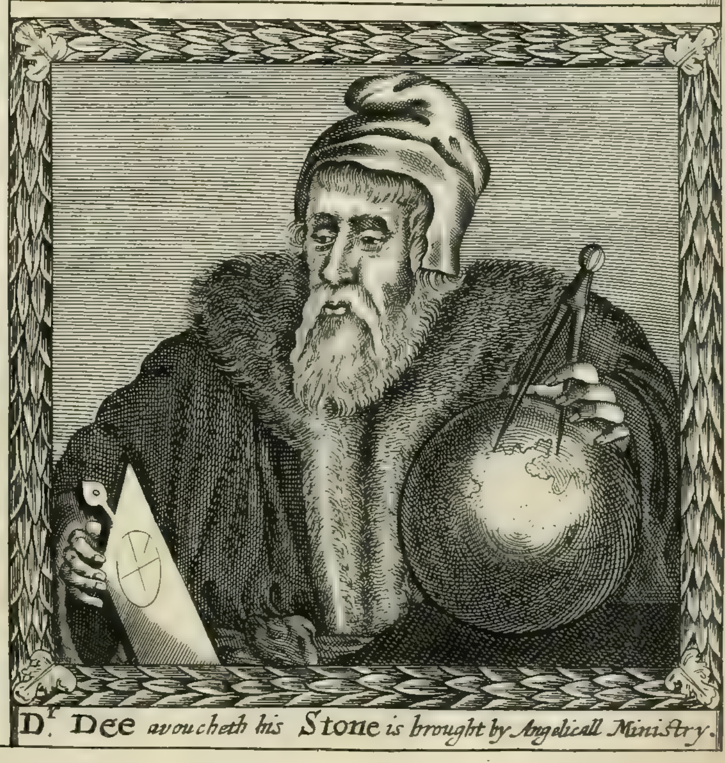
Edw: Kelly *Prophet or Seer to Dr. Dee* .


de Alchymia
TRACT

Roger Bacon *an Engliſh man*



PARACELSUS *Receits from the Inſpiration of Spirits* .



Dr. Dee *avoucheth his* Stone *is brought by Angelicall Ministry*.

Fran: Cleyn Ivent

PREFACE.

WHAT is here preſented unto thee (Chriſtian Reader) being *a True and Faithful Relation, &c.* (as the Title beareth, and will be further cleared by this Preface) though by the carriage of it, in ſome reſpects, and by the Nature of it too, it might be deemed and termed, *A Work of Darkneſſe*: Yet it is no other then what with great tenderneſſe and circumſpection, was tendered to men of higheſt Dignity in *Europe*, Kings and Princes, and by all (*England* excepted) liſtned unto for a while with good reſpect. By ſome gladly embraced and entertained for a long time; the Fame whereof being caryed unto *Rome*, it made the Pope to beſtir himſelf, not knowing what the event of it might be, and how much it might concern him. And indeed, filled all men, Learned and Unlearned in moſt places with great wonder and aſtoniſhment: all which things will be ſhewed and made good (to the utmoſt of what we have ſaid) in the Contents of this book, by unqueſtionable *Records* and evidences. And therefore I make no queſtion but there will be men enough found in the world whoſe curioſity will lead them to Read *what I think is not to be paralell'd in that Kind by any book that hath been ſet out in any Age to read*: I ſay, though it be to no other end then to ſatisfie their curioſity. But whatſoever other men, according to their ſeveral inclinations, may propoſe to themſelves in the reading of it, yet I may and muſt here profeſſe in the firſt place, in Truth and Sincerity, that the end that I propoſe to my ſelf (ſo far as I have contributed to the Publiſhing of the Work) is not to ſatisfie curioſity, but to do good, and promote Religion. When we were firſt acquainted with the Book, and were offered the reading of it, having but lately been converſant in a Subject of much Affinity; to wit, of *Miſtaken Inſpiration* and *Poſſeſſion*, through ignorance of Natural cauſes (which labour of ours, as it was our aime at the firſt in publiſhing of it, to do good, ſo we have had good reaſon ſince to believe, that we did not altogether miſſe of what we aimed at) we could not but gladly accept of it. And as we gladly accepted, ſo we read unto the end with equal eagerneſſe and Alacrity: Which when we had done, truly it was our Opinion, That the Publiſhing of it could not but be very Seaſonable and Uſeful, as againſt *Atheiſts* at all times, ſo in theſe Times eſpecially, when the Spirit of Error and Illuſion, not in profeſt *Anabaptiſts* only, even of the worſt kind that former Ages have known and abhorred, doth ſo much prevail, but in many alſo, who though they diſclaim and deteſt openly (and heartily too, I hope, moſt of them) the fruits and effects that ſuch cauſes have produced in others, yet ground themſelves nevertheleſſe upon the ſame principles of *Suppoſed Inſpiration* and immaginary *Revelations*; and upon that account deem themſelves, if not the Only, yet much better Chriſtians then others. And I was much Confirmed in this Judgment when I was told (as indeed I was, at the firſt, by them that knew very well) that the Moſt Reverend, Pious and Learned *Archbiſhop of Armagh*, lately deceaſed, upon reading of the ſaid book, before his death, had declared himſelf to the ſame purpoſe, and *wiſhed it Printed.* But becauſe it is very poſſible, that every Reader will not at the firſt be ſo well able of himſelf to make that good uſe by good and Rational Inferences and Obſervations of this ſad Story as is aimed at, my chiefeſt aim in this Preface is to help ſuch. And becauſe it is not leſſe probable that this Licentious Age will afford very many, who with the *Saduces* of old (that is, Jewiſh Epicures) believe no *Spirit*, or Angel, or Reſurrection; who therefore being prepoſſeſſed with prejudice when they hear of ſo many Spirits as are here mentioned, and ſo many ſtrange Apparitions, in ſeveral Kinds, will not only fling back themſelves, but will be ready to laugh at any other that give any credit to ſuch things. Although I will not take upon me to convert any by Reaſon that are engaged into ſuch an opinion by a wicked life; that is, Unjuſt practiſes, Luxurious lewd courſes, open profaneneſſe, under the name of Wit and Galantry, and the like, becauſe, I think, it is very juſt with God to leave ſuch to the error and blindneſſe of their Judgments; ſo that without a Miracle there can be little hopes of ſuch. Yet I ſhall hope that ſuch as are Rational men, ſober in their Lives and Converſations, ſuch as I have known my ſelf; yea, men of excellent parts in other things, men that are both willing to hear and able to conſider: that ſuch, I ſay, may receive ſome ſatisfaction by what I ſhall ſay and propoſe to their Ingenuous conſideration in this matter. Were we to argue the caſe by Scripture, the buſineſſe would ſoon be at an end; there being no one Controverted point among men, that I know of, that can receive a more Ample, Full, Clear and ſpeedy determination, then this buſineſs of *Spirits*, and *Witches*, and *Apparitions* may, if the Word of God might be Judge. But I will ſuppoſe that I have to do with ſuch, who though they do not altogether deny the Word of God, yet will not eaſily, however, admit of any thing that they think contrary to Reaſon, or at leaſt not to be maintained by Reaſon. I ſhall therefore forbear all Scripture Proofs and Teſtimonies in this particular, and deſire the Chriſtian Reader (who otherwiſe might juſtly take offence) to take notice upon what ground it is that I forbear.

But though I will not uſe any Scripture for proof, yet by way of Application I hope I may be allowed to uſe ſome Scripture words, which may direct us perchance to a good Method in the examination of this buſineſſe. The Apoſtle ſaith in a place, φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν: (*profeſſing themſelves to be wiſe, they became fools*) I ſhall not enquire of whom, and upon what occaſion it was ſpoken: I draw no argument from it; only becauſe there is a ſhew of great Wiſdom in this Opinion; and yet, as I conceive, as much of Error and falſhood (that is, *Folly*, as the word is often uſed) as in any other falſe opinion that is leſſe popular. I will frame my diſcourſe to this iſſue, firſt, to enquire what it is that makes it ſo popular and plauſible, among them eſpecially that pretend to more then ordinary Wiſdom; and then ſecondly, lay it open (as I am able) to the view in its right colours, that the *Folly* or falſhood of it may be diſcernable even to ordinary judgments.

Firſt then, (as for them that *deny Spirits*, &c.) we ſay, The world is full of impoſture; to know this, to obſerve it in all Trades, in all Profeſſions, in all ranks and degrees of men, is to know the world, and that is to be wiſe. Though we call them *Juglers*, yet they deſerve to be thought the plaineſt dealing men of the world that ſhew their tricks openly in the ſtreets for money; for they profeſſe what they are. They are the trueſt Juglers that do their feats (and they for mony too, moſt of them) under the Veil and Reputation of Holineſſe, Sanctity, (or, Saintſhip) Religion, Virtue, Juſtice, Friendſhip; fine words to catch men that are of eaſie Belief, and thinks that every thing that gliſters muſt needs be gold. Hence it is, that men that have had the Reputation of Wiſe men in the world, have commended this unto us as greateſt Wiſdom, NOT EASILY TO BELIEVE: Νῆφε, ϗ μέμνησο ἀπιστεῖν: ἄρθρα ταῦτα τῶν φρενῶν· *Epicharmus* got more credit for this one ſaying (and hath done more good too, perchance) then many that have been the Authors of vaſt Volumes. Now if thoſe things that are expoſed to ſenſe, the proper Objects of our Eyes and Eares, be lyable to ſo much Impoſture and Deceit, that the wiſeſt can ſcarce know what to believe: How much more caution do we need in thoſe things that are ſo much above Senſe, and in ſome reſpects contrary to Senſe (and that is *Spirits*) that we be not deceived? If we conſider the Nature of man, his Bodily frame, the Affections of his ſoul, the Faculties of his mind, we ſhall have no occaſion at all to wonder if moſt men are apt to believe and to be cheated. But as no cauſe to wonder, ſo as little cauſe to imitate: *Felix qui rerum potuit cognoſcere cauſas!* τερατολογία, *a deſire of, or to ſtrange things that may cauſe amazement*, is the proper affection of the vulgar, that is, of moſt men, which they bring into the world with them, (it is the obſervation of the wiſeſt of men that have written concerning the affairs and actions of men) and cannot be rid of but by wiſdom, which is the happineſſe of few: *Errandi, non neceſsitas tantum, ſed amor.* *Seneca* ſomewhere ſpeaking of the Nature of Man; There was a time when the world was much governed by *Oracles*; private men went unto them as unto God, Kings and Princes ſent unto them to be adviſed about greateſt matters: and ſo much faith was aſcribed unto them, generally, that the very word became a Proverb appliable unto thoſe things, whereof no queſtion can be made. Yet thoſe very ancient Heathens, that tell us of theſe Oracles, tell us of their vanity; and though they ſay not, That all were falſe and counterfeit, yet whileſt they acknowledg it of ſome, they give us juſt occaſion to ſuſpect that it might have been found as true of the reſt alſo, had like care been taken to examine the truth of them alſo.

Again, there was a time (and that time not many hundred years yet paſt) when *Miracles* were the only diſcourſe and delight of men: Ghoſts and Spirits were in every houſe; and ſo prone were men to receive what was delivered unto them in that kind, that Miracle-makers were much put to it, not to make their ſtories probable, (for that was not ſtood upon) but to make them wonderful enough; inſomuch that ſome have been forced to complain publickly of the credulity of the people, who yet themſelves tell us much more, I dare ſay, then was ever true. As of Miracles, ſo of *Exorciſmes*: How many Divels and Spirits have been driven out of men and women, ſuppoſed to be *poſſeſſed*, by ſolemn Exorciſmes, to the great wonder of the beholders, which afterwards upon further ſearch and examination, have been convicted to have been nothing but the artifices and ſubtil contrivances of men? Sentences and Judgments have paſſed upon ſuch cheats when they have been diſcovered in moſt places of Europe, which have been publiſhed. But they have done ſtrange things though (ſome that were thought poſſeſſed) and things impoſſible, to ordinary ſenſe, to be done by Nature. It is very true, ſome have: But they that know what ſtrange things may be done to the amaze-

See the Life of *Albertus* M.

ment

ment of all not acquainted with ſuch myſteries, by long *Uſe and Cuſtome*, they will not eaſily wonder (ſo as to make a ſupernatural thing of it) though they ſee things, which, to their ſight and of moſt, cannot but ſeem very wonderful, and almoſt impoſſible. As for the bodily temper of man and of his *Brain*, it hath been ſufficiently by ſome late books of that ſubject (*Enthuſiaſme*) both by reaſons from Nature, and by ſundry examples proved, that a very little diſtemper of the brain, ſcarce diſcernable unto any, but thoſe that are well verſed in the ſtudy of Natural cauſes, is enough to repreſent Spirits, Angels and Divels, Sights and Stories of Heaven and Hell to the Fancy: by which ſober kind of Madneſſe and deliration, ſo little underſtood vulgarly, many have been, and are daily deceived; and from theſe things, through the ignorance of men, ſtrange things ſometimes have enſued, and the peace of Common-weales hath ſuffered not a little.

Ariſtotle, in his Meteors, tells of one that alwayes ſaw (ſo he thought, at leaſt) another man's ſhape before his eyes, and how they happened unto him naturally, he gives a reaſon. *Hyppocrates*, Περὶ παρθενίων, (a very ſhort Diſcourſe, but full of excellent matter) ſheweth how ſome, both men and women, through Natural cauſes, come to fancy to themſelves that they ſee δαίμονας. Divels and Spirits, and to be tormented in their Souls, even to the making away of themſelves by their own hands. The Author of the book, *De Morbo Sacro*, (very ancient too, but not right *Hyppocrates*, as many are of opinion) hath excellent matter too, to the ſame purpoſe; but I have not the book at this time by me. *Hyppocrates*, (where before) ſheweth how many in that caſe were gulled by the Prieſts of thoſe times, making them believe, That this happened to them through the anger of ſome god. “ They that are verſt in the *Opticks* know, That there is a “ way, through the help of *glaſſes* that ſhall not be ſeen, to make moving ſha-“ dows that ſhall appear like Ghoſts, to the great terror of the ignorant behold-“ er: and it is ſaid, That pretended Aſtrologers and Fortune-tellers cheat many “ by thoſe ſights. It is the opinion of ſome Jewiſh Rabbins, That what Ghoſts or Souls are raiſed by *Necromancy*, they alwayes appear *inverſo corpore*, that is, their head dowards and feet upwards. Though nothing is to be wondered at in Rabbins, who (commonly) are as full of ridiculous conceits as ever came into the head of any Bedlam: Yet my opinion is, “ That the firſt ground of “ this wild conceit was, ſome appearance by the *Species* of an object, gathered “ through a little *glaſſe* into a dark room. For ſo indeed the objects muſt ap-“ pear *inverſo corpore* if it be done in a high room, and the objects from whence “ the *Spiecies* are gathered be lower then the glaſſe through which they paſſe. And the reaſon of it is very Demonſtrable to the ſight of any reaſonable man. Certainly, by this ſecret (which yet is no great ſecret, being commonly ſeen and practiſed among them that are any thing curious) ſtrange things may be done by a Cunning-man, to their great amazement that know not the cauſe. There would be no end if I ſhould attempt to gather from ſeveral Authors what hath been invented by men, and what may be done by Art to cheat men in matters of this nature. Let any man, that is yet a ſtranger to it, but read the life of *Alexander the falſe Prophet*, or Prognoſticator, written by *Lucian*, and he ſhall ſee notable examples of ſucceſſeful Cheats and Impoſtures, ſcarce credible indeed, but that the thing was yet then freſh and famous, and that all circumſtances of

Hiſto-

Hiſtory confirm the truth of the relation. And let him that reads it judge; what dull and dry fellows the Mountebank-Aſtrologers, Prognoſticators and Fortune-tellers of theſe dayes are, to this Noble, Renowned *Alexander*. Only let him know that reads, that *Lucian* was a profeſt Atheiſt, and therefore no wonder if he find *Epicurus* ſpoken of with great reſpect, whom all Atheiſts, and Atheiſtically inclined are ſo much obliged to honour. This excepted, I think, the Story is very worthy to be known, and much more worthy to be read by all men (conſidering the good uſe that may be made of it) then many books that are daily tranſlated out of other languages.

But laſtly, If there were any ſuch thing, really as Divels and Spirits that uſe to appear unto men; to whom ſhould they (probably) ſooner appear, then to ſuch as daily call upon them, and devote their Souls and Bodies unto them by dreadful Oaths and Imprecations? And again, then to ſuch, who through damnable curioſity have many times uſed the means (the beſt they could find in books, by Magical Circles, Characters and Invocations) and yet never, neither the one nor the other ſaw any thing?

I have ſaid as much as I mean to ſay (though ſomewhat perchance might be added) to ſhew the plauſibleneſſe of the opinion, in oppoſition to vulgar apprehenſions and capacities, whereby (as I conceive, for I have not wittingly omitted any thing that I thought material) it chiefly intitles it ſelf to wiſdom, and more then ordinary prudence, which all men generally are ambitious of. Yet I would not have it thought that all men that hold this concluſion, That there be no Spirits, *&c.* go ſo rationally to work, or can give this account or any other more rational and plauſible for what they hold. God knows there be many in the world, men of no learning, and mean capacities, who can ſpeak as peremptorily as the beſt, not becauſe they have conſidered of it, and underſtand the grounds of either opinion, but becauſe they know, or have heard it is the opinion of ſome Learned, and they hope they ſhall be thought learned too if they hold with them. Beſides an ordinary (for ſome have been learned) *Epicurean*, who makes it his Motto (to himſelf and in his heart) Ἐν τῷ μηδὲν εἰδέναι, ἥδιστος βίος: and ſeeks his eaſe in this world (ἀταραξίαν, their own word, which imports *Tranquility* both of mind and body; a good word but ill applyed) as his *ſummum bonum*, or chiefeſt happineſſe: It is a great eaſe to him when any ſtrange things doth happen by Witches, Wizards and the like; and other ſome to ſatisfie their faith, others their reaſon and curioſity, are put to it to enquire of men by conference, and to ſearch into books ancient and late, Sacred and Profane, and all little enough. A great eaſe, I ſay, for him, then, and upon all ſuch occaſions, to poſſeſſe his Soul in ſecure ignorance, and to ſave his credit (yea, and to gain credit with ſome) by barely ſaying, *Fabula eſt, I do not believe it.* We ſhall hear ſome of them by and by acknowledg, in effect, as much as I have ſaid: I impoſe nothing upon them. I will not take upon me to judge of a book that I never read; I cannot ſay that I ever ſaw it. But becauſe I have heard ſome men magnifie an Engliſh book written of this ſubject to prove that there be no Witches, I will impart unto the Reader that hath not obſerved it, the judgment of one of the Learnedſt men that ever *England* ſaw (I wiſh he had been more gently dealt with when time was) of that book, whereby it may appear (if his judgment be right, as I am very inclinable to believe

lieve, becauſe of his great Learning, and wonted circumſpection in his cenſures) what great undertakers many men are upon very little ground, and how prone others to extol what doth favour their cauſe, though to the prejudice of their better judgments, if they would judge impartially. Dr. *Rainolds* in thoſe elaborate *Prælectiones de libris Apocryphis*, where he doth cenſure ſome opinions of *Bodinus* as prejudicial to the Chriſtian Faith. *Reginaldus Scotus, noſtras,* (ſaith he) *qui contrariam Bodino inſanit inſaniam, ait Papiſtas confiteri, non poſſe Demonas ne audire quidem nomen Jehovæ. Acceperat ille à Bodino, & attribuit Papiſtis in genere, tanquam omnes Papiſtæ in eo conſpirarent. Pergit ipſe, & quoniam animadverterat quaſdam fæminas maleficas, aliquando iſtius modi narrationes ementiri, putavit omnia eſſe ficta; ex imperitia Dialecticæ, & aliarum bonarum artium: Ut qui nullo judicio, nullâ methodo, nullâ optimarum artium ſcientiâ, eodem modo aggreſſus ſit hanc rem, quomodo Poeta loquitur,*

——— Tenet inſatiabile quoſdam Scribendi cacoëthes:

& eodem prorſus modo ratiocinatur, &c. We have been the more willing to produce this paſſage out of the writings of that Learned man, becauſe we alſo in our anſwers may have occaſion to ſay ſomewhat to the ſame purpoſe; not of that Author or his book, which he judgeth, any thing, but of the ground upon which he builded, which we ſhall find to be the ſame upon which others alſo, that deny Spirits have gone upon. But we will go Methodically to work, and take every thing in order, as we have propoſed in the objections.

Firſt, We ſaid, The world was full of Impoſture. It is granted, of Impoſtors and Impoſtures. But what then ſhall the concluſion be, That therefore there is no truth in the world, or at leaſt not to be attained unto by mortal man? Truly, many books of old have been written to that effect. *Sextus Empiricus* is yet extant, a very learned book it cannot be denied, and of excellent uſe for the underſtanding of ancient Authors, Phyloſophers eſpecially. I could name ſome Chriſtians alſo, by profeſſion, men of great learning that have gone very far that way. But this will not be granted by ſome I am ſure that are or have been thought great oppugners of the common opinion about Witches and Spirits; ſome Phyſicians I mean, and Naturaliſts by their profeſſion. But may not we argue as plauſibly againſt that which they profeſſe, as they have done or can do againſt Spirits and Apparitions? We would be loath to make ſo long a digreſſion; we have had occaſion elſewhere to ſay ſomewhat to this purpoſe: and they that will be ſo curious may ſee what hath been written by *Cornel. Agrippa* (who is very large upon this ſubject) about it, not to name any others. It is not yet a full twelve-moneth, that a friend of mine, a Gentleman of quality, brought his Lady to *London* (ſome 60 miles and upwards from his ordinary dwelling) to have the advice of Phyſicians about his wife (a very Virtuous and Religious Lady) troubled with a weak ſtomack and ill digeſtion, which cauſed grievous ſymptoms. I think he had the advice of no leſſe then a dozen firſt and laſt: I am ſure he named unto me five or ſix of the chiefeſt in Credit and practice that the Town affordeth. Not one of them did agree in their opinions, either concerning the Cauſe, or the means to be uſed for a Cure. So that the Gentleman went away more unſatisfied then he came. What he did I knovv not: I knovv vvhat ſome men vvould have inferred upon this. Yet I, for my part, for the benefit that I have received by it, and the effects that I have ſeen of

it,

it, both upon my ſelf, and others in my life-time, upon ſeveral occaſions (where *learned Artiſts*, not *Empiricks* have been employed) though all the world ſhould be of another opinion, I think my ſelf bound to honour, as the profeſſion, ſo all Learned, Ingenious Profeſſors of it: and I make no queſtion but the worſt of *Agrippa's* objections, by any man of competent judgment and experience, may eaſily be anſwered. I ſay therefore that as in other things of the world, ſo in matters of *Spirits and Apparitions*, though lyable to much error and impoſture, yet it doth not follow but there may be reality of truth and certainty diſcernable unto them that will take the pains to ſearch things unto the bottom, where truth commonly is to be found, and are naturally endowed with competent judgments to diſcern between ſpecious arguments and ſolidity of truth.

But this proveth nothing. No: but the removing of this common objection may diſpoſe the Reader, I hope, to conſider of what we have to ſay with leſſe prejudice. And that ſhall be our next task, what we have to ſay for *Spirits*, &c. before we come to particular Objections. Wherein nevertheleſſe I will be no longer then I muſt at this time, becauſe I ſhall have a more proper place in two ſeveral Tractates, the one whereof hath been a long time in looſe notes and papers, not yet digeſted, to wit, my Second Part of *Enthuſiaſme*: the other, in my head yet wholly, but in better readineſſe to be brought to light, becauſe of later conception; to wit, *A Diſcourſe of Credulity and Incredulity, in things Natural, Civil and Divine, or Theological.* We ſhall meet there with many caſes not ſo neceſſary here to be ſpoken of, which will help very much to clear this buſineſs.

¶ But here I ſay, firſt of all, It is a Maxim of *Ariſtotle's* the great Oracle of Nature, which many have taken notice of, and applyed to their ſeveral purpoſes: Ὃ πᾶσι δοκεῖ, τοῦτο εἶναι φαμὲν, *That which is generally believed, is moſt likely to be true.* Who alſo in another place of the ſame book doth approve the ſaying of *Heſiod*, Φήμη δ' ὄυτίγε πάμπαν ἀπόλλυται, ἥντινα λαοὶ Πολλοὶ φημίζωσι. Now if any opinion whereof queſtion is made can juſtly pretend to a general aſſent and conſent of all people, places, ages of the world, I think, nay, I know, and it will be proved that this of Witches, Spirits, and Apparitions may. I do not know ſcarce any ancient book extant of Philoſopher or Hiſtorian (the Writings of profeſſed Epicureans excepted, of *Ariſtotle* we ſhall give an account by and by) but doth afford ſome pregnant relation, teſtimony or paſſage to the confirmation of this truth. I dare ſay, ſhould a man collect the relations and teſtimonies out of ſeveral Authors and books (that are come to our knowledge) within the compaſſe of two thouſand years, of Authors well accounted of, generally, and vvhoſe teſtimonies (Hiſtorians eſpecially) vve receive in other things; a man might make a book of the biggeſt ſize and form that ordinary books (vvhich vve call *Folioes*) are. It is true, many Authors may vvrite one thing vvhich may prove falſe, as the famous hiſtory of the *Phenix*, perchance, or ſome ſuch; but upon examination it vvill appear that thoſe many take all from one or tvvo at the moſt, vvho firſt delivered it. They add nothing in confirmation of their ovvn knovvledg or experience. But here it is quite othervviſe; thoſe many Authors that I ſpeak of (Hiſtorians eſpecially of ſeveral ages) they tell us different things that hapned in their own times, in divers places of the world: and of many of them we may ſay they were ſuch as knew little of former books, or ſtories of other Nations but their own. Within theſe 200 years the world, we know, by the benefit of Navigation hath been more open and known then before; yea, a great part of the world diſcovered that was not known before. I have read many books, the beſt I could meet with, in ſeveral Languages, of divers Voyages into all parts of the world: I have converſed with many Travellers, whom I judged ſober and diſcreet. I never read any book of that argument, nor yet met with man, that I have had the opportunity to confer with, but was able of his own knowledg to ſay ſomewhat whereby my belief of theſe things might be confirmed.

Now for the *Epicureans* (of all Philoſophers the moſt inconſiderable in matters of knowledg, as former ages have deſcribed them) no man need to wonder if they denyed thoſe things which by *the ſolemn engagement of their Sect* they were bound and reſolved, notwithſtanding any ſight or ſenſe, experience or evidence to the contrary, not to believe, at leaſt not to acknowledg. This doth clearly appear by one that may be believed (though I have met with it in more) in ſuch things. *Lucian* (himſelf a profeſt *Epicurean* Atheiſt) who doth commend *Democritus*, *Epicurus* and *Metrodorus* (the moſt famous of that Sect) for their ἀδαμαντίνην γνώμην, as he calls it, their *fixed*, *irrevokeable*, *unconquerable reſolution*, when they ſaw any ſtrange thing that by others vvas admired as miraculous, if they could find the cauſe or give a probable gueſſe, vvell and good, if not, yet not to depart from their firſt reſolution, and ſtill to believe and to maintain that it vvas falſe and impoſſible: It is a notable paſſage, and vvhich excellent uſe may be made of. I vvill therefore ſet dovvn his ovvn vvords for their ſake that underſtand the Language: —— ὥστε πάνυ τὸ μηχάνημα (ſpeaking of ſome of *Alexander the falſe Prophet* his devices) ἐδεῖτο Δημοκρίτου τινος, ἢ ϗ αὐτοῦ Ἐπικούρου, ἢ Μητροδώρου, ἀδαμαντίνην πρὸς ταῦτα ϗ τὰ τοιαῦτα γνώμην ἔχοντος, ὡς ἀπιστῆσαι, ϗ ὅπερ ἦν εἰκάσαι ϗ εἰ μὴ εὑρεῖν τὸν τρόπον ἐδύνατο, ἐκεῖνο γοῦν προπεπεισμένου, ὅτι λέληθεν αὐτὸν ὁ τρόπος τῆς μαγγανείας: τὸ δ' οὖν πᾶν ψεῦδός ἐστι, ϗ γίνεσθαι ἀδύνατον. Who doubts that this is the reſolution of many alſo in theſe dayes, not of them only vvho are Epicureans, vvhoſe manner of living (as vve have ſaid before) doth engage them to this opinion, but of others alſo, vvho think it not for their credit (the vanity of vvhich belief nevertheleſs might eaſily appear, there being nothing ſo mean and ordinary in the vvorld vvherein the Wiſdom of the vviſeſt, in the conſideration of the cauſes, by the confeſſion of beſt Naturaliſts, may not be poſed) to believe any thing that they cannot give a probable reaſon of. Not to be wondred then if we ſee many, notwithſtanding daily experience to the contrary, to ſtick ſo cloſe to thoſe tenets which they have wedded themſelves unto with ſo firm a reſolution from the beginning, never to leave them, be they right or wrong.

Lucian. in *Alex.* Aldina ed. p. 179.

As for *Ariſtotle*, I confeſſe his authority is very great with me; not becauſe I am ſuperſtitiouſly addicted to any of his opinions, which I ſhall ever be ready to forſake when better ſhall be ſhewed unto me; but becauſe (beſides the judgment of all accounted wiſe and learned in former ages) I am convicted in my judgment, that ſo much ſolid reaſon in all Arts and Sciences never iſſued from mortal man (known unto us by his writings) without ſupernatural illumination. Well: *Ariſtotle* doth not acknowledg *Spirits*, he mentions them not in any place. Let it be granted: And why ſhould it be a wonder to any man that knows the drift and purpoſe of *Ariſtotle*'s Phyloſophy? He lived when *Plato* lived; he had been his fellow Scholer under *Socrates*, and for ſome time his Scholer; but afterwards he became his *æmulus*, and pleaſed himſelf very much to oppoſe his Doctrine; inſomuch as he is cenſured by ſome Ancients for his ingratitude. The truth is, *Plato*'s writings are full of Prodigies, Apparitions of Souls, pains of Hell and Purgatory, Revelations of the gods, and the like. Wherein he is ſo bold that he is fain to excuſe himſelf ſometimes, and doth not deſire that any man ſhould believe him, according to the letter of his relations, but in groſſe only, that ſomewhat was true to that effect. Indeed he hath many divine paſſages, yea, whole Treatiſes, that can never be ſufficiently admired in their kind; but too full of tales, for a Phyloſopher, it cannot be denyed. *Ariſtotle* therefore reſolved upon a quite contrary way: He would meddle with nothing but what had ſome apparent ground in Nature. Not that he preciſely denyed all other things, but becauſe he did not think that it was the part of a Phyloſopher to meddle with thoſe things that no probable reaſon could be given of. This doth clearly appear by a Divine paſſage of his, *De part. anim. l.* 1. *c.* 5. where he divides Subſtances in ἀγεννήτους ϗ ἀφθάρτους, *Eternal and Incorruptible*, that is, in effect, *Spiritual* (for even Spirits that were created might be termed ἀγέννητοι, that is, properly, *That have not their beginning by Generation*; but we will eaſily grant, that the creation of Angels, good or bad, was not known to *Ariſtotle*: (we may underſtand *Gods* and *Intelligences*) and thoſe, that μετέχουσι γενέσεως ϗ φθορᾶς, that is, *are mortals*. He goes on, *As for Divine Subſtances, which we honour, we can ſay but little of them, though we deſire it; becauſe ſo little of them is expoſed to ſenſe* [and Reaſon.] *Mortal things that we are familiarly acquainted and daily converſe with, we may know if we take pains. But much more ſhould we rejoice in the knowledg (yea though we know but a very little part) of things Divine for their excellency, then in the knowledg of theſe worldly things though never ſo perfect and general But the comfort that we have of them (which doth make ſome amends) is the certainty, and that they come within the compaſſe of Sciences.* What could be ſaid more Divinely by a man that had nothing by revelation? Truly, there appeareth unto me (if I may ſpeak without offence and miſconſtruction) more Divinity in thoſe words, then in ſome books that pretend to nothing elſe. Add to this another place of his in his *Metaphyſicks*, where he ſaith, That though things ſupernatural be of themſelves clear and certain, yet to us they are not ſo, who ſee them only with Owles eyes. Can we ſay then that *Ariſtotle* denyed thoſe things that he forbore to write of, becauſe they were (their natures and their qualities) above the knowledg of man? Neither is it abſolutely true that *Ariſtotle* never wrote of Spirits and Apparitions. *Cicero* in his firſt book *De Divinatione*, hath a long ſtory out of him of a ſhape or Spirit that appeared in a dream to one *Eudemus* (his familiar friend and acquaintance) and foretold him ſtrange things that came to paſſe. *Clemens Alexandrinus* hath a ſtrange ſtory out of him, of a Magical Ring, one or two, which *Exceſtus*, King of the Phocenſes did uſe, and foreſaw things future by them. It is to be found and ſeen among the fragments of *Ariſtotles* works. And that he did not deny Witches, may appear by that mention he makes of them in more then one place. How much he aſcribed to common report and experience, though no reaſon could be given, doth appear by his Preface to his Treatiſe *De Divinatione per inſomnia*: where he propoſeth the caſe, how hard it is for a rational man to believe any thing upon report which he can ſee no reaſon for; nay, which ſeemeth contrary to reaſon: as, for a man to foretel by dream what ſhall happen in another Kingdome far off without any apparent cauſe. But on the other ſide, ſaith he, not leſs hard to deny that which all men, or moſt men, do believe, to wit, that there be ſuch predictions. For to ſay (his own words) that ſuch dreams come from God, beſides what elſe might be objected (which might eaſily be underſtood by them that underſtand his Doctrine) it is moſt unreaſonable to believe that God would ſend them to men either vitious in their lives, or idiots and fools, of all men the moſt vile and contemptible, who have been obſerved to have ſuch dreams oftner then better and wiſer men. So leaving the buſineſſe undetermined, he doth proceed to the conſideration of thoſe Prophetick dreams, for which ſome probable reaſon may be given. Yet in the ſecond Chapter he ſaith directly, That though dreams be not θεόπεμπτα, yet they may be perchance * δαιμόνια, for ſuch he acknowledges Nature to be, not θείαν, but δαιμονίαν only. I will not enquire further into the meaning of theſe words; it is not to be done in few words. It plainly appears that nothing troubled him ſo much (for he repeats the objection twice or thrice) as that God ſhould be thought to favour either wicked men or fools. I wiſh no worſe Doctrine had ever been Printed or Preached concerning God. But ſtill let it be remembred that he knew of no Divine Word or Revelation. Yet *Jul. Scaliger* in his Commentaries upon *Hypocrates De Inſomniis*, doth wonder that *Ariſtotle* ſhould ſtick ſo much at this, and ſeems himſelf to give a reaſon grounded in Nature. Indeed he ſaith ſomewhat as to the caſe of fools and idiots, but nothing (that I remember) that reacheth to wicked men alſo. Let theſe things be conſidered, and let the Reader judge of how different temper *Ariſtotle* was from that of ancient or later *Epicures*. This mention of *Ariſtotle* and *Plato* puts me in mind of *Socrates* their Maſter, *his Familiar Spirit*; no Shape but a Voice only, by which his life and actions were much directed. The thing is atteſted by ſo many, ſo grave Authors whereof ſome lived at the very time, others not long after, or in times not very remote, that I know not how it can be queſtioned by any man. Neither indeed is it, that I remember, by any Heathens or Chriſtians of ancient times, and there have been books written of it, divers in Greek and Latine, whereof ſome are yet extant. But whether it were a good Spirit or an evil, ſome men have doubted, and it is free for any man to think what he pleaſeth of it. For my part I ever had a Reverend opinion of *Socrates*,

and

* The Latine Interpreter tranſlates it *Dæmonia*; & I know not how it can be better expreſſed, though lyable to ambiguity.

and do believe (if there be no impiety in it, as I hope not) that he was, as among Heathens in ſome reſpect, a fore-runner of Chriſt, to diſpoſe them the better when the time ſhould come to imbrace (and it did it effectually) the Goſpel. Many other Phyloſophers, that have been of greateſt fame, were certainly great Magicians, as *Orpheus*, *Pythagoras*, *Empedocles*, and the like, as by thoſe things that have been written of them by ſeveral ancient authors may be collected. But above all I give the pre-eminence to *Apollonius Thianeus*, a man of later times, and of whom we may ſpeak with more confidence and certainty. This was the man whom ancient Heathens very tenacious of their former worſhip and ſuperſtitions, did pitch upon to oppoſe unto Chriſt. His Life hath been written by divers, four of them were joyned together and oppoſed to the four Goſpels: and *Hierocles*, a famous Phyloſopher of thoſe times, made a Collation of his Miracles with thoſe of Chriſts, who was anſwered by *Euſebius*, yet extant. Sure it is, they prevailed ſo much, that he was for a long time worſhipped by many, and in ſundry places as a very God; yea, by ſome Roman Emperors, as we find in Hiſtory. *Philoſtratus* hath written his Life in very Elegant ſtile (as *Photius* judged) in 8 books, which are extant. And though they contain many fabulous things, as any man may expect by the undertaking, yet have they ſo much truth and variety of ancient learning, that I think they deſerve to be better known then commonly they are; but cannot be underſtood, I am ſure, as they ſhould be, by any tranſlation either Latine or French that ever I ſaw: For the *Paris* Edition, though it boaſt of great things (as the manner is) yet how little was performed may eaſily appear unto any that will take the pains to compare it with the former edition of *Aldus*: Which I ſpeak not to find fault, but becauſe I wiſh that ſome able man would undertake the work; there is not any book, by the Tranſlations yet extant, that more needeth it. What uſe *Scaliger* made of him, may appear by his frequent quotations in his Notes upon *Euſebius*, in the Hiſtory of thoſe times. As for *Appollonius* his Miracles or wonderful Acts (which is our buſineſſe here) though many things have been added, ſome, probably, done by Impoſture, yet I do not ſee how it can be doubted but he did many ſtrange things by the help of *Spirits*, which things may be judged by due obſervation of circumſtances; as for example, That being convented before *Domitian* the Emperor in the preſence of many, he preſently vaniſhed and was ſeen a great way off (at *Puteoli* I think) about the ſame time. That at the very time when *Domitian* was killed at *Rome*, he ſpake of it publickly and of the manner of it at *Epheſus*: and ſo of many others, which ſeem to me (as unto moſt) almoſt unqueſtionable. The greateſt wonder to me is, that ſuch was his port and outward appearance of Sanctity aud Simplicity, that even Chriſtians have thought reverently of him, and believed that he did his wonders by the power of God, or by ſecret Philoſophy and knowledg of Nature not revealed unto other men. So *Juſtine Martyr*, one of the ancient Fathers of the Church judged of him, as is well known. Moſt later Phyloſophers that lived about *Julians* time, and before that, as alſo the Emperors themſelves, many of them, were great Magicians and *Necromancers*, as may eaſily appear, partly by their own writings, and partly by the Hiſtory of thoſe times.

I do very much wonder whether any man, being a Scholer, and not ſtrongly prepoſſeſſed, that doth not believe *Spirits*, &c. can ſay that he ever read the books of Tryals and Confeſſions of Witches and Wizards, ſuch I mean, as have been written by learned and judicious men. Such as, for example, I account *Nichol Remigius*, his *Demonolatria: ex judiciis capitalibus* 900 *plus minus hominum*, &c. grounded eſpecially upon the Confeſſions and Condemnations of no leſſe then 900 men and women in *Lorrame* within the compaſſe of few years. That he was a learned man, I think no body will deny that hath read him; and that he was no very credulous and ſuperſtitious man (though a Papiſt) that alſo is moſt certain: and I have wondred at his liberty many times. I know not how it is now in thoſe places; but by what I have read and heard of the doings of Witches and Sorcerers in *Geneva* and *Savoy* in former times (“ I could ſay ſomewhat of my “ ſelf, how my life was preſerved there very ſtrangely, but my witneſſes are “ not, and I will not bring their credit in queſtion for ſuch a buſineſſe.) I am of opinion, That he that ſhould have maintained there that there was no ſuch thing as Witches, or Spirits, &c. would have been thought by moſt either mad and brain-ſick (ſo frequent and viſible were the effects to ſober eyes) or a Witch himſelf. For indeed it is ordinary enough, that thoſe that are ſo really, are very willing (which deceiveth many) to be thought Impoſtors, and there is good reaſon for it: I ſhould ſooner ſuſpect him an Impoſtor that doth profeſſe himſelf (except it be by way of confeſſion, as many have done) and is ambitious to be counted a Witch or Sorcerer. I remember I ſaw a book ſome years ago, intituled, *De l'inconſtance des mauvais Anges & Demons*, printed at *Paris* 1612. in *quarto*, and another of the ſame Author, and ſize, intituled, *L'incredulite & meſcreauce du ſortilege*, *Paris* 1642. Strange ſtories are told there of a Province of *France*, about that time (or little before) marvellouſly infeſted with Witches and Sorcerers, inſomuch that people did not know one another (in ſome one place) in the ſtreets, by reaſon of evil Spirits appearing publickly in the ſhape of men; and that the proceedings of juſtice (which doth not happen often) were ſometimes diſturbed by them. I think the Author himſelf was one that was ſent to the place by the King with ſome authority, and to make report. But as I do not altogether truſt my memory, having had but a ſight of the books (it was at the *Bell* in St. *Pauls* Church-yard:) So I beſeech the Reader not to reſt upon this account that I give him upon my beſt remembrance, but to peruſe the books himſelf. I am confident he may receive good ſatisfaction, being things that were not done in a corner, but very publickly and well atteſted as I remember. However the reader muſt give me leave (though it be not to this purpoſe, leſt my ſilence be drawn to the prejudice of the truth) to tell him, that I met with one great falſhood there concerning my own father (of *Bl. M.*) which I have abundantly refuted, and all others of that nature, when I was yet very young. But that (as I conceive) which in all theſe ſtories would moſt puzzle a rational man, is the ſignes which are ſet down

Tom 11. p 608.
Mer. Caſ. *Pietas.*

down by many how witches may be known, as *Teats*, *ſwimming upon the water*, *dry eyes*, and the like: which things indeed have ſome ground of truth, being limited to particular times and places, but are not of general application. Mr. *Voſſius* had therefore reaſon to find fault with *Springerus* and *Bodinus* for making that a certain token of a Witch that ſhe cannot weep. Who alſo in the ſame place doth well except againſt the tryal of γυναικολούσεως, as he calls it (commonly, *purgatio per aquam frigidam*) condemned by many. But he had done well to have limited his exception, and to have ſhewed how, and when, and how far ſuch obſervations may be uſed. For certainly they are not altogether to be neglected. But the reaſons of ſuch obſervations or marks that are given by ſome, are ſo ridiculous, that they would make a ſober man (that hath not patience enough to ponder all things diligently) to ſuſpect all the reſt. So one tels us, That when the Cock croweth the ſolemn meetings of Witches (which opinion perchance may prove ancient enough; as we ſhall ſhew elſewhere) are diſſolved: and he thinks a reaſon may be becauſe of the crowing of the Cock in the Goſpel, when St. *Peter* denyed Chriſt. Another tells us, That Witches being well beaten *trunco vitis* (with a Vine ſtick or club) *Maleficia illata ſolvere ſævillina coguntur*, have no more force to do hurt, or, that the party bewitched recovereth. And the reaſon (he thinks, and yet he no ordinary man neither) *ex myſterio vini & vineæ dilectæ Deo, ex cujus myſterio quotidie Sacramentum Sacroſancti Sanguinis Domini conficitur*, &c. But I ſhall have a more proper place for the full examination of theſe things in one of the two Treatiſes before mentioned. It cannot be denyed but this whole buſineſſe of Witches, what through ignorance, what through malice, is very lyable to many miſtakes and divers impoſtures. And it were to be wiſhed that in all ſuch Trials ſome prudent Divines, and learned experienced Phyſicians might be joyned. But hence to conclude with *Wierus* (who nevertheleſſe doth acknowledg *Spirits*, and the Illuſions and Apparitions of Divels, and their miſchievous opperations as much as any, and tells as ſtrange things of them) and ſome others, that therefore there are no Witches and Sorcerers, is as if a man ſhould deny the power of herbs becauſe a thouſand things have been written of them of old, and are yet daily falſely and ſuperſtitiouſly. And indeed it ſo fell out once in *Rome*, as by *Plinie* is recorded at large, Where when ſome aſcribed ſuch power unto Herbs, as though Sun and Moon had been ſubject unto them, the dead might be raiſed, armies vanquiſhed, and what not! which was not very well reliſhed by many: at laſt came *Aſclepiades*, who perſwaded men that were very well diſpoſed to be perſwaded, that all Phyſical uſe of Herbs and Simples was a meer cheat, and that men were better want them, there being other means eaſier and leſſe troubleſome to reſtore health and overcome diſeaſes, which he profeſſed to teach: and prevailed ſo far for a while, that they were laid aſide, and a new courſe of Phyſick introduced. Which for a while, as I ſaid, (ſo prone are men commonly to entertain new divices) gave good content generally. It is well obſerved by *Ariſtotle* (and I think a great part of humane wiſdome de-

Voſſ. de Idolol. 111. 180,181.

So in my Copy, it may be it ſhould be, *vitis & vin.*

dependeth on it) that in all things of the world that are commendable, as there is ſomewhat which is true and real, ſo ſomewhat alſo which is counterfeit and falſe. There is beauty Natural, ſaith he, and there is Artificial beauty by painting and trimming. A true, ſound, healthy complexion, and that which makes a good ſhew, but is not ſound. True, real gold and ſilver, but divers things alſo that may be taken for gold and ſilver at a diſtance, or by them that judge at the outward appearance. So, true, ſound Ratiocination, and that which ſeems ſo to the unlearned, or to corrupt judgments, though it be very falſe. They that conſider well of this, may the ſooner come to the knowledg of truth in all things.

Well: we go on.

There was in *Aix* (*Aquæ Sextiæ* anciently, now *Aquenſis Civitas*) in *Provence* (a County of *France* ſo called) in the year of the Lord 1611. a Romiſh Prieſt tryed, convicted, and by Sentence of the Court or Parliament condemned to be burned alive for abominable practiſes, and horrid things by him upon divers (ſome perſons of quality) committed with and by the Divel. He had long deſired it and ſought it; at laſt the divel appeared to him in the habit of a Gentleman. The ſtory is in divers books, *French* and Latine, and tranſlated (at that time I believe) in divers languages. I would goe forty miles with all my heart to meet with that man that could tell me any thing whereby I might but probably be induced to believe, or at leaſt to ſuſpect, that there might be ſome miſtake in the particulars of his Sentence. For my reaſon, I muſt confeſſe, was never more poſed in any thing that ever I read of that nature. *Gaſſendus* indeed in *Pereskius* his life, hath ſomewhat (as I remember) of *Pereskius* his Opinion, as if he thought ſome of thoſe things he confeſſed might be aſcribed unto imagination; but I ſee no reaſon given: neither are the things of that nature, that can admit any ſuch ſuſpicion. Beſides, *Triſtan, of the Lives of the Emperors and their Coynes*, will tell you ſomewhat which may make a doubt, whether *Gaſſendus* ought to be believed in all things that he reporteth concerning that famous man. I am not very much ſatisfied of what Religion (though truly a very learned man) *Gaſſendus* was. And by the way (which is ſomewhat to the caſe of Witches in general) if I be not miſtaken (for I have it not at this time) there is a relation in that very book of ſomewhat that hapned to *Pereskius* by Witches when he was a child. That wicked Sorcerer which was burned at *Aix*, foretold before his death that ſome misfortune would be done at the time and place of his execution, which hapned accordingly, and very ſtrangely too. Somewhat again, I muſt confeſſe, I have ſeen printed (*Mimica Diaboli*, &c.) to take away the ſcandal of ſome part of his confeſſion, or the Devils ſaying of Maſſe, &c. ſome part of which things might perchance with ſome colour be aſcribed to imagination: but that is not it that troubles me. But enough of him.

What man is he, that pretends to learning, that hath not heard, and doth not honour the memory of *Joachimus Camerarius*, that great light of *Germany*? ſo wiſe (and for his wiſdom, and other excellent parts, ſought unto by many Princes) ſo moderate a man (an excellent temper for the attain-

attaining of Truth) and ſo verſed in all kind of learning, that we ſhall ſcarce among all the learned of theſe later Times find another ſo generally accompliſhed. The ſtrangeſt relations that ever I read, or at leaſt as ſtrange as any I have read of Witches, and Sorcerers, and Spirits, I have read in him: ſuch as either upon his own knowledge he doth relate, or ſuch as he believed true upon the teſtimonie of others known unto him. The laſt work that he ever went about for the publick was, *De generibus Divinationum*, but he did not live (the more the pity) to make an end of it. But ſo much as he had done was ſet out by one of his learned ſons, *Lipſiæ, an. Dom.* 1576. There *p* 33. he hath theſe words, *De Spirituum verò, quæ ſunt Græcis* δαιμόνια *admirabili non ſolùm efficacitate, ſed manifeſta Specie, quæ* ἐναργῆ *perhibentur, præſentiâ; incredibiles extant paſſim veterum narrationes, & noſtris temporibus ſuperantia fidem comperta ſunt, extra etiam* γοητείας, *de quibus poſteà dicetur.* So *p.* 89. & *p.* 151. again and more fully. But his ſtrangeſt relations are in his *Proœmium* to *Plutarchs* two Treatiſes, *De Defectu Oraculorum*, and *De Figura* EI *Conſecratâ Delphis*, ſet out by him with Notes. Here I could come in with a whole cloud of witneſſes, name hundreds of men of all Nations and profeſſions that have lived within this laſt hundred years, and not any among them but ſuch as have had, and have yet generally the reputation of Honeſt, Sober, Learned and Judicious, who all have been of this opinion that we maintain. But becauſe we have to do with them eſpecially who by their Profeſſion pretend to the Knowledge of Nature above other men, I will confine my ſelf for further teſtimony to them that have been of that Profeſſion, I have been ſomewhat curious for one of my Calling, that had no other end but to attain to ſome Knowledge of Nature, without which a man may quickly be lead into manifold deluſions and Impoſtures. I have read ſome, looked into many: I do not remember I have met with any profeſſed Phyſician or Naturaliſt (ſome one or two excepted, which have been or ſhall be named) who made any queſtion of theſe things. Sure I am, I have met with divers ſtrange relations in ſundry of them, of things that themſelves were preſent at, and ſaw with their own eyes, where they could have no end, that any man can probably ſuſpect, but to acknowledge the truth, though with ſome diſparagement to themſelves (according to the judgment of many) in the free confeſſion of their own ignorance and diſability to give reaſons, and to penetrate into cauſes. Well: what then ſhall we ſay to ſuch as *Jul. Cæſar, Scaliger, Fernelius, Sennertus*, the wonders and Oracles of their times? As Phyſicians ſo Phyloſophers, men of that profound wiſdom and experience (much improved in ſome of them by long life) as their writings ſhew them to have been to this day. What ſhall we make of them? or what do they make of themſelves, that will cenſure ſuch men as either cheaters or ignorant idiots? *Henericus Saxonia*, a Learned Profeſſor and Practiſer of Phyſick in *Padua*, in that Book he hath written of that horrible Polonian Diſeaſe, which he calls *Plicam*, which turneth mens hairs (in ſight) to Snakes and Serpents; in that book he doth aſcribe ſo much to the power of Witches and Sorcerers in cauſing Diſeaſes, not private only but even publick, as Peſtilences and the like, as himſelf confeſſeth he could never have believed, until he was convicted by manifeſt experience; and indeed is wonderful, and may well be thought incredible unto moſt, yet is maintained and aſſerted by *Sennertus De Febribus*; and in his ſixth book (as I remember) *De Morbis à faſcino, incantatione, & veneficiis inductis.* I will forbear the names of many men of fame and credit, Phyſicians too, becauſe moſt of them are named (and commonly enough known) by *Sennertus* upon this occaſion. There is one, whom I think inferiour to none, though perchance not ſo commonly known or read, and that is, *Georgius Raquſaius* a Venetian, who by his firſt education and profeſſion was an Aſtrologer, caſt many Nativities, and took upon him to Prognoſticate; but afterwards conſcious to himſelf of the vanity of the Art (that is, when the Divel doth not intermeddle, as alwayes muſt be underſtood: for ſome Aſtrologers have been Magicians withall, and have done ſtrange things) gave it over, and hath written againſt it very Learnedly and Solidly. Read him, if you pleaſe, in his Chapters *De Magis, De Oraculis*; yea, through his whole Book *De Divinatione*, and you may be ſatisfied what he thought of theſe things: he alſo was a Phyſician. But I muſt not omit the Learned Author that ſet out *Muſæum Veronenſe*, a great Naturaliſt and a Phyſician too; he handles it at the end of that work ſomewhat roundly and to the quick, I muſt confeſſe, but very Rationally and Solidly, in my judgment, againſt thoſe pretended Peripateticians, that would be thought to defend the opinion of *Ariſtotle* herein. I could ſay ſomewhat of ancienter Phyſicians too, and give ſome account of thoſe many Spels and Charmes that are in *Trallienus*, in all his books; an ancient Phyſician, in high eſteeme with ſome eminent Phyſicians of theſe late times, as they themſelves have told me; though not for his Charms, but for his other learning and excellent experience, which they had found good uſe of But this I reſerve for another place & work. And this mention of that eminent Phyſician who commended *Trallienus* unto me, puts me in mind of what he imparted himſelf, not long before his death, of his own knowledge and experience; and particularly of the account he gave me of the examination of a Conjurer in *Salisbury*, at which, he ſaid, none were preſent but King *James*, (of moſt Bleſſed Memory) the Duke of *Buckingham*, and himſelf: It is likely ſome others may have heard the ſame, and I had rather any body ſhould tell it then I, who was then a patient under him, and durſt not, were I put to it, truſt to my memory for every circumſtance.

Hitherto I have gone by Authorities rather then Arguments, partly becauſe I thought that the ſhorteſt and the cleareſt way for every bodies capacity, and partly, becauſe ſuch Arguments (if any beſides theſe we have here) as have been uſed againſt this opinion, may be found fully anſwered in thoſe I have cited. The truth is, it is a Subject of that nature as doth not admit of many Arguments, ſuch eſpecially as may pretend to ſubtilty of Reaſon, Sight, Senſe, and Experience (upon which moſt Humane Knowledge is grounded) generally approved aud certain, is our beſt Argument. But before I give over, I will uſe one Argument which perchance may prove of ſome force and validity, and that is, A conſideration of the ſtrange ſhifts and evaſions and notorious abſurdities that theſe men are put

to,

to,who not being able to deny the ὅτι,or *matter of Fact*,would ſeem to ſay ſomewhat rather then to acknowledg Spirits, and Divels,and Witchcraft. *Pomponatius*,who hath not heard of? I once had the book,I know not now what is become of it.But I remember well,I never was more weary of reading then when I read him; nothing that ever I read or heard of *Legends* and old womans tales did ſeem to me more groundleſſe and incredible. But becauſe thoſe men bear themſelves very much upon the power of imagination (which indeed is very great, and doth produce ſtrange effects) I ſhall commend to the ſober Reader that hath not yet met with him, *Tho. Fienus* his Learned Tractat, *De Viribus Imaginationis*, a very Rational and Philoſophical diſcourſe. Of their miſerable ſhifts and evaſions in general, the Author or Obſervator rather of *Muſæum Veronenſe*, before quoted, will give you a good account. I have at this preſent in my hands the writings of a Phyſician, *Augerius Ferrerius* by name. What he was for a Phyſician I know not; all (I doubt) of that profeſſion will not allow very well of his *Preface* to his *Caſtigationes Practicæ Medicinæ*, whatever they think of the *Caſtigationes* themſelves. But in general, his Stile, and various reading, and knowledge of good Authors, ſpeak him a Learned man ſufficiently. *Thuanus* in his Hiſtory gives him a moſt ample *Elogium*, and makes him to have been *Jul. C. Scaliger* his intimate acquaintance and much reſpected by him. But I doubt whether *Thuanus* had ever ſeen this book of his: it doth not appear by that *Elogium* that he had. Well, this Learned man in his Chapter *De Homerica* (ſo he calls it) *Medicatione*, where he treats of cures done by Charms and Spels, by Words and Characters, which others impute commonly to Witchcraft: firſt, for the ὅτι, he doth not deny it: *(Nam iis quæ ſenſibus expoſita ſunt contravenire, ſani hominis non eſt.)* He thinks them little better then mad men that will deny that which is approved by ſo viſible experience. Yet it ſeems he was one of them that did not believe, or would not believe (though he doth not ſay ſo poſitively) *Spirits* and *Witches*, and Supernatural Operations. What then? he plainly maintaineth and argueth it (though he quote no Goſpel for it) that ſuch is the nature of the Soul of man (if he know how to uſe it) that by a ſtrong faith and confidence it may work any miracle without a miracle: *Verum confidentia illa, ac firma perſuaſio* (that you may have ſome of his words if you have not the book) *comparatur indoctis animis per opinionem quam de Caracteribus & ſacris verbis conceperunt. Doctis & rerum intelligentiam habentibus, nihil opus eſt externi, ſed cognitâ vi animi, per eam miracula edere poſſunt. &c.* And again a little after, *Doctus veró & ſibi conſtans ſolo verbo ſanabit.* I do not hence conclude that this *Ferrerius*, though he ſpeak as though he were, and names no body elſe, that he was the firſt or only that hath been of this opinion. *Avicenne* the Arab was the firſt,as I take it, that ſet it on foot: ſome others have followed him in it. But ſince theſe men acknowledg the ſtrange effects that others deny, let the ſober Reader judge whether of the two more likely to grant *Spirits* and Divels, or to make the Soul of man (of every man, naturally) either a God or a Divel. But let men take heed how they attempt to do Miracles by their ſtrong faith and confidence, for that is the ready way to bring the Divel unto them, and that is it which hath made many Witches and Sorcerers. As for that Faith whereby men did work Miracles in the Primitive times, ſpoken of in the Goſpel, commonly called, *The Faith of Miracles*, that is quite another thing, which I ſhall not need to ſpeak of in this place. Of a ſtrong confidence in God, even in them that are not otherwiſe very godly, whether it may not, according to Gods firſt order and appointment, produce ſometimes ſome ſtrange effects; we have had a conſideration elſewhere, where we treat of *Precatorie Enthuſiaſm.* But this alſo is quite another thing, as may appear by what we have written of it.

But to conclude this part; upon due conſideration of the premiſes, and what elſe I have in readineſſe upon the ſame Subject (if God give me life and health) I cannot ſatisfie my ſelf how any Learned man, ſober and rational, can entertain ſuch an opinion (ſimply and ſeriouſly) That there be no *Divels* nor *Spirits*, &c. But upon this account which I give my ſelf (leaving all men to their own judgments herein) that if there be any ſuch truly and really, it muſt needs be becauſe being at firſt prepoſſeſſed upon ſome plauſible ground, and being afterwards taken up with other thoughts and employments, they are more willing to ſtick to their former opinion without further trouble, then to take the pains to ſeek further. Οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἕτοιμα μᾶλλον τρέπονται, as *Thucydides* doth very well obſerve. And when we ſay, *A Learned man*, there is much ambiguity in that word. For a man may be (not to ſpeak of the ignorance of the common people, in thoſe climates eſpecially, who think all Learning concluded in Preaching; and now in theſe times too, them beſt Preachers that in very deed have leaſt Learning, but preach by *Inſtinct* and *Inſpiration*, as they call it) but a man, I ſay, may be a *Learned Man*, a very Learned man in ſome one kind or profeſſion, even to Excellency and Admiration, who neverthele ſſe is and may be found ignorant enough in other kinds: but a general Learned man is a thing of a vaſt extent, and not often ſeen. It is a buſineſſe of an infinite labour, beſides that it requireth Natural parts anſwerable; without which (judgment ſpecially) the more pains ſometimes the more ignorance. I aim not by this at any particular man or men (*Deum teſtor*) I would much rather ſubmit to the cenſure of others my ſelf, then take upon me to cenſure any; but the obſervation is of very good uſe, I know it, and may give much ſatisfaction in many caſes, and have given an inſtance of it in *Tertullian*, and ſome others elſewhere.

I have done for this time; I come now to the Objections, wherein I ſhall not need to be very long, becauſe they run much upon one thing, Impoſture, which hath already been ſpoken of and anſwered. But yet ſomewhat more particularly ſhal be anſwered.

Firſt, Of *Miracles*. It cannot be denyed but the world is full of horrible Impoſtures in that particular: Yet I believe, that ſome ſupernatural things, as cures, &c. do happen in every age, for which no reaſon can be given, which alſo for the ſtrangeneſſe may be called Miracles. But if we limit (with moſt) the word to thoſe things that proceed immediately from God or divine power: I ſhall not be very ready to yield that many ſuch Miracles are ſeen in theſe Dayes. But I will not further argue the Caſe in this place. Well, let us take *Miracles* in the ordinary Senſe: I verily believe that many ſuch things do happen in many places; but that through negligence partly, and partly through incredulity, they are not regarded oftentimes, or ſoon forgotten. And wiſer men, ſometimes, though they know or believe ſuch things, yet are not they very forward to tell them, leſt they bring themſelves into contempt with thoſe ſuppoſed wiſe men, who will ſooner laugh at any thing they do not underſtand, then take the pains to rectifie their ignorance or inform their judgments. I hope I ſhall do no wrong to the Memory of that Venerable, Incomparable Prelate, BISHOP ANDREWES, for Sound Learning and True Piety whileſt he lived, one of the greateſt Lights of this Land; if I ſet down two Stories, which we may call *Miracles*, both which he did believe to be true, but for one of them, it ſeemes, he did undertake upon his own knowledge: The one, concerning a n[illegible]d, or at leaſt by many ſuſpected Witch or Sorcereſs, which the Divel, in a ſtrange ſhape, did wait *upon* (or *for* rather) at her death. The other, concerning a man, who after his death was reſtored to life to make Confeſſion of a horrible Murder committed upon his own Wife, for which he had never been ſuſpected; both theſe, as he related them to my F. (in familiar converſation) and my F. did enter them for a remebrance into ſome of his *Adverſaria*. In the ſubſtance I believe there could be no miſtake, but if there be any miſtake in any Circumſtances, as of Names, or otherwiſe, that muſt be imputed to my F. who was a ſtranger, not to the tongue only, but to all buſineſſes (more then what might be known by printed books, and ſuch publick wayes) of *England*.

The Firſt, thus:

L. vetula Londinenſis, cui morienti Diabolus affuit.

Mira Hiſtoria quam narrabat ut ſibi compertiſsimam Dom. Epiſcopus. Fuit quædam L. mulier ditiſsima, et curioſis artibus addictiſsima: vicina ædibus Fulconis, *qui fuit pater Domini* Fulconis, *totâ Angliâ celeberrimi; atque adeo lectiſsimæ matronæ, matri ejuſdem* Fulconis, *familiariſsima. Hæc per omnem vitam ſortilegiis dedita, & eo nomine infamium muliercularum amica et patrona: Cui morienti cum adſtarent quà viri, quà fæminæ graviſsimi; animadverſum eſt ſub horam mortis, adſtitiſſe ad pedes lecti hominem vultu terribilem, vulpinis pellibus amictum, quem ipſa contentis oculis intuebatur; ille, ipſam. Quæſitum eſt à janitore, quare illum admiſiſſet ille negaræ ſe vel vidiſſe. Tandem ſecedunt ad feneſtram duo vel tres, conſilium capturi quid illo facerent. Erat quidam Senator ingentis nominis . . . . . qui bis Prætor Londinenſis fuit: item Pater* Fulconis, *et alii. Placet illis ipſum compellare et rogare quis eſſet. Hoc animo repetunt priora loca ſua ad lectum. Interim* L. *vocem magnam edit, quaſi animam ageret; omnes illam curare, ſpectare, ſublevare; mox redit ad ſe illi ignotum illum requirunt oculis. Nuſquam apparet. Ante horæ ſpatium moritur ægra.*

The other thus,

Kalend. Auguſt. Narrabat hodie mihi rem miram, Reverendiſſ. Præſul, Domin. Epiſcop. Elienſis: quam ille acceptam auribus ſuis à teſte oculato & auctore; credebat eſſe veriſsimam. Eſt vicus in Urbe Londino, *qui dicitur, Vicus Longobardorum. In eo vico Paræcia eſt, & ædes paræcialis, in qua fuit Preſbyter, homo ſummæ fidei, et notæ Pietatis, ... An.* 1563. *quo anno, ſi unquam aliàs, peſtis graſſata eſt per hanc Urbem Londinum. Narravit igitur hic Parochus et paſſim aliis, et ipſi quoque Dom. Epiſcopo ſibi hoc accidiſſe. Erat illi amicus in ſuá Paræciâ inſignis; vir, ut omnes exiſtimabant, probus et pius. Hic peſte correptus advocavit Presbyterum illum ſuum amicum, qui et ægrotanti affuit, et vidit morientem nec deſernet niſi mortuum; ita Demum repetiit domum ſuam. Poſt horas ſatis multas à morte hujus, cùm ipſe pro mortuo eſſet relictus in cubiculo; uxor illius idem cubiculum eſt ingreſſa, ut ex arcâ promeret Lodicem, ſine linteamen ad ipſum* ἐντολίτιον, *ut eſt moris. Ingreſſa audit hanc vocem, operi intenta. Quis hic eſt? terreri illa, et velle egredi, ſed auditur iterum vox illa: Quis hic eſt? Ac tandem comperto eſſe mariti vocem, accedit ad illum: Quid, ait, marite; tu igitur mortuus non es? et nos te pro mortuo compoſitum deſerveramus. Ego verò, reſpondit ille, verè mortuus fui: ſed ita Deo viſum, ut anima mea rediret ad corpus. Sed tu uxor, ait, Si quid habes cibi parati, da mihi eſurio enim. Dixit illa veruecinam habere ſe, pullum gallinaceum, et neſcio quid aliud: ſed omnia incocta, quæ brevi eſſet paratura. Ego, ait ille, Moram non fero; panem habes, ait, et caſeum? quum annuiſſet, atque petiiſſet afferri, comedit ſpectante uxore: deinde advocato Presbytero, et juſsis exire è cubiculo omnibus qui aderant; narrat illi hoc: Ego, ait, verè mortuus fui; ſed juſſa eſt anima redire ad ſuum corpus, ut ſcelus apperiram ore meo, manibus meis admiſſum, de quo nulla unquam cuiquam nota eſt ſuſpicio. Priorem namque uxorem meam ipſe occidi manibus meis, tantâ vafritie, ut omnes res lateret: deinde modum perpetrati ſceleris expoſuit; nec ita multò poſt expiravit, ac verè tum mortuus eſt.*

There is no neceſſity that any body ſhould make of either of theſe relations an Article of his Faith; yet I thought them very probable,becauſe believed by ſuch a man, and therefore have given them a place here. So much of *Miracles.*

Of *Exorciſmes* we muſt ſay as of *Miracles.* One notable example of a counterfeit Poſſeſſion, and of great ſtirs likely to have inſued upon it in *France*, we have out of *Thuanus*, in our late *Treatiſe of Enthuſiaſme. The Hiſtory of the Boy of Bilſon* is extant, who by the Wiſdom and Sagacity of the R^{t} R^{d} F. in God *Thomas*, Lord Biſhop of *Lichfield* and *Coventry*, was diſcovered to be an Impoſtor on purpoſe ſet up and ſuborned to promote the Romiſh cauſe, *An. Dom.* 1620. Such examples and ſtories moſt Countries have afforded good ſtore, which are extant in divers Languages. Neither muſt it be concealed (by them that ſeek truth without partiality) that ſome, once called *Diſciplinarians*, now more known by another name, have attempted to deal in thoſe things, hoping thereby to gain great advantage to their cauſe. It was a famous Story in Q. *Elizabeth*'s Reign, though now perchance out of the knowledg of many, and beyond the remembrance of any living, how one Mr. *D.* a very zealous man of that Sect, did take upon him by long prayers to caſt out Divels. ſo maintained and aſſerted with great vehemency by him and ſome others that favoured that cauſe, though upon legal examination they proved otherwiſe, which occaſioned many books on both ſides in thoſe dayes, but two, *melioris notæ*, as we ſay, written by Dr. *H.* concerning *Exorciſmes*; the one againſt Papiſts, the other againſt *P.* I have them both ſomewhere yet, I hope, but can not come at

them

them at this time, which is the cauſe that I cannot particularize that buſineſſe with circumſtances of times, and names or perſons as I would. But there were many other books written (ſome very big, which I have ſeen) about it, as I ſaid before; ſo that the whole buſineſſe, with very little inquiſition, if any have a mind, may quickly be found out. One Bookſeller in Little *Britain* did help me to the ſight of ſix or ſeven at once; yet one of the books then written, and as I was told, upon this occaſion much commended unto me by ſome very Learned, to wit, Dr. *Jordan*, *of the Suffocation of the Matrix*, I long ſought before I could meet with it. And ſuch was the ignorance of ſome Bookſellers, that I could not perſwade them there was any ſuch book extant: but now at laſt I have got it. All the uſe I ſhall make of it at this time is, that whereas the whole drift of the book tends unto this, to ſhew the error of many in aſcribing natural diſeaſes to ſupernatural cauſes, which might be thought by ſome to favour their opinion that believe not *Witches*, &c. The Author doth very prudently and piouſly make this profeſſion in the Preface, *I do not deny but that God doth in theſe dayes work extraordinarily for the deliverance of his children, and for other ends beſt known to himſelf; and that among other there may be both poſſeſſions by the Divel, and obſeſſions, and Witch-craft,* &c. *and diſpoſſeſſion alſo through the Prayers and Supplications of his ſervants, which is the only means left unto us for our relief in that caſe, but ſuch examples being very rare now adayes,* &c. Yet for all this I do not conclude that Mr. D. was guilty of any Impoſture: he might do it through ignorance being cozened by others. I have heard he was an honeſt man, and dyed piouſly, and diſclaimed to the very laſt that he did any thing in that buſineſſe otherwiſe then *Bonâ Fide.* I would judge charitably, even of thoſe men that are not guilty of much charity towards others, whoſe judgments and conſciences will not ſuffer them (though men of approved worth and piety otherwiſe) to ſay as they ſay, and to do as they do in all things. Be it granted therefore, that this buſineſſe of *Exorciſmes* is lyable to much Impoſture: however, no man that hath read the relations of men and women poſſeſt, in ſeveral places, with due obſervation of circumſtances, ſome of which relations, beſides other perſons of credit, have been atteſted; yea, ſome penned and publiſhed by learned Phyſicians and Naturaliſts, who have been employed about the Cure, obſerved their carriage, heard ſome of them ſpeak ſtrange Languages: ſilly women poſſeſt, diſcourſe of higheſt points of Phyloſophy, or the Mathematicks and the like. No man, I ſay, that is not a ſtranger to theſe things (beſides what ſome Travellers, no way intereſſed in the cauſe, can aver upon their own knowledge) will make any queſtion either of the real poſſeſſion of divers, according to relations that have been made, or of the Divels ſpeaking in them and by them when they have been Exorciſed; and ſometimes upon bare conference. And though ſome Proteſtants are of opinion, That it is not lawful or warrantable for any man to take upon him to Exorciſe upon ſuch occaſions, that is, (as I conceive) by way of abſolute power and authority, and by ſuperſtitious wayes and means, as is ordinarily done: Yet where a man hath a Calling, as if he be lawfully Called to the Miniſtry, and ſet over ſuch a Pariſh where any happen to be poſſeſſed (as indeed [illegible] deed my ſelf have a Pariſh, that is, right to a Pariſh as good as the Laws of the Land can give me, which hath been grievouſly haunted, though not altogether in the ſame kind, this many years, to the undoing of many there; but I muſt not come near it, nor have the benefit of the Law to recover my right, though never told why) and he find himſelf zealouſly moved, yet without preſumption, I would not deſpair, but his prayers, with other performances of devotion, and the aſſiſtance of ſome others of the ſame calling, might prove available before God: but ſtill preſuppoſed, as moſt expedient and neceſſary, that the opinion and reſolution of ſome Learned and conſcionable Phyſician, one or more, be had in the caſe; and their preſence alſo in all actions, if it may be had, obtained. Some, it may be, will thank me, and I hope it will offend none, if I impart unto them what I have found in my F. his *Ephemeris* (or, *Daily account of his life*) tending to this purpoſe.

[illegible] D[illegible] [illegible]03. Kal Junii. *Quem menſem, et reliquos omnes velis ô Deus, &c. Hunc q lætum egimus, cum matre, uxore, affine, et viro nobili, Dom de Counſ. et nobili item matrona, D.* de St. Pons: *qui omnes in re pietatis* ὁμοφρονοῦντες, *Eccleſiam hujus loci aſſiduè celebravimus. Inter alios Sermones quos habui cum D.* de St. Pons, *de miniſtro provinciæ Vivaretii ſumus locuti, cui nomen* Mercero. *Regit ille in eo tractu plures parvas Eccleſias; habitat a. in loco, qui dicitur,* Chaſteau-double. *Acceperam de eo ex vulgi rumoribus, quod vim Dæmonas ejiciendi haberet: quæſivi,* ἀκριβέστερον de D. de St Pons *quid rei eſſet. Illa ſeriò affirmavit, plures Dæmoniacos (decem aut circiter) in Eccleſiam auductos, eo concionante primùm, dein orante, palam, et Confeſſione omnium fuiſſe ſanatos. Quoſdam Demones ita eum certis ſignis erupiſſe, ut res apud omnes fieret teſtatiſsima. Porró autem omnes qui ſanati ſunt, Religionem Catholicam Romanam ante ſemper profeſſos. Mercerum verò impatientiſſimè ferre, ſi quis inter loquendum, ut fit, diceret, Mercerum Diabolos ejicere, non enim ſe, verùm Eccleſiam Dei eſſe nominandam, cujus precibus ardentiſſimis Dei aures patuerint. Deus et illi et univerſo gregi ſuorum benedicat.* Amen.

In Engliſh (for their ſakes that underſtand no Latine, and that it be not required alwayes, for it would be very tedious) this is the effect, At ſuch a time, in ſuch a place, he had the opportunity to meet with a grave (whether Lady or Gentlewoman) Matron, one he had a very good opinion of; her name *M. de St. Pons*, and having often heard by common report of a certain Proteſtant Miniſter that was ſaid to caſt out Divels, he did accurately inform himſelf by her (ſhe living, it ſeems, very near, if not in the ſame pariſh) of all particulars concerning that buſineſſe; who did averre it to be moſt true, and that ten, or thereabonts, Demoniacks, or poſſeſſed men (all making profeſſion of the Roman Catholick Religion) had been brought to the Church (at ſeveral times, as I take it) and that publickly, and by the generall confeſsion of all then preſent, and by ſome notable ſignes (ſometimes) at the going out of the Devils; they were, upon his Praying after Sermon, all delivered. But that he took it very hainouſly if any ſaid, that he had caſt out Devils; For, not I, ſaid he, but the earneſt Prayers of the Church, have prevailed with Almighty God to work this wonderful thing.

As for *Oracles*: It is true, Heathens themſelves acknowledg, that ſome were the jugglings of men. Sometimes Princes; ſometimes private men: (as now of Religion, of Preaching, and Praying, and Faſting; of Maſſes and Proceſſions: moſt Princes and States in all places) made good uſe of them to their owne ends; and made them ſpeak what themſelves had prompted. But a man might as probably argue; becauſe ſome have been ſo freely acknowledged to have been by compact and ſubornation, it is the more likely, that thoſe of which never any ſuſpicion was, ſhould be true. We read of many in *Herodotus*: of one, which was contrived by fraud; but there we read alſo, that when it came to be known (though care had been taken that it might not:) the chief Contriver, a great man, was baniſhed, or prevented worſe, by a voluntary Exile; and the *Sacred Virgin* or *Propheteſſe*, depoſed. But not to inſiſt upon particulars, which would be long, it is moſt certain, and it will cleerly appear unto them that are well read in ancient Authors and Hiſtories, That all Heathens, generally the wiſeſt and learnedeſt of them, thoſe eſpecially, that lived when Oracles were moſt frequent, did really believe them to be, which they pretended unto: and that they were ſo indeed, for the moſt part (taking it for granted that their Gods were *Divels* or *Evil Spirits*) by many circumſtances of Stories, and by other good proofs, may be made as evident: neither was it ever doubted or denyed (alwayes granted and preſuppoſed, that, as in all worldly things, much impoſture did intervene and intermingle) by ancient Chriſtians acknowledged, I am ſure, by moſt, if not all. But I have ſpoken of them elſewhere already, and therefore will be the ſhorter here.

Our *laſt Objection* was: If there be *Devils* and *Spirits*, Why do they not appear unto them, who do what they can, as by continual curſes, ſo by profane curioſity to invite them? Firſt, We ſay, ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. When we have good ground for the ὅτι, to ſtick at the διότι, becauſe we do not underſtand the reaſon, is as much as to ſay, that we think we ſhould be as wiſe as God. *Ariſtotle* did not meddle with things that he could give no reaſon of; yet he did not deny them (as we have ſhewed) and it is one thing to require a reaſon of things meerly natural; and another of thoſe that happen by a meer ſecret Providence. But this will give them no great ſatisfaction who perchance believe a God (ſome) as much as they believe a Devil. *Secondly*, Therefore we ſay, There may be ſome natural reaſon too, upon *Ariſtotles* grounds. *Ariſtotle* (as hath been ſhewed elſewhere) compares the effects of *Melancholy*, from whence he deriveth all kind of *Enthuſiaſm*, to the known effects of *Wine*. What is the reaſon, that ſome men with little wine will quickly be drunk, and become other Creatures, being deprived for the time of the uſe of reaſon? Others though they drink never ſo much, will ſooner burſt then reel, or ſpeak idly. as ſome in their exceſs grow merry, others ſad: ſome calm and better natured; others furious: ſome talkative, others ſtupid. The Devil knowes what tempers are beſt for his turn; and by ſome in whom he was deceived, he hath got no credit, and wiſhed he had never meddled with them. Some men come into the world with *Cabaliſtical Brains*; their heads are full of myſteries; they ſee nothing, they read nothing, but their brain is on work to pick ſomewhat out of it that is not ordinary; and out of the very *A B C* that children are taught, rather then fail, they will fetch all the Secrets of Gods Wiſdom, tell you how the world was created, how governed, and what will be the end of all things. Reaſon and Senſe that other men go by, they think the acorns that the old world fed upon; fools and children may be content with them but they ſee into things by another *Light*. They commonly give good reſpect unto the *Scriptures* (till they come to profeſt *Anabaptiſts*) becauſe they believe them the Word of God and not of men; but they reſerve unto themſelves the Interpretation, and ſo under the title of *Divine Scripture*, worſhip what their own phanſie prompts, or the devil puts into their heads. But of all *Scriptures* the *Revelation* and the obſcure Propheſies are their delight; for there they rove ſecurely; and there is not any thing ſo prodigious or chimerical, but they can fetch it out of ſome Propheſie, as they will interpret it. Theſe men, if they be upright in their lives and dealings, and fear God truly, it is to be hoped that God will preſerve them from further evil; but they are of a dangerous temper; Charitable men will pity them, and ſober men will avoid them. On the other ſide, ſome there are whoſe brains are of a ſtiff and reſtive mould; it will not eaſily receive new impreſſions. They will hardly believe any thing but what they ſee; and yet rather not believe their eyes, then to believe any thing that is not according to the courſe of nature, and what they have been uſed unto. The devil may tempt ſuch by ſenſual baits, and catch them; but he will not eaſily attempt to delude them by magical Shews and Apparitions. And what ſober man, that believeth as a God, ſo a divel, doth doubt, but they that make it their daily practice to damn themſelves, by ſuch horrid oaths and curſes, are as really poſſeſt, yea far more in the poſſeſsion of the devil, then many that foam at the mouth, and ſpeak ſtrange languages?

But 3dly Some have tried and uſed the means, but could never ſee any thing but what if others that never deſired it really, but in ſome wanton curioſity, unadviſedly, that they might be the better able to confute the ſimplicity of ſome others as they thought, rather then that their faith wanted any ſuch confirmation, have tryed ſome things, or have been preſent at ſome experiments and have ſeen (with no ſmall aſtoniſhment) more then they expected or deſired? Some perſons of credit and quality, I am ſure, have made it their confeſsion unto me, that it hath ſo hapned unto them; who have been ſo affected with it, that they would not for a world be ſo ſurprized again.

But 4ly and laſtly, The Confeſsions of ſome *Magicians* are extant in print, who tell very particularly what means they uſed, what books they read, &c. and they ſaw and found (if we believe them; and what ſhould tempt them to lye, no melancholy men, I know not) till they were weary, and Gods grace wrought upon their hearts to bring them to repentance. There be ſuch confeſſions extant, but the Reader ſhal pardon me, if I give him no further account. It would much better becom them therefore, that have made ſuch eſſays without ſucceſſe, to repent, and to be thankful unto God, then to make that an argument, that theres no divel, and perchance no God. There is a terrible ſaying (if well underſtood) in the Scipture; Ὁ ῥυπῶν ῥυπάτω, *He that is filthy let him be filthy ſtill* Let them take heed (I adviſe them as a friend) if they perſiſt in their hardneſs of heart and infidelity, leſt God in juſt judgment, though they ſeek ſtill, and provoke as much as they can, will not ſuffer that they ſhall ſee any thing, leſt they ſhould fear and be converted.

I Come now to Dr. DEE, and to *This Book* of his, which hath been the occaſion of all the Diſcourſe hitherto. As for his Perſon or Parentage, Education and the like, I have but little to ſay more then what he ſaith himſelf in his firſt Letter to the Emperor (RODOLPHE) of *Germany*, that being yet very young he was ſought unto (*ambiverunt me*) by two Emperors, CHARLS the 5th and FERDINANDO his Brother and Succeſſor in the Empire. Mr. *Cambden* indeed in the year 1572 makes honourable mention of him, and calls him, *Nobilis Mathematicus*. He dedicated his *Monas Hieroglyphica* to MAXIMILIAN Succeſſor to FERDINANDO, firſt printed at *Antwerp*, *An. Dom.* 1564. and afterwards at *Francford*, 1591. and what other places I know not. In the year 1595. he did write (and was printed 1599 I am ſure, but whether before that or no, I cannot certainly tell) *A diſcourſe Apologetical*, &c. directed to the then *Archbiſhop of Canterbury*, wherein he hath a Catalogue of books written by himſelf, printed and unprinted, to the number of 48. in all, and doth alſo mention the books of his Library about 4000 volums in all, whereof 700 ancient Manuſcripts, Latin, Greek, and Hebrew. There alſo doth he produce a Teſtimony of the Univerſity of *Cambridg*, dated 1548. But this whole Diſcourſe of his being but ſhort, for the better ſatisfaction of the Reader, I thought good to have it here reprinted the next after this Preface: His *Mathematical Preface* before *Euclid*, is that I think which of all his writings publiſhed hath been moſt taken notice of in *England*, and added much to the worth and commendation of that Edition of *Euclid*. He was a married man and had divers children, as will appear by this Relation; a great Traveller, and lived to a great age. But as I ſaid before, I do not pretend to give an account of his life in general, unto others, which my ſelf am yet a ſtranger to. What concerneth this *Relation* I am to give an account, and I hope there ſhall be nothing wanting to that. Four things I propoſe to my ſelf to that end,

Firſt, Somewhat to confirm the truth and ſincerity of this whole *Relation*.

Secondly, To anſwer ſome Objections that may be made againſt ſome parts of it.

Thirdly, To give ſome light to ſome places, and to ſatisfie the Reader concerning the perfection and imperfection of the book, as alſo, concerning the Original Copy.

Fourthly, and laſtly, To ſhew the many good uſes that may be made of all by a ſober Chriſtian.

I. It ſeems that Dr. *Dee* began to have the reputation of a *Conjurer* betimes. He doth very grievouſly complain of it in that *Preface* to *Euclid* but now ſpoken of, about the end of it, and yet there doth alſo term himſelf, *An old forworn Mathematician*. For my part whether he could ever truly be ſo called, I yet make ſome queſtion: But I am very confident, that himſelf did not know or think himſelf ſo, but a zealous worſhipper of God, and a very free and ſincere Chriſtian. How this is to be reconciled with the truth of this *Relation*, ſhall be afterwards conſidered of. For the truth and ſincerity of the *Relation*, I hope no body will ſo groſly miſtake us as though we intended thereby to juſtifie what is here printed againſt any ſuſpition of forgery; as if any man taking the advantage of Dr. *Dees* name and fame of a *Conjurer*, could be ſuſpected to have deviſed and invented theſe things in his own brain to abuſe the world. I ſhould be ſorry my name ſhould appear in any kind to any book lyable to ſuch a ſuſpition; and the very name and credit of that ſo much and ſo deſervedly prized *Library* from whence this is pretended to be taken, is ſufficient (with civil underſtanding men) to prevent the groſſeneſſe of ſuch a miſtake. Beſides the Original Copy it ſelf, all written with Dr. *Dees* own hand, there kept and preſerved. But by *Truth and Sincerity*, intending not only Dr. *Dee's* fidelity in relating what himſelf believed, but alſo the *reality* of thoſe things that he ſpeaks of, according to his relation: his only (but great and dreadful) error being, that he miſtook falſe lying Spirits for Angels of Light, the Divel of Hell (as we commonly term him) for the God of Heaven. For the *Truth* then, and *Sincerity* or *Reality* of the *Relation* in this ſenſe, I ſhall firſt appeal to the Book it ſelf. I know it is the faſhion of many (I will not ſay that (I never did it my ſelf) that are buyers of books, they will turn five or ſix leaves, if they happen upon ſomewhat that pleaſeth their fancy, the book is a good book, and when they have bought it, it concerneth them to think ſo, becauſe they have paid for it: but on the other ſide, if they light upon ſomewhat that doth not pleaſe (which may happen in the beſt) they are as ready to condemn and caſt away. It is very poſſible that ſome ſuch buyer lighting upon this, and in it, upon ſome places here and there, where ſome odd uncouth things may offer themſelves; things ridiculous, incredible to ordinary ſenſe and conſtruction, he may be ready to judge of the whole accordingly. But for all this, I will in the firſt place appeal to the book it ſelf; but with this reſpect to the Reader, that he will have patience to read in order one fourth part of the book at leaſt before he judge; and if by that time he be not convicted, he ſhall have my good will to give it over. Not but that all the reſt, even to the end, doth help very well to confirm the truth and reality of the whole Story: but becauſe I think there is ſo much in any fourth part, if diligently read, and with due conſideration, that I deſpair of his aſſent, that is not convicted by it. For my part, when the book was firſt communicated unto me by that Right worthy Gentleman who is very ſtudious to purchaſe and procure ſuch Records and Monuments as may advantage the truth of God (all truth is of God) and the honour of this Land, following therein the example of his noble Progenitor, by his very name, Sir *Robert Cotton*, known to all the Learned as far as Europe extendeth. I read it curſorily becauſe I was quickly convinced in my ſelf that it could be no counterfeit immaginarie buſineſſe, and was very deſirous to ſee the end, ſo far as the book did go. Afterwards, when I underſtood that the ſaid worthy Gentleman (eſpecially, as I ſuppoſe, relying upon my *Lord of Armagh's judgment and teſtimonie*, which we have before ſpoken of) was willing it ſhould be publiſhed, and that he had com-

Sr *Thomas Cotton* Knight Baronet.

mitted

mitted the whole buſineſs unto me; I read it over very exactly, and took notes of the moſt remarkable paſſages (as they appeared unto me) truly I was ſo much confirmed in this firſt opinion by my ſecond reading, that I ſhall not be afraid to profeſs that I never gave more credit to any Humane Hiſtory of former times. All things ſeemed unto me ſo ſimply, and yet ſo accurately, and with ſo much confirmation of all manner of circumſtances written and delivered, that I cannot yet ſatisfie my ſelf, but all judicious Readers will be of my opinion. But nevertheleſs, to help them that truſt not much to their own judgments, let us ſee what can be ſaid.

Firſt, I would have them, that would be further ſatisfied, to read Dr. *Dee* in that forecited Preface, where he doth plead his own cauſe, to acquit himſelf of that grievous crime and imputation of a *Conjurer*. But that was written, I muſt confeſs, long before his Communication with Spirits: yet it is ſomewhat to know what opinion he had then of them that deal with Divels and evil Spirits. But after he was made acquainted, and in great dealings with them, and had in readineſs divers of theſe his books, or others of the ſame Argument, containing their ſeveral conferences and communications, to ſhew, and the manner of their appearing exactly ſet down; obſerve, I pray, with what confidence he did addreſs himſelf to the greateſt and wiſeſt in Europe. To Queen *Elizabeth* often, and to her Council, as by many places of this Relation doth appear; but more particularly by his Letter to Sir *Francis Walſingham*, Secretary, &c. That he did the like to King *James* and his Councel, may eaſily be gathered by the Records (in this *Relation*) of 1607. but much defective. But then to the Emperor *Rodolphe*, to *Stephen* King of *Poland*, and divers other Princes and their Deputies; the wiſeſt and learnedſt, their ſeveral Courts did afford for the time: the particulars of all which addreſſes and tranſactions are very exactly ſet down in the book. Nay, ſuch was his confidence, that had it not been for the *Nuncius Apoſtolicus* his appearing againſt him at the Emperors Court by order from the Pope, he was, as by ſome places may be collected, reſolved for *Rome* alſo, not doubting but he ſhould approve himſelf and his doings to the Pope himſelf and his Cardinals. In all theſe his addreſſes and applications being ſtill very ready to impart all things unto them that would entertain them with that reſpect he thought they deſerved; yea, readily, which is very obſervable, even to receive them into this Myſtical Society, whom he thought worthy, and in ſome capacity to promote the deſign; as *de facto* he did divers in ſeveral places: *Albertus Alaſco*, Prince Palatine of *Polonia*, *Puccius* a learned man, and Prince *Roſemberg* in *Germany*, who were long of the Society, beſides ſome admitted to ſome Actions for a while, as *Stephen* King of *Poland*, and ſome others. We will eaſily grant (as elſewhere hath been treated and handled at large) that a diſtempered brain may ſee, yea, and hear ſtrange things, and entertain them with all poſſible confidence, as real things, and yet all but fancy, without any real ſound or Apparition. But theſe ſights and Apparitions that Dr. *Dee* gives here an account, are quite of another nature; yea, though poſſibly the Divel might repreſent divers of theſe things to the fancy inwardly which appeared outwardly: Yet of another nature, I ſay, and not without the intervention and operation of Spirits, as will eaſily appear to any man by the particulars. Beſides the long Speeches, Diſcourſes, Interlocutions upon all occaſions and occurrences in the preſence of more then one, alwayes; and externally audible to different perſons, for the moſt part or very frequently. That theſe things could not be the operation of a diſtempered Fancy, will be a ſufficient evidence to any rational man.

Again, let his uſual preparations and Prayers againſt an Apparition or Action (as he called them) his extraordinary prayers upon ſome extraordinary occaſions, as upon *Edward Kelley* his temporary repentance, and another for him when he was about to forſake him (in Latine a long one) *Stephen* King of *Poland* being then preſent. And again, when his Son *Arthur* was to be initiated to theſe Myſtical Operations and Apparitions, in the place of *Edward Kelley*, and the like. And again, his Humility, Piety, Patience, (O what pity that ſuch a man ſhould fall into ſuch a deluſion! but we ſhall conſider of the cauſes in its right place afterwards) upon all occaſions, temptations, diſtreſſes, moſt eminent throughout the whole Book. Let theſe things be well conſidered, and above the reſt, his large and punctual relation of that ſad abominable ſtory of their *Promiſcuous, carnal Copulation*, under the pretence of obedience to God.—— Let theſe things, I ſay, be well conſidered, and I think no man will make any queſtion but the poor man did deal with all poſſible ſimplicity and ſincerity, to the utmoſt of his underſtanding at that time. And truly, this one thing (as we ſaid before) excepted, his miſtaking of evil Spirits for good, it doth not appear by any thing but that he had his underſtanding, and the perfect uſe of his Reaſon to the very laſt, as well as he had had any time of his life.

Again, let it be conſidered, that he carryed with him where ever he went A STONE, which he called his *Angelicall Stone*, as *brought unto him by an Angel, but by a Spirit ſure enough*, which he ſhewed unto many; to the Emperor among others, or the Emperors Deputy, Dr. *Curts*, as I remember: But more of this *Stone* afterwards. We may therefore conclude ſurely enough, That Dr. *Dee* in all this Relation did deal with all ſimplicity and ſincerity. I ſhall only add, That whereas I uſed the word *Reality* before, concerning thoſe things that appeared, according to this Relation: I would not be miſtaken, as though I intended that whatſoever the Divel did ſeem to do or repreſent; it was *Really* and *Subſtantially* as it ſeemed and appeared, that would be a great and groſs miſtake. The very word *Apparition* doth rather import the contrary. All I underſtand by *Reality*, is, that what things appeared, they did ſo appear by the power and operation of Spirits, actually preſent and working, and were not the effects of a depraved fancy and imagination by meer natural cauſes. By which, ſtrange things, I confeſs, may be preſented and apprehended too, ſometimes by the parties with all confidence, as we ſaid before, though all be but fancy and imagination. But all circumſtances well conſidered, make this Caſe here to be of another nature; and it may be it was the policy of theſe Spirits to joyn *two* of purpoſe in this buſineſs, to make the truth and reality of it the more unquequeſtionable; hoping (if God had given way) they ſhould have paſſed, in time for good Spirits abroad generally, and then we ſhould have ſeen what they would have made of it. From theſe beginnings, I am ſure, greateſt confuſions have proceeded and prevailed in the world, as we ſhall ſhew elſewhere. And ſince that in all this buſineſs, as we ſaid but now, Dr. *Dee* did not deal alone, but had a conſtant Partner or Aſſiſtant, whom ſometimes himſelf calleth his *Seer*, or *Skryer*, one by name *Edward Kelly*: it will be requiſite before we proceed further, that we give ſome account of him alſo. According to Dr. *Dee*'s own relation here, *An.Dom.*1587.*April* 7. *Trebonæ*: in the particulars of his Son *Arthur*'s *Conſecration* (after his manner, which he calls, *His offering and preſenting of him to the ſervice of God*:) *Uriel* (one of his chiefeſt Spirits) was the author of their *Conjunction*: but when and how it hapned (being but *obiter* mentioned there) we do not find any where; and more then what I find here I have nothing to ſay: For certain it is by this whole ſtory, from the beginning to the end of it, that *Kelley* was a great Conjurer, one that daily converſed by ſuch art as is uſed by ordinary Magicians, with evil Spirits, and knew them to be ſo. Yet I would ſuppoſe that he was one of the beſt ſort of Magicians, that dealt with Spirits by a kind of *Command* (as is well known ſome do) and not by any *Compact* or agreement: this may probably be gathered from ſundry places. But that he was a Conjurer, appearereth firſt by that, where he proffered to raiſe ſome evil Spirit before the Poliſh Prince Palatine, *Albert Lasky* (of whom more by and by) for a proof of his Art. But Dr. *Dee* would not ſuffer him to do it in his houſe. Wicked ſpirits are caſt out of him to the number of 15. *p.*32. But I make no great matter of that in point of proof, becauſe all there upon his bare report only. But ſee *p.*63. &c. where it is laid to his charge, and he anſwereth for himſelf and his Spirits. See alſo where at laſt he yielded to bury not to burn his Magical books. But read his own confeſsion (where you ſhall find him ſpeak like one that knew very well what did belong to the Art) and the record made by Dr. *Dee* concerning a ſhrewd conteſt that hapned between Dr. *Dee* and him, (it was about ſome Magical things) wherein *Edward Kelly* carried himſelf ſo fiercely, that Dr. *Dee* being afraid of his life, was forced to call for help. Peruſe well this place and I preſume you will require no further light as to this particular concerning *Kelly*.

As for the ſeveral *Epiſtles* (in Latin moſt) that will be found here, as alſo Narratives of ſeveral meetings and conferences, they carry ſo much light with them, being ſet out with ſo many remarkable circumſtances of time, place, perſons, &c. that no man of judgment that hath any knowledge of the world, will or can make any ſcruple of the ſincerity and fidelity of either reports or Deeds and monuments (ſuch I account the Letters to be) herein contained. A man might with little labour (that had all kind of books at command) have found ſomewhat concerning moſt (outlandiſh) perſons in them mentioned. I could not intend it, and I think it would have been a needleſs labour. If any make any queſtion let them make ſearch, I dare warrant it unto them they ſhall find all things to agree punctually. But becauſe *Albert Lasky* (next to *Edward Kelley*) is the man moſt interreſſed in this ſtory, I will give you ſome account of him out of Mr. *Cambden* his *Annals.*

Anno Dom. 1583. *E Polonia, Ruſsiæ vicinâ hac æſtate venit in Angliam ut Reginam inviſeret,* Albertus Alaſco, *Palatinus Siradienſis vir eruditus, corporis lineamentis barbâ promiſiſsimâ, veſtitu decoro, & pervenuſto; qui perbenignè ab ipſa nobilibuſque magnoque honore & lautitiis, et ab Accademia Oxonienſi eruditis oblectationibus, atque variis ſpectaculis exceptus, poſt* 4. *menſes ære alieno oppreſſus, clam receſsit.*

But of all Letters here exhibited, I am moſt taken, I muſt confeſs, with the Biſhops Letter that was *Nuncius Apoſtolicus*: he ſeemes to me to ſpeak to the caſe very pertinently (take *Puccius* his account along in his long letter to Dr. *Dee*, of his conference with the ſaid Biſhop concerning the ſame buſineſs) and to have carryed himſelf towards Dr. *Dee* very moderately and friendly.

II. Now to Objections:

The firſt ſhall be this: Although 'tis very probable that Dr. *Dee* himſelf dealt ſimply and ſincerely; yet ſince he himſelf ſaw nothing (for ſo himſelf acknowledgeth in ſome places) but by *Kelley*'s eyes, and heard nothing but with his ears. Is it not poſsible that *Kelley* being a cunning man, and well practiſed in theſe things might impoſe upon the credulity of Dr. *Dee* (a good innocent man) and the rather, becauſe by this office under the Doctor he got 50 *l.* by the year, as appeareth. Truly this is plauſible as it is propoſed; and like enough that it might go a great way with them that are ſoon taken, and therefore ſeldom ſee any thing in the truth or true nature of it, but in the outward appearance of it only. But read and obſerve it diligently and you will find it far otherwiſe: It is true indeed, that ordinarily, Dr. *Dee* ſaw not himſelf; his buſineſs was to write what was ſeen (but in his preſence though) and heard by *Kelley*. Yet that himſelf heard often immediately appeareth by many places; I ſhall not need any quotations for that himſelf feeleth as well as *Kelley*. In the relation of the *Holy Stone*, how *taken away* by one that came in at a window in the ſhape of a man, and *how reſtored*; both *ſaw* certainly. In the ſtory of the *Holy Books, how burned* and how reſtored again (part of them at leaſt) which Dr *Dee* made a great Miracle of, as appeareth by ſome of thoſe places; there alſo both ſaw certainly. And *Albert Lasky, the Polonian Palatine ſaw as well as Kelley.* Beſides, it doth clearly appear throughout all the book that *Kelley* (though ſometimes with much adoe perſwaded for a while to think better of them) had generally no other opinion of theſe Apparitions but that they were meer illuſions of the Divel and evil Spirits, ſuch as himſelf could command by his art when he liſted, and was acquainted with, inſomuch that we find him for this very cauſe forſaking, or deſirous to forſake Dr. *Dee*, who was much troubled about it; and is forced in a place to *Pawn his Soul* unto him (to uſe his own words) that it was not ſo, and that they were good Spirits ſent from God in great favour unto them. But for all this Kelley would not be ſatisfied, but would have his Declaration or Proteſtation of his ſuſpition to the contrary entred into the book; which you ſhall find, and it will be worth your reading. I could further al-

alledge, that if a man conſiders the things delivered here upon ſeveral occaſions, being of a different nature, ſome Moral, ſome Phyſical, ſome Metaphyſical, and Theological of higheſt points (though ſometimes wild enough, and not warrantable; yet for the moſt part very remote from vulgar capacities) he will not eaſily believe that *Kelley*, who ſcarce underſtood Latine) not to ſpeak of ſome things delivered in *Greek* in ſome places) and betook himſelf to the ſtudy of Logick long after he had entred himſelf into this courſe, could utter ſuch things: no, nor any man living perchance, that had not made it his ſtudy all his life-time. But that which muſt needs end this quarrel (if any man will be pertinacious) and put all things out of doubt, is, that not *Kelley* only ſerved in this place of *Seer* or *Skryer*, but others alſo, as his ſon *Arthur*, and in his latter dayes, when *Kelley* was either gone or ſick, one *Bartholomew*, as will be found in all the *Actions* and Apparitions of the year 1607. which (as I ſuſpect) was the laſt year of the Doctors life, or beyond which I think he did not live long.

Secondly, It may be objected, or ſtuck at leaſt, How Dr. *Dee*, ſo good, ſo innocent, yea, ſo pious a man, and ſo ſincere a Chriſtian as by theſe papers (his deluſion and the effects of it ſtill excepted) he doth ſeem to have been, God would permit ſuch a one to be ſo deluded and abuſed, ſo rackt in his ſoul, ſo hurried in his body for ſo long a time, notwithſtanding his frequent, earneſt, zealous prayers and addreſſes unto God, by evil Spirits (even to his dying day, for ought we know) as he is here by his own relation ſet out unto us? Truly, if a man ſhall conſider the whole carriage of this buſineſſe, from the beginning to the end, according to this true and faithful (for I think I may ſo ſpeak with confidence) account of it here preſented unto us, this poor man, how from time to time ſhamefully, groſly delayed, deluded, quarrelled without cauſe, ſtill toled on with ſome ſhews and appearances, and yet ſtill fruſtrated and put off: his many pangs and agonies about it, his ſad condition after ſo many years toil, travel, drudgery and earneſt expectation, at the very laſt (as appeareth by the *Actions* and apparitions of the year 1607.) I cannot tell whether I ſhould make him an object of more horror or compaſſion; but of both certainly in a great meaſure to any man that hath any ſenſe of Humanity, and in the examples of others of humane frailty: and again, any regard of parts and worth, ſuch as were in this man in a high degree. True it is, that he had *joyes* withal and comforts, imaginary, deluſory, it is true; yet ſuch as he enjoyed and kept up his heart, and made him outwardly chearful often times, I make no queſtion; ſuch as the Saints (as they call themſelves) and *Schiſmaticks* of theſe and former times have ever been very prone to boaſt of, perſwading themſelves that they are the *effects* of Gods bleſſed *Spirit*. But even in theſe his joys and comforts, the fruits and fancies of his deluded ſoul (as in many others of a diſtempered brain) is not he an object of great compaſpaſſion to any, both ſober and charitable? If this then were his caſe indeed, what ſhall we ſay? if nothing elſe, I know not but it ought to ſatisfie a rational, ſober, humble man: If we ſay, That it is not in man to give an account of all Gods judgments, neither is there any ground for us to murmure becauſe we do not underſtand them, or that they often ſeem contrary to the judgment of humane reaſon, becauſe it is againſt all Reaſon as well as Religion, to believe that a creature ſo much inferior to God, by nature as man is, ſhould ſee every thing as he ſeeth, and think as he thinks; and conſequently judge and determine in and of all things as God judgeth and determineth. The Apoſtle therefore not without cauſe, would have all private judgments (for of publick for the maintenance of peace and order among men, it is another caſe) deferr'd to that time, *when the hearts of all men ſhall be laid open, all hidden things and ſecret counſels revealed.* But we have enough to ſay in this caſe without it. For if *Pride* and *Curioſity* were enough to undoe our firſt Parent, and in him all mankind, when otherwiſe innocent, and in poſſeſſion of Paradiſe. Should we wonder if it had the ſame event in Dr. *Dee,* though otherwiſe, as he doth appear to us, innocent, and well qualified? That this was his caſe and error, I will appeal to his own confeſſion (though he makes it his boaſt) in more then one of his Letters or addreſſes, where he profeſſeth, *That for divers years he had been an earneſt ſuter unto God in prayer for Wiſdom*; that is, as he interprets himſelf, *That he might underſtand the ſecrets of Nature that had not been revealed unto men hitherto*; to the end, as he profeſſeth, and his own deceitful heart it may be ſuggeſted unto him, *That he might glorifie God*; but certainly, that himſelf might become a *glorious man* in the world, and be admired, yea, adored every where almoſt, as he might be ſure it would be, had he compaſſed his deſire. And what do we think ſhould put him upon ſuch a deſire, with hopes to obtain it, but an opinion he had of himſelf as an extraordinary man, both for *parts*, and for *favour with God*? But however, had he been to the utmoſt of what he could think of himſelf, beſides his Spiritual pride of thinking ſo of himſelf (as great a ſin as any in the eyes of God) his praying for ſuch a thing with ſo much importunity, was a great tempting of God, and deſerving greateſt judgments. Had he indeed been a ſuter unto God for ſuch *Wiſdom* as the Prophet *Jeremie* deſcribeth (11. v. 24, 25.) *Let not the Wiſe man glorie in his wiſdom, &c. but let him that glorieth, &c.* And for ſuch *knowledg* as our Saviour commandeth, *Joh.* 17. 3. *And this is life eternal, that they may know thee,* &c. And his bleſſed Apoſtle (1 *Cor.* 11. 2.) *For I determined not to know any thing,* &c. he had had good warrant for his prayers, and it is very likely that God would have granted him his requeſt, ſo far as might have concerned his own ſalvation and eternal happineſs. Beſides, it is lawful (nay fit) for a man to pray for Gods bleſſing upon his labours, for competency of wit and capacity that he may do well in his vocation and glorifie God. But for a man to aſpire to ſuch eminency above other men, and by means that are not ordinary (as that conceited *Phyloſophers Stone*, and the like) and to intereſt God by earneſt ſolicitations in his ambitious extravagant deſires; that God, who hath ſaid of himſelf, *That he reſiſteth the proud, but giveth grace unto the humble*, muſt needs be ſo great and ſo high a provocation (if well conſidered) as that I begin to doubt whether it be charity to pity him that ſuffered ſo juſtly and deſervedly. I do not know but it is as lawfull for any man obſcurely born to pray for a Kingdom, for a Common Souldier that he may have ſtrength to encounter thouſands, or for an ordinarie Maid, that ſhe may become the faireſt of women. In all theſe it is poſſible to glorifie God, we grant, were it fit for us to preſcribe unto God, neglecting thoſe that he hath appointed, by what means he ſhould be glorified; and could we ſecure our ſelves that in pretending to Gods glory we do not ſeek our own. I wiſh that our great undertakers, and reformers (ſuch is their wiſdom they think) of Arts and Sciences would ſeriouſly think of this; they eſpecially who take upon themſelves to make all men wiſe and of one mind, and to reconcile all doubts and difficulties in Religion, and otherwiſe; in a word, to make Truth to be imbraced by all men. Should theſe men tell us that if they had had the creating of the world, and the ordering of all things (and there be, I think, in the world that have ſaid little leſs) from the beginning, they would have made an other gueſs of things then God had done: We would have conſiderd of it perchance what might be the ground in any mortal man of ſuch wonderful confidence. But ſuch being the condition of the world, as it is, and ſuch of men, naturally; or to ſpeak as a Chriſtian, ſince the fall of *Adam*, and the conſequences of it, the curſe of God, &c. to make all men wiſe, of one mind, good, religious, without an infinite omnipotent power, ſuch as of nothing was able to create a world: can any man (ſober and wiſe) hear it; hear it with patience, that thinks it impoſſible, yea ſtrange, that Caſtles ſhould be built in the air, or the heavens battered with great guns? And yet ſuch books are read, yea and much ſet by, by ſome men. My judgment is, That they are to be pittyed (if diſtemper be the cauſe, as I believe it is in ſome) that boaſt of ſuch things; but if wiſe and politick, to get credit and money (as ſome I believe) it is a great argument of their confidence, that there be many in the world that are not very wiſe. But to return to Dr. *Dee*: It might be further added and proved by examples, that ſome men of tranſcendent *holineſs* and mortification (in the ſight of men) ſo ſequeſtred from the world (ſome of them) and the vanities of it, that for many years they had converſed with God alone in a manner; yet through pride and conceit of their own parts and favour with God, fell into *deluſions* and temptations, if not altogether the ſame, yet not leſs ſtrange and dreadful. Such examples Eccleſiaſtical Story will afford, and other books of that nature, but I have them not at this time, and I conceive I have ſaid enough to this particular.

But of his *Praying* too, ſomewhat would be obſerved. *His Spirits* tell him ſomewhere, that he had the *Gift of Praying*. Truly I believe he had, as it is ordinarily called: that is, that he could expreſs himſelf very fluently and earneſtly in Prayer, and that he did it often to his own great contentment. Let no man wonder at this; I have ſhewed elſewhere that ſome that have been very wicked, yea, ſome that dyed for blaſphemy, and with blaſphemy in their mouth to the laſt gaſp, have had it in a great meaſure, and done much miſchief by it. It is no diſparagement to Prayer, no more then it is to the beſt things of the world (and what better and more heavenly then prayer well uſed?) if they be abuſed. And it is commonly obſerved, that the corruption of beſt things is moſt dangerous. What bred thoſe pernicious hereticks that ſo long troubled the world, and could not be ſuppreſſed but by abſolute deſtruction, but long affected prayers (therefore called *Euchites* or *Meſſaliani*, that is to ſay, the *Prayers*) and Enthuſiaſms? And as to that point of *inward joy and complacency*, which ſome Schiſmaticks and wicked men find in

them-

themſelves at their prayers, which ignorant deluded people think to be an argument of the Spirit: It is certain, and is a myſtery of nature that hath (may I ſpeak it without bragging) been brought to light (of late years at leaſt) by my ſelf and fully diſcovered, ‘That not only the inward heat of “ mental conception (where there is any vigor) but alſo the muſick of “ outward words, is able to occaſion it. Indeed it is a point that doth deſerve to be well conſidered of in theſe times eſpecially. For when young boyes and illiterate men (and the number is likely to increaſe now that *Catechizing* is ſo much neglected) are turned looſe to exerciſe themſelves in this gift (as they call it) and when by long practice they have attained to ſome readineſs and volubility, which doth occaſion ſome inward lightſomeneſs and excitations, or perchance ſomewhat that may have ſome reſemblance to ſpiritual ſorrow and compunction, they preſently think themſelves inſpired, and ſo they become *Saints* before they know what it is to be *Chriſtians*. And if they can Pray by inſpiration, why not Preach alſo? So comes in *Anabaptiſm* by degrees, which will be the ruine of all Religion and civil Government where ever it prevails. And I believe that this fond fooliſh conceit of *Inſpiration*, as it hath been the occaſiou of much other miſchief, ſo of that horrid ſacriledge, ſhall I call it, or profanation (I hope I may do either without offence, for it is not done by any publick Authority that I know of) the caſting and baniſhing of THE LORDS PRAYER out of many private houſes and Churches; then which, I think, Chriſt never received a greater affront from any that called themſelves Chriſtians. I am not ſo uncharitable as to believe that it is done in direct oppoſition to Chriſt by any real Chriſtians, but in a furious zeale by many, I believe, againſt ſet prayers. But this is not a place to diſpute it: Certainly, as the Lords Prayer is a Prayer of moſt incredible comfort to them that uſe it devoutly and upon good grounds (a good foundation of Religion and ſound Faith, I mean) ſo I believe that ſet Prayers in general are of more concernment to the ſetling of Peace in the Commonwealth then many men are aware of. But let this paſs for my opinion; there be worſe I am ſure that paſs currently.

Again, A man may wonder (I cannot tell whether an objection may be made of it) that Dr. *Dee*, though he were at the firſt deluded (to which his own pride and preſumption did expoſe him) as many have been; yet afterwards in proceſs of time when he found himſelf ſo deluded and ſhuffled with; when *Edward Kelley* did uſe ſuch pregnant arguments to him (as he did more then once) to perſwade him that they were evil Spirits that appeared unto them; nay, when he had found by certain experience, that his Spirits had told him many lies, foretold many things concerning Princes and Kingdoms, very particularly limited with circumſtances of time, which when the time was expired did not at all come to paſs; yet for all this he durſt *pawn his Soul for them* that they were *good Spirits*, and continued in his confidence (ſo farre as our Relation goes) to the laſt. I anſwer, Such is the power of this kind of Spiritual deluſion, it doth ſo poſſeſs them whom it hath once taken hold of, that they ſeldom, any of them, recover themſelves. In the dayes of *Martin Luther* (a great and zealous reformer of Religion , but one that would have deteſted them as the worſt of Infidels that had uſed the *Lords Prayer*, as ſome have done in our dayes, as appears by what he ſaith of it in more then one place) there lived one *Michael Stifelius*, who applying to himſelf ſome place of the *Apocalypſe* , took upon him to Prophecy. He had foretold that in the year of the Lord 1533. before the 29 of *September* the end of the world , and Chriſts coming to Judgment would be. He did ſhew ſo much confidence, that ſome write, *Luther* himſelf was ſomewhat ſtartled at the firſt. But that day paſt, he came a ſecond time to *Luther* with new Calculations, and had digeſted the whole buſineſs into 22. Articles, the effect of which was to demonſtrate that the end of the world would be in *October* following. But now *Luther* thought he had had tryal enough, and gave ſo little credit to him , that he (though he loved the man) ſilenced him for a time ; which our Apocalyptical Prophet took very ill at his hands, and wondred much at his incredulity. Well, that moneth and ſome after that over, our Prophet (who had made no little ſtir in the Country by his Prophecying) was caſt into priſon for his obſtinacy. After a while *Luther* viſited him, thinking by that time to find him of another mind. But ſo far was he from acknowledging his error, that he down right railed at *Luther* for giving him good counſel. And ſome write that to his dying day (having lived to the age of 80. years) he never recanted. And was not this the caſe of learned *Poſtellus*, who fallen into ſome grievous wild fancies in his latter dayes, though ſound enough ſtill in other things , could never be reclaimed though means were uſed from time to time the beſt and gentleſt (in reſpect to his worth and perſon) that could be thought of ? But what talk we of particular men ? Conſider the *Anabaptiſts* in general. Above an hundred years ago they troubled *Germany* very much : it coſt many thouſands their lives. They roved up and down. No ſooner deſtroyed in one place but they ſprung (whileſt that ſeaſon laſted) in another. Their pretences every where were the ſame ; *Revelations* and the *Spirit* : the wickedneſs of Princes and Magiſtrates , and *Chriſt Jeſus to be ſet up in his Throne*. Well, at laſt they were deſtroyed in moſt places. Stories of them have been written in all Languages, read every where , and their lamentable end. Can all this hinder but that upon every opportunity of a confuſed and confounded Government, they ſtart up again in the ſame ſhape and form as before ; the ſame pretences, the ſame Scriptures,for all the world,miſerably detorted and abuſed, to raiſe tumults and ſeditions in all places. Such is the wretchedneſs of man that is once out of the right way of Reaſon and Sobriety. But withall we muſt ſay in this particular caſe of Dr. *Dee*'s, though his obſtinacy was great and marvellous, yet it muſt be acknowledged, that great was the *diligence* and ſubtility of his *Spirits* to keep their hold : and ſome things ſometimes happened (as his danger and preſervation about *Graveſend*, when he firſt , here related, went out of the Realm) very ſtrangely,and ſuch was the unhappineſs of his miſapplyed zeal, that he made a Providence of whatſoever hapned unto him as he deſired.

So much for Dr. *Dee* himſelf. But of his *Spirits* a greater queſtion perchance may be moved : If evil, wicked, lying Spirits (as we have reaſon to believe, and no man I think will queſtion) how came they to be ſuch perſwaders to Piety and godlineſs, yea, ſuch preachers of Chriſt, his Incarnation, his Paſſion, and other Myſteries of the Chriſtian Faith, not only by them here acknowledged, but in ſome places very Scholaſtically ſet out and declared? It ſeemeth ſomewhat contrary to reaſon and as contrary to the words of our Saviour, *Every Kingdom divided againſt it ſelf*, &c. But firſt, to the matter of fact: The Divels we know even in the Goſpel did acknowledg, nay, in ſome manner proclaim Chriſt to be the Son of God: which is the main Article he did conteſt with Chriſt by Scripture Authority; and by S. *Pauls* teſtimony, can transform himſelf, when he liſt into an Angel of light. And in ſome relations well atteſted, of Poſſeſſions and publick Exorciſms that have been uſed; we find the Divel often ſpeaking by the mouth of women, rather like a Monk out of the Pulpit, perſwading to temperance, rebuking vices, expounding of myſteries, and the like, then as one that were an enemy to truth and godlineſs. Inſomuch that ſome have been ready to make a great myſtery and triumph of it, thereby to convict Hereticks and Atheiſts, in time, more effectually, then they have been by any other means that have been uſed hitherto: and aſcribing the whole buſineſs not to the Divel himſelf, but the great power and Providence of God, as forcing him againſt his will to be an inſtrument of his Truth. For my part, I ſee cauſe enough to believe that ſuch things, there contained at large, might come from the Divel; that is, might truly and really be ſpoken by perſons poſſeſſed and inſpired by the Divel. But that they are imployed by God to that end, I ſhall not eaſily grant. I rather ſuſpect that whatſoever comes from them in that kind, though it be good in it ſelf, yet they may have a miſchievous end in it; and that I believe will ſoon appear if they can once gaine ſo much credit among men as to be believed to be ſent by God to bear teſtimony to the truth. A man may ſee ſomewhat already by thoſe very Relations, and that account that is given us there. And therefore I do not wonder if even among the more ſober Papiſts this project (as the relater and publiſher complaineth) hath found oppoſition. The Divel is very cunning; a notable Polititian. S. *Paul* knew him ſo, and therefore he uſes many words to ſet out his frauds. He can lay the foundation of a plot, if need be, a hundred years before the effects ſhall appear. But then he hath his end. It is not good truſting of him, or dealing with him upon any pretence. Can any man ſpeak better then he doth by the mouth of Anabaptiſts and Schiſmaticks? And this he will do for many years together if need be, that they that at firſt ſtood off may be won by time. But let them be once abſolute maſters, and then he will appear in his own ſhape. There is one thing which I wonder much more at in thoſe Relations I have mentioned, and that is, that the Divel himſelf ſhould turn ſuch a fierce accuſer of them that have ſerved him ſo long, Witches and Magicians. I know he doth here ſo too in ſome kind, in more then one place. He doth much inveigh againſt Divels and all that have to do with them, Magicians, &c. But that is in general only, or in *Kelley's* particular caſe, upon whom he had another hold, which he made more reckoning of, to wit, as he ap-

peared

peared to them as an Angel of light. Any thing to maintain his intereſt there, and their good opinion of him; for he had great hopes from that plot. But that he ſhould purſue ſo ridgedly particular men and women whom he had uſed ſo long, to death, and do the part of an informer againſt them, may ſeem more like unto a Kingdom divided againſt it ſelf, but it is not our caſe here; neither am I very well ſatisfied, that whatſoever the Divel ſaith or layes to the charge of them by whoſe mouth he ſpeaketh, ought to be received for good teſtimony. Here it may be *Wierius* had ſome reaſon; for I doubt ſome have been too credulous. But this by the way ſhall ſuffice.

That the Divel ſhould lie often, or be miſtaken himſelf, in his *Prophecies*, as by many particulars of this Relation will appear, I will not look upon that, as if any objection could be made of it. But it may be wondred, perchance, Dr. *Dee* being often in ſo great *want of monies*, that he did not know which way to turn, what ſhift to make; at which time he did alwayes with much humility addreſs himſelf to his Spirits, making his wants known unto them; and the Divel on the other ſide, both by his own boaſting, and by the teſtimonie of thoſe who could not lie, having the goods of this world (though ſtill under God) much at his diſpoſing, and alwayes, as he ſeemed, very deſirous to give Dr. *Dee* all poſſible ſatisfaction: that in this caſe, once or twice perchance excepted, when the Dr. was well furniſhed (for which the Spirits had his thanks) at all other times he was ſtill, to his very great grief and perplexity, left to himſelf to ſhift as he could, and ſome pretence, why not otherwiſe ſupplyed, cunningly deviſed by them that were ſo able, and to whom he was ſo dear. But I muſt remember my ſelf: I ſaid ſo able; but in ſome places his Spirits tell him plainly, It was not in their power, becauſe no part of their Commiſſion, or becauſe it did not belong unto *them* (ſuch as dealt with him) to meddle with the Treaſures of the earth: and ſometimes that they were things beneath their cognizance or intermedling. Of the different *nature of Spirits*, we ſhall ſay ſomewhat by and by, that may have ſome relation to this alſo, perchance. But granting that the Divel generally hath power enough both to find mony and to gratifie with it where he ſeeth cauſe. Yet in this caſe of Witches and Magicians, direct or indirect, *it is certain and obſerved by many as an argument of Gods great Providence over men, that generally he hath not*: It is in very deed a great Argument of a ſuperiour over-ruling power and Providence. For if men of all profeſſions will hazard (their Souls) ſo far as we ſee daily to get money and eſtates by indirect unconſcionable wayes, though they are not alwayes ſure, and that it be long oftentimes before it comes, and oftentimes prove their ruine, even in this world, through many caſualties; as alterations of times, and the like: what would it be if it were in the power of the D. to help every one that came unto him, yielding but to ſuch and ſuch conditions, according as they could agree?

Hitherto I have conſidered what I thought might be objected by others. I have *one objection more*, which to me was more conſiderable (as an objection, I mean, not ſo readily anſwered) then all the reſt: Devils, we think

gene

generally, both by their nature as Spirits, and by the advantage of long experience (a very great advantage indeed in point of knowledg) cannot but have perfect knowledg of all natural things, and all ſecrets of Nature, which do not require an infinite underſtanding; which by that meaſure of knowledge that even men have attained unto in a little time, is not likely to be ſo neceſſary in moſt things. But leſt any man ſhould quarrel at the word *Perfect*, becauſe all perfection belongs unto God properly, it ſhall ſuffice to ſay, That the knowledge Divels have of things Natural and Humane is incomparably greater then man is capable of. If ſo, how comes it to paſs that in many places of this Relation we find him acting his part rather as a Sophiſter (that I ſay not a Juggler) then a perfect Philoſopher; as a Quack, or an Empirick ſometimes, then a True, genuine Naturaliſt. And for language (not to ſpeak of his Divinity, which he might diſguiſe of purpoſe to his own ends) rather as one that had learned Latin by reading of barbarous books, of the middle age, for the moſt part, then of one that had been of *Auguſtus* his time, and long before that. But that which is ſtrangeſt of all is, that as in one place the Spirits were diſcovered by *Ed. Kelley* to ſteal out of *Agrippa* or *Trithemius* (ſo he thought at leaſt) ſo in divers other places, by the phraſe, and by the doctrine and opinions a man may trace noted Chymical and Cabaliſtical Authors of later times; yea, (if I be not much miſtaken) and *Paracelſus* himſelf, that prodigious creature, for whom and againſt whom ſo much hath been written ſince he lived; theſe things may ſeem ſtrange, but I think they may be anſwered. For firſt, we ſay, The Divel is not ambitious to ſhew himſelf and his abilities before men, but his way is (ſo obſerved by many) to fit himſelf (for matter and words) to the genius and capacity of thoſe that he dealeth with. Dr. *Dee*, of himſelf, long before any Apparition, was a Cabaliſtical man, up to the ears, as I may ſay; as may appear to any man by his *Monas Hieroglyphica*, a book much valued by himſelf, and by him Dedicated at the firſt to *Maximilian* the Emperor, and ſince preſented (as here related by himſelf) to *Rodolphe* as a choice piece. It may be thought ſo by thoſe who eſteem ſuch books as Dr. *Floid*, Dr. *Alabaſter*, and of late *Gafarell*, and the like. For my part I have read him; it is ſoon don, it is but a little book: but I muſt profeſs that I can extract no ſenſe nor reaſon (ſound and ſolid) out of it: neither yet doth it ſeem to me very dark or myſtical. Sure we are that thoſe Spirits did act their parts ſo well with Dr. *Dee*, that for the moſt part (in moſt Actions) they came off with good credit; and we find the Dr. every where almoſt extolling his Spiritual teachers and inſtructers, and prayſing God for them. Little reaſon therefore have we to except againſt any thing (in this kind) that gave him content, which was their aim and buſineſs.

Secondly, I ſay, if any thing reliſh here of *Trithemius* or *Paracelſus*, or any ſuch, well may we conclude from thence, that the Divel is like himſelf. This is the trueſt inference. It is he that inſpired *Trithemius* and *Paracelſus*, &c. that ſpeaketh here; and wonder ye if he ſpeaks like them? I do not expect that all men will be of my opinion; yet I ſpeak no *Paradoxes*: I have both reaſon and authority good and plauſible, I think, for what I ſay; but to argue the caſe at large would be tedious. Of *Trithemius* ſomewhat more afterwards will be ſaid. But we muſt go far beyond that time. A thouſand years and above, before either of them was born, was the BOOK OF ENOCH well known in the world; and then alſo was *Lingua Adami*(upon which two moſt of the Cabala ſtands) much talked of,as appears by *Greg.Niſſen* his learned books againſt *Eunomius* the Heretick. To ſpeak more particularly (becauſe ſo much of it in this Relation) the BOOK OF ENOCH was written before Chriſt; and it is thought by ſome very learned (though denyed by others) that it is the very book that S. *Jude* intended. A great fragment of it in Greek(it was written in Hebrew firſt) is to be ſeen in *Scaliger* (that incomparable man, the wonder of his Age, if not rather of all Ages) *his learned Notes upon* Euſebius. It was ſo famous a book antiently that even Heathens took notice of it, and grounded upon it objections againſt Chriſtians. It may appear by *Origen* againſt *Celſus*, in his book 5.*p*.275. Πάνυ δὲ συγκεχυμένος (ſaith he) ἐν τῇ περὶ τῶν ἐληλυθότων πρὸς ἀνθρώπους ἀγγέλων ἐξετάσει τίθησι τὰ ἀθρανώτως ἐλθόντα εἰς αὐτὸν, ἀπὸ τῶν ἐν τῷ Ενὼχ γεγραμμένων ἅτινα οὐδ᾽ αὐτὸς φαίνεται ἀναγνοὺς, οὐδὲ γνωρίσας ὅτι ἐν ταῖς Εκκλησίαις οὐ πάνυ φέρεται ὡς θεῖα τὰ ἐπιγεγραμμένα τοῦ Ἐνὼχ βιβλία. But S. *Jerome* and S. *Auguſtin* ſpeak of it more peremptorily as a fabulous book, and not allowed by the Church. How much of it is extant, beſides what we have in *Scaliger*, I know not; nor what part it is ſo often mentioned in this Relation. By what I have ſeen it doth appear to me a very ſuperſtitious, fooliſh, fabulous writing; or to conclude all in one word, Cabaliſtical, ſuch as the Divel might own very well, and in all probability was the author of. As for that conceit of the tongue which was ſpoken by *Adam* in Paradiſe, we have already ſaid that it is no late invention; and I make no queſtion but it proceeded from the ſame Author. Yea, thoſe very Characters commended unto Dr.*Dee* by his *Spirits* for holy and myſtical, and the original Characters (as I take it) of the holy tongue, they are no other,for the moſt part but ſuch as were ſet out and publiſhed long agoe by one *Theſeus Ambroſius* out of Magical books,as himſelf profeſſeth: you ſhall have a view of them *in ſome of the Tables at the end of the Preface.* Some letters are the ſame, others have much reſemblace in the ſubſtance; and in tranſcribing it is likely they might ſuffer ſome alteration.But it may be too the Spirits did not intend they ſhould be taken for the ſame, becauſe exploded by learned men, and therefore altered the forms and figures of moſt of them of purpoſe that they might ſeem new, and take the better. So that in all this the Divel is but ſtill conſtant unto himſelf,and this conſtancy ſtands him in good ſtead,to add the more weight and to gain credit to his Impoſtures. Not to be wondred therefore if the ſame things be found elſewhere, where the D. hath an hand.

With Cabaliſtical writings we may joyn *Chymical*, here alſo mentioned in many places. I have nothing to ſay to *Chymiſtrie* as it is meerly natural, and keeps it ſelf within the compaſs of ſobriety. It may wel go for a part of Phyſick, for ought I know, though many great Phyſicians, becauſe of the abuſe and danger of it, as I conceive, have done their beſt (formerly) to cry it down. I my ſelf have ſeen ſtrange things done by it: and it cannot be denyed but the wonders of God and Nature are as eminently viſible in the experiments of that Art as any other natural thing. *However, it is not improbable that divers ſecrets of it came to the knowledg of man by the Revelation of Spirits.* And the practice and profeſſion of it in moſt (them eſpecially that profeſs nothing elſe) is accompanied with ſo much Superſtition and Impoſture, as it would make a ſober man, that tendreth the preſervation of himſelf in his right wits, to be afraid of

31. Of the *Tranſmutation* of *Metals*, what may be done by Art I will not take upon me to determine: I am apt enough to believe that ſome ſtrange things (in that kind) may be done, if a man will go to the coſt of it, and undergoe the trouble upon ſo much uncertainty of the event. But that which we call ordinarily, and moſt underſtand by it, *The Phyloſophers Stone*, is certainly a meer cheat, the firſt author and inventor whereof was no other then the Divel. *Legi etiam Spirituum ſupernorum revelatione traditam antiquitùs artem faciendi Auri, & me ætate idem uſu eveniſſe*, &c. ſaith one (*Jo. Franc. Picus Mirandula*) of the learnedſt Authors that I have ſeen of that ſubject, in defence of it, I meant. If he mean *Supernos Spiritus*, ſuch as appear in form of Angels of Light, ſuch as deluded Dr. *Dee*, and daily doth thoſe that hunt after *Revelations*, and Prophecies, and unlawful Curioſities, I grant it. But that any good Angels did ever meddle in a practice commonly attended with ſo much impoſture, impiety, couſenage as this commonly is, I ſhall not eaſily grant. Though I muſt add, I make great difference (if we will ſpeak properly) between *Ars faciendi auri* (a thing I do not deny to be feaſible by natural means) and that we call the *Phyloſophers Stone*, as before already intimated. And for that objection of his, why evil Spirits ſhould not be the Authors or revealers of it unto any (though otherwiſe for ſome other reaſons he thinks it probable) becauſe it is not likely that God would ſuffer *them* to give ſuch power unto men like themſelves, whom only among men they favour and reſpect, that is, wicked ungodly men. Firſt, I anſwer, That is a very weak objection, ſince we know by conſtant experience of preſent and future Ages, that they are not of the beſt of men commonly that are the greateſt and richeſt. But Secondly, There is no great cauſe to fear that any thing hitherto revealed (or hereafter to be revealed, I believe) of this ſecret, ſhould enable men (good or bad) to do much hurt in the world. The greateſt hurt is to themſelves who are deluded (yea, and beggerd many firſt or laſt) and to ſome few not very wiſe whom they couſen as themſelves have been couſened. And for this that they can do no more, we are beholding not to the Divel who certainly would not be vvanting to himſelf or to any opportunity to do miſchief by himſelf or his Agents, but to God vvho doth not give him the povver: So much to *Mirandula*, out of my reſpect to his name, and for the better ſatisfaction to the Reader. I ovve the ſight and uſe of the book to my Learned friend Dr. *Windett* before mentioned—. I am much confirmed in that opinion (of the Divel being the Author) by vvhat I find of it in the book vvhich hath given me this occaſion to ſpeak of it. Were there nothing elſe but the groſs and impudent forgeries that have been uſed to commend it unto men, ſome entituling the Invention to *Adam* himſelf, others to *Solomon*, and the like; and the many books that have been counterfeited to the ſame end; and again the moſt ridiculous and profane applying & expounding of Scriptures, a thing uſually done by moſt that are abettors of it, thoſe things vvere enough to make a man to abhor it. Sure enough it is, that not only Dr. *Dee*, but others alſo vvho had part of that *precious Powder brought unto them by Spirits*, and expected great matters of it, vvere all cheated and gull'd (and I believe it coſt ſome of them a good deal of money; *Prince Roſemberg* particularly) by thoſe Spiritual Chymiſts. Let them conſider of it that have been dealing in ſuch things as they ſhall ſee cauſe.

So ſtill we ſee, that in all theſe things, as we ſaid before, the Divel is not beholding to others, (as might be ſuſpected) but others have been beholding to him: As for his Divinity, in higheſt points, if he ſpake the truth, it was for his own ends, as we ſaid before: He can do it, who makes any queſtion? In controverted points, we may obſerve, that he doth *ſerve the ſcene* and preſent occaſion; and I make no queſtion, but had Dr. *Dee* gone to *Conſtantinople*, and been entertained there with reſpect, his Spirits there would have ſhewed themſelves as good *Mahometans*, as elſewhere good *Roman Catholicks*, or *Proteſtants*.

We have ſomewhere a very pretty Tale, (I would ſay a curious Obſervation, if I thought it true) concerning the nature of the Serpent or Addar, handſomly expreſſed, how ſhe traineth her yong ones to ſet them out abroad into the world, that they may ſhift for themſelves. Twenty days, as I remember, are ſpent in that work: Now whether it be ſo really, I cannot ſay certainly, but I ſuſpect it. It is not in *Ariſtotle*, and I looked in *Aldrovandus*, and I could not finde it: But whether it be ſo or no, let no body wonder; for this was the maner of Preaching formerly (and may be yet perchance in ſome places) among Monks and Fryars in great requeſt. They would make a ſtory of Man, or Beaſts, as they thought fit themſelves, and their Fancies beſt ſerved; pretty and witty, as much as they could; whether it had any ground of truth, or no, no man required: The moralization was good. If the Divel have done ſo here, it was not through ignorance (for he is too good a Naturaliſt; and I believe there is ſomewhat even in Nature, though we know it not, why both in ſacred and prophane Hiſtory, *Spirits* and *Serpents* are ſo often joyned) of which is true and real; but as hath been ſaid, it ſerved his turn, and that is enough. And although, having conſidered it as an Objection, how the Divel cometh to ſpeak ſo much truth, as will be found in this Book; no man, I think, will expect I ſhould give an account of any falſe Doctrine or Divinity, that it may contain: Yet one point I think fit to take notice of, and proteſt againſt it; as falſe, erronious, and of dangerous conſequence, and that is, where it is ſaid, *That a man* (in ſome caſes) *may kill another man* (*Prince or other*) *without apparent cauſe, or lawful Authority, and therefore puniſhable by the Laws of Man; who nevertheleſs, may expect a great reward at the hands of God for his act*: How this may agree with the Principles of *New Lights*, and Anabaptiſtical Divinity, I know not; it is very contrary to the Principles of that Orthodox Divinity, lately profeſſed and eſtabliſhed by Law in *England*.

I have now ſaid in this main Objection, (as I apprehended it) what I think was moſt proper and pertinent, and I hope may ſatiſfie. But I have ſomewhat elſe to ſay, which in this caſe of *Divels and Spirits* in general, I think it very conſiderable, and may ſatiſfie perchance, in ſome caſes, where nothing elſe can. We talk of Spirits, and read of Spirits often, but I think it is very little that we know (the beſt of us all) of them, of their nature or differences: And how then can it be expected that we ſhould reſolve all doubts? And though I think it is not much that any man ever knew and rightly apprehended, or can, as he is a man, in this buſineſs; yet my opinion is, (though I know it is much gainſaid and oppoſed) that ancient Platonick Phyloſophers of the latter times, underſtood much more then moſt Chriſtians; I do not write this, as though I thought, or would have any thought by others to be the worſe Chriſtians for being ignorant in theſe things; but rather, in my opinion, any man the better Chriſtian, by much, who doth not regard it or deſire it: For my part, although I muſt acknowledge that ſome ſcruples of my minde, did induce me to look into many Books, untill I was ſatisfied, which otherwiſe I had never done; yet I profeſs to believe, that it is ſo little that can be known by man in this ſubject, and ſubject to ſo much illuſion, as that I think no ſtudy is more vain and fooliſh; and that I would not go three ſteps out of my doors (more then what I did to ſatisfie my minde in ſome matters of Faith, if any ſuch ſcruple did ariſe) to know as much as the profoundeſt Platonick, or Phyloſopher, yea, or Magician of them all ever knew. Certainly he is but a weak Chriſtian, when ſo many high Myſteries are propoſed unto us in Chriſt by his Goſpel, and of ſo much conſequence, that cannot beſtow his time better: They that have any hopes, through Faith in Chriſt, and a godly life, to be admitted one day into the preſence of God, and to *ſee face to face*, as God hath promiſed; will they hazard ſo glorious a hope, by prying through unſeaſonable, unprofitable curioſity, into the nature of theſe vaſſal Spirits, which God hath forbidden: But becauſe it doth concern Religion in general, that we believe *Spirits*; and when Objections are made that cannot be anſwered, many are ſcandalized, and Atheiſts ready to take the advantage of it; I ſay, that it ſhould be no wonder to any, ſober and rational, if we cannot reſolve all doubts, ſince it is ſo little that we know, or can know, beyond the bare ὅτι in this matter: Moſt Chriſtians are bred in and to this opinion, that all Spirits, (ſo commonly called) are either Angels of Heaven, or Divels of Hell: I know no Scripture for it, or determination of any general Councel, that I remember, at this time at leaſt, and ſo long I do not think my ſelf bound againſt apparent reaſon: *For the conceit of all evil Spirits or Divels being in Hell, I think learned Mr.* Meade *hath taken that to task in ſome of his Works, and ſufficiently confuted it*: The very word *Spirit*, is a term of great Ambiguity; We underſtand by it, commonly, ſubſtances, that are altogether immaterial. Many of the ancient Fathers, it is well known, did not allow of any ſuch at all, beſides God: But we think that to have no viſible Body, and to be purely immaterial, is all one: God knows how many degrees there may be between theſe but we cannot know it, neither doth it concern our ſalvation, for which we have reaſon to praiſe God: But if it were ſo, that all *Spirits* are either Divels or Angels, what ſhall we make of theſe that are found in mines, of which learned *Agricola* hath written; of thoſe that have been time out of minde called κόβαλοι, (from whence probably, as we have ſaid elſewhere, *Gobelin* in Engliſh is derived) who live in private Houſes, about old Walls, and ſtalks of Wood, harmleſs otherwiſe, but very thieviſh, ſo frequent and ſo known in ſome Countreys, that a man may as well doubt whether there be any Horſes in *England*, becauſe there are none in ſome parts of the World; not found in all *America*, I think, till ſome were carried thither: Neither can I believe, that thoſe Spirits that pleaſe themſelves in nothing elſe but harmleſs ſports and wantonneſſe, ſuch as have been known in all Ages; ſuch as did uſe to ſhave the hairs of *Plinius Secundus* his Servants in the Night, as himſelf relates (a very creditable man, I am ſure) in his Epiſtles, and the like; that ſuch Spirits, I ſay, have any relation either to Heaven or to Hell: We might inſiſt in more particulars, but we do not deſire to dwell upon it at this time; and there is yet ſomewhat elſe to be ſaid: And

what

what I have ſaid of ſome Platonicks, I did not intend thereby to juſtifie all their abſurd or ſuperſtitious Opinions in this Argument of Spirits: As they have ſearched further into it then others (beſides damnable experience, having confounded Magick with Phyloſophy, yea almoſt turned all Phyloſophy into Magick) ſo it was conſequent, they would fall into more Errors and Abſurdities; yet withal, they have found ſomewhat that doth better agree with daily experience, then what is commonly known or believed. *Sineſius* was a Biſhop, but as he doth appear to us in his Writings, a better Platonick then a Chriſtian: In a place (in his Treatiſe *De inſomniis*) he ſheweth how evil Spirits come to inhabit men, and to poſſeſſe their Brains: His terms are very courſe, and apparantly ridiculous; but there may be ſome truth in the Opinion: *For if there were not a very near and intimate conjunction, it were to be wondered how the Divel comes to know the very thoughts of Witches and Magicians, as is found by experience, averred by more then one: And in this very Book, if I be not miſtaken, ſomewhat may be obſerved to that purpoſe: It is poſſible there may be more kindes of poſſeſſion then one, and that ſome men, that never were ſuſpected, have had a ſpirit (beſides their own) reſident in them, all, or moſt part of their lives.*

I have done, with what I could think of, upon which objection can be made: The next thing is to make the way clearer to the Reader, by ſome conſideration of the *method of the Books*, and explanation of ſome terms and phraſes there uſed, at which perchance ſome may ſtick at the firſt: At the very beginning a man may be to ſeek, it the Title of it, *Liber ſexti myſteriorum, & ſancti parallelus, novaliſque.* 1583. both as it relates to that which follows, and as it reflects upon ſomewhat before, by which it may be inferred that the book begins here abruptly and imperfectly: of this I am now ready to give an account to the Reader, and it is very fit it ſhould be done.

Firſt concerning Titles, ſuch as will be found here many more beſides this, the whole book, or relation being ſubdivided into many parts; in general I ſay, that according to the Doctors genius (we have ſaid before he was very *Cabaliſtical*, that is, full of whimſies and crotchets, under the notion of Myſteries, a thing that ſome very able, otherwiſe, have been ſubject unto) and the high opinion he had of theſe actions and apparitions; they are moſtly very concealed, and (to ſpeak the truth) phantaſtick, which muſt make them the Obſcurer: I could give the Reader a view of them all here put together, but it would be ſuperfluous: There be ſome fourteen or fifteen Diviſions in all now remaining, and ſo many Titles: There is a Table at the beginning, that doth refer to the beginning of every diviſion, where the Title alſo will be found: But at the end of the viii. Diviſion, I finde theſe words, *Sequitur liber 24. qui hac die etiam inceptus eſt, à meridie: horam circiter tertiam, per ipſum Lavanael:* But I finde nothing following, (but ſome vacant ſheets, till we come to the ix. Diviſion, *Myſteriorum pragenſium, &c.* And the laſt Diviſion hath onely ſome Fables, and before them, ſome five or ſix pages of unknown myſtical words, which we know not what to make of; but of that more afterwards: The main buſineſs to be reſolved here (as I take it) is what it is that we have, and what we have not, ſo far as can be gathered by what remaineth; we ſhall ſee what we can ſay to it, In the year of the Lord, One thouſand five hundred

hundred eighty four, *September* the third, (being a Monday) Dr. *Dee* firſt appeared (being preſented by Honorable perſons, and expected) before the Emperor *Rodolph.* Among other things he then told him, *That for theſe two years and a half, Gods holy Angels had uſed to inform him*: Our Book, or firſt Action here, beginneth 28 *May*, 1583. According to this reckoning, it muſt be, that above a year and three Moneths before, began the firſt Apparition: The account then of fifteen Moneths from the firſt Apparition, we want: How much (in bulk) that might come to, I cannot tell; neither will I warrant all perfect from this 28 of *May*, 1583 to the fourth of *April* 1587. though for the moſt part the coherence is right enough to that time: But from thence to the twentieth of *March*, 1607. is a vaſt *chaſma* or *hiatus*, of no leſs then twenty years: How this hath happened, I cannot tell certainly; what I gueſs, is this, ſome years after Dr. *Dees* death ( ) Sir *Robert Cotton* bought his Library (what then remained of it) with his *Magical Table,* (of which afterwards) and the *Original Manuſcript*, written With his own hand, whereof this is a Copy: The Book had been buried in the Earth, how long, years or moneths, I know not; but ſo long, though it was carefully kept ſince, yet it retained ſo much of the Earth, that it began to moulder and periſh ſome years ago, which when Sir *Thomas C.* (before mentioned) obſerved, he was at the charges to have it written out, before it ſhould be too late: Now full fifty years, or not many wanting, being paſſed ſince this Original came to Sir *Robert*, it is very likely, that had any more in all that time been heard of, Sir *Robert*, or Sir *Thomas*, his Son and Heir, would have heard of it, and got it as ſoon as any body elſe: And becauſe no more hath been heard of all this while, it is more then probable that no more is extant, not in *England*, nor I think any where elſe: Happily the reſt might periſh, ſome part, (if not all) even whileſt the Doctor lived; and we ſhall finde in this Relation, *That a good part of his holy Books were burned, but (which is more ſtrange) a great part of them, by the help of Spirits, recovered and reſtored*: Or it may be, that ſince his death, the reſt (the place where they lay being unknown) might rot in the earth; now if, as probably no more be extant, we may account this that we have here, in that reſpect perfect, becauſe here is all that can be had. But if any, (as it is the nature of many, if not moſt, rather to deſire that which cannot be had, then to content themſelves with that which may) ſhall much lament the loſs of the reſt, and be leſs pleaſed with this, becauſe ſo much (though indeed we know not certainly whether much or little) is wanting; I would deſire them to conſider with themſelves, in caſe there had been twice or thrice as much more as all this comes too, what ſhould have been done with it? For my part, for ſo much as is here ſet out (all we had) I thought it would do beſt, though ſomewhat long, yet as a thing very extraordinary, and of great conſequence to many good purpoſes and uſes; I thought, I ſay, it would do beſt to have it all Printed; Yet we had ſome conſideration about it, and it may be ſome others would have thought that leſs might have ſerved the turn: But I hope more will be of my minde, and there be but few actions but afford ſomewhat that is extraordinary, and for ſome reſpect or other obſervable and uſeful; Howſoever, I am confident, if all had been extant, (ſuppoſing that the reſt would have made much more) that none or very few would have thought fit to have Printed all; and if it had once come to a contraction or abridgement, it may be much leſs then this muſt have ſerved: It is free for all men to think as they pleaſe; for my part all things conſidered, I finde no great want of the reſt; and if I were put to it, I cannot tell whether I can ſay, that I wiſh more were extant: yet it gives me great content, (and I hope there is no Blaſphemy or Superſtition in it, if I aſcribe it to providence) that after that long intermiſſion, or *hiatus*, we have yet the laſt Actions of all, whereby it might appear, after many goodly ſhews and promiſes, ſo much hope and expectation; ſo many Prayers, ſo many Thankgivings and Humiliations, what the end is of dealing with Divels, and uſing means that are not lawful, to compaſs ambitious unwarrantable deſires. Beſides, be it more or leſs that is wanting, yet I am confident we have the chiefeſt parts here preſerved; as particularly, an exact account of his addreſſes and dealings with the *Emperor*, and other great men and Princes, in the vii. and ſome following Diviſions; and that ſad ſtory of their *promiſcuous Copulation*, under the perſwaſion of obedience to God, very particularly related in the twelfth Diviſion; wherein as the cunning and malice of evil Spirits, to lead away from God, when they moſt pretend to God and godlineſs; ſo the danger of affected ſingularity and eminency, (the firſt ground of all this miſchief) of Spiritual pride and ſelf-conceit, is eminently ſet out to every mans obſervation, that is not already far engaged (as in theſe times too to many) in ſuch Principles.

But yet nevertheleſs I muſt acknowledge, that there is one part of the ſtory wanting, which I believe by moſt will be much deſired: For whereas at the very beginning, mention is made of a Stone, and that Stone not onely there mentioned, but afterwards in every action almoſt, and apparition, throughout the whole Book to the very end, ſtill occurring and commemorated as a principal thing; what it was, and how he came by it, yea and what became of it, would be known, if by any means it might: All that we are able to ſay of it, is this, *It was a ſtone in which, and out of which, by perſons that were qualified for it, and admitted to the ſight of it; all Shapes and Figures mentioned in every Action were ſeen, and voices heard*: The *form* of it was round, as appeareth by ſome courſe repreſentations of it in the Margins, as pag. 395. 399. *b.* 413 *b.* and it ſeems to have been of a pretty bigneſs: It ſeems it was moſt like unto Cryſtal, as it is called ſometimes, as *pag* 80 *Inſpecto Chryſtallo*, and page 177. *b. nihil viſibile apparuit in Chryſtallo Sacrato, præter ipſius cryſtalli viſibili formam.* Every body knows by common experience, that ſmooth things are fitteſt for repreſentations, as Glaſſes and the like; but ordinarily ſuch things onely are repreſented, as ſtand oppoſite and are viſible in their ſubſtance. *But it is a ſecret of Magick (which happily may be grounded, in part at leaſt, upon ſome natural reaſon, not known unto us) to repreſent Objects (externally not viſible) in ſmooth things*: And *Roger Bacon* (*alias Bacun*) in a Manuſcript inſcribed, *De dictis & factis falſorum Mathematicorum & Dæmonum* communicated unto me by my Learned and much eſteemed Friend, Dr. *Windett* Profeſſor of Phyſick in *London*, hath an Obſervation to that purpoſe, in theſe words, *Hiis Mathematicis in malitia ſuâ completis apparent Dæmones ſencibilitur in formâ humanâ & aliis formis variis, & dicunt & faciunt multa eis mirabilia ſecundum* *quod Deus permittit. Aliquando apparent imaginarie ut in ungue pueri virginis carminati; & in pelvibus & enſibus, & in ſpathulâ arietis ſecundum modum eorum conſecratis, & in cæteris rebus politii: & Dæmones oſtendunt eis omnia quæ petunt, ſecundum quod Deus permittit. Unde pueri ſic inſpicientes res politas vident imaginariè res furtivè acceptas & ad quem locum deportatæ ſunt, & quæ perſonæ aſportaverunt; & ſic de aliis, multis, dæmones apparentes omnia hæc illis pejus oſtendunt.*

Joach. Camerarius (that worthy man before ſpoken of) in his *Proemium* to *Plutarch, De Oraculis, &c.* hath a ſtrange Story upon the credit of a friend of his whom he much reſpected (as himſelf profeſſeth) for his Piety and Wiſdom. A Gentleman of *Norimberg* had a Cryſtal (how he came by it, is there to be read) which had this vertue; *Si qua de re certior fieri vellet, &c.* if he deſired to know any thing paſt or future, that concerned him, yea, or any other (in moſt things) let a young Boy (*Caſtum,* one that was not yet of Age, *&c.*) look into it, he ſhould firſt ſee a man in it, ſo and ſo apparelled, and afterwards what he deſired: No other but a Boy, ſo qualified, could ſee any thing in it. This Cryſtal became very famous in thoſe parts; yea ſome learned men came to it to be ſatisfied in doubtful points, and had their queſtions reſolved: Yet at laſt, (as well it deſerved) it was broken in pieces by *Camerarius* his Friend. Many ſuch ſtories are to be found of Magical Stones and Cryſtals: And though *Fernelius, De abditis rerum cauſis*; and after him (as I remember) one, in worth and eſteem of all men, not inferior to *Fernelius*, Dr. *Harvey*, lately deceaſed, turns the relation of a ſtrange ſtone brought to one of the late Kings of *France*, into an Allegory, or Phyſical explication of the power and properties of the Element of Fire; yet I am not ſatisfied, but that the relation might be literally true: For ſo it is, (as I remember here alſo, for I have none of thoſe Books by me at this time) related by *Thuanus,* and ſo by ſome others, very learned, underſtood.

Now for the maner how he came by it, the particulars of the ſtory cannot be had by this here preſerved, but onely this in general, That it was brought unto him by ſome, whom he thought to be Angels: So we finde him telling the *Emperor, That the Angels of God had brought to him a Stone of that value, that no earthly* K*ingdom is of that worthineſs, as to be compared to the vertue or dignity thereof.* Page 272. in his conference with Dr. *Curts*, appointed by the Emperor to treat with him; *and alſo let him ſee the ſtone brought me by Angelical Miniſtery*: And we finde this Note recorded, [*Prague, Tueſday* 25 *Septembris, I went to Dinner to the* Spaniſh Ambaſſador, *and carried with me the Stone brought me by an Angel, and the fourth Book, wherein the maner of the bringing of it is expreſſed.*] And for the *uſe* of the Stone, beſides what hath been ſaid, this is obſervable: Some Spirits being in ſight of *E. K.* out of the Stone, Dr. *Dee* would have the Stone brought forth, but *E. K.* ſaid, *He had rather ſee them thus, out of the Stone*; to which the Doctor replies, *That in the Stone they had warrant that no wicked* Spirits *ſhould enter; but without the Stone illuders might deal with them, unleſs God prevented it, &c.* From which paſſage alſo we may learn, as from divers others in the Book that although the ſtone (as we ſaid before) was the place, in which, and out of which, ordinarily, moſt Apparitions were framed, yet it was not ſo always: For we ſhall meet with divers things in that kinde that were ſeen and heard, without any reference to the *Stone*: From the ſame place alſo we may learn, that the ſaid *Stone* was the ſame he alſo called the *Shew-ſtone*; as in many places beſides. However, it is certain enough that he had more Stones then one, which he accounted ſacred; obſerve *Principal Stone*, and *this other Stone*; & *firſt Sanctified Stone*, *uſual Shew-ſtone*, and *Holy-ſtone*, may be thought oppoſed and different; but I underſtand it otherwiſe: This is the account we can give of this *principal Holy-Stone*. And to ſupply the defect of the maner how it was brought to him, the Reader, if he pleaſe, may finde ſome ſatisfaction, if he read the *maner how it was taken away, and reſtored*, very particularly ſet down, as before (upon another occaſion) was obſerved.

Beſides this *Stone* or *Stones*, there are divers other ſacred things mentioned, that belonged to this perſonated Sanctuary, but nothing more frequently mentioned then *Curtains*; a *Curtain* or *Vail*, as it is ſometimes called. A man would think at firſt, perchance, that it was ſomewhat outward, but it will be found otherwiſe; it was ſeen *in the Stone*, and appeared of different forms and colours, as they that read will quickly finde.

Next unto theſe the *Holy Table* is chiefly conſiderable, ordering of it is referred to Dr. *Dee*, which he durſt not take upon himſelf, until he had warrant from his Spiritual Teachers: This *Table*, which may well be called Magical, is preſerved and to be ſeen in Sir *Thomas Cottons* Library (from whence we had the reſt) and by his leave is here repreſented in a braſs Cut; mention is made of it, as I take it, where Dr. *Dee* propoſeth to his Teachers, *Whether the Table (for the middle croſs of uniting the 4 principal parts) be made perfect or no*: You may ſee more of it, it is alſo called *League Table*, *Table of Covenant*, *menſa fœderis* in ſome places: The *Pedeſtal* of it is mentioned in two or three places, and indeed a very curious Frame belonging unto it, yet to be ſeen in the ſaid Library. But I know not what to make of that, *neither Nalu: nor the Table appeareth*; and *the round Table or Globe appeared not.* I believe it muſt be underſtood of ſomewhat that had appeared before in the ſtone. The Reader that will be ſo curious, by careful reading may ſoon finde it out; I was not willing to beſtow too much time upon it.

But here remaineth a main buſineſs whereof we are to give an account to the Reader: There were many Tables or Schemes at the end of the Book, containing Letters, *a. b. c. &c.* diſpoſed into little ſquares, with an Inſcription over each Table in that unknown Character (before ſpoken of) expreſſed in uſual Letters how it ſhould be read. There is one for a *Specimen* here at the end of the Preface; the reſt were omitted, becauſe it was judged needleſs, except it were to increaſe the price of the Printed book. For firſt, Dr. *Dee* himſelf, though he took a great deal of pains to underſtand the Myſtery of them, and had great hopes given him from time to time to reap the benefit (himſelf complains of it in more then one place) of his toilſome work and long patience, yet it never came to any thing: and if he made nothing of them (to benefit himſelf thereby) what hopes had we? Beſides, we may judge of theſe *Tables*, and all this myſtery of *Letters*, by what we have ſeen in others of the ſame kinde. *Johannes Trithemius* was a man that was ſuppoſed by moſt to have dealt with *Spirits* a long time, and to have been inſtructed by them in ſome of thoſe ſecrets that he pretends unto by his Books. I know ſome have thought him innocent, or at leaſt, have attempted to juſtifie him: Some affect ſuch things to ſhew their wit, and think they ſhall be thought much wiſer then other men, if they contradict received Opinions, though their vanity and ſtrong conceit of their own parts, be their chief, if not onely ground. Learned and Judicious Maſter *Voſſius*, hath ſhewed himſelf very willing to think the beſt of him and his Books; yet he gives it over at laſt, and rather concludes on the contrary. They that dare defend *Apollonius*, the greateſt upholder of Ethniciſm that ever was, and by moſt Heathens accounted either a God, or a *Magician*, need not ſtick at any thing in this kinde: But ſay he was, what any man will have of him. (*Frithemius* we ſpeak of, his *Polygraphy*, he ſet out in his life time, dedicated to the then Emperor: He tells the world of the greateſt wonders to be done by it, that ever were heard of: All Wiſdom and Arts, all Languages, Eloquence, and what not, included in it. But I never heard of any man that could make any thing of it or reaped any benefit in any kinde; which I think is the reaſon that his *Steganography*, mentioned and promiſed in this firſt work was ſo long after his death before it was Printed: It was expected it would have given ſome light to the firſt; but neither of that nor of this latter, could ever any thing, that ever I could hear, be made by any man. I have good ground for what I ſay: For beſides what others have acknowledged, I finde learned *Viginaire*, (who in his old age was grown himſelf very Cabaliſtical, or it may be had ſome diſpoſition that way, though very learned otherwiſe, from his natural temper) as much grounded in that book, as any man before him: He doth plainly profeſs he could make nothing of it: And truly if he could not, that had beſtowed ſo much time and pains in thoſe unprofitable ſtudies, I ſee little hopes that any man elſe ſhould. It would make a man almoſt hate Learning, to ſee what dotage, even the moſt learned, are ſubject unto: I could bleſs them that know but little, ſo themſelves knew it is but little that they know, and were humble: But it commonly falls out otherwiſe, that they that know but little, think that little to be much, and are very proud of it; whereas much knowledge (or to ſpeak properly, more knowledge) if well uſed, hath this advantage that it makes men moſt ſenſible of their ignorance. The reading of *Vigenaires* book of Cyphers (which I once thought a rare piece, as many other things of the ſame Author, which I had read) hath expreſſed theſe words from me in this place; and becauſe it hath ſo much affinity with our preſent Theme, I was the bolder; But to return. Upon this conſideration, the Reader I hope, will not be ſorry the reſt of the *Tables* (being many in number) were omitted. Though I muſt adde withal, had I known or thought any uſe could be made of them, having no better opinion of the Author (him or them) I mean, from whom Dr. *Dee* had them) I ſhould not have been very forward to have had a hand in their coming abroad.

I ſhould have told the Reader before but it may do well enough here, that beſides the particulars before ſpecified, there were other things that belonged to this *holy Furniture* (as Dr. *Dee* ſomewhere doth ſpeak) whereof mention is made in ſome places: as *Carpet*, *Candleſtick*, *Taper*, *Table-Cloth*, *Cuſhion*, and ſome others perchance. But I know nothing needs be obſerved upon any of theſe. I make no queſtion but the Divel in all theſe things had a reſpect to the Ceremonial Law eſpecially; as alſo in thoſe words, *Move not, for the place is holy*, often repeated, which are alſo elſewhere expounded: The Interlocutors in all this relation, are, Δ. (that is, Dr. *Dee*) and *E.* K. that is *Edw.* *Kelley*; and the *Spirits*, to the number of ſome twenty, or thereabouts, ſo many named: (*Madini, Eſemeli, Merifri, Ath, Galuah, Il, Jubenladece, Gabriel, Jam, Moreorgran, Aph, Lasben, Vriel, Naluage, Mapſama, Aue, Ilemeſe, Gaza, Vaa, Leveanael, Ben,*) at leaſt, but whether all Interlocutors, I know not, becauſe I do not remember, neither doth it much concern.

There be divers *marginal Notes* and Obſervations, which being of Dr. *Dee* his own, are for the moſt part not inconſiderable, and ſome very remarkable, all therefore here exhibited; but whereas in ſome places he had attempted to repreſent the apparition, or ſome part of it, in Figures alſo; this being done but ſometimes, and in caſe it had been done oftner (except it were to ſatisfie the childiſh humor of many Buyers of Books in this Age, when becauſe they buy not to read, muſt have ſomewhat to look upon; whence it comes to paſs, that much traſh doth paſs for good ware, for the trimming ſake, and on the contrary) of little uſe, no notice is taken of it; except ſome Figure be in the Text it ſelf, and of ſome conſequence, for the better underſtanding of the reſt.

The *Greek*, *p.* 25. *b.* is exactly ſet out, as it was found, and yet to be ſeen in the original, written by Dr. *Dee* himſelf: But little or nothing can be made of it, as it is written; and it is a ſign that Dr. *Dee* who writ it, as *Edw. Kelley* reported it unto him, and afterwards plodded upon it (as doth appear by ſome Conjectures and Interpretations found in the original, and here alſo exhibited) as well as he could. was no very perfect *Grecian*; much leſs *Edw. Kelley*, who could not ſo much as read it, which made Dr. *Dee* to write ſome things that he would not have *Kelley* to read, in Greek Characters, though the words were Engliſh: I would not alter any thing that was in the Original: But the words, I believe ſpoken by the Spirit (and ſo the Greek is warrantable enough) were theſe, Οὗτος ὁ ἑταῖρος τοῦτο ἔργον ἀναστήσει: Κόσμος γὰρ πρόθυμος τυγχάνει ὤν: Καὶ αὐτὸς τοσοῦτον πειράζεται: Ὥστε κοίνης ἀφελκύσθαι φιλίας: Ἐσόρα μὴ τινὰ αὐτῷ ἀφορμὴν παρέξῃς: Τὰς γὰρ ἀπάτας κομιδῇ παρασκευάζεται: Ἵνα σε διὰ παντὸς ἀπολείπῃ: This I think was intended of *Edw.* Kelley, who was ever and anon upon projects to break with Dr. *Dee*, and to be gone, as here preſently after, and in divers other places of this relation; nay, did really forſake him ſometimes for ſome time: The ſence *verbatim* is this: *This fellow (or Friend) will overthrow this work* (of Apparitions you muſt underſtand, to which he was requiſite, becauſe the Divel had not that power over Dr. *Dees* Body, to fit it, though he did promiſe it him, for ſuch ſights.) *His baggage (or furniture) is in a readineſs. And he doth very much endeavor: To withdraw himſelf from this common friendſhip. Take heed, that you give him no occaſion: For he doth mightily plot by art and cunning: How he may leave you for ever.* Πρόθυμος, in the firſt line, may ſeem unuſual, for ἕτοιμος, or πρόθυρος; but it is an elegant Metaphore. Πειράζεται for πειράζει, is not uſual; and happily it ſhould have been πειρᾶται, and ſo uttered; but that is nothing. Certainly he that could ſpeak ſo much *Greek*, (called here *Syrian*, to jeer *Ed.* Kelley) could not want Latine at any time to expreſs himſelf; which nevertheleſs, might be thought, where we finde him ſpeaking Engliſh, to them that underſtood it not; ſo that Dr. *Dee* was fain to interpret it: But we cannot give an account of all his fetches and projects: He had a conſideration, I make no queſtion.

I cannot think of any thing elſe that the Reader need to be told, that is of this nature, and it may be ſomewhat might have been ſpared: However the Reader will conſider, that as in all Books, ſo in this: It is one thing to read from the beginning, and ſo to go on with heed and obſervation, without skipping; and another thing to read here and there, which would require a perpetual Comment, which is the wretchedneſs of moſt Readers, in theſe declining days of Learning; and therefore they have *Comments* (or *Rhapſodies* rather) accordingly; *ſimiles habent labra lactuſes*, never more true of any thing.

It may be ſome will wonder what made the Spirits to fall upon *Engliſh Genealogies* and Stories; it is at very beginning, therefore I take notice of it for the Readers ſake, that is yet (and cannot otherwiſe) a ſtranger to the Book: The buſineſs is, Dr. *Dee* was lately grown into great league and confederacy with *Albert Lasky*, (or *à laſco* rather) a great man of *Polonia*. You had before what *Cambden* ſaith of him of his coming to *England*, at this very time, and his going away, which doth very well agree with our dates here. It ſeems, though nobly born, and to great dignity, yet his thoughts did aſpire much higher; and though no rich man, for a man of his rank and quality, yet expecting ſuch matters from Dr. *Dee* and *his Spirits*, as he did, he could finde money enough to ſupply their wants upon occaſion. The Spirits were very glad of the occaſion, and did what they could to cheriſh him according to his humor: Being then at that very time upon deliberations, that much depended of *Alb Laskey* and his good opinion; among other things, his Pedegree, which muſt needs pleaſe a vain man very well, was taken into conſideration: That every thing there ſaid, doth exactly agree to the truth, as I do not warrant it, ſo neither am I at leiſure at this time to take the pains to examine. We muſt never look further in thoſe things that are delivered by ſuch, then if it were, or be pertinent (true or falſe) to their end and preſent occaſion. Beſides, it is very poſſible, (which I deſire the Reader to take good notice of) that both here and elſewhere the Tranſcribers, as they could not read ſometimes, and were forced to leave ſome blancks (though ſeldome to any conſiderable prejudice of the ſence) ſo they might miſtake alſo, having to do with an Original that was (and is yet to be ſeen) ſo defaced and worm-eaten as this is, written (as we have ſaid) by Dr. *Dee* himſelf.

Beſides the authentickneſs of the Original Copy, written by Dr. *Dee* himſelf; the Reader may know, that *the Originals of the Letters* that are here exhibited, are all, or moſt of them yet preſerved, and to be ſeen in Sir *Tho. Cottons* Library.

IV. I am now come to the laſt of the four things that I promiſed, to ſhew the ſeveral *good uſes* that may be made of this Book, and which were principally looked upon in the publiſhing of it. This order indeed I propoſed to my ſelf, but great part of this occaſion offering it ſelf upon other matter, is already performed in the former Diſcourſe, ſo that but little is now left to be done: However I will ſum them up, and repreſent them together, that every Reader may

have

have them in readineſs and in view for his uſe the better.

The firſt is againſt Atheiſts, and ſuch as do not believe that there be any Divels or Spirits: We have argued it, I confeſs, pretty largely, at the beginning of this *Diſcourſe* or *Preface*, and I hope ſome may receive competent ſatisfaction by what we have ſaid: But if no Argument had been uſed, (ſetting aſide Scripture Authority, which would be impertinent againſt Atheiſts) I do not know what can be more convincing then this ſad Story, ſo exactly ſo particularly, ſo faithfully delivered. Truly, they muſt ſee further then I do, that can finde what to anſwer (rationally) and to oppoſe: This is a great point, and a great ground of Religion; but this is not all: For if there be Spirits indeed, ſo wicked and malicious, ſo ſtudious and ſo induſtrious, to delude men, and to do miſchief, which is their end, all which is ſo fully repreſented in this Relation; then certainly muſt it follow, that there is a great over-ruling Power, that takes care of the Earth, and of the Inhabitants of it; of them eſpecially that adore that Power, and worſhip it with true affection and ſincerity: For without this over ruling Power, what a miſerable World ſhould we have? What man ſober or innocent, that could enjoy himſelf at any time with any comfort or ſecurity? But again, what man can read this ſad ſtory and can be ſo perſwaded of his own Wiſdom or innocency, but will in ſome degree reflect upon himſelf, and will be moved to praiſe God, that notwithſtanding many provocations in ſeveral kindes (as damnable curioſity, open prophaneneſs, frequent Oathes, Curſes, Perjuries, ſcandalous Life, and the like) God hath been pleaſed to protect and preſerve him from the force and violence of ſuch enemies of mankinde?

I ſaid before, from leſs beginnings greateſt confuſions had enſued, which is very true as in the caſe of *Bacchus* particularly many Ages before; and in the caſe of *Mahomet* afterwards (two notable lewd *Enthuſiaſts*, by whom as Inſtruments, *evil Spirits*, by Gods permiſſion, brought great alterations in Governments, and wrought much miſchief and villany among Men and Women) we ſhall elſewhere ſhew more at large. By due conſideration of all Circumſtances, as chiefly their confident and reiterated Addreſſes unto, and Attempts upon ſo many great men in Power and Authority, and the like; I am much of opinion that theſe Spirits had as great hopes of Dr. *Dee*, as ever they had of *Bacchus* or *Mahomet*. But God was not pleaſed at that time to permit that their malice and ſubtilty ſhould prevail. And I think, if we conſider it well, we have reaſon to praiſe God for it. *England* might have been over-run with Anabaptiſm (when I ſay Anabaptiſm, I mean Anabaptiſm confirmed and in full power, not as it appears in its firſt pretentions) long before this: God be thanked that it was not then and God keep it from it ſtill, I hope is the Prayer of all truly ſober and Religious And in very deed I know no reaſon, but the Wiſdom and prudence of their Majeſties Councel that then were, in oppoſing Dr. *Dees* frequent addreſſes and Sollicitations, may (under God) challenge and deſerve ſome part of our Thanks and Acknowledgement.

Again, The Divel we ſee can Pray and Preach, (as to outward appearance we mean; for truly and really, God forbid that any thing ſacred and holy ſhould be thought to proceed from Divels) and talk of Sanctity and Mortification, as well as the beſt. And what he can in his own perſon, or by himſelf imme-

diately;

diately; there is no queſtion, but he doth by his Miniſters and Inſtruments much more, more ordinarily and frequently I mean: Let any man judge then, whether it be the part of a ſober wiſe man, not onely to hear ſuch men as can give no account of their calling, but alſo to follow them, to embrace their Doctrine, to be of their number or Congregation; and all this, upon this account, becauſe they can pray and preach very well, (as they think and judge at leaſt) and talk very godlily and zealouſly? How much more inexcuſable they that will cleave unto ſuch, though they ſee and know them ſcandalous in their Lives, Proud, Inſolent, Ignorant, Seditious, Intolerable, becauſe they can pray, and preach, and talk, as beſt agreeth with their own humor, and gives them beſt content? Can any man think they follow God in this, who would have *all things done in order*, and is not a God *of Confuſion*, (1 *Cor.* 14. 33, 40.) when all they do, tends to nothing elſe but diſorder and confuſion? I confeſs it is poſſible, that men lawfully called may prove bad enough, we have divers examples in the Scripture. But if a man, ſimply and ignorantly be miſ-led by ſuch, certainly his judgement will be much lighter then they can expect, who will not uſe the means that God hath ordained, in ſo great and weighty a buſineſs as the ſalvation of Souls is. I know not what theſe men can ſay for themſelves, except it be, that they are reſolved to make uſe of the Liberty of the times to pleaſe their humor; they may do it, but if that bring them to Heaven, they have good luck.

But the buſineſs of praying, is that I would principally inſiſt upon: You ſee here how Dr. *Dee*, where he gives an account of himſelf to the *Emperor*, and others, bears himſelf much upon this, that ſo many years he had been an earneſt Suitor unto God *by Prayer* to obtain *Wiſdom*, ſuch wiſdom as he was ambitious of. I believe him, that he had prayed very earneſtly, and with much importunity many times: This was the thing that made him ſo confident of his Spirits, that they muſt needs be good Spirits and Angels. I know a man, I have no comfort to tell it, but that I would not conceal any thing that may be a warning unto others, and yet I will have a reſpect unto him too: But I knew one, a very innocent man (in his outward converſation, and as I believe very really) Humble, Religious, very Learned and Orthodox, and one that had ſuffered for his Conſcience, as others have done in theſe times: This worthy man, being engaged in a controverted Argument, upon which his phancy had wrought very much, or rather which had much wrought upon his phancy; he had written much, filled much Paper, and was deſirous to communicate unto me as his friend what he had done: But when I perceived that the drift of his writing was out of the Law and the Prophets, to ſhew the neceſſity of ſome things which I thought of a more indifferent nature; I was not willing to meddle with it; and begun to argue againſt his main drift, and to ſhew my diſliking. After many words to and fro, he began to preſs me with this, that he had often prayed with much earneſtneſs, and he was very confident that God had heard his Prayers: Yea, he proceeded ſo far, that if God were true, he could not be deceived, and uſed many other words to the ſame purpoſe, at which I was much amazed, but could

could do no good upon him, ſuch was his confidence and violence upon this occaſion, though otherwiſe a very moderate ingenuous man: And thus I found him more then once, or twice. Truly, I think God was very merciful unto him, that took him away in good time. But certainly this buſineſs of *Prayer and praiſing*, is a buſineſs as of great comfort (the greateſt that mortal man is capable of upon earth) ſo of much more danger and deluſion, then many do believe. And if caution and circumſpection be to be uſed in any thing that belongs to Religion, I think it ought in Prayer, as much as any thing. And ſince I have adventured to tell one ſtory upon mine own credit, I will tell one more upon better authority, which I have long deſired (for the obſervableneſs of it) to communicate unto the world, and to that end, had once inſerted it in a Treatiſe of mine, which I thought would have been Printed, but it was not: I will firſt give the Engliſh of it, that all men may reap the benefit, and then ſet it down in the words of my Author (mine own Father *Iſaac Caſaubon*, of *b. m.*) as I have it to ſhew under his hand.

At a Conſiſtory in Geneva, *upon a Friday*, 18 July, 1589. *The caſe of one* Mr. Nicholas *being there propoſed to the Aſſembly to be conſidered of, who was wont to inſinuate himſelf into private Houſes, under pretence of praying, and made ſmall congregations: The buſineſs was diſliked by the* Paſtors; *Firſt, becauſe nothing in the Church of God ought to be done without order. Secondly, becauſe to turn ſuch duties of Religion to matter of Traffick to get money onely,* (*without any other end or calling*) *was not lawful. Thirdly and laſtly, his battalogy,* (*or vain repetition of words*) *was not to be ſuffered: Then upon this occaſion it was related by Mr. Beza, that the Saturday before, whileſt that ſharp conflict was, which we had before our eyes,* (to wit, between the Genevians, and the Duke of *Savoys* Forces) *that a certain Woman addreſſed her ſelf to him, ſaying, What Mr.* Beza, *will you make Prayers here? To which he had anſwered,* No: *What, do you think I do behold theſe things with mine eyes onely, and do not pray to God in my heart? Giving this reaſon for his anſwer he had made to the Woman*: [It is not ſo expreſſed in the Latine, that the following words were *Beza*'s words, but the coherence of matter doth ſo require it] *That Prayer was certainly a holy thing, which it did not become any man to apply himſelf unto,* (or *to undertake*) *without due preparation: And that they were deceived, who thought it ſo eaſie a thing to pray rightly: And that care alſo ſhould be taken leſt* [under a colour of zeal and devotion] *a way be made to ſuperſtition*: The Latine words are theſe,

[*Die Veneris, Julii* 18. 1589. *Cùm relatum eſſet in cœtum, de Mag.* Nicolao, *qui inſinuaret ſe in domos varias* προφάσει τοῦ εὔχεσθαι, *&* *ita aliquando cœtus, etſi parvos, coire ſolitos, paſtoribus res improbata eſt: Primùm, quia extra ordinem, nihil in Dei* Eccleſia *fieri debet: Deinde, quia* πορισμὸν *facere* τὴν θρησκείαν, *nefas. Tertio, hominis* βαττολογία *non ferenda Narratum eſt tum à B ſe die Sabbathi proxime præcedente, dum acerrimum illud prælium committeretur, quod nobis erat ante oculos, interrogatum à mulieraculà, Quid tu D. B. vis preces hic facere? Reſpondiſſe, Nequaquam. Tu ne enim* (*ait*) *me putas, hæc oculis tantum ſpectare, nec vota in animo ad Deum Opt. Max. fundere? Om* *res ſancta ἡ εὐχὴ, ad quam non niſi meditatum oporteat accedere, falluntur enim qui rem putant eſſe facilem, preces benè concipere. Simul cavendum, ne alicui ſuperſtitioni viam imprudentes aperiamus.*]

In the laſt place, All men may take warning by this example, how they put themſelves out of the protection of Almighty God, either by preſumptuous unlawful wiſhes and deſires, or by ſeeking not unto Divels onely, directly (which Dr. *Dee* certainly never did, but abhorred the thought of it in his heart) but unto them that have next relation unto Divels, as *Witches, Wizzards, Conjurers, Aſtrologers*, (that take upon them to foretell humane events) *Fortune-tellers*, and the like, yea and all Books of that ſubject, which I doubt, were a great occaſion of Dr. *Dees* deluſion: That men are commonly cheated by ſuch, is ſure enough; and thoſe that are not very fools, would take heed how they deal with them, and avoid them, to avoid the Imputation of Fools; but thoſe that are wiſe, much more, if they can more then cheat; for the more they can do, the more they know they have of the Divel in them: Wretched people! that will not, dare not truſt God, who as he is the onely fountain of goodneſs, ſo onely knows what is good for every man. They may rejoyce for a time, and applaud themſelves in their conceited ſucceſſes, but miſery, if they repent not, will be their end; and it is a great ſign that God is very angry with them, when he doth ſuffer them to thrive by means which Himſelf hath curſed.

POSTSCRIPT.

SInce this Preface was written, and almoſt printed, I was ſhewed a Book, entituled, *Theatrum Chemicum Britannicum, &c.* by *Elias Aſhmole* Eſq; and in ſome *Annotations* there, at the end, an account concerning Dr. *Dee* and *Edw. Kelley,* (there ſtiled Sir *Edward Kelley*) out of a *Diary* of Dr. *Dees,* all written with his own hand: As I do not queſtion the Gentlemans fidelity in this buſineſs, ſo I make as little queſtion but Dr. *Dee*'s own hand will be found to agree in all matters of Fact both here and there, if any ſhall take the pains to compare. And it may be the Reader may receive ſome further ſatisfaction in ſome particulars by his labor, which is the reaſon that I mention the Book here, being but lately come to my knowledge; His Judgement either concerning Dr. *Dee,* or *Kelley,* I meddle not with; and it may be, had he ſeen what is here to be ſeen, he would have been of another opinion in ſome things. Here is enough, I am ſure, to ſatisfie any man that is not very much preoccupied, or otherwiſe engaged by particular ends. As for thoſe *Reports* concerning *Kelley,* (ſome whereof concern Dr. *Dee* alſo) he tells us of, as I believe him, that he hath heard ſo, ſo I muſt (and may truly) profeſs, that I have met with far contrary, and in my judgement, and by this account here given us by Dr. *Dee,* much more probable: And particularly, that *Kelley* was put in Priſon by the Emperor, for a notable Chymical cheat that he had put upon him; the particulars whereof, though they were fully related unto me, yet I will not adventure upon, leſt I miſtake in ſome terms of art, or petty circumſtance of fact. And let the Reader judge by that account, Dr. *Dee* (who beſt knew) doth give us here throughout the whole Book of this *Kelley,* whether *Wevers* Story in his *Funeral Monum. pag.* 45, 46. of damnable *Necromancy,* and other *Diabolical Conjuration,* practiſed by *Kelley* in *Lancaſhire,* be not (beſides what is there ſaid and atteſted) much more probable, then any thing that hath been or can be ſaid by others, to his juſtification or commendation: Which indeed doth make Doctor *Dee*'s caſe altogether inexcuſable, that believing and knowing the man to be ſuch a one, he would have to do with him, and expected good by his Miniſteries; but that the Doctor his Faith, and his intellectualls (through Gods juſt judgement, as we have ſaid) were ſo much in the power and government of his Spirits, that they might perſwade him to any thing, under colour of doing ſervice unto God, yea had it been to cut his own Fathers throat, as we ſee in the *Relation,* that they perſwaded him to lie with another mans Wife, and proſtitute his own to a vile, and, by himſelf belived, Diabolical man.

Beſides, I have been told by many, that Dr. *Dee,* very poor and every way miſerable, dyed at *Mortlack,* here about *London,* which doth not ſeem to agree with the report in thoſe *Annotations*: But enough of them: Neither indeed have I ſaid any thing at all of purpoſe to oppoſe the Author, but to give this further ſatisfaction to the Reader, or rather to the truth, which I thought I was bound to do.

The paſſage in *Wevers Funeral Monuments, pag.* 45, 46. concerning *Kelley,* for their ſatisfaction that have not the Book, is this; *Kelley,* (otherwiſe called *Talbot*) that famous *Engliſh* Alchymiſt of our times, who flying out of his own Countrey (after he had loſt both his ears at *Lancaſter*) was entertained by *Rodolph* the ſecond, and laſt of that Chriſtian name, Emperor of *Germany*; for whom *Elizabeth* of famous memory, ſent (very ſecretly) Captain *Peter Gwyn,* with ſome others, to perſwade him to return back to his own Native home, which he was willing to do; and thinking to eſcape away in the night, by ſtealth, as he was clammering over a Wall in his own Houſe in *Prague* (which bears his name to this day, and ſometimes was an old Sanctuary) he fell down from the Battlements, broke his leggs, and bruiſed his body, of which hurts within a while after, he departed this World.

Sed quorſum hæc? you will ſay: Then thus, This Diabolical queſtioning of the dead, for the knowledge of future accidents, was put in practice by the ſaid *Kelley,* who upon a certain Night, in the Park of *Walton* in *le dale,* in the County of *Lancaſter,* with one *Paul Waring,* (his fellow-companion in ſuch Deeds of darkneſs) invocated ſome one of the Infernal Regiment, to know certain paſſages in the life, as alſo what might be known by the Divels foreſight, of the manner and time of the death of a Noble yong Gentleman, as then in Wardſhip. The Black Ceremonies of that Night being ended, *Kelley* demanded of one of the Gentlemans ſervants, what *Corſe* was the laſt buryed in *Law* Church-yard, a Church thereunto adjoyning, who told him of a poor man that was buryed there but the ſame day: *He* and the ſaid *Waring,* intreated this foreſaid ſervant to go with them to the Grave of the man ſo lately interred, which he did; and withal, did help them to dig up the Carcaſe of the poor Catiff, whom by their Incantations, they made him (or rather ſome evil Spirit through his Organs) to ſpeak, who delivered ſtrange Predictions concerning the ſaid Gentleman. I was told thus much by the ſaid Serving-man, a Secondary Actor in that diſmal abhorred buſineſs; and divers Gentlemen and others are now living in *Lancaſhire,* to whom he hath related this Story. And the Gentleman himſelf (whoſe memory I am bound to honor) told me a little before his death, of this Conjuration by *Kelley,* as he had it by relation from his ſaid Servant and Tenant, onely ſome circumſtances excepted, which he thought not fitting to come to his Maſters knowledge.

Dr. Dee's Apology,

Sent to the Arch-Biſhop of CANTERBURY. 159$\frac{4}{5}$.

OR,

A Letter containing a moſt brief Diſcourſe Apogeticall, with a plain Demonſtration, and fervent Proteſtation for the lawfull, ſincere, very faithfull and Chriſtian courſe of the Philoſophicall Studies and Exerciſes, of a certain ſtudious Gentleman: An ancient Servant to Her moſt Excellent Majeſty Royall.

To the moſt Reverend Father in God, the Lord Archbiſhop of Canterbury, *Primate and* Metropolitane *of all* England, *one of Her Majeſties moſt Honorable Privie Councell: my ſingular good Lord.*

MOſt humbly and heartily I crave your Graces pardon, if I offend any thing, to ſend, or preſent unto your Graces hand, ſo ſimple a Diſcourſe as this is: Although, by ſome ſage and diſcreet my friends their opinion, it is thought not to be impertinent, to my moſt needfull ſuits, preſently in hand, (before her moſt Excellent Majeſty Royall, your Lordſhips good *Grace*, and other the Right Honourable Lords of her Majeſties Privy Councell) to make ſome part of my former ſtudies, and ſtudious exerciſes (within and for theſe 46 years laſt paſt, uſed and continued) to be firſt known and diſcovered unto your *Grace*, and other the right Honourable, my good Lords of her Majeſties privy Councell: And ſecondly, afterwards, the ſame to be permitted to come to publick view: Not ſo much, to ſtop the mouthes, and, at length to ſtay the impudent attempts, of the raſh, and malicious deviſers, and contrivers of moſt untrue, fooliſh, and wicked reports, and fables, of, and concerning my foreſaid ſtudious exerciſes, paſſed over, with my great, (yea incredible) paines, travells, cares, and coſts, in the ſearch, and learning of true Philoſophie; As, therein, So, to certifie, and ſatisfie the godly and unpartiall Chriſtian hearer, or reader hereof: That, by his own judgement, (upon his due conſideration, and examination of this, no little parcell, of the particulars of my foreſaid ſtudies, and exerciſes philoſophicall annexed) He will, or may, be ſufficiently informed, and perſwaded; That I have wonderfully laboured, to find, follow, uſe, and haunt the true, ſtraight, and moſt narrow path, leading all true, devout, zealous, faithfull, and conſtant Chriſtian

ſtian ſtudents, *ex valle hac miſeriæ, & miſeria iſtius vallis: & tenebrarum Regno; & tenebris iſtius Regni, ad montem ſanctum Syon & ad cœleſtia tabernacula.* All thanks, are moſt due, therefore, unto the Almighty: ſeeing, it ſo pleaſed him, (even from my youth, by his divine favour, grace, and help) to inſinuate into my heart, an inſatiable zeal, and deſire, to know his truth: And in him, and by him, inceſſantly to ſeek, and liſten after the ſame; by the true Philoſophical method and harmony proceeding and aſcending, (as it were) *gradatim*, from things viſible, to conſider of things inviſible from things bodily, to conceive of things ſpirituall from things tranſitory, and momentary, to mediate of things permanent: by things mortall (*viſible and inviſible*) to have ſome perſeverance of immortality. And to conclude, moſt brieflly; by the moſt mervailous frame of the *whole World*, philoſophically viewed, and circumſpectly weighed, numbred, and meaſured (according to the talent, and gift of *G O D*, from above alotted, for his divine purpoſes effecting) moſt faithfully to love, honor, and glorifie alwaies, the *Framer*, and *Creator* thereof. In whoſe workmanſhip, his infinite goodneſs, unſearchable wiſdome, and Almighty power, yea, his everlaſting power, and divinity, may (by innumerable means) be manifeſted, and demonſtrated. The truth of which my zealous, carefull, and conſtant intent, and endeavour ſpecified, may (I hope) eaſily appear by the whole, full and due ſurvey, and conſideration of all the Books, Treatiſes, and Diſcourſes, whoſe Titles onely, are, at this time, here annexed, and expreſſed: As they are ſet down in the ſixth Chapter, of another little *Rhapſodicall* Treatiſe, intituled, the *Compendious Rebearſall, &c.* written above two years ſince: for thoſe her Majeſties two honorable Comiſſioners; which her moſt excellent Majeſty had moſt graciouſly ſent to my poor Cottage in *Mortlacke*: to underſtand the matters, and cauſes at full; through which, I was ſo extreamly urged to procure at her Majeſties hands ſuch Honorable Surveyors and witneſſes to be aſſigned, for the due proof of the contents, of my moſt humble and pitifull ſupplication, exhibited unto her moſt Excellent Majeſty, at *Hampton* Court, *An* 1592. *Novemb.* 9. Thus therefore (as followeth) is the ſaid 6. Chapter there, recorded.

¶ *My labours and pains beſtowed at divers times, to pleaſure my native Countrey: by writing of ſundry* BOOKS, *and Treatiſes: ſome in Latine, ſome in Engliſh, and ſome of them, written, at her Majeſties commandement.*

Of which BOOKS, and Treatiſes, ſome are printed, and ſome unprinted. The printed BOOKS: and Treatiſes are theſe following:

1. *Propædeumata Aphoriſtica, De præſtantioribus quibuſdam Naturæ virtutibus. Aphoriſmi.* 120. Anno 1558.

2. Monas Hieroglyphica, *Mathematicè, Anagogicéque explicata; ad Maximilianum (Dei gratia) Romanorum, Bohemiæ, & Hungariæ, Regem ſapientiſſimum,* Anno 1564.

3. *Epiſtola ad eximium Ducis Urbini Mathematicum (Fredericum Commandinum) præfixa libello Machometi Bagdedini, De ſuperficierum Diviſionibus; edito in lucem, opera mea, & ejuſdem Commandini Urbinatis; Impreſſa Piſauri.* Anno 1570.

4. *The Brytiſh Monarchy (otherwiſe called the Petty Navy* Royall*:) for the politique ſecurity; abundant wealth, and the triumphant ſtate of this Kingdome, (with Gods favour,) procuring,* Anno 1576.

5. *My Mathematicall preface annexed to Euclide, (by the right worſhipfull Sir* Henry Billingſley *Knight, in the* Engliſh *language firſt publiſhed) written at the earneſt requeſt of ſundry right worſhipfull Knights, and other very well learned men.* Wherein are many Arts, of me wholy invented (by name, definition, propriety and uſe,) more then either the Græcian, or Roman Mathematicians, have left to our knowledge, Anno 1570.

6. *My divers and many Annotations, and Inventions Mathematicall, added in ſundry places of the foreſaid* Engliſh *Euclide, after the* tenth *Book of the ſame.* Anno 1570.

7. *Epiſtola prefixa Ephemeridibus* Johannis Felde *Angli, cui rationem declaraveram Ephemerides conſcribendi.* Anno 1557.

8. *Paralaticæ Commentationis,* Praxeoſq; *Nucleus quidam.* Anno 1573.

The unprinted Books and Treatiſes, are theſe: ſome,

perfectly finiſhed: and ſome, yet unfiniſhed.

9. THe firſt great volume of Famous and rich Diſcoveries: wherein (alſo) is the Hiſtory of King *Solomon*, every three years, his *Ophirian* Voyage. The Originals of Presbyter *Joannes*: and of the firſt great *Cham*, and his ſucceſſors for many years following: The deſcription of divers wonderfull Iſles in the Northern, Scythian, Tartarian, and the other moſt Northern Seas, and neere under the North Pole: by Record, written above 1200. years ſince: with divers other rarities, Anno 1576.

10. The Brytiſh Complement, of the perfect Art of Navigation; A great volume: in which, are contained our Queen *Elizabeth* her Arithmeticall Tables Gubernautick for Navigation by the Paradoxall compaſſe (of me, invented *anno* 1557.) and Navigation by great Circles: and for longitudes, and latitudes; and the variation of the compaſſe finding moſt eaſily, and ſpeedily: yea, (if need be) in one minute of time, and ſometime, without ſight of Sun, Moon or Star; with many other new and needfull inventions Gubernautick, Anno 1576.

11. Her Majeſties Title Royall, to many forrain Countries, Kingdomes, and Provinces, by good teſtimony and ſufficient proof recorded: and in 12. Velum Skins of Parchment, faire written: for her *Majeſties* uſe: and at her Majeſties commandement, Anno 1578.

12. De Imperatoris Nomine, Authoritate, & Potentia: dedicated to her *Majeſtie*, Anno 1579.

13. Prolegomena & Dictata Pariſienſia, in *Euclidis* Elementorum Geometricorum, librum primum, & ſecundum; in Collegio *Rhemenſi*, An. 1550.

14. De uſu Globi Cœleſtis: ad Regem Edoardum ſextum. An. 1550.

15. The Art of Logick, in Engliſh, Anno 1547.

16. The 13. Sophiſticall Fallacians, with their diſcoveries, written in Engliſh meter, Anno. 1548.

17. Mercurius

17. Mercurius Cœleſtis : libri 24: written at *Lovayn*, An. 1549.

18. De Nubium, Solis, Lunæ, ac reliquorum Planetarum, immò ipſius ſtelliferi Cœli, ab infimo Terræ Centro, diſtantiis, mutuiſq; intervallis, & eorundem omnium Magnitudine liber ἀποδεικτικος, ad *Edoardum* Sextum, Angliæ Regem, Anno 1551.

19. Aphoriſmi Aſtrologici 300. Anno 1553.

20. The true cauſe, and account (not vulgar) of Floods and Ebbs: written at the requeſt of the Right Honourable Lady, Lady Jane, Dutcheſſe of Northumberland, Anno 1553.

21. The Philoſophicall and Poeticall Originall occaſions of the Configurations, and names of the heavenly Aſteriſmes, written at the requeſt of the ſame Dutcheſs, Anno 1553.

22. The Aſtronomicall, & Logiſticall rules, and Canons, to calculate the Ephemerides by, and other neceſſary Accounts of heavenly motions: written at the requeſt, and for the uſe of that excellent Mechanicien Maſter *Richard Chancelor*, at his laſt voyage into *Moſchovia*. Anno 1553.

23. De Acribologia Mathematica; volumen magnum : ſexdecim continens libros, Anno 1555.

24. Inventum Mechanicum, Paradoxum, De nova ratione delineandi Circumferentiam Circularem : unde, valde rara alia excogitari perficique poterunt problemata, Anno 1556.

25. De ſpeculis Comburentibus : libri ſex, Anno 1557.

26. De Perſpectiva illa, qua peritiſsimi utuntur Pictores. Anno 1557.

27. Speculum unitatis: ſive Apologia pro Fratre *Rogerio Bachone* Anglo: in qua docetur nihil illum per Dæmoniorum feciſſe auxilia, ſed philoſophum fuiſſe maximum; naturaliterque & modis homini Chriſtiano licitis, maximas feciſſe res, quas indoctum ſolet vulgus, in Dæmoniorum referre facinora, Anno 1557.

28. De Annuli Aſtronimici multiplici uſu *lib*. 2. Anno 1557.

29. Trochillica Inventa, *lib*. 2. Anno 1558.

30. Περὶ ἀναβιβασμῶν θεολογικῶν, *lib*. 3. Anno 1558.

31. De tertia & præcipua Perſpectivæ parte, quæ de Radiorum fractione tractat, *lib*. 3. Anno 1559.

32. De Itinere ſubterraneo, *lib*. 2. Anno 1560.

23. De Triangulorum rectilineorum Areis, *lib*. 3. demonſtrati : ad exceltiſſimum Mathematicum *Petrum Nonium* conſcripti, Anno 1560.

34. Cabalæ Hebraicæ compendioſa tabella, Anno 1562.

35. Reipublicæ Britanicæ Synopſis : in Engliſh, Anno 1565.

36. De Trigono Circinóque Analogico, Opuſculum Mathematicum & Mechanicum, *lib*. 4. Anno 1565.

37. De ſtella admiranda, in Caſſiopeæ Aſteriſmo, cœlitùs demiſſa ad orbem uſque Veneris : Iteruinque in Cœli penetralia perpendiculariter retracta, poſt decimum ſextum ſuæ apparitionis menſem, An. 1573.

38. Hipparchus Redivivus, Tractatulus, Anno 1573.

39. De unico Mago, & triplici *Herode*, eóque Antichriſtiano. An. 1570.

40. Ten ſundry and very rare Heraldical Blaſonings of one Creſt or Cogniſance, lawfully confirmed to certain ancient Arms, *lib*. 1. An. 1574.

41. Atlantidis,(vulgariter, Indiæ, Occidentalis nominatæ) emendatior deſcriptio Hydrographica, quàm ulla alia adhuc evulgata, An. 1580.

42. De modo Evangelii Jeſu Chriſti publicandi, propagandi,ſtabiliendique, inter Infideles Atlanticos : volumen magnum, libris diſtinctum quatuor : quorum primus ad Sereniſſimam noſtram Potentiſſimamque Reginam *Elizabetham* inſcribitur : Secundus, ad ſummos privati ſuæ ſacræ Majeſtatis conſilij ſenatores : Tertius, Hiſpaniarum Regem, *Philippum* : Quartus, ad Pontificem Romanum, Anno 1581.

43. Navigationis ad Carthayum per Septentrionalia Scythiæ & Tartariæ litora,Delineatio Hydrographica: *Arthuro Pit*,& *Carolo Jackmano* Anglis,verſus illas partes Navigaturis,in manus tradita;cum admirandarum quarundam Inſularum,annotatione,in illis ſubpolaribus partibus jacentium, *An.* 1580.

44. Hemiſphærij Borealis Geographica , atque Hydrographica deſcriptio : longè a vulgatis chartis diverſa : Anglis quibuſdam, verſùs Atlantidis Septentrionalia litora, navigationem inſtituentibus, dono data, *An.* 1583.

45. The Originals,and chief points, of our ancient Brytiſh Hiſtories,diſcourſed upon, and examined, *An.* 1583.

46. An adviſe & diſcourſe about the Reformation of the vulgar *Julian* yeare, written by her Majeſties commandement, and the Lords of the privy Councell, *Anno* 1582.

47. Certain Conſiderations,and conferrings together, of theſe three ſentences, (auncientl y accounted as Oracles(*Noſce teipſum* : *Homo Homini Deus* : *Homo Homini Lupus*, *An.* 1592

48. De hominis Corpore, Spiritu, & Annima : ſive Microcoſmicum totius Philoſophiæ Naturalis Compendium, *lib* 1. *Anno* 1591.

With many other Books, Pamphlets, Diſcourſes, Inventions , and Concluſions, in divers Arts and matters : whoſe names , need not in this Abſtract to be notified : The moſt part of all which , here ſpecified , lie here before your Honours upon the Table, on your left hand. But by other books and Writings of another ſort, (if it ſo pleaſe God, and that he will grant me life,health, and due maintenance thereto , for ſome ten or twelve years next enſuing) I may, hereafter make plaine, and without doubt , this ſentence to be true, *Plura latent, quàm patent.*

Thus far (my good Lord)have I ſet down this *Catalogus*,out of the foreſaid ſixt Chapter, of the booke, whoſe title is this:

49. *The Compendious rehearſall of* John Dee , *his dutifull declaration and proofe of the courſe and race of his ſtudious life, for the ſpace of halfe an hundred years, now (by Gods favour and help) fully ſpent, &c.*

To which compendious rehearſall, doth now belong an *Appendix* , of theſe two laſt years : In which I have had many juſt occaſions , to confeſſe, that *Homo Homini Deus*,and H*omo Homini Lupus* , was and is an Argument, worthy of the decyphering, and large diſcuſsing:as may, one day, hereafter (by Gods help) be publiſhed,in ſome manner very ſtrange. And beſides all the rehearſed Books & Treatiſes of my writing, or handling hitherto,I have juſt cauſe,lately given me to write & publiſh a Treatiſe,with Title (50.) *De Horizonte Æternitatis*:to make evident,that one *Andreas Libavius*,in a book of his,printed the laſt year,hath unduly conſidered a phraſe of my *Monas Hyero-*

gliphica: to his miſliking, by his own unskilfulneſſe in ſuch matter: and not underſtanding my apt application thereof, in one of the very principal places, of the whole Book. And this book of mine, by Gods help and favour (ſhall be dedicated unto her moſt Excellent Majeſty Royall: And this Treatiſe doth contain three books;

1. The firſt Intituled, *De Horizonte: liber Mathematicus & Phyſicus.*

2. The ſecond, *De Æternitate: liber Theologicus, Metaphyſicus & Mathematicus.*

3. The third, *De Horizonte Æternitatis: liber Theologicus, Mathematicus, & Hierotechnicus.*

It may now be here alſo remembred, that almoſt three years after the writing of this Letter, I did ſomewhat ſatisfie the requeſt of an Honourable Friend in Court, by ſpeedily penning ſome matter concerning her Majeſties Sea-Soveraigntie: under this title,

51. *Thalattocratia Brytannica.*

Sive,

De Brytanico Maris Imperio, Collectanea Extomporanea: 4. *dierum Spacio, celeri conſcripta calamo.* Anno. 1597. *Septemb.* 20. *Manceſtriæ.*

¶ Truly I have great cauſe to praiſe and thanke God, for your Graces very charitable uſing of me: both in ſundry points elſe, and alſo in your favourable yeelding to, yea & notifying the due means for the performance of her Sacred Majeſties moſt gracious and bountifull diſpoſition, reſolution, and very royall beginning, to reſtore and give unto me (her Ancient faithfull ſervant) ſome due maintenance to lead the reſt of my old daies, in ſome quiet and comfort: with habilitie, to retaine ſome ſpeedy, faire, and Orthographicall writers, about me; and the ſame skilfull in Latine and Greek (at the leaſt:) aſwell for my own books, and Works, fair, and correctly to be written (ſuch I mean, as either her moſt Excellent Majeſtie, out of the premiſſes will make choice of, or command to be finiſhed or publiſhed: or ſuch of them, as your grace ſhall think meet or worthy for my farther labor to be beſtowed on) as elſe for the ſpeedy, faire, and true writing out of other ancient Authors their good and rare workes, in greek or Latine: which by GODS Providence, have been preſerved from the ſpoile made of my Librarie, and of all my movable goods here, &c. *Anno* 1583. * In which Librarie, were about 4000. books; whereof, 700. were anciently written by hand; Some in *Greeke*, ſome in *Latine*, ſome in *Hebrew*, And ſome in other languages (as may by the whole *Catalogus* thereof appeare.) But the great loſſes and dammages which in ſundry ſorts I have ſuſtained, do not ſo much grieve my heart, as the raſh, lewde, fond, and moſt untrue fables, and reports of me, and my Studies Philoſophicall, have done, and yet do; which commonly, after their firſt hatching, and deviliſh deviſing, immediately with great ſpeed, are generally all the Realme overſpread; and to ſome, ſeem true; to other, they are doubtfull; and to onely the wiſe, modeſt, diſcreet, godly, and charitable (and chiefly to ſuch as have ſome acquaintance with me) they appear, and are known to be fables, untruths, and utterly falſe reports, and ſlanders. Well, this ſhall be my laſt charitable giving of warning, and fervent proteſtation to my Countreymen, and all other in this caſe;

* Although that my laſt voyage beyond the *Seas*, was duly undertaken (by her Majeſties good favour and licence) as by the ſame words may appear in the Letter, written by the Right Honourable Lord Treaſurer, unto your *Grace* in my behalf, and her moſt Excellent Majeſtie willing his Honor ſo to do. *Anno.* 1590. *the* 20. *of January.*

A fervent PROTESTATION.

Before the Almighty our G O D, and your Lordſhips good Grace, this day, on the perill of my ſouls damnation (if I lie, or take his name in vaine herein) I take the ſame G O D, to be my witneſſe; That with all my heart, with all my ſoul, with all my ſtrength, power and underſtanding (according to the meaſure thereof, which the Almighty hath given me) for the moſt part of the time, from my youth hitherto, I have uſed and ſtill uſe, good, lawfull, honeſt, chriſtian and divinely preſcribed means to attain to the knowledge *of thoſe truthes, which are meet, and neceſſary for me to* know*; and wherewith to do his divine Majeſty ſuch ſervice, as he hath, doth, and will call me unto, during this my life: for his honour and glory advancing, and for the benefit, and commoditie publique of this* Kingdome*; ſo much, as by the will and purpoſe of God ſhall lie in my* skill*, and hability to perform: as a true, faithfull, and moſt ſincerely dutifull ſervant, to our moſt gracious and incomparable Queen* Elizabeth, *and as a very comfortable fellow-member of the body politique, governed under the ſcepter Royal of our earthly Supreame head (Queen* Elizabeth*) and as a lively ſympathicall, and true ſymetricall fellow-member of that holy and myſticall body, Catholiquely extended and placed (whereſoever) on the earth: in the view,* Knowledge, *direction, protection, illumination and conſolation of the Almighty, moſt Bleſſed, moſt holy, moſt glorious, comajeſticall, coeternall, and coeſſentiall Trinity: The Head of that Body, being only our Redeemer, Chriſt Jeſus, perfect God, and perfect man: whoſe return in glory, we faithfully awaite; and daily doe very earneſtly cry unto him, to haſten his ſecond comming for his elects ſake; iniquity doth ſo on this earth abound and prevaile, and true faith with Charity and Evangelicall ſimplicity, have but cold, ſlender and uncertrin intertainment among the worldly-wiſe men of this world.*

Therefore (herein concluding) I beſeech the Almighty God, moſt abundantly to increaſe and confirm your Graces heavenly wiſedome, and endue you with all the reſt of his heavenly gifts, for the relieving, refreſhing and comforting, both bodily and ſpiritually, his little flock of the faithfull, yet militant here on earth. Amen.

An EPILOGUE.

Good my Lord, I beſeech Your Grace, to allow of my plaine and comfortable *Epilogus*, for this matter at this time. 1. Seeing my ſtudious exerciſes, and converſation civill, may be abundantly teſtified, to my good credit, in the moſt parts of all Chriſtendome; and that by all degrees of Nobility, by all degrees of the Learned, and by very many other, of godly and Chriſtian diſpoſition, for the ſpace of 46. years triall: (as appeareth by the Records lately viewed by two honourable witneſſes, by Commiſſion from her Majeſtie;) 2. And ſeeing, for theſe 36. years laſt paſt, I have been her moſt Excellent Majeſties very true, faithfull and dutifull ſervant; at whoſe Royall mouth, I never received any one word of reproach; but all of favour, and grace: In whoſe Princely Countenance, I never perceived frowne toward me, or diſcontented regard, or view on me: but at all times favourable, and gracious: to the great joy and comfort of my true, faithfull, and loyall heart. And (thirdly) Seeing, the works of my hands, and words of my mouth (here before notified, in the Schedule of my books, and writings) may beare lively witneſſe of the thoughts of my heart, and inclination of my minde, generally, (as all wiſe men do know, and Chriſt himſelf doth avouch,) It might, in manner ſeem needleſſe, thus carefully (though moſt briefly and ſpeedily) to have warned or confounded the ſcornfull, the malicious, the proud, and the raſh in their untrue reports, opinions, and fables of my ſtudies, or exerciſes Philoſophicall: but that, it is of more importance, that the godly, the honeſt, the modeſt, the diſcreet, grave, and charitable Chriſtians (*Engliſh* or other,) lovers of Juſtice, truth, and good learning, may hereby receive certaine comfort in themſelves (to perceive, that *Veritas tandem prævalebit*) and ſufficiently be weaponed and armed with ſound truth, to defend me againſt ſuch kind of my adverſaries: hereafter they will begin afreſh or hold on obſtinately in their former errors, vain imaginations, falſe reports, and moſt ungodly ſlanders of me & my ſtudies. ¶ Therefore, (to make all this cauſe, for ever, before God & man, out of all doubt:) Seeing, your Lordſhips good grace, are, as it were, our high Prieſt, and chief Eccleſiaſticall Miniſter, (under our moſt dread and Soveraigne Lady Queen *Elizabeth*) to whoſe cenſure and judgement, I ſubmit all my ſtudies and Exerciſes; yea all my Books paſt, preſent, and hereafter to be written, by me (of my own skill, judgement, or opinion,) I do, at this preſent time, moſt humbly, ſincerely, and unfainedly, and in the name of Almighty God, (yea for his honour and glory) requeſt, and beſeech your Grace, (when, and as conveniently you may, to be well and throughly certified of me, what I am, *Intus & in cute: Reverendiſſime in Chriſto Pater, & Digniſſime Archipræſul, cognòſce & agnoſce vultum tàm internum, quàm externum pecoris tui*: And wherein I have uſed, do or ſhall uſe, pen, ſpeech, or converſation, otherwiſe then as it appertaineth to a faithfull, carefull, ſincere, and humble ſervant of Chriſt Jeſu, That your Grace would vouchſafe to advertiſe me. So, I truſt, *Ultima reſpondebunt primis*: in ſuch ſort, as this *Authentick Record* in Latine annexed (*ad perpetuam rei memoriam*) doth teſtifie: having never hitherto had occaſion to ſhew that, in any place of Chriſtendome: to teſtifie better of me, then they had proofe of me, themſelves, by my converſation among them. (The Almighty, therefore, be highly thanked, praiſed, honoured and glorified, for ever and ever, *Amen*.

But now, in reſpect of the generall intent of this briefe diſcourſe, I moſt humbly, and reverently, exhibit to your Graces view, and peruſing, the originall monument, and authentick Record, before mentioned, fair written in Parchment, with the Seal whole, and perfect, duly appendant: as I have 45. years, and ſomewhat longer, preſerved it. The true Copy whereof, your Grace doth ſee, to be *verbatim*, as followeth.

Univerſis Sanctæ matris Eccleſiæ filijs, ad quos præſentes literæ perventuræ ſunt, Vicecancellarius Cætuſq; omnis Regentium & non Regentium, Univerſitatis Cantabrigiæ, Salutem in Domino ſempiternam. Conditiones & Merita hominum in noſtra Univerſitate ſtudentium, affectu ſincero perpendentes, eos ſolos teſtimonio noſtro ornandos eſſe arbitramur, quos ſcimus ob eruditionem, & morum probitatem promeritos eſſe, ut iſtud beneficium à nobis conſequantur: Quamobrem, cùm hoc tempore ipſa veritas teſtimonium noſtrum ſibi poſtuiat, veſtræ pietati, per has literas ſignificamus; Quòd dilectus nobis in Chriſto, Johannes Dee, Artium Magiſter, *in dicta noſtra Univerſitate fœliciter verſatus; plurimam ſibi & doctrinæ & honeſtatis laudem comparavit: De cujus gradu, & converſatione (quæ honeſtiſſima ſemper fuit,) ne qua uſpiam ambiguitas, aut quæſtio oriri poſſit, apud eos, quibus hujus viri virtutes haud ſatis innotuerint, viſum eſt nobis, in dicti Johannis gratiam, has literas noſtras Teſtimoniales conſcribere; & conſcriptas, publico Academiæ noſtræ ſigillo, obſignare: quò, majorem apud vos authoritatem, & pondus literæ noſtræ habeant, Bene valete. Datum* Cantabrigiæ, *in plena Convocatione Magiſtrorum Regentium & non Regentium, Academiæ prædictæ:* 14. *Calend.* Aprilis, *Anno à Chriſto nato.* 1548.

For certain due reſpects the very Image
of the foreſaid Seal, is not here in portra-
ture publiſh'd; the Moto *Locus veri ſigilli.*

PERORATIO.

THe Almighty and moſt mercifull God, the Father; for his only Son (our Redeemer) Jeſus Chriſt his ſake: by his holy Spirit, ſo direct, bleſſe, and proſper all my ſtudies, and exerciſes Philoſophicall, (yea, all my thoughts, words, and deeds) henceforward, even to the very moment of my departing from this world, That I may evidently and abundantly be found, and undoubtedly acknowledged of the Wiſe and Juſt, to have been a zealous and faithfull Student in the School of *Verity*, and an ancient Graduate in the School of *Charity*: to the honour and glory of the ſame God Almighty; and to the ſound comfort and confirming of ſuch as faithfully love and fear his Divine Majeſtie, and unfainedly continue in labour to do good on earth: when, while, to whom, and as they may, *Amen.*

Very ſpedily written, this twelfth even, and twelfth day, in my poore Cottage, at Mortlake: *Anno.* 1595. *currente à Nativitate Chriſti: aſt, An.* 1594. *Completo, à Conceptione ejuſdem, cum novem præterea menſibus, Completis.*

Alwayes, and very dutifully, at your Graces commandement:

Jo. Dee.

A TABLE

Of the ſeveral *Actions* contained in this Book; with the moſt Conſiderable Matters, either of *Fact* and *Hiſtory*; or *Doctrine*, in each of them.

I. Page 1.

The firſt apparition of Madimi, *in the ſhape of a Girle.* Alb. Lasky, *his Pedegree. This* Al. L. (*whereof more in the* Preface,) *being the firſt deſigned by the* Spirits, *as a fit Inſtrument, under pretence of godlineſſe and* reformation, *to turn all things upſide-down in the World: But that plot failing, then the* Emperour of Germany: *after him* Stephen *King of* Poland: *after him, Prince* Roſimberg, *were thought upon, and applications (as will be found here,) made unto them to that end. What alterations, and deſtructions of men and kingdoms would have enſued (had God given way, as in* Mahomets *caſe*, &c.) *may be collected out of ſundry paſſages of this* Book.

II p. 3. Anabaptiſtical *exaggerations of the general wickedneſſe, and a Promiſe of a general* Reformation *by* A. L. *Of* Iſabel Liſter *tempted, and, hidden Treaſures.*

III p. 5. *Myſtical numbers, and letters, for a Magical* Lamin.

IV ib. Ed. Kelley, *his rage and fury, how reproved, and appeaſed. The* Book, *the* Scroll, *and the* Powder.

V p. 9. *Great threatnings of future judgements in all places.*

VI p. 10. *Divers Apparitions. Of good Angels, never appearing in the ſhape of women;* Trithemius *his aſſertion reproved. The* Book. *Divine inſpiration.* (*See alſo* p. 23. as thou ſhalt find me to move thee, *and divers other places,*) *promiſed in the writing and ordering of it.* ¶ *This* Book (*had things ſucceeded*) *ſhould have been inſtead of a* Bible; *as the* Alcoran, (*and much of the ſame ſubject;*) *is among the* Mahometans. *See* p. 18, 20, 61. &c. *A very effectual way to draw people, under colour of a* New Law, new lights, *and doctrines,* (*which* Anabaptiſts *have alwayes pretended unto*) *from Heaven.*

VII p. 14. *Divers myſtical Apparitions, and diſcourſes.* Charles Sled, *poſſeſſed and diſpoſſeſſed.*

VIII p. 18. *The Contents, and worthineſſe of the* Book.

IX ib. *A ſudden Sun-ſhine. The* Book *named. Some lines of it.* Ed. Kelley's *pangs, and agonies at ſome Viſions,* before Dr. Dee. *Good Angels. how to be known from evil.*

X p. 20. *Promiſes to* A. L. *confirmed by an oath.* Ed. Kelley *deſirous and ready to raiſe a Devil by his Art, before* A. L. *but not permitted by* Dr. Dee.

XI p. 22. *Apparitions* before the Lord Lasky: *The Devil prayeth, and* (Anabaptiſtically) *bewaileth the wickedneſſe of the World. Of* Angel-Guardians. *Sudden death ſentenced againſt the* L. Laskies *ſervant, for interrupting, though but caſually, the* Action.

XII p. 23. *The* Book, *and divers inſtructions about the writing of it.*

XIII p. 24. *Apparitions in the air.* Ed. Kelley *ſcandalized and appeaſed. Prayers for him in Latine and Engliſh; compoſed by the Spirits.*

XIV p. 25. *The Prayer: the uſe and excellency of it.*

XV ib. *Apparitions and Propheſies, in the preſence of the Lord* Lasky.

XVI. p. 26. *The* Book *to be written* (as it is not improbable the *Alcoran* was:) *by Spirits. Some things uttered in Greek:* (*of which ſee in the Preface*) Ed. Kelley *preparing to be gone, ſtayed with the promiſe of* 50 *pound yearly.*

XVII p. 28. *Divers informations and cautions given* (*by Spirits*) *to* Dr. Dee, *concerning ſecret* *enemies at Court,* &c. *Strange myſteries concerning* Guardian Angels. Al. Lasky's *Seal.*

XVIII p. 30. *New pranks of* Kellyes. Dr. Dee *much perplexed.* Dr. Dee himſelf heareth, *&c. More of the* L. Laskies *Pedegree. The myſtery of the* Trinity, Faith, Hope, and Charity : Ed. Kelley *diſpoſſeſſed (in ſhew) of many devils.*

XIX p. 33. Dr. Dee, *and his Company, ſet out of* Mortlack (*in England, not far from* London,) *for* Cracovia, *in* Polonia. *Their danger, and deliverance at* Queenborough.

XX ibid, *Divers Apparitions. Sermon-like ſtuff delivered by the Spirits (in Latine) who tell* Dr. Dee *that it was they that had preſerved him in his late danger.* ¶ *Very likely indeed that they were the immediate cauſe, as of the danger, ſo preſervation at that time, to have the more hold upon him for the time to come. For they tell him often of it, afterwards.* ¶ *A continuation of the journey.*

XXI p. 35. *Apparitions in the preſence of the* L. Lasky. *Moſt things here in* Latine, *for his ſake.* ¶ *A continuation of the journey.*

XXII p. 36. *Several Apparitions. Some evil ſpirits (he acknowledged) appear , and blaſpheme.*

XXIII p. 39. *Sermon-like ſtuff, of mortification,* &c. Dockum, (*in* Germany) *to be deſtroyed, men women, and children ; or ſaved at* Dr. Dees *pleaſure : as his* Spirits *make him believe.* ¶ *A continuation of the journey.*

XXIV p. 41. *Stage-like carriage, and ſpeeches, (ſuch as is ſeen and heard in Pulpits ſometimes,) of* Spirits ; *at which* Ed. Kelley *is offended ; how excuſed. Prophesies and threatnings of great woes.*

XXV p. 43. Dr. Dee's *ſeveral queſtions of worldly concernments , eluded by Sermon-like ſtuff of Sanctification,* &c. *and ſome idle Apparitions.*

¶ Anabaptiſtical *Predictions of great Commotions,* &c. *and Chriſts* Terreſtial kingdom, p. 46. ¶ *Continuation of the journey.*

XXVI p. 47. Dr. Dee (*to his great grief and amazement) rebuked for his abode , and* actions, *in* unſanctified places. ¶ *The conſtant practice of his ſpirits , when they could not perform what they had promiſed, to make him believe it was for his or ſome of his companies offences, and provocations.*

XXVII p. 49. *Glorious Promiſes made to* Dr. Dee. *His preſent eſtate in* England *not very good. He doubteth this preſent Apparition to be illuſions of Devils ; and is much troubled.*

XXVIII p. 51. *Gods Greatneſſe , Juſtice ,* &c. *ſet out in a prophetical-like ſtile. His* Spirit *twofold.*

XXIX p. 52. *Some ſpirits tell* Dr. Dee, *all former apparitions were but illuſions of evil ſpirits, and he made a fool by them.* ¶ *And all this (while he ſuppoſeth theſe to be the temptations of the Devil,) to make him the more confident at other times, when the Devil appeared unto him in a better ſhape, and did moſt abuſe him.*

XXX p. 54. *A continuation of the ſame Project. Examples of dangerous illuſions.*

XXXI p. 55. *A continuation here alſo. Counſel given to Doctor* Dee *to burn his* blaſphemous, (*which he accounted* moſt holy) Books. ¶ *A continuation of the journey.*

XXXII p. 56 *The ſame Project here alſo. The concluſion of this (perſonated) temptation, by the apparition of better (as is ſuppoſed) ſpirits.*

XXXIII p. 57. *Sermon-like ſtuff of* humility, perſeverance, *&c.* Cabaliſtical *doctrine of* emanations, *&c.* Alb, Lasky *excepted againſt, and ſome promiſes revoked.*

XXXIV p. 59. *Some places of the* Apocalyps, *and of* Eſdras *applyed to theſe* Actions.

XXXV p. 60. Eſdras *again. Strange Predictions (but* Anabaptiſtical, *and falſe) of the deſtruction of Kings and Kingdoms , within few years after. The* New Book, *to be inſtead of the* Bible. (*See before , the contents of the Sixth* Action.) ¶ *A continuation of their journey.*

XXXVI p. 62. *Apparitions : good (ſo eſteemed) and evil ſpirits conteſt.* Ed. Kelley *rebuked for his* Magick. New Lights *of doctrine promiſed. The* holy Language, (*not Hebrew,*) *and the vertue of it.* Cabale of nature. *Chriſt's* Terreſtial Kingdom : *as before.*

XXXVII p. 65. *Chriſt to be revealed. Doctor* Dee's *wife and maid threatned by Apparitions. His affairs in* England. *Sir* Henry Sidney *falſly reported dead, by ſpirits.* Alb. Lasky *conſpired againſt.* Cracovia *promiſed to Doctor* Dee *a place of reſt : (and again* p. 70.)

XXXVIII p. 69 *Doctor* Dee's *queſtions, not anſwered.*

XXXIX ibid. *The queſtions again. Myſtical, and* Cabaliſtical *eluſions. Some things obſcurely anſwered.*

XL p. 71. Alb. Lasky *in part rejected, as unworthy : yet, to be King of* Moldavia. ¶ *Their coming to* Cracovia.

XLI p. 73. *Theſe Viſions and* Actions *magnified, as incomparable* mercies *and favours. The* Trinity *acknowledged.* Cabaliſtical *myſteries.*

XLII p. 76. *Great myſteries promiſed.* 49 Tables. 49 Calls, *&c. Their virtue.*

XLIII p. 77. *An illuſion. A further progreſſe in the* Cabale *of* Tables *and* Calls : *with ſhew (in the ſpirits) of marvellous reverence.*

XLIV (p. 78.) *The firſt* Table. *Myſtical numbers and letters,* &c.

XLV p. 80. Ed. Kelley, *a Magician, and for it , reproved. Further proceeding in the promiſed* Cabale. *Great oppoſition of wicked ſpirits (in ſhew) whileſt this wonderful* Cabale *is delivered.*

XLVI p. 82. *A Prayer, (in words zealous) uſed by the ſpirits, preſcribed to Doctor* Dee, *&c. Proceedings in the* Cabale. *More oppoſition (in ſhew) of wicked ſpirits. Bodily* reverences, *and* prayers, *often uſed. The firſt* Call *ended. The uſe and vertue of it.*

XVII p. 88. *More oppoſition (in ſhew) of wicked ſpirits.*

XLVIII p. 89. *The* Sabbath (*or Sunday*) *to be kept.*

XLIX ib.

XLIX ib. *More oppoſition: yet the work proceedeth.*

L p. 91. *Nothing appeareth.* Ed. Kelley *(upon good grounds) very confident, that they were* Devils *all, that had appeared hitherto: and their pretended myſteries, very fopperies,* &c.

LI ib. Kelley, *of that mind ſtill, and reſolved to brain Doctor* Dee. *Doctor* Dee's *great confidence (but upon little grounds: whereof ſee in the* Preface*:) of the contrary.*

LII ib. Kelley *reproved. The myſterie of* Numbers. *The Creation: Fall of* Adam. *The language he ſpake*, &c. ¶ Ed. Kelley *reconciled.*

LIII p. 93. *Somewhat heard by Doctor* Dee *alſo, to his wondering. Sermon-like ſtuff of Predeſtination,Election,*&c. *delivered by ſpirits. The* Keyes: *Their uſe and vertue.* Move not, &c. *(often repeated) explained. The worke goes on.*

LIV p. 199. *The work goes on, but not without (as is conceived) oppoſition.*

LV p. 102. *Myſtical Apparitions: explained and applyed to Doctor* Dee, *&c. The* holy Book *to be written by God himſelf according to promiſe.*

LVI p. 104. *A prayer: the work goes on.*

LVII p. 111. *Myſtical Apparitions explained. New inſtructions for future* Actions. *The* Dayes, *the* dreſſe *of the place.*

LVIII p. 115. *A parable againſt* Ed. Kelley, *who conteſteth with the ſpirits about the lawfulneſſe of his* Magick*: yeildeth nevertheleſſe to bury in the ground his* Magical Books, *and* Characters*: which is accepted, ſo one of 27 be burned. An Apparition ſhewing (as it proved) the preſent eſtate of* A. L.

LIX p. 118. Kelley's *obedience. The work goes on. The former ceremonies uſed.*

LIX . . . . Ed. Kelley *at laſt very well ſatisfied, that all is from God: and very devout.*

LX p. 138. *Gods power. He not tyed to time. The* Incarnation *of Chriſt acknowledged. Warnings to* Al. L. *and promiſes.*

LXI p. 139. Calls, Aires*: What and how to be uſed.* Diviſions, *and Governments of Angels.* Diviſions *of the Earth.* Al. Lasky, *his caſe.* Mapſama, *or* Dic nobis, *under* Gabriel. Jeſus *acknowledged. Good Inſtructions, Humility,* &c. *A good* Prayer, *ill applyed.*

LXII p. 146. *An illuder.* Obedience, Faith, *without which,Gods promiſes not irrevocable. Examples in Scripture. The* Cabale *of* Calls, *&c. as before.*

LXIII p. 153. Ed. Kelley *doubtful again. The* parts *of the* Earth*: revealed unto* Ptolemy, *by an Angel. Some Characters and Propheſies of divers places of the World.* (Some miſtaken, I believe,) Conſtantinople. *The* Turk. *The* Arke of Noe. *The place of* Paradiſe. Eli, Enoch, John*: where reſerved. A contradiction obſerved by Doctor* Dee, *not anſwered by the ſpirits.* Rome.

¶ *The ſpirits, (upon good grounds) ſuſpected, and anſwered by* Ed. Kelley, *for illuders, and cozeners: who is oppoſed by Doctor* Dee, *with much confidence, and ſome appearance of reaſon. Some miſtakes in the writing, from what cauſe.*

LXIV p. 159. Ed. Kelley *very bold (and* perverſe, *as cenſured by Doctor* Dee,) *with the ſpirits:* (yet not without good ground of reaſon; all well conſidered.) *The* Book*: the leaves, dimenſions, and other particulars of it: Not to be written, but by Angels.* Al. Lasky *yet in favour.*

LXV p. 160. *God all in all. The Devil in perpetual oppoſition. How dangerous* (truly ſpoken, though by the Devil,) *to deal with him. Infidelity puniſhed.* Anabaptiſtical *Propheſies and Promiſes.* Al. Lasky *ſuſpected.*

LXVI p. 162. Ed. K. *reproved, and exhorted to repent; earneſtly, yea with tears, in ſhew.* Devils *and their buſineſſe, both with good and bad. Some* Cabaliſtical *ſtuff, promiſed.*

¶ p. 164. Ed. Kelley's Confeſſion *of heretical, damnable opinions by him held and believed. His repentance, abjuration of Magical arts and practices; converſion unto God; believed by Doctor* Dee *(upon great probabilities) to be hearty and ſincere. His thanks to God for it.*

¶ 165. *More of* Kelley's *converſion. No Apparition,and why: divers conjectures of Dr.* Dee.

LXXVII p. 166. *Apparitions to comfort and confirm* Al. Lasky.

LXVIII Viſions *and* Apparitions *to* Ed. Kelley, *firſt alone: then in the preſence of Doctor* Dee*: The* viſitation: the mercies,*of God: Great promiſes.* Expoſition *(by ſpirits) of the* Viſion.

¶ Ed. Kelley *tempted, and doubtful again.*

LXIX p. 171. *A Viſion to* Ed. Kelley, *and* Al. Lasky *: with promiſes out of the* Pſalms.

LXX p. 171. *Furniture of the* Table: *croſſes,* &c. *The* Table *of the* Earth: *Governour, Angels,* &c. *The* Book, *(the title of it,* Let thoſe, *&c.) and doctrine of* Enoch, *revealed unto him by ſpeciall favour: counterfeited by D. and Magicians: their* Characters. *Myſtical* Tables, Figures, Words, *&c.* Linea ſpiritus Sancti (a horrible profanation; but ſuch are moſt *Cabaliſtical* myſteries) *myſtical croſſes,*&c. Solomons *knowledge, (if you will believe them) how far it extended.*

¶ LXXI p. 178. *The* Cabale *goes on. The wonderfull extent of it. Diſeaſes how to be* cured, *or* procured *by it. Money* coined, *and* uncoined, *given by whom.*

¶ LXXII p. 181. LXXIII p. 183. The ſecrets of States, (ſo *Trithemius* too: we have his *Tables*: but never was any man the wiſer: whereof more in the *Preface*:) *Medicine:* Chriſt *his earthly Kingdom. All things in theſe* Tables. Ave *ſuddenly gone:* Madimi *appeareth: Doctor* Dee *wanteth money, but can get none. A gingling (but falſe) Propheſie, concerning the* Emperour *to ſucceed* Rodolph. (*See alſo* p. 243.)

¶ Ed. Kelley, *his rage and reviling, much diſliked by Dr.* Dee; *repented of by* Kelley *himſelf: taken notice of (his repentance) by the ſpirits. An extraordinary (ſo apprehended by D.* Dee*) ſtorm of Thunder and Rain.*

¶ LXXIV ibid. *More* Cabaliſtical *inſtructions* (*ſomewhat like* Magick, *as* Kelley *thought:*) *concerning the practice of it. Dreadful Prophesies, of ſudden alterations in the World.* Al. Lasky, *in favour. The* Book *to be prepared,* &c. Ed. Kelley *a perfect Magician, by his own acknowledgement.*

¶ LXXV p. 185. *Patience and Humility, commended. A pretty ſimilitude* (*if true: whereof see in the* Preface:) *of the* Adders *dealing with her young.* Infidelity, *how great a ſin. Yet* Ed. Kelley *still incredulous, for all this, and very* reſolute.

¶ LXXVI 186. Chriſt, *his coming in Triumph,* &c. *The Book of* Invocation *Satans* (*pretended*) *oppoſition. Some Prophesies, Promiſes, and Inſtructions.*

LXXVII p. 187. *Some queſtions, belonging to the* Cabale, *partly eluded, partly anſwered.* Invocations *of good Angels.* Set Prayers *not allowed, and why. Evil ſpirits, how to be dealt with. The Book of* Invocations: *and now,* Set Prayers *allowed of.*

LXXVIII p. 189. *Sermon-like ſtuff, of the uſe of affliction,* &c. *Some promiſes to Doctor* Dee *and* Ed. Kelley. *A Progreſſe in the Cabale of* Calls.

LXXIX p. 195. *Doctor* Dee *and his fellow reproved. Doctor* Dee, *with great humility, doth anſwer for himſelf.* Enoch: *the Book delivered unto him* (*the ſame in ſubſtance, as this, they ſay:*) *by God. His Prayer, Humility* &c.

LXXX LXXXI p. 197. *The ſpirits appoint their time, and appear. The preciſe time of* Chriſts coming; *and other Prophesies, not revealed unto men, for three reaſons.*

LXXXII LXXXIII p. 198. 199. *The ſpirits,* &c. *as before. The nineteen* Calls, *and their beginnings.*

LXXXIV p. 200. *More* Calls *and myſteries; but not without* (*pretended,*) *oppoſition of wicked ſpirits.* Adam's *fall. The* Curſe *upon it, and the effect of it.*

LXXXV p. 206. *More* Calls *and* Aires. *An apparent contradiction obſerved by Doctor* Dee; *but cunningly evaded by the ſpirits. Doctor* Dee, *his* Hymne, *and ſpiritual* (*but not from God, becauſe not well grounded:*) *rejoycing, and thankgiving. His ſon* Roland *in great danger.*

LXXXVI p. 210. *Doctor* Dee's *conteſt with his ſpirits: he aſſerts his own innocency, and* (*to the utmoſt of his power*) *obedience: but is baffled by the* ſpirits. Al L. *rejected.*

LXXXVII p. 211. *The ſame* conteſt *proſecuted here alſo: with ſome threatnings.*

¶ *Their coming to* Prague. ¶ *Some Chimical* gibbrith (*fit ſtuff to amuſe unſettled braines:*) *found in the houſe, concerning the* Philoſophers Stone: *Read there,* (and. ſi rubeo m. ſit nupta m, *&c.*

¶ p. 213. *Some conjectures, and meditations of Doctor* Dee's, *upon ſome places of Scripture.*

LXXXVIII *The* VI Viol: *in the* Apocalypſe; *as underſtood by Doctor* Dee. *A very* good bleſſing, *pronounced by an evill* ſpirit. *Divers* Woes *denounced. Somewhat of Doctor* Dee's *Wife:* Al. Lasky. *Doctor* Dee, *ſent to* Rodolphus *Emperour, with a meſſage, as from God.*

LXXXIX p. 217. *The Angelical* Book. *New orders about it.* Al. Lasky, *though rejected, yet to be great for a while.* Inſpiration *promiſed to Dr.* Dee, *about a Letter to the* Emperour.

¶ *A Copy of the ſaid* Letter (*by* inſpiration *probably enough* of ſpirits, *as a man may ghueſſe by* the ſtuff,) *to the Emperour. Secrecy deſired.*

XC p. 219. *Sermon-like ſtuff. The power of* God. *Several* Woes. *The* Trinity, *&c. Dr.* Dee *not being willing to be put off longer, the ſpirits,* (*againſt their wills*) *make ſome progreſſe in the* Cabale. *Doctor* Dee, *in the execution of Gods will, to proceed with* fury, *&c.*

XCI p. 222. *Doctor* Dee, *ſharply reproved* (*by examples out of the* Scriptures, *&c.*) *for chuſing* (*when it was put to his choice*) *rather preſent performance, than longer delay.*

XCII p. 223. *The ſame matter here alſo. The yeares of Doctor* Dee's *life,* 73. *and a half;* (which perchance might come very near to the truth, if we could certainly know when he died:) *determined.* Ed. Kelley *to die violently:* (and ſo he did: for endeavouring an eſcape out of priſon, he brake a leg, and died of it; as generally reported:) *Doctor* Dee *doth repent and revoke his* choice; *in very good language, had it been upon a good ground.*

¶ *Doctor* Dee's *Letter to the King of* Spain *his* Agent (*or* Ambaſſadour) *with the* Emperour, *about his* Letter; *and means of acceſſe, to the* Emperour.

XCIII *Several queſtions propoſed by Doctor* Dee. *The* ſpirits *ſhrewdly put to it about a lye which they had told; and yet by the help of* Cabaliſtical *querks and diſtinctions,* (*but eſpecially, of* Anabaptiſtical *infatuations in Doctor* Dee,) *they come off with credit. In what ſenſe Doctor* Dee *might truly ſay, That* himſelf had ſeen, *whatſoever* Ed Kelley *had ſeen.* ¶ *Doctor* Dee *his Letter, and Preſent, graciouſly received by the Emperour.*

XCIV p. 228. *Apparitions, not in the* Stone. *The priviledge of* apparition *in the* Stone. *The Myſterie of the* Trinity. Reaſon *an enemy to* God, (to *Deluſion* indeed, and wildneſſe: ſound, and ſober Reaſon:) *as the ſpirits would have it. The* Emperour *threatned. The names of the ſpirits now appearing, and how to be found in the* Cabaliſtical Tables.

¶ *Some drunken pranks of* Kelley's, *and why here recorded.* ¶ *A letter of the* Spaniſh Embaſſadour *his* Secretary *to Doctor* Dee, *whereby he doth ſignifie the* Emperours *deſire and appointment, to have him come to him.* Octavius Spinola,

Chamber-

Chamberlain, &c. *brings him to him. An account of what was ſaid on both ſides. Doctor* Dee's Monas, (of which, ſee more in the *Preface* :) *his Revelations and Viſions : His* Angelical Stone, &c.

¶ XCV p. 231. Kelly's *former miſcarriage taken notice of : the cauſe of it : It is forgiven. Doctor* Dee, &c. *Their Office magnified. Kingdomes of the Earth to be deſtroyed.* Hieruſalem *reſtored. Chriſt to Reigne. Other Predictions, very ſtrange*, (but not true) *and the certain year.* Rodolph. Emperour, *to be exalted.* Stephen *King of* Poland, *to be deſtroyed.* Enoch's Tables. *Doctor* Dee *his* Prayer, *and* Kelley's *Vow.*

¶ *Doctors* Dee's *Letter to* Octavius Spinola, *to be communicated to the* Emperour : *but not delivered at that time, by reaſon of the* Emperour *his abſence.*

¶ XCVI p. 235. Ga. Za. Vaa : *ſpirits* invited : *that is, called upon by Doctor* Dee : *their anſwer interpreted by him.*

¶ *The former* Letter, (*with ſome alterations*) *delivered, and the* Emperours *very gracious anſwer to it, by the ſaid* Spinola. *Doctor* Curtzius, *a Doctor of the Laws, one of the* Emperours Privy Council ; *accounted very Learned : appointed by the* Emperour *to deal with Doctor* Dee, *in his behalf.*

¶ XCVII p. 237. *Doctor* Dee *asketh counſell*, (*of* God, *he thought :) but firſt encountereth with* Piloſus, (*an evil ſpirit :* שעיר *as I take it :) and his temptations.* Ed. Kelley *very penitent ſtill, but deſirous*, (*as unfit*) *to be out of his Office. The ſpirits appear.* Reconciliation : *twofold :* (*with* God, *with the* Church, &c. Purgatory. *The* body of Chriſt, *The caſe of* Rodolph. *Emperour, in caſe he obey, or diſobey. The* ſpirit of Choice *in Doctor* Dee, *explained. Doctor* Curtz *allowed of.*

¶ p. 239. *Doctor* Curtz, *and Doctor* Dee, (*after ſome Complements by Meſſengers*) *meet. Their conference of ſix hours. Doctor* Dee's *Relation of himſelf , his* Studies, *his* Suite ; (and therein, though not apprehended by himſelf, his intollerable *preſumption , pride, high opinion of himſelf*, &c.) Revelations , Books, *and wonderfull* confidence ; *as of moſt, that are ſo deluded.*

¶ Ed. Kelley *ſtrangely tempted.*

¶ *Doctor* Dee's *miſtruſt of Doctor* Curtz, *upon what grounds.*

¶ XCVIII p. 240. Lying : *and* froward ſilence : *not ordinarily expounded.* Reconciliation *to the Church. The ſin againſt* the Holy Ghoſt : *what it is. Complaints , and Propheſies againſt the* Emperour, *and Doctor* Curtz, *becauſe of their infidelity, and diſobedience. Doctor* Dee *in high favour :* England *given to him, and for his ſake , not deſtroyed : Yet the* Crown *there, to be transferred*, &c. *Doctor* Dee *warranted, and commanded to write to the Emperour, that he could make* the Philoſophers Stone : *though, yet, he could not, but is promiſed it ; and the* gift of healing : (which diver *Enthuſiaſts* have boaſted of ; and if they have done any thing really, there is no queſtion but they have done it by the help of ſpirits. How ſafe therefore it is to go unto ſuch, let men conſider.) Ed. Kelley *prayes for Doctor* Curtz *his ſudden death, but not heard.*

¶ XCIX p. 243. *The ſame Commiſſion, here again, about the* Philoſophers Stone : *and the* Emperour, *here alſo threatned : and another* (Erneſtus) *aſſigned to his place. Reported here to be poſſeſſed by a Devil.*

¶ C p. 244 *Doctor* Dee, *comforted and confirmed by his ſpirits , againſt ſlanders, and evill reports : out of Scripture*, &c. ¶ *The ſpirits here, ſeem to allude to a paſſage of the* Sibyls Verſes, (*a counterfeit Book* :) *as Doctor* Dee *doth obſerve at laſt, to agree with it. They tell Doctor* Dee *he ſhall be with the* Emperour *in ſpight of the* Devil : (ſo they can play upon themſelves, when they liſt, to fool men :) *but did not ſay true, and in that ſhewed themſelves very* Devils ; *and that Doctor* Dee *might have underſtood, had not his underſtanding been ſo blinded and captivated by them.*

¶ *Doctor* Dee *invited to Dinner, by the* Spaniſh Embaſſadour : *who, among other things, profeſſeth himſelf to be deſcended of* Raymundus Lullius : *that this* Raym. L. (*if we may believe him*) *by a retired ſolitude, without Books :* (the way commended by the late *Method* alſo : but indeed the moſt ready way to put men out of their wits :) *of an ignorant illiterate man, became very learned : and that he had the* Philoſophers Stone : *whereupon he doth conclude and build, that which Doctor* Dee *related of himſelf, his viſions, and revelations*, &c. *might be as poſſible, and true. The* Emperour, *by him commended.*

¶ p. 246. *The ſecond Letter, written by Doctor* Dee *to the* Emperour. *His confidence as great as ever ; and particularly concerning the* Philoſophers Stone, *which he doth here promiſe to the Emperour*, (being ſo perſwaded by his ſpirits, though as yet, as ignorant of it, as ever.)

¶ *Doctor* Dee *at Dinner again with the* Spaniſh Embaſſadour.

¶ Ed. Kelley *troubleſome : Doctor* Dee's confidence *in God, and great* penury.

¶ p. 247. *Dr.* Dee *viſited by Dr.* Curtz, *at his own houſe. His complaints: Dr.* Curtz *account of the* Emperour *(his Maſter) preſent apprehenſions of this buſineſs: Some Mathematical Books written by Dr.* Dee, *and* Commandinus (*a very famous man*)&c.

¶ p. 248. *Another Letter of Doctor* Dee's *to the* Spaniſh Embaſſadour. *His wonderfull confidence, declining* (wiſely : his ſpirits had ſo inſtructed him,) *the teſt of* humane reaſon. (roſtris, *for* mentis *to be corrected, here.*) ¶ *An account*, (*in a* Poſtſcript) *of his laſt conference with Dr.* Curtz.

¶ CI p. 249. *After a ſwelling Preface* , (*fitted for the* Scene , *and* Auditours) *a long diſcourſe* (*upon occaſion of Doctor* Dee *his Wife's ſickneſſe :*) *of* true Phyſick , *and*

the cauſes of diſeaſes : much ſavouring (whereof more in the Preface*:) of* Paracelſus *his ſtyle, and ſpirits. Rare ſtuff, moſt part of it, for a* Quack.

¶ CII p. 252. CIII p. 253. *The ſame matter proſecuted, and particularly applyed to* Jane Dee, *(the wife of* Dr. Dee, *) her preſent caſe : Her* Diſeaſe : *and the* Remedy.

¶ CIV p. 253. Doctor Dee *reproved, as not ſenſible enough of what God had done for him : which is pompouſly ſet ont by the Spirits. Money not to be expected from theſe ſpirits , who neverthel eſſe promiſed them (after a while) great plenty of all things : power to make, and marre, whom they pleaſe,* &c. Ed. Kelley *reproved for contriving how to ſteal away :* Al. Lasky *to prevail againſt his enemies.*

¶ *Another meeting of* Doctor Curtz, *and* Doctor Dee's. *The* Emperours *Anſwer , (by* Doctor Curtz *) to ſome paſſages of* Doctor Dee's *meſſage, delivered unto him, as from God.* Doctor Dee *doth interpret himſelf. Accepts of the Emperours profer,* to do him good, *&c.* ¶ Dr. Curtz *and* Doctor Dee, *together again : but no account of his two Letters to the* Emperour *yet given. Mathematical inventions , of Doctor* Curtz, *&c.* ¶ *A draught for a* Paſſe, *to be obtained of the* Emperour *for Doctor* Dee, *&c. Doctor* Dee *takes notice of the reſpects of two* Spaniſh Embaſſadours, *and another great Man, done to him pablickly.* ¶ *The account of ſome two moneths, from* 8 Octob. 1584. *to* Decemb.20. *are wanting.*

¶ p. 353. *Their ſecond arrival to* Prage. *Doctor* Dee's *Letter to the* Spaniſh Embaſſadour ; *His wonderful progreſſe (as he thought) in high myſteries and revelations, &c.*

¶ *His houſe there.* ¶ p. 354. *Doctor* Dee's *Letter to Doctor* Curtz : *(one of the* Emperours privy Council, *&c. as before,) Complaint of aſperſions,* (& minis : *not* nimis, *as printed :) Profeſſion of good intentions towards the* Emperour, *&c.*

¶ CV p. 355. (*ad* 361.) *Long parabolical, ænigmatical Apparitions ; (which Doctor* Dee *did not like very well, nor underſtand ; as appeareth by* p. 361.) *and ſome wild Doctrines, of* the fear of the Lord ; innocency, ſanctification in Chriſt, *&c. cabaliſtically ſet out. The* Philoſophers Stone, *promiſed to the Emperour by Doctor* Dee.

¶ CVI p. 361. *Gods myſteries not to be diſpenced but* by degrees, *&c. The* Philoſophers Stone, *a great myſtery.*

¶ CVII p. 362. *A Progreſſe in the* Corbale. *Oppoſition as before. The* Leſſon (*ſee* p. 387.) *out of the* Book of Enoch.

¶ CVIII p. 364. ¶ CIX p. 365. ¶ CX p. 366.

¶ CXI *and* CXII p. 367. *A further Progreſſe. The myſteries of that worthy* Leſſon *highly ſet out, and ſome kind of expoſition of it : but as* Ed. Kelley *rightly judged,* ignotum per ignotius. *Reverence required. Doctor* Dee *in a ſwound. An illuſion, (ſo pretended.)*

¶ CXIII p. 367. *Doctor* Dee, *&c. excepted againſt, as unworthy, becauſe of their ſins, and unthankfulneſſe, for ſo many* mercies. *Another, (whomſoever Doctor* Dee *would chuſe) upon certain cautions and conditions, to be ſubſtituted in* Ed. Kelley's *place. Doctor* Dee's *ſorrow, and humble requeſt about the* Philoſophers Stone. *His deſire to be inſtructed (by his ſpirits) about the* Sacrament *of the* Lords Supper. *The myſtery of it* cabaliſtically *unfolded. The* Trinity, Adam's *fall, Chriſt's* Incarnation. *The Doctrine of* Tranſubſtantiation : *Of receiving* under one kind : *Of adoration of the* Euchariſt : *But receiving of it, not allowed.*

¶ CXIV p. 373. *The former Doctrine highly magnified : as alſo the* Leſſon , *in Chimical* gibbriſh, *of* multiplication, dignification, *&c.*

¶ CXV ibid, *More of their unworthineſſe, (through ſin) and incapacity, for ſuch high things. Doctor* Dee *prayeth.* Al. Lasky *rejected. Doctor* Dee *much troubled.*

¶ CXVI p. 375. *Doctor* Dee *very earneſt for the ſecret of the* Philoſophers Stone, *ſo often promiſed : but eluded with Sermon-like ſtuff of reproof : of patience, afflictions ; worthy* partaking ; Confeſſion, *&c.*

¶ CXVII p. 378. *Doctor* Dee *himſelf* heareth, *and* feeleth. *More reproofes. Doctor* Dee *to prevail againſt his enemies : but commanded ſpeedily to go for* Prague, *to prevent impriſonment,* &c.

¶ CXVIII p. 379. *Here again, haſtened to be gone.* Al. L. *his caſe.*

¶ CXIX ibid. *They begin their journey ; but by an Apparition in the way, after ſome goodly promiſes made to Doctor* Dee, *for his* obedience : *and Predictions* (all falſe) *of* judgements *upon the* Emperour, *and* exaltation *of* Stephen *King of* Poland, *&c. they are commanded to return back again, and to return to* Prague. ¶ *Which done, Doctor* Dee's *Child is chriſtened, ſome of the chiefeſt in the* Emperours *Court being* Godfathers, *and* Godmothers.

¶ CXX p. 382. *The Prophets of old times ſummoned : why* viſited, *&c. The eternal generation of* Chriſt, *the Son of God,* Platonically *ſet out.* Divine Neceſſity, *the cauſe of all things :* Election : Perſeverance, *&c. Earneſt expoſtulations, and exhortations.* Chriſt *again : The* Church *Militant, and Triumphant. Doctor* Dee *and* Ed. Kelley *much taken with this goodly ſtuff, and confirmed in their* Errour.

¶ p. 387. *The pretious* Leſſon, *before ſpoken of, of revealing the ſecret of the* Philoſophers Stone.

¶ CXXI p. 388. *The* Leſſon, *and ſome obſcure words of it, expreſſed in Engliſh.* Ed. Kelley, *deſirous to be rid of his office.*

¶ CXXII p. 389. Jane Dee (*Doctor* Dee's *wife) her earneſt and humble* Petition *to God,* (ſo the poor woman thought) *and his Angels, for relief in her great neceſſity. The* Petition *anſwered , firſt with reproof ; but commendation, and promiſes, afterwards. The ſpirit confeſſeth, he had no power to procure them money : but inſtead of it , pretends to give them good*

counſel,

counſel, to get out of Prage *ſpeedily*, &c.

¶ *A Record of a hot conflict between Doctor* Dee, *and* Ed. Kelley, *about ſome Magical papers: in which conflict Doctor* Dee *thought himſelf in danger of his life, and was faine to cry out for help.*

¶ CXXIII p. 391. *An Apparition fitted for the occaſion. The fault of* Ed. Kelley's *refractorineſſe, laid upon the malice and envy of the* Devil, *and ſome places of* Eſdras, *applied to that purpoſe*, Ed. Kelley *rebuked; but comforted and confirmed with a promiſe of no evil ſpirit to be ſuffered to trouble him henceforth: and many good exhortations: with a* Parable *alſo to that purpoſe.* ¶ *Some queſtions propoſed by Doctor* Dee, *who is referred to the* Book of Enoch

¶ CXXIV p. 395. *Doctor* Dee, *&c. ſharply reproved for not fulfilling the command of a ſpeedy departure, with more expedition. He acknowledgeth (convicted by ſome plauſible conſiderations,) his fault, and prayeth fervently.*

¶ CXXV p. 396. *The* Stone *ſhut up for twenty dayes. Their journey (from* Prage, *to* Cracovia *:) and in the way, ſtrange whirlewinds. Some ſtrife about their houſe.* Al. Lasky, *by whom Doctor* Dee *is brought to the King : (* ſuſtinem, *for* ſiſterem, *to be corrected*, &c. *) delivers his Commiſſion*, &c. *He receives the* Communion *; ſo doth* Ed. Kelley.

¶ CXXVI p. 398. *The Kings preſence required by ſpirits, at theſe Apparitions.*

¶ CXXVII ibid. *Superſtitious prayers (by appointment of ſpirits) to the Angels*, Governours *of Kingdoms and Nations.* Stephen *(King of* Poland *) greatly in favour (with God) and to be the Miniſter of great things.*

Doctor Dee *doth apprehend, (which* Kelley *doth often profeſſe to have found in himſelf) that the ſpirits knew his thoughts.*

¶ Ed: Kelley, *very unquiet, and blaſphemous : Yet confirmed again, by ſome Apparitions ; to Doctor* Dee's *great comfort, who ſtill* (very devoutly and innocently, had not he brought this grievous deluſion upon himſelf, by tempting God ſo grievouſly :) *doth ſubmit unto, and comfort himſelf in God.*

¶ CXXVIII p. 400. *Apparitions in the preſence of* Al. Lasky. *Promiſes to Doctor* Dee, *and to King* Stephen. Al. Lasky *upon conditions to be received into favour again.* ¶ *Doctor* Dee *receives the* Communion *again.*

¶ CXXIX p. 401. *Apparitions at the Court of the* King of Poland, *in the preſence of* Al. Lasky, *(one of the Princes* Palatine *of the Country) who is offered by the ſpirits, ſudden deſtruction of the King, (if he deſire it,) or to ſee him ſtruck with Leproſie ; or otherwiſe corrected, if ſo rather.* Al. Lasky *his pious and religious anſwer, and choice : for which he is commended. The ſpirits will not endure, though requeſted, to deal with the King, in the* Hungarian *Tongue. They promiſe to ſpeak to him in Latine. A good bleſſing, and formall* abſolution, *pronounced by evill ſpirits.*

¶ CXXX p. 402. ¶ *Doctor* Dee, *&c. brought to* Stephen, *(King of* Poland, *) who upon ſome conditions, is willing to be preſent : yet makes an objection out of* Scripture, *as not fully ſatisfied that theſe* apparitions, *&c. were from God. To which Doctor* Dee *makes an accurat anſwer :* (by which it doth appear, that either he had ſtudied the caſe very well, or was helped as other reall Enthuſiaſts, by his ſpirits :) *but very full of faults in the* Copy, *and ſo printed. More here, I think, then in all the Latine of the* Book *beſides. We take notice of it in the* Errata.

¶ *Before the* Action, *a fervent* Prayer *of Doctor* Dee's, *of his* calling, revelations, Al. Laskie, *King* Stephen, *&c.*

¶ *In the* Action, *or* Apparition, *King* Stephen, *ſharply reproved for his ſins. But upon condition of repentance, and ſubmiſſion to God (in this way) the Kings of the earth (* intoxticati calice Meretricis : *a phraſe often uſed in this Book : that is* drunk with the cup of the Whore, *) are to do homage unto him ; and he,* (right Anabaptiſme,) *to work ſtrange execution*, &c. *Very lofty language, here uſed :* Fige pedem in Aquil. *&c.*

¶ XXXI p. 406. *Sad complaint, (as from God) of incredulity : The* Incarnation *of Chriſt, and thereby priviledge of* Chriſtians *above the* Iſraelits, *Tears. Doctor* Dee, *ſent with an errand to King* Stephen : *and a direct promiſe, and profer of the* Philoſophers Stone.

¶ *Doctor* Dee *delivers his errand in Latin : (* but here our records, I know not by what chance, are very defective. *King* Stephen, it ſeems did not prove ſo credulous, as was expected.)

¶ CXXXII p. 408 *The ſpirits are angry, and command all to be ſhut up, for a ſeaſon, till further order.* (the account of ſome moneths is wanting. *)*

¶ CXXXIII p. 409. *The power of* God. *The* Jewes, *and* Jeruſalem *to be reſtored. And now, one* Francis Puccius (*a* Florentine, *a zealous and learned Papiſt,) being entertained, and admitted to theſe* ſecrets : *with great hopes of ſome good to be done by this fellowſhip :* Rome *alſo being deſigned henceforth for the* Scene: *(ſee* p. 417. *) the ſpirits apply themſelves, and fit their ſpeech to this end and occaſion. The interpretation of* Scriptures *The* Fathers. *The* Church. Luther *and* Calvin, *condemned. The* Pope *of* Rome, *cannot be (ſay the ſpirits) the* Antichriſt: *and think they prove it. Exhortations to return to the Church : and a form of Prayer, or Thanksgiving, to that purpoſe. In the concluſion, the ſpirits apply themſelves to* Puccius, *perſonally : He is to rebuke the preſent Pope, (here called,* a wicked Monſter, *) againſt whom, if he will not be perſwaded, terrible judgements are denounced.*

¶ *The ſame* Action *(becauſe the ſpirits here rather choſe to ſpeak Engliſh, than Latine : whereof* *of ſomewhat is ſaid in the* Preface : *in Latine by Doctor* Dee.

¶ CXXXIV p. 417. *The ſumme of* Francis Puccius *his commiſſion, in high Language. Future* Actions, *in* Rome. ¶ *But here followeth a* hiatus *of ſome 6 moneths : which bereaves us of many particulars. In the mean time happened* the ſentence of baniſhment *againſt Doctor* Dee, *by the Popes mediation and authority ; (as his* Nuncio, p. 434. *doth acknowledge) and ſo brake the purpoſe of going to* Rome : *though much driven on by* Puccius, *&c. as will appear.*

¶ p. 418. *Doctor* Dee's *record of a ſtrange thing, (a very* miracle, *in his judgement,) that hapned in his preſence, and ſight ; to wit, Books that had been burned by him, (or in his ſight) reſtored unto him whole and entire, by ſpirits,* &c.

¶ CXXXV p. 419 *Prince* Roſimberg (*you may ſee his* Titles p. 425.) *called, and admitted into the* Society, *to be partaker of the* Myſteries ; *and the* Executioner *of (ſo ſuppoſed) Gods judgements,* &c. ¶ *Prince* Roſimberg, *upon relation of what had been revealed, concerning himſelf, accepts of it thankfully : promiſes amendment, and prayes for the* Emperour, (*whoſe* Vice-Roy *he was in* Bohemia, *&c.*) *that he may not be deſtroyed, but repent rather.*

¶ p. 421. *A Letter of his (with his own hand) to Doctor* Dee, *to the ſame purpoſe.*

¶ *Doctor* Dee's *Journey to* Leipſig. ¶ *His Letter to Sir* Francis Walſingham, *Secretary to Queen* Elizabeth : *wherein is obſervable his wonderfull* confidence ; *and vain boaſting, (though not without ſome grounds :) as a very* Enthuſiaſt, *and deluded man : though it cannot be denied, that ſome* Enthuſiaſts, *upon leſſe grounds, (when God hath been pleaſed to give way) have had far better ſucceſſe.*

¶ p. 424. *One* Jul. Aſcanius, *his Letter to Doctor* Dee, *informing him of ſome reports, and attempts againſt him in* Germany, *as a* Necromancer, *&c.*

¶ p. 425. *A Letter of Doctor* Dee's *to Prince* Roſimberg, *complaining of thoſe reports, and attempts, by the* Nuncio, *&c.*

¶ 426. *Another, to the* Emperour, *of the ſame ſubject.*

¶ *The ſentence of* Baniſhment *againſt Doctor* Dee, *&c. in the* German *Tongue.*

¶ p. 429. *Prince* Roſimberg *his queſtions and petitions, miraculouſly (as was conceived) anſwered. A white paper being ſet upon the Altar, whileſt* Maſſe *was ſaid : the ſaid paper after* Maſſe, *was found all written, and as ſoon as copied out, all the Letters of it vaniſhed. A Copy of the ſaid paper, or (miraculous) writting.*

¶ ibid. *Some obſervations of Doctor* Dee's, *upon* Francis Puccius (*of whom before*) *his carriage ; whereby it did appear unto him, that the ſaid* Puccius *did not deal truely and ſincerely : which troubled Doctor* Dee, *who much deſired to be rid of him.*

¶ p. 430. *A conflict of his, with the ſaid* Puccius, *about their going to* Rome, *&c.*

¶ p. 431. *A Paper delivered by* Puccius, *to Doctor* Dee, *as from the* Nuncio ; *by which they are abſolved from all crimes, (were they never ſo great and hainous) ſo they will go to* Rome. Puccius *his inconſtancy about that Paper.* ¶ *Doctor* Dee's *Letter to the ſaid* Nuncio, *upon that occaſion : wherein, among other things, to tell him of theſe Books that had been burned, and were (miraculouſly) reſtored ; and of many more burned* (part of theſe *Records* certainly) *not yet reſtored, but promiſed and expected.* ¶ *The ſaid Letter after ſome conteſt about it, committed to* Puccius, *to be carried and delivered.* ¶ *More of* Puccius *his not faithful dealing. Some* Hereſies *alſo of his. Some other things, laid to his charge by Doctor* Dee.

¶ p. 434. *The Popes* Nuncius, *his anſwer to Doctor* Dee : *grave, and courteous. (At the beginning of it,* aut, *for* autem *to be corrected.)*

¶ p. 435. *A Paper, (here inſcribed and ſtiled,* Oraculum Divinum) *in* Kelly's *abſence, written and delivered (as Doctor* Dee *doth here record :)* by ſpiritual and divine means : *the drift whereof is, to confirm Prince* Roſimberg. *At whoſe requeſt, the ſentence of* baniſhment *is mitigated.*

¶ p. 436. *A long and ſubmiſſive Letter of* Francis Puccius, *to Doctor* Dee, *&c. where, among other things, he gives him a very punctual account of what had paſſed, in diſcourſe, between the Popes* Nuncius, *and himſelf, concerning their cauſe, apparitions, high attempts,* &c. (well worth the reading.) *His encounter with a* Jeſuit, *before the ſaid* Nuncio. *What account Prince* Roſimberg, *and ſome other great men, made of them.*

¶ p. 444. Kelley, *to Doctor* Dee : *Doctor* Dee, *to his Wife ; but nothing conſiderable in either.*

¶ CXXXVI p. 444. ¶ CXXXVII p. 445. *Apparitions in the* Stone, *(after 6 moneths intermiſſion) renewed, with expreſſions of great devotion, in Doctor* Dee : *but with many* Woes *and threatnings, by the* ſpirits : *who neverthleſſe, Prince* Roſimberg *being preſent, promiſe fair to him, and give him ſome inſtructions, how to carry himſelf.*

¶ Francis Puccius *very troubleſome ; but at laſt quieted with the reſtitution (Doctor* Dee, *at this time, abounded with money,* 2000 Ducats *in one bag : Prince* Roſimberg *had a good purſe?) of* 800. Florens : *which the ſaid* Puccius *had formerly contributed for the ſervice.*

¶ CXXXVIII p. 448. *Doctor* Dee *makes bold to propoſe ſome queſtions (tending to the ſecret of the* Philoſopher's Stone ; *as I take it :) out of ſeaſon ; but is rejected, and doth humbly ſubmit.*

THE CONTENTS OF THE SECOND PART.

Part II.

A*Ction* I. p. 1. *Sermon-like ſtuff : Doctor* Dee (having a zeal, but not according to knowledge) *mervailouſly affected with it. Prince* Roſimberg *his expectation of money anſwered, and eluded with great ſubtilty, by example out of Scripture, of* Abraham, David, Solomon, *&c. The precious* Powder *he had, how and when, to be uſed. Judgements to be executed upon ſeveral* Great ones, (ſure enough if they had prevailed) *by Prince* Roſimberg, *as from God.* Ed. Kelley, *his Wife barren : why. He very weary of his office : reproved for it, and another* (Arthur, *Doctor* Dee's *ſon,*) *to be ſubſtituted in his place : yea, and his portion of the precious* Powder *to be taken from him, if he do not repent.*

II. p. 4. Arthur, *firſt preſented, and prepared by* Prayer, *&c. enters upon his Office : Seeth divers things in the* Stone; Lions, Men, *&c. but heareth not.*

III. p. 5. Arthur *again, as before : Three* Exerciſes *in one day.*

IV. p. 7. Arthur *again, as before : in two* Exerciſes *more.*

V. p. 8. Ed. Kelley, *in his Office again : ſees and hears, as before.* Uriel, *firſt authour of Doctor* Dee's *and* Ed. Kelley's conjunction. *A* New Law *promiſed here again.* Anabaptiſtical *Doctrine of committing* Adultery, *for Gods ſake,*&c.
¶ *Of ſome words here, ſee the* Errata.

VI. p. 9. *Here the ſpirits begin to ſhew themſelves in their own likeneſſe apparently, teaching doctrines of Devils : and yet ſtill (as their inſtruments at this day in divers places)* in the name of God. *Doctor* Dee *and* Ed. Kelley, *are exhorted, yea commanded, to have their Wives in common. The caſe argued on both ſides ſtifly and eagerly. Other ſtrange Doctrine of Devils,(noted, and rejected in the* Preface *) of* murder *condemned by the Laws of men, approved by God. Saint* Paul *impiouſly ſlandered. Great promiſes, in caſe of obedience. The* Powder. *The Pope here* accurſed : *yet* Popery *elſewhere juſtified.* Kelley ſcandalized : *Doctor* Dee *in great Agony. Some ſecrets of* diſtillation *revealed by ſpirits. The* Powder *again, and how* E. K. *came by it. Predictions of* England, *&c.* (all falſe and fooliſh) Ed. Kelley *his fidelity ſuſpected.* Cabaliſtical *myſteries of Letters, and Numbers : not well underſtood by Doctor* Dee, *&c. though much helped by his ſpirits. But at laſt, he hath joy,* (in ſpirit *as he is perſwaded*) *and reſolves to* obey.

¶ *Doctor* Dee, Ed. Kelley, *and their two Wives, their ſenſe, apprehenſions, and reſolutions, concerning this* new doctine *of promiſcuous copulation enjoyned : expreſſed in form of a* Covenant *(ſo by them called)* with God : *here firſt exhibited, and afterwards,* p. 20. *compleated, and ſubſcribed by the Parties :* ¶ *with a moſt wicked* clauſe, or concluſion, *of dreadful imprecations to all that ſhould hereafter come to the knowledge of it, or bring it to knowledge : whereas it is much to the glory of God, and true Religion, that ſuch myſteries of Hell and darkneſſe, ſhould come to light, to be abhorred by all men : and that others may be warned by ſuch ſad examples, not to hunt after* new doctrines, *and pretended inſpirations and revelations.*

¶ p. 17. Ed. Kelley *his* Declaration *of his diſlike, from the beginning of theſe* Actions, *in generall : His oppoſition upon occaſion. His diſlike of this new doctrine (in particular) as contrary to the revealed Will of God : how ſatisfied in ſome meaſure : and thereupon his readineſſe to obey. But upon the womens profeſſed diſlike, and demurre, reſolves to give over all further dealing.*

VII. p. 19. *Apparitions. The chief* Stone *carried away by ſpirits in their ſight. More exhortations and arguments, for compliance to this* new doctrine. *Offer of a Miracle, for further confirmation.*

VIII. p. 21. *Another Apparition (upon requeſt made) to confirm them in their purpoſe of obedience.*

IX. p. 22. *Yet another to the ſame purpoſe. The* Covenant *torne by* Kelley, *made whole again by* ſpirits. *The great power of God :* faith *and* obedience,

dience, *the main thing. Great promiſes. Judgements pronounced againſt* Kelley *his tearing the paper of* Covenant. *Againſt others, (ſome already executed) for enticing him away : By which it ſeems* Kelley *being terrified, reſolves to tarry, and obey.* ¶ *The* Stone, *ſtrangely taken away, as ſtrangely reſtored, in the preſence and ſight of both.*

X *The Act of* obedience (good words, to countenance greateſt villanies, never wanted : as dayly ſeen :) performed, *is accepted by ſhews and ſpeeches. Commendation of Wiſdom. Secrecy enjoyned.*

XI Cabaliſtical *Doctrine, of the* Creation *of man : The ſoul of man, not the ſubject of ſanctification,* &c. *Great Promiſes and Predictions : (equally true) entertained, (with the Doctrine :) with comfort.*

¶ p. 28. *Prince* Roſimberg : *(the man now in favour : but miſerably abuſed and deluded:) two Letters of his to Doctor* Dee, &c. *Several queſtions by him propoſed, as expecting great things ; and wholly to be governed by their ſpirits. His confidence of a great* Treaſure, *in the* Powder *delivered unto him.*

¶ p. 30. *Several Queſtions, and Petitions of Doctor* Dee's *upon the former Propoſition,* &c. *to be offered unto God : among the reſt, one for the making of the* Philoſophers Stone : *Another, for* Kelley's *being ſick : for his Wife, being barren : for his own Wife ſick,* &c. *The* Emperour of Moſcovie, *his great opinion of Doctor* Dee, *and favour offered.*

¶ *But here followeth that great* hiatus, *or interruption of Story, which bereaves us of many years (ſpoken of in the* Preface : *) account. All from hence, to the end, ſet out unto us but the ſad and lamentable* Cataſtrophie *of this long* Deluſion. Kelley *is no more heard of now ; yet the* ſpirits *appear ſtill in the ſame ſhape, as before.*

¶ An. Dom. 1607. (*Stylo Jul.*) Martii 20. *By this time Doctor* Dee *was become a very old man : If he were* Sexagenarius *(as he is ſtiled in* Puccius *his Letter,* P. I. 439. l. 15.) a. d. 1586. *he muſt needs be fourſcore and upwards by this : But we need not take the word ſo preciſely : However if towards it then, (more or leſſe) he muſt be very old now, as I ſaid before.*

* * *

THE CONTENTS
OF THE
THIRD PART.

Part III.

A*ction* I. p. 32. Raphael (*pretended*) *ſent unto Doctor* Dee, *to comfort him, being (beſides old Age) much afflicted with poverty and ſickneſſe.*

II p. 33. *The ſame* Raphael. *Of a certain* Treaſure *ſomewhere under ground, (as was ſuppoſed.) Doctor* Dee's *queſtions rather eluded, than really anſwered. Put-offs, and Promiſes, (of wonderful* Wiſdom, *&c.) ſtill.*

III ibid. *A* Voice *ſent to Doctor* Dee, *then (as it ſeemeth) alone.*

IV p. 34. Raphael *again : who, with many fair pretenſes, and very forcible Rhetorick (to ſuch a one as Doctor* Dee) *doth deliver a meſſage unto him, of a Journey into a far Country, to be undertaken by him in this his miſerable caſe and condition, of purſe and body, through years, and preſent ſickneſſe.*

The danger of his diſobedience herein, and reward of obedience ; the Philoſophers Stone, *&c. Doctor* Dee *is willing.* (O rare faith : or rather prodigious, but deſerved infatuation !) Salisbury, *and* his Devils ; *if the Devil may be believed.*

¶ p. 36. *Some Caſes and Queſtions propoſed, and to be propoſed.*

¶ *It ſeems Doctor* Dee, *at this time, took upon him to be a* Cunning-man. *His neceſſity which was great, might put him to it to try all means : but I think he was too honeſt to thrive by it.*

V p. 39. *The ſame* Raphael. *Some queſtions* (I doubt, how truly) *reſolved about the* Treaſure. *The Journey haſtened. The Hiſtory of* Tobias.

VI p. 40. Raphael *in the* Stone : *The* Jewel ; *the* Powder : *in Doctor* Dee's *poſſeſſion ; but not yet of* uſe to him. *His thankfulneſſe*, (good man.)

VII p. 41. Raphael *again in the* Stone. *The Journey. Great Promiſes of* Wiſdom, *&c. Doctor* Dee's *enemies at Court. Money intended by the* Emperour (*ſo alſo* p. 38.) *to Doctor* Dee, *hindered. Some Caſes, concerning others, and himſelf, at his requeſt anſwered.*

VIII p. 43. Raphael : *Divers Queſtions and Caſes by him anſwered. One* John Pontoys, *very ambitious to ſerve Doctor* Dee, *in theſe* Apparitions. ¶ *Which end here in our* Relation : *and probably, with his life : or at leaſt, (though his ſpirits had promiſed him,* p. 34. *addition of many years) not long before his death. I cannot yet learn the direct time of his death : but much about this time, (by all reports :) and in* England, *certainly. Though his ſin was very great (as in the* Preface *is ſhewed :) yet becauſe of his ſimple and ſincere intentions towards God, it may charitably be hoped, that God was ſo merciful to him, as to let him know his errour, and to repent of it, before his death.*

¶ p. 46. *That which follows here, is certainly intended for part of that* holy Language, *which* Adam *in Paradiſe is ſaid* P. I p. *64, 92. to have ſpoken : and by which great wonders might be wrought. I have neither faith, nor curioſity to inquire into it any further : neither will, (I think) any ſober man.*

INſtead of other *Approbation* : the Reader (beſides the judgement of the late *Arch-Biſhop of Armagh* : for his Piety and Learning ſo famous every where ; ſpoken of in the *Preface*, firſt page of it : and the judgement of divers others, that read the Book Manuſcript, and wiſhed it printed :) may conſider, how ſollicitous the *Devil* hath been, when he ſaw his plots (God oppoſing) not likely to take effect; that theſe *Myſteries* (theſe Papers and Records) might not come to light. Firſt, by p. 418. and p. 431. (Doctor *Dee*'s Letter to the Popes *Nuncio*) and ſome other places of the Book, it doth appear, that they were all burnt, by command ; though ſome afterwards (upon appearance of better hopes) ſtrangely reſtored again. Again, Part II p. 21. is that horrible *imprecation* ; whereof more in the *Table*. Laſtly, theſe remaining Papers and Records, here exhibited, were under ground, God knows how long : and ſince that, though carefully preſerved, were even at the very laſt, when the worthy Owner took care, and was at the coſt to have them tranſcribed : and ſo at the laſt, (not unluckily, I hope for the publick good :) they fell into my hands.

M. C.

ERRATA: *Thoſe of the* Book.

Many will be found in the *Book*: a good part preceeding (beſides ordinary *typographical* miſtakes, even where beſt care is uſed:) from the uncorrectedneſſe of the *Copy*: which might happen partly through the illegibleneſſe of the *Original* it ſelf, in many places: and partly from miſtakes in the ſaid *Original*, where moſt legible. The cauſe of which miſtakes and miſwriting, you may find *P. I. p.* 159 *l.* 20. *&c.* and beſides what is there ſaid, it may be probably collected from *P. II. p.* 27. *l.* 43. and *p.* 23. *l.* 20. and ſome other like places that *Ed. Kelley.* for the moſt part, when he made report to Doctor *Dee*, of voices and ſpeeches, (ſuch eſpecially as were of ſome length) did not know what he ſaid himſelf, and ſo might the eaſier miſtake. A good part of the Greek. *P. I. p.* 27. was miſreported, and miſtaken, as is ſhewed in the *Preface* p. . . .) and I believe never throughly underſtood by Doctor *Dee* himſelf: It cannot therefore be expected otherwiſe, but that there ſhould be many faults in the writing: for which I would not have the innocent (the *Printers* and *Correctors*, I mean:) to bear more blame, than comes to their ſhare. Yet however, though *many*: moſt are ſuch (thoſe places excepted where the *Original* was very faulty:) as may eaſily be corrected by an ordinary Reader that is converſant in books of all kinds: Or if not ſo eaſily corrected yet ſuch as will not bereave the Reader of the main ſenſe and matter. Some few paſſages here and there, it may be, will be found where a reaſonable Scholar may be put to it: as *P. II. p.* 9. *l.* 11. *alas vobiſmet ipſis diſimpertiis:* which certainly muſt be read, *alas vobiſmet ipſis diſrupueritis*: there being a manifeſt (and pertinent) alluſion, in the words, to that allegorical πτεροφυΐα (*wing-breeding*: or, *bearing*:) of the ſoul, ſo famous in the Books of Philoſophers; Platoniſts eſpecially. That very expreſſion is to be found in *Plato*, (or Works commonly adſcribed unto him:) not πτεροφυεῖν onely and πτερὰ ἀποβαλεῖν: (which is the ſame in effect:) but even πτερὰ θραύεσθαι: *alas confringere*, as it is here. Some ſuch places here and there, may be found, where the Reader muſt take ſome time to conſider, (in what is Latine, eſpecially:) if he think it worth the while. I have ſaid as much as I think needful, and my leiſure will afford me at this time.

¶ Since this written, obſerving that *p.* 403, 404. the *Latine* there in both pages, is very full of faults, (far more there, than any where elſe, that I have obſerved:) I thought it would not be amiſſe to correct thoſe two pages. The Reader may the better know what he hath to do upon ſuch occaſions, though I dare ſay he will not meet with the like again in the whole Book.

PAge 403. line 3, 4. read *Conſ. in oratione veſtrâ r. t. q. capitulâ, in q. totius orationis* u. *eſt.* m. *Pr. de prophetiarum & revelationum ceſſ* ib. *l.* 6 *gratum*, l. 8. *Regis.* l. 9. *intelligitur.* ib. *omnimodæ D. pot.* l. 12. *proph. ſcilicet de D. f* l. 14. *completam & conſummatam.* l. 17. *Nam ob hanc cauſam c.* - - *ſciviſſet.* l. 18. *prophetica* --- *præcipuus ſc.* l. 19. *Chriſtianos*) --- *c llimatus & i præſci n:iam.* l. 20. *redemptionis humanæ conſummatum c.* l. 21. *Nam cum conſ.* l. 22. *deprimentes eum de.* l. 23. *ipſemet ob.* l. 26. *Chriſtum* ---- *incipiens à M.* l. 27. *interpretabatur.* l. 28. *eiſdem repetebat*; Hæc ſunt verba quæ locutus ſum ad vos, cum adhuc eſſem vob. l 30, 31. *nullæ eſſ prophetiæ vel revel. ipſa ſc.* --- *dicendum c.* l 32. *rev. ſive notabili illi B. Joannis Ap.* l. 33. *prophetia v.* l 34. *Et in il c ei. Ap. ſive Revelationis, ter, eandem* u. l. 36. *Præterea, quæ er.* l. 38 *Actuum* l. --- *d cemus C.* l. 39. p *ipſe dicit, ſi gl.* l. 42. *& ne magn. revelationum extollat me*, d. e. m. *ſtimulus* c. l. 43. *colaphizet.* &. *Novum* m. f. l. 48. *Evangeliſtis.* l. 50. *&c a'is pl.* l. 52. *ſumus, & jam hac æt.* l. 53. *prophetiæ.* l. 54 u. *expreſſæ de* m. *Divinis Et de l cut.* l. 55 *inviſibile q.*

¶ Page 404. l. 1. *quid putandum eſt ?* - - *Chriſti t.* l. 2. *Actuum.* l. 3 *ſupervenerunt.* l. 5. *quæ facta e. ſ Claudio.* ¶ *Ad ſec. a.* l. 6. *aſſeveravit.* l. 11, 12. *vere p. r. d ſcr. exiſtimetis* D. l. 13. *ſecreta, valde l.* l. 16. *noſtrarum* A. l. 19. *actiones*: *Angelorum videl.* D. b. l. 20 *ſunt cenſ.* l. 26. *Sempiterne vere, & une* D. l. 27. *admonuiſti.* l. 29. *ſyrtibus* m. --- *homicidar.* l. 30. *expediviſti.* l. 33 *agnoſcimus.* l. 39. *mi:fi:is* - -- *ſittebas* R. l. 34. *qui t. n tui & j ſis ex animo* t. s. *vir.* l. 41. *obedientiam exhibeam* l. 42. *notos* --- *ſuſtineremus. ſt.* 43. *noſtras* - - *per* 7. *m.* l. 44. *autem* --- *tuâ maximâ gratiâ, f.* l. 45. *inc l:mes.* 46. *n ſtræ o* --- *ſpurcitiis*: l. 50. *ſi me tanda* g. l. 51. *quidam propoſiti nis.* l. 53. *virthus tranſglutiendo* u. l. 54. *Mitte ig. n. lucem & v* --- *ſempiterne, Vive, & Vere.* l. 56 *vivum* --- *eſſe*: *Me autem.* l. 57, *fidelem tuum & ſincerum e. ſervum*: l. 58. *ante m.* ¶ In the Margin (as I ghueſſe:) *In lapide quem Ang. m. adduxit*: & *perſcripta erat noſtra* a. *cum eodem.*

Some things to be corrected in the Preface: *the Authour being then in a Journey when it was printed, and ſo his intended re-view being prevented by the quickneſſe of the Preſſe.*

FIrſt, he deſires the Reader to take notice that he finds his *Orthographie* altered in divers places: as *Phyloſophie*, and *Phyloſopher*; for *Philoſophie*, &c. *Hyppocrates*, for *Hippocrates*, &c. His *pointing* alſo: as, *full points*, for *two points*: as in the ſecond page, before *Although*: and before: *Yet*: which doth much obſcure the ſenſe. ¶ Beſides this: (but I muſt deſire the Reader firſt to adde the *figures* there, none being printed:) Page 1. line 17. *read*: *in any age*: to read I ſay, &c. p. 2. l. 44. *Firſt* then. (as from them th. p 3. l. 6. α'ερ. αt. p. 4. l. 14 how that happ. p 5. l 35. r. and others, ſome to ſ. p. 7. l 4. r ingenuous prof. p. 10. l. 14. which may eaſ. p. 11. l. 43. So *Juſtine M* So quoted indeed and believed by divers; but not rightly: but however one of the anc. p 13. l. 19. *ſ l. ſat ſimile e'g* p. 14. l. 7. r. by the out app. ibid l. 37. ſome miſchief w. be d ibid l 40. r. as the D. p. 15. l. 36. *Jul. Cæſar Scal.* p. 16. l. 23. and 28. *Trallianus.* ibid l. 45. r. Reaſon: ſight. S. ibid l. ult. that thoſe m. p: 18. l. 23. theſe cl. p. 19. l. 37. *admiſiſſet ille negare ſe u.* ib. 42. r. *ſc. illi ign.* p. 19. l. 7. *deſeruit n* Ib. 10. ἐ:ϑυ'ιπ̃:.ν. Ibid 20. *aperirem.* Ibid 45. th. dayes among others, one *melioris notæ*, as we ſay, by *S. H.* againſt . u. As afterwards (ſome 3. or 4. years after) Popiſh impoſtures (then uſed and diſcovered) of the ſame nature, for the advancement of their cauſe, occaſioned another of the ſame Authour, and Subject (*exorciſmes*) againſt *Papiſts.* I have th· ——— p. 21. 18. ὁμοσεvε:'ι:ες. Ib. 23. *addi ct s.* Ib. 24. *cum c. ſ.* p. 22. l. 21. Chriſtians: ackn. ib. 33. more ſex. Ib. 35. Sec. therefore w. p. 24 44. ὲ ῥ. 'ρυπα:ε: τα ἐτι. p. 25. 44. true a. ſ. Chr. p. 26. 28. requeſt r. p. 27. 26. yea ready, wh. p. 28. 11. forſ. him, p. &c. and p. . . . . (in Lat. p. 27. 43. preſented; and appr. p. 30. 25. true nat. but in the o. Ib. 26. obſ. dilig. ib. 30. for that P . . . . himſelf f. p. 31. 31. commendeth. p. 33. 7. differences in r. Ib. 11. 12. of thing -- hath d. p. 34. 36. delayed a. p. 35. 34. confuſed or con'. p. 35. 7. Devils w. ibid 9. He did c. p. 37. 22. lived. Th. 39. 6. more probably den. *Ib.* 17. part it is (if any part at all, and not rather a new counterfeit under an old vizor:) ſo oft. Ib. 36. hath had a h. p. 40. 7. *ſpiritum* -- *meâ æt.* *Ib.* 11. d. doth. Ib. 15. *Arſ. fac.* Ib. 23. former a. p. 41. 23. of what is tr. p. 43. 6. they may h. f. ſom. perchance th. ibid 7. *Syneſ.* ibid 23. in the ibid 33. conceited. ibid 43. ſome Table. p. 44. 6. about a y. p. 46. 7. *prius oll.* p. 47. 25. more of it. It is a. ibid 27. belonged u. p. 49. 15. who b. ib. 31. 23. πρόθυμ☉. 32. ο'εκλκύεται. 44. πρόδος☉. 45. πειράσαι. p. 50. 12. *lactucas.* 45. of this, occ. p. 52. 30. I knew p 53 5. and praying. *Poſtſcript* l. 22 miniſtery.

Beſides theſe *Errata's*: it is fit the Reader ſhould know that the written Copy of the *Preface* had many references to the pages of the Book *M S.* which becauſe they did not agree with the printed pages, the Printer thought inconvenient to ſet down: which neverthelefſe hath bred ſome confuſion in ſome places; as p. 46. 47. and elſewhere: but may eaſily be rectified by the *Table*, at the beginning. Again, ſome marginal quotations are omitted, which may be ſupplied. P. 34. againſt the 3, 4. and following lines: [*Treatiſe of Enthuſiaſme*: *Ch.* 4. *and* 6. *of Rhetor. and Precat. Enth.*] P. 36. againſt line 11, 12. &c. [*Vera ac memorabilis Hiſtoria de* 3. *Energumenis* &c. *Lut. Par.* 1625. dedicated to the King of *France.*] P. 48. againſt l. 6, 7. &c. [*De arte Gramm.* l. 1. *cap.* 41. p. 141, 142.]

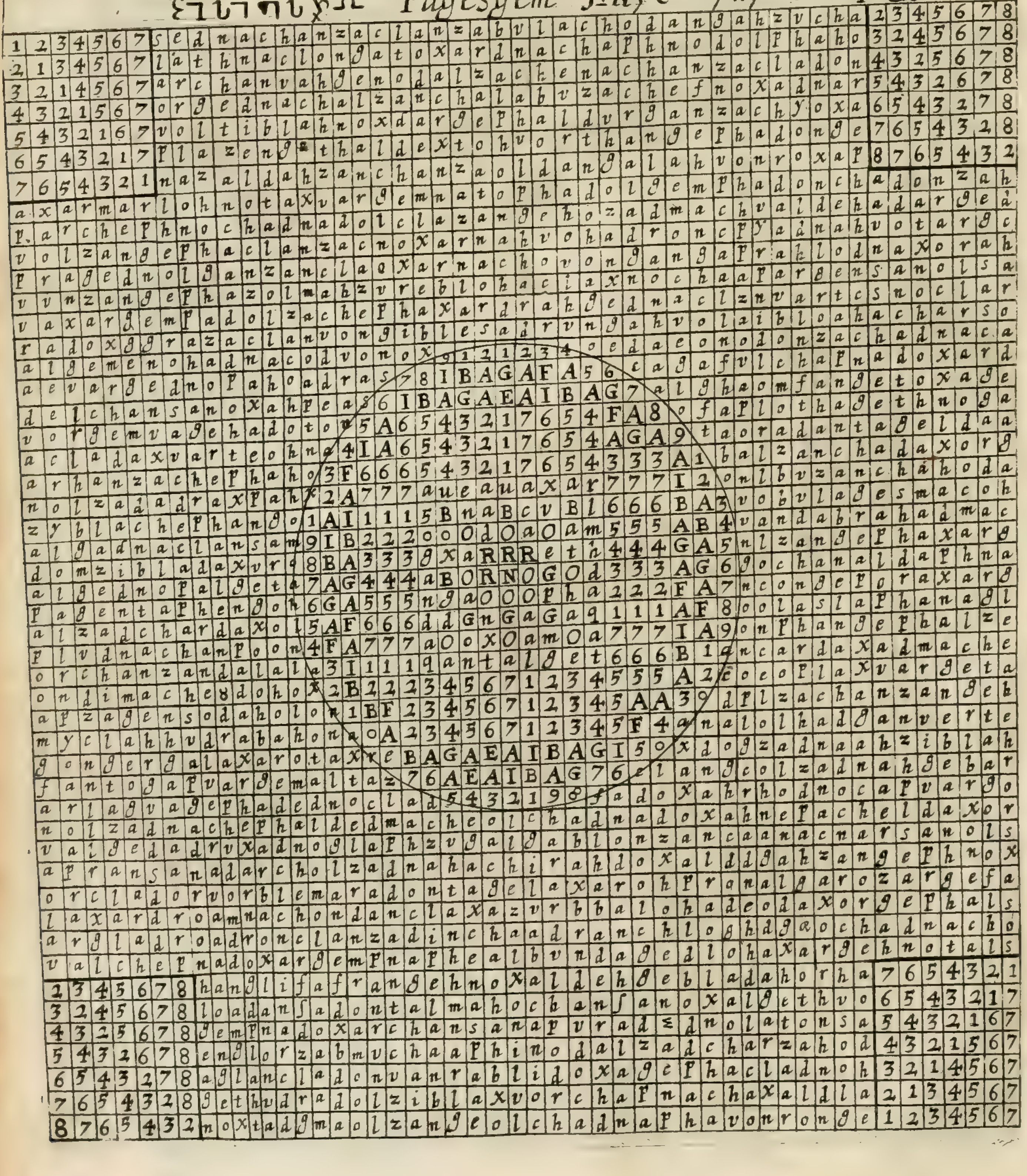
Laſtly, I cannot give a reaſon of the *Italica*: or different letter, in ſome places: but that the Printer, or ſome body elſe, have pleaſed their phanſies therein.

¶ In the *Table*: Part I Act. VI. *of the ſame nature.* Act. LI. *reſ. to leave Fr.* Dee. Act. LXIII. *Some char. and properties.* Act. CI. *obſerve*: *at leaſt. to ag.* Act. CIV. *no acc. of his ſecond L.* ibid *is want.* Act. CVII. *in the* Cabale. Act. CXIII. *but reſerving of it not all.* CXVII. *from Prag.* Act. CXX. *ſpoken of*, rev. CXXX. intoxic. CXXXV. *he doth tell h. of thoſe b.*

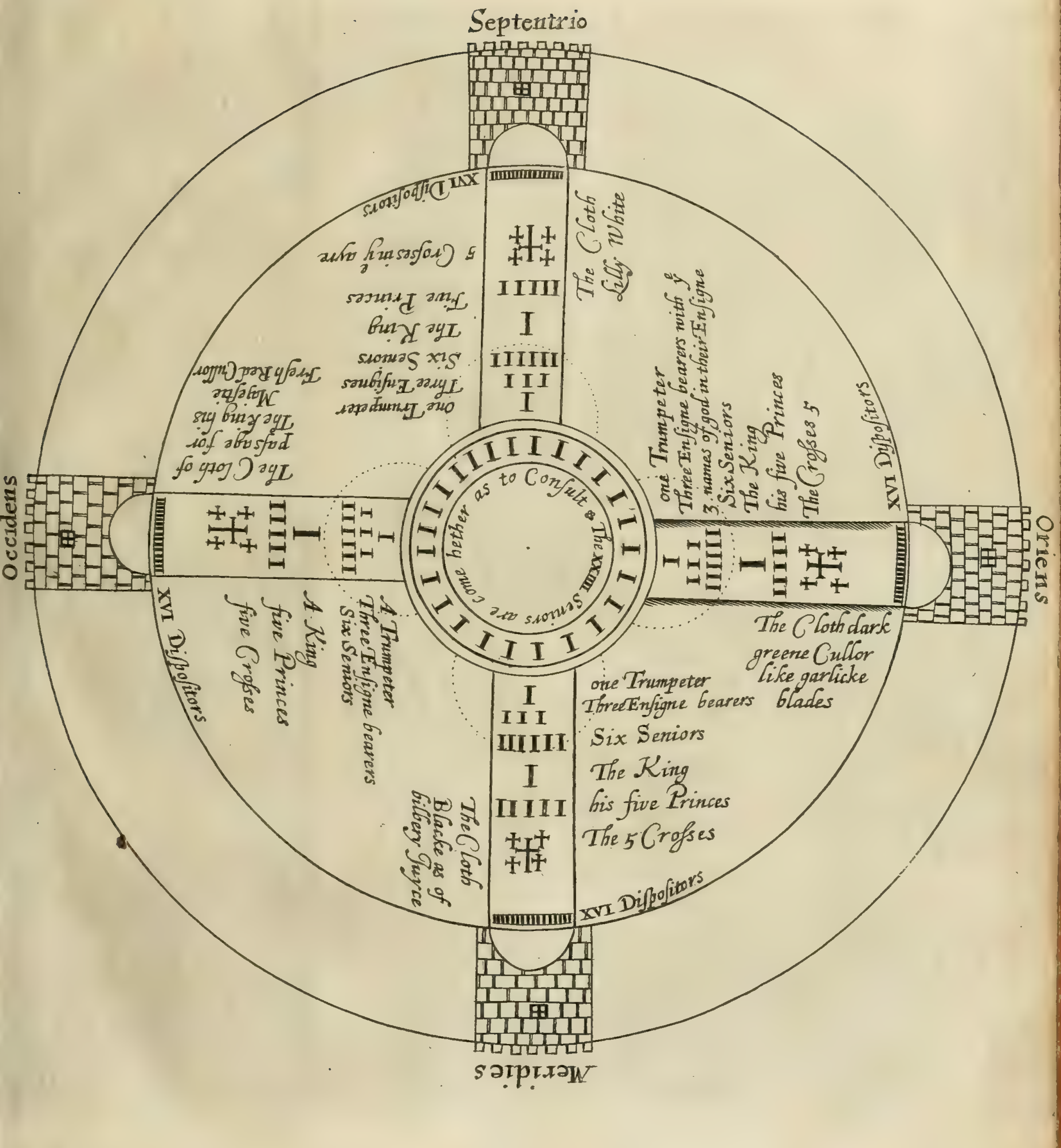
Part II. Act. IX. *pronounced ag.*

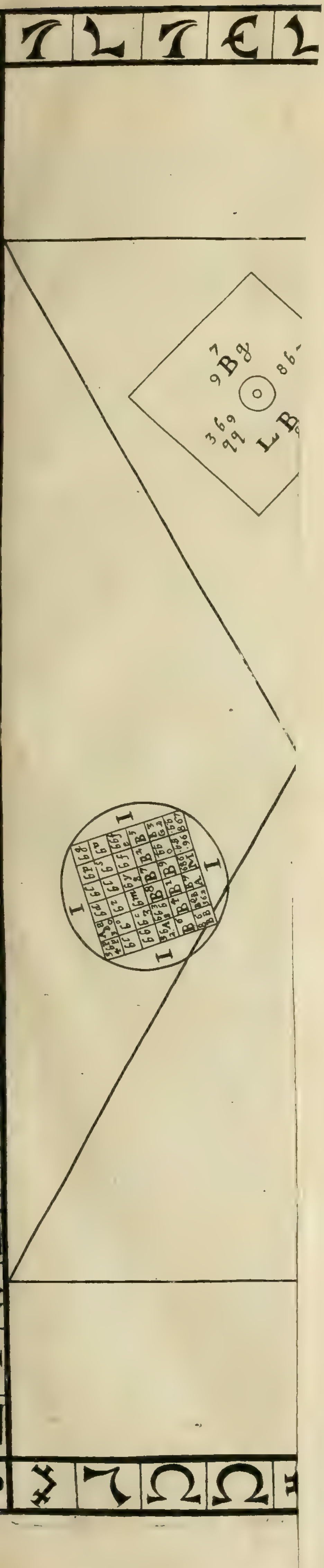
A Specimen of the Tables or Book of ENOCH.

[illegible] *Pagesgem* [illegible] [illegible] *Bacap Laſſos*



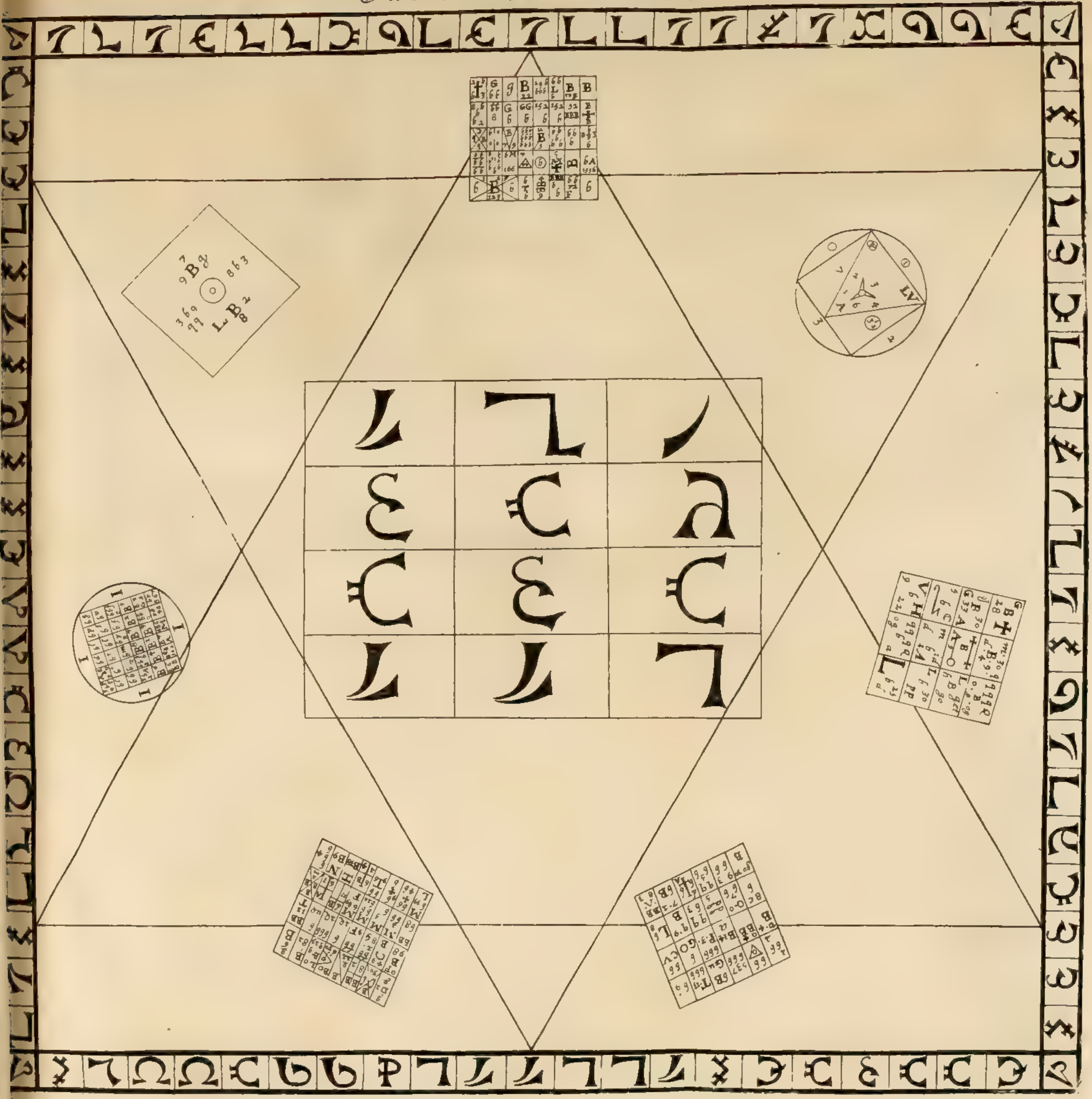
1	2	3	4	5	6	7	s	e	d	n	a	c	h	a	n	z	a	c	l	a	n	z	a	b	v	l	a	c	h	o	d	a	n	g	a	h	z	v	c	h	a	2	3	4	5	6	7	8
2	1	3	4	5	6	7	l	a	t	h	n	a	c	l	o	n	g	a	t	o	x	a	r	d	n	a	c	h	a	p	h	n	o	d	o	l	p	h	a	h	o	3	2	4	5	6	7	8
3	2	1	4	5	6	7	a	r	c	h	a	n	v	a	h	g	e	n	o	d	a	l	z	a	c	h	e	n	a	c	h	a	n	z	a	c	l	a	d	o	n	4	3	2	5	6	7	8
4	3	2	1	5	6	7	o	r	g	e	d	n	a	c	h	a	l	z	a	n	c	h	a	l	a	b	v	z	a	c	h	e	f	n	o	x	a	d	n	a	r	5	4	3	2	6	7	8
5	4	3	2	1	6	7	v	o	l	t	i	b	l	a	h	n	o	x	d	a	r	g	e	p	h	a	l	d	v	r	g	a	n	z	a	c	h	y	o	x	a	6	5	4	3	2	7	8
6	5	4	3	2	1	7	p	l	a	z	e	n	g	a	t	h	a	l	d	e	x	t	o	h	v	o	r	t	h	a	n	g	e	p	h	a	d	o	n	g	e	7	6	5	4	3	2	8
7	6	5	4	3	2	1	n	a	z	a	l	d	a	h	z	a	n	c	h	a	n	z	a	o	l	d	a	n	g	a	l	a	h	v	o	n	r	o	x	a	p	8	7	6	5	4	3	2
a	x	a	r	m	a	r	l	o	h	n	o	t	a	x	v	a	r	g	e	m	n	a	t	o	p	h	a	d	o	l	g	e	m	p	h	a	d	o	n	c	h	a	d	o	n	z	a	h
p	a	r	c	h	e	p	h	n	o	c	h	a	d	n	a	d	o	l	c	l	a	z	a	n	g	e	h	o	z	a	d	m	a	c	h	v	a	l	d	e	h	a	d	a	r	g	e	a
v	o	l	z	a	n	g	e	p	h	a	c	l	a	n	z	a	c	n	o	x	a	r	n	a	h	v	o	h	a	d	r	o	n	c	p	y	a	a	n	a	h	v	o	t	a	r	g	c
p	r	a	g	e	d	n	o	l	g	a	n	z	a	n	c	l	a	o	x	a	r	n	a	c	h	o	v	o	n	g	a	n	g	a	p	r	a	h	l	o	d	n	a	x	o	r	a	h
v	v	n	z	a	n	g	e	p	h	a	z	o	l	m	a	h	z	v	r	e	b	l	o	h	a	c	i	a	x	n	o	c	h	a	a	p	a	r	g	e	n	s	a	n	o	l	s	a
v	a	x	a	r	g	e	m	p	a	d	o	l	z	a	c	h	e	p	h	a	x	a	r	d	r	a	h	g	e	d	n	a	c	l	z	n	v	a	r	t	c	s	n	o	c	l	a	r
r	a	d	o	x	g	g	r	a	z	a	c	l	a	n	v	o	n	g	i	b	l	e	s	a	d	r	v	n	g	a	h	v	o	l	a	i	b	l	o	a	h	a	c	h	a	r	s	o
a	l	g	e	m	e	n	o	h	a	d	n	a	c	o	d	v	o	n	o	x	9	1	2	1	2	3	4	o	e	d	a	e	o	n	o	d	o	n	z	a	c	h	a	d	n	a	c	a
a	e	v	a	r	g	e	d	n	o	p	a	h	o	a	d	r	a	s	7	8	I	B	A	G	A	F	A	5	6	c	a	g	a	f	v	l	c	h	a	p	n	a	d	o	x	a	r	d
d	e	l	c	h	a	n	s	a	n	o	x	a	h	p	e	a	s	6	I	B	A	G	A	E	A	I	B	A	G	7	a	l	g	h	a	o	m	f	a	n	g	e	t	o	x	a	g	e
v	o	r	g	e	m	v	a	g	e	h	a	d	o	t	o	p	5	A	6	5	4	3	2	1	7	6	5	4	F	A	8	o	f	a	p	l	o	t	h	a	g	e	t	h	n	o	g	a
a	c	l	a	d	a	x	v	a	r	t	e	o	h	n	a	4	I	A	6	5	4	3	2	1	7	6	5	4	A	G	A	9	t	a	o	r	a	d	a	n	t	a	g	e	l	d	a	a
a	r	h	a	n	z	a	c	h	e	p	h	a	h	o	3	F	6	6	6	5	4	3	2	1	7	6	5	4	3	3	3	A	1	b	a	l	z	a	n	c	h	a	d	a	x	o	r	g
n	o	l	z	a	a	a	d	r	a	x	p	a	h	x	2	A	7	7	7	a	u	e	a	u	a	x	a	r	7	7	7	I	2	o	n	l	b	v	z	a	n	c	h	a	h	o	d	a
z	y	b	l	a	c	h	e	p	h	a	n	g	o	1	A	I	1	1	1	5	B	n	a	B	c	v	B	l	6	6	6	B	A	3	v	o	b	v	l	a	g	e	s	m	a	c	o	h
a	l	g	a	d	n	a	c	l	a	n	s	a	m	9	I	B	2	2	2	o	o	O	d	O	a	O	a	m	5	5	5	A	B	4	v	a	n	d	a	b	r	a	h	a	d	m	a	c
d	o	m	z	i	b	l	a	d	a	x	v	r	q	8	B	A	3	3	3	g	x	a	R	R	R	e	t	h	4	4	4	G	A	5	n	l	z	a	n	g	e	p	h	a	x	a	r	g
a	l	g	e	d	n	o	p	a	l	g	e	t	a	7	A	G	4	4	4	a	B	O	R	N	O	G	O	d	3	3	3	A	G	6	g	o	c	h	a	n	a	l	d	a	p	h	n	a
p	a	g	e	n	t	a	p	h	e	n	g	o	h	6	G	A	5	5	5	n	g	a	O	O	O	p	h	a	2	2	2	F	A	7	n	c	o	n	g	e	p	o	r	a	x	a	r	g
a	l	z	a	d	c	h	a	r	d	a	x	o	l	5	A	F	6	6	6	d	d	G	n	G	a	G	a	q	1	1	1	A	F	8	o	o	l	a	s	l	a	p	h	a	n	a	g	l
p	l	v	d	n	a	c	h	a	n	p	o	o	n	4	F	A	7	7	7	a	O	o	x	O	a	m	O	a	7	7	7	I	A	9	o	n	p	h	a	n	g	e	p	h	a	l	z	e
o	r	c	h	a	n	z	a	n	d	a	l	a	l	a	3	I	1	1	1	q	a	n	t	a	l	g	e	t	6	6	6	B	1	a	n	c	a	r	d	a	x	a	d	m	a	c	h	e
o	n	d	i	m	a	c	h	e	8	d	o	h	o	x	2	B	2	2	2	3	4	5	6	7	1	2	3	4	5	5	5	A	2	c	o	e	o	p	l	a	x	v	a	r	g	e	t	a
a	p	z	a	g	e	n	s	o	d	a	h	o	l	o	r	1	B	F	2	3	4	5	6	7	1	2	3	4	5	A	A	3	9	d	p	l	z	a	c	h	a	n	z	a	n	g	e	b
m	y	c	l	a	h	h	v	d	r	a	b	a	h	o	n	a	o	A	2	3	4	5	6	7	1	2	3	4	5	F	4	a	n	a	l	o	l	h	a	d	g	a	n	v	e	r	t	e
g	o	n	g	e	r	g	a	l	a	x	a	r	o	t	a	x	r	e	B	A	G	A	E	A	I	B	A	G	I	5	o	x	d	o	g	z	a	d	n	a	a	h	z	i	b	l	a	h
f	a	n	t	o	g	a	p	v	a	r	g	e	m	a	l	t	a	z	7	6	A	E	A	I	B	A	G	7	6	e	l	a	n	g	c	o	l	z	a	d	n	a	h	g	e	b	a	r
a	r	l	a	g	v	a	g	e	p	h	a	d	e	d	n	o	c	l	a	d	5	4	3	2	1	9	8	f	a	d	o	x	a	h	r	h	o	d	n	o	c	a	p	v	a	r	g	o
n	o	l	z	a	d	n	a	c	h	e	p	h	a	l	d	e	d	m	a	c	h	e	o	l	c	h	a	d	n	a	d	o	x	a	h	n	e	p	a	c	h	e	l	d	a	x	o	r
v	a	i	g	e	d	a	d	r	v	x	a	d	n	o	g	l	a	p	h	z	v	g	a	l	g	a	b	l	o	n	z	a	n	c	a	a	n	a	c	n	a	r	s	a	n	o	l	s
a	p	r	a	n	s	a	n	a	d	a	r	c	h	o	l	z	a	d	n	a	h	a	c	h	i	r	a	h	d	o	x	a	l	d	d	g	a	h	z	a	n	g	e	p	h	n	o	x
o	r	c	l	a	d	o	r	v	o	r	b	l	e	m	a	r	a	d	o	n	t	a	g	e	l	a	x	a	r	o	h	p	r	a	n	a	l	g	a	r	o	z	a	r	g	e	f	a
l	a	x	a	r	d	r	o	a	m	n	a	c	h	o	n	d	a	n	c	l	a	x	a	z	v	r	b	b	a	l	o	h	a	d	e	o	d	a	x	o	r	g	e	p	h	a	l	s
a	r	g	l	a	d	r	o	a	d	r	o	n	c	l	a	n	z	a	d	i	n	c	h	a	a	d	r	a	n	c	h	l	o	g	h	d	g	a	o	c	h	a	d	n	a	c	h	o
v	a	l	c	h	e	p	n	a	d	o	x	a	r	g	e	m	p	n	a	p	h	e	a	l	b	v	n	d	a	g	e	d	l	o	h	a	x	a	r	g	e	h	n	o	t	a	l	s
2	3	4	5	6	7	8	h	a	n	g	l	i	f	a	f	r	a	n	g	e	h	n	o	x	a	l	d	e	h	g	e	b	l	a	d	a	h	o	r	h	a	7	6	5	4	3	2	1
3	2	4	5	6	7	8	l	o	a	d	a	n	ſ	a	d	o	n	t	a	l	m	a	h	o	c	b	a	n	ſ	a	n	o	x	a	l	g	t	t	h	v	o	6	5	4	3	2	1	7
4	3	2	5	6	7	8	g	e	m	p	n	a	d	o	x	a	r	c	h	a	n	s	a	n	a	p	v	r	a	d	ε	d	n	o	l	a	t	o	n	s	a	5	4	3	2	1	6	7
5	4	3	2	6	7	8	e	n	g	l	o	r	z	a	b	m	v	c	h	a	a	p	h	i	n	o	d	a	l	z	a	d	c	h	a	r	z	a	h	o	d	4	3	2	1	5	6	7
6	5	4	3	2	7	8	a	g	l	a	n	c	l	a	d	o	n	v	a	n	r	a	b	l	i	d	o	x	a	g	e	p	h	a	c	l	a	d	n	o	h	3	2	1	4	5	6	7
7	6	5	4	3	2	8	g	e	t	h	v	d	r	a	d	o	l	z	i	b	l	a	x	v	o	r	c	h	a	p	n	a	c	h	a	x	a	l	d	l	a	2	1	3	4	5	6	7
8	7	6	5	4	3	2	n	o	x	t	a	d	g	m	a	o	l	z	a	n	g	e	o	l	c	h	a	d	n	a	p	h	a	v	o	n	r	o	n	g	e	1	2	3	4	5	6	7


Septentrio
Oriens
Meridies
Occidens
XVI Diſpoſitors
5 Croſses in yͤ ayre
Five Princes
The King
Six Seniors
Three Enſignes
one Trumpeter
The Cloth of paſsage for The King his Majeſtie Freſh Red Cullor
The Cloth Lilly White
one Trumpeter
Three Enſigne bearers with yͤ 3 names of god in their Enſigne
Six Seniors
The King
his five Princes
The Croſses 5
XVI Diſpoſitors
The Cloth dark greene Cullor like garlicke blades
The XXIIII Seniors are come hether as to Conſult
one Trumpeter
Three Enſigne bearers
Six Seniors
The King
his five Princes
The 5 Croſses
XVI Diſpoſitors
The Cloth Blacke as of bilbery Juyce
A Trumpeter
Three Enſigne bearers
Six Seniors
A King
five Princes
five Croſses
XVI Diſpoſitors



B
L B
I
I
I
I

The HOLY TABLE.



A TRUE
RELATION
OF
Dr. DEES *Actions, with ſpirits.*

Liber Myſteriorum (& Sancti) parallelus Novaliſque.

Leſden MAY 28. 1583.

D. Is Dr. *Dee*, E. K. *Edward Kellet*. See the Preface.

Δ. AS J. and E. K. ſate diſcourſing of the Noble *Polonian Albertus Laſci* his great honour here with us obteined, his great good liking of all States of the people, of them that either ſee him or hear of him, and again how much I was beholding to God that his heart ſhould ſo fervently favour me, and that he doth ſo much ſtrive to ſuppreſſe and confound the malice and envie of my Country-men againſt me, for my better credit winning or recovering to do God better ſervice hereafter thereby, &c. Suddenly, there ſeemed to come out of my Oratory a *Spirituall creature*, like a pretty *girle* of 7 or 9 yeares of age, attired on her head with her hair rowled up before, and hanging down very long behind, with a gown of Sey, ...changeable green and red, and with a train ſhe ſeemed to play up and down......... like, and ſeemed to go in and out behind my books, lying on heaps, the biggeſt ....and as ſhe ſhould ever go between them, the books ſeemed to give place ſufficiently, diſ.... one heap from the other, while ſhe paſſed between them: And ſo I conſidered, and .... the diverſe reports which E. *K.* made unto me of this pretty maiden, and ....

A. L.

Green and red.

Δ. I ſaid .... Whoſe maiden are you?

Δ. Sh. .... *VVhoſe man are you?*

Δ. I am the ſervant of God both by my bound duty, and alſo (I hope) by his Adoption.

A voyce. ....., *You ſhall be beaten if you tell.*

.... *Am not I a fine Maiden? Give me leave to play in your houſe, my Mother told me ſhe would come and dwell here.*

Δ. She went up and down with moſt lively geſtures of a young girle, playing by her ſelfe, and diverſe times another ſpake to her from the corner of my ſtudy by a great Perſpective-glaſſe, but none was ſeen beſide her ſelfe.

..... *Shall I? I will* (Now ſhe ſeemed to anſwer one in the foreſaid *Corner* of the Study)

...... *I pray you let me tarry a little* [ſpeaking to one in the foreſaid *Corner*]

Δ. Tell me who you are?

.... *I pray you let me play with you a little, and I will tell you who I am.*

Δ. In the name of Jeſus then tell me. Jeſus.

.... *I rejoyce in the name of Jeſus, and I am a poor little Maiden,* Madini, *I am the laſt but one of my Mothers children, I have little Baby-children at home.*

Proles ipſius Madini.

Δ. Where is your home?

Ma..... *I dare not tell you where I dwell, I ſhall be beaten.*

Δ. You ſhall not be beaten for telling the truth to them that love the truth, to the eternal truth all Creatures muſt be obedient.

Ma...... *I warrant you I will be obedient. My Siſters ſay they muſt all come and dwell with you.*

Madini her ſix Siſters.

Δ. I deſire

△. I deſire that they who love God ſhould dwell with me, and I with them.

Ma. .... *I love you now you talke of God.*

Dee. △. Your eldeſt ſiſter her name is *Eſemeli.*

Ma. ..... *My ſiſter is not ſo ſhort as you make her.*

Eſemeli. △. O, I cry you mercy, ſhe is to be pronounced *Eſeméli.*

E. K. She ſmileth, one calls her ſaying, Come away Maiden.

Ma. ...... *I will read over my* Gentlewoemen *firſt.*
My Maſter Dee *will teach me, if I ſay amiſſe.*

△. Read over your *Gentlewoemen* as it pleaſeth you.

Ma. ...... *I have* Gentlemen *and* Gentlwoemen, *Look you here.*

E. K. She bringeth a little book out of her pocket,
.......She pointeth to a in *Picture* the book.

Mad. ...... *Is not this a pretty man.*

△. What is his name?

Ma. .....*My* .... *ſaith, his name is* Edward, *Look you, he hath a Crown upon his head, my Mother ſaith, that this man was Duke of York.*

E. K. She looketh upon a *Picture* in the Book with a *Coronet* in his hand and a *Crown* upon his head.

Ma. ..... *This was a jolly man when he was King of England.*

△. How long ſince is it that he was *King of England?*

Ma. ...... *Do you ask me ſuch a queſtion, I am but a little Maiden? Lo, here is his Father* Richard Plantagenet, *and his Father alſo.*

△. How call you him?

Ma. ......*Richard, Surely this was* Richard *Earle of Cambridge.*

E. K. She turneth the book leaves, and ſaid.

Mad. ......:*Here is a grim* Lord, *He maketh me afraid.*

△. Why doth he make you afraid?

Ma. ...... *He is a ſtern fellow, I do not know him what he is. But this was the Duke of* Clarence. *This was Father to* Richard *Earle of Cambridge. Lo, here is* Anne *his wife.*

E. K. Turning over the leafe,

The ſame was heir to all Mortimers *lands.*
Edmund *was her brother.*
Lo, Sir, *here be the* wicked Mortimers.

E K. She turned over diverſe leaves, and then ſhe ſaid

Ma....... *This ſame is* Roger Mortimer.
...... *My Mother ſaith this man was* Earl *of the* Marches.
This ſame is his wife.
He had a great deale of lands by her, for ſhe was an Heire.
Pronounced *Jenville.* *This ſame is* wild Genvill, *her Father.*
Here is a Town they call Webley. *Here is* Beudley. *Here is* Mortimers *Clybery. Here is* wild Wenlock. *Here is* Ludlow. *Here is* Stanton Lacy. Genvill *his wife was Heire of all theſe. Here is* Hugh Lacy *her Father. He weareth his haire long, for he was Deputy of* Ireland; *That maketh him look with ſuch a writhen face.*
My ſiſter hath torne out the other two leaves, I will bring them when you have ſupped.
I pray do not tell any body of me.

Nota. △. We were earneſtly called for to Supper by my folks.

After Supper.

Ma. ...... *Here is* William Lacy *Father to* Hugh.
Here is Richard *his Father. And here is Sir* Richard *his Father, and here is* William, *Sir* Richards *Brother. Here is his going into* France.

△. Quo anno Chriſti?

Her eldeſt Siſter. Mad. ...... *I warrant you my eldeſt Siſter will tell you all. Here is his going into* Denmark.
Her Siſter is to tell the reſt. *My Siſter will come ſhortly, and tell you how he married in* Poland, *and what iſſue this* William *had.*

△. I pray declare the Pedigree down to this *Albert Laſcy.*

Ma. .... *Alas, I cannot tell whats done in other Countries.*

△. I know you are not Particular of this Country, but Univerſal for all countries in the whole world, which is indeed but one Countrey, or a great City, &c.

Mad. ...... *Well, my ſiſter will ſhortly come and tell you unlooked for, If you judge theſe things well that I have ſpoken.* Nam vera ſunt. Nam verus eſt qui me miſit.

Truth

Truth is all that is truth.

The Mortimer *I ſpake of, is the firſt of the ſix: there were ſix* Mortimers *Earles of* March. Edmond *was the laſt, and* Roger *the firſt; that* Mortimer *was the Grandfathers Grandfather of this* Edmond.

E. K. There ſeemeth ſome one to call her, whom I hear now.

Ma ..... *I come.*

Δ. She took up her Skrolls on the ground, of which ſome were very old, and ſhe put up her book.

Ma .... *This may ſtand you in ſome ſtead.*

Δ. Mitte lucem tuam & veritatem tuam, Jeſu Chriſte, Lux vera, & veritatis perennis Fons. *Amen.*

Richard *Laſcy.*
Edward *William* *Sir Richard*
Dux Ebor. *Laſcy.* *Laſcy.*
France. *Richard.* *Peter.* *Richard*
France. *Denmark.* *Poland.* *Laſcy.*
1. 2. 3. *William Laſcy.*
Geffrey Genvil. *Hugh Laſcy.*
Wilde Genvill- *Null.*
Rogerus primus comes = *Joan Genvill.*
March.

Monday à Meridie hora 4 ½ *Junii 2, 1583.*

Δ. We preſented our ſelves, ready for inſtruction receiving, and preſumed not to call my good Miniſter ſpiritual, but by humble prayer referred all to God his good pleaſure.

E K. The Golden Curtain which covereth all the Stone hangeth ſtill, but I heare a voice or ſentence thrice repeated, thus.

A voice ...... *Sanctum, Signatum, & ad tempus.*

Δ. The ſenſe hereof may be divers wayes underſtood, and more then I can imagine, but which ſenſe is to our inſtruction would I faine know.

A voice, ... *Sanctum, quia hoc velle ſuum; ſigillatum quia determinatum ad tempus.*

E K. Hard ſpeeches, but he could not perfectly diſcern them.

A voice ...... *Ad tempus & ad tempus (inquam) quia rerum conſummatio.* All things are at hand,
The Seat is prepared.
Juſtice hath determined.
The Judge is not yet willing.
Mercy thruſteth it ſelf betwixt the Divinity. But it is ſaid,
The Time ſhall be ſhortned.

E K. Saw no creature: But the voice came behind him over his head, till now: when he eſpied one ſtanding on the Table beſides the ſilke cloth on which the Stone ſtood; he ſeemed like a Husbandman all in red apparel, red hoſe cloſe to his legs, a red jacket, red buttoned cap on his head, yea, and red ſhooes. He asked *E. K.* how he did, and *E. K.* anſwered, Well I thank God.

Δ. By your apparel it ſhould ſeem you have ſomewhat to ſay concerning the Commons of this Realme, and not of high School-points, or Sciences. *I* am deſirous to know who ſent you? What is your meſſage? and what is your name? for a name you have peculiar as all Creatures elſe.

Δ. He pauſed a good while; whereupon *I* asked him if he conſidered my ſpeeches?

...... *I conſider your ſpeeches, for I have left nothing behind.*

E. K. He kneeleth down and ſeemeth to ſay ſomewhat, his ſpeech is quick, round, and ready. He ſeemeth to pray in a ſtrange Language. I perceived theſe words among many other, *Oh Gabire Rudna gepbna oh Gabire*, &c.

His Countenance was directed towards the Stone.

...... *Veſtra non mea facio.*

E K. Now he ſtandeth up.

…… *Haſt not thou ſaid, From whom comeſt thou? What is thy meſſage?* [Δ. He looked toward me] *And haſt urged my name? Saying,* All things have a name. *It* is true ; *for ſo they have becauſe they are. Haſt thou left any thing unſaid?*

Δ. All things have a name, *vide contra Tert. parte libri Eraconienſis de 30 Aeris exercitibus.* The ſumme of our commanded obſervation. Note 7.

Δ. You rehearſe my ſpeeches not onely in general, but alſo in particular.

The will of God be done (to his glory) for the reſt.

…… *My meſſage is from him, in* whoſe name *thou haſt deſired it, which hath ſaid lift up thine eyes, and look unto (behold I ſay) the* ſum of my Commandments, 1. What *I* am, 2. *Whoſe* Miniſters you are, *and (as it is ſaid before)* 3. *To* what end *and purpoſe it is.*

Then ceaſe to plead when Judgement ſtandeth in place; For all things are determined already. The 7 doores are *opened. The* 7 Governours *have* almoſt ended their Government.

The Earth laboureth as ſick, yea ſick unto death.

The Waters pour forth weepings, and have not moiſture ſufficient to quench their own ſorrows.

The Aire withereth, for her heat is infected.

The Fire conſumeth and is ſcalded with his own heat.

The Bodies above are ready to ſay, We are weary of our courſes.

Nature would fain creep again into the boſom of her good and gracious Maſter.

Darkneſſe is now heavy and ſinketh down together: She hath builded her ſelf, yea (I ſay) ſhe hath advanced her ſelf into a mighty building, ſhe ſaith, Have done, for I am ready to receive my burden.

Antichriſt his ſaying in the ſpirit of Satan.

Hell it ſelf is weary of Earth: For why? The ſon of Darkneſſe cometh now to challenge his right: and ſeeing all things prepared and provided, deſireth to eſtabliſh himſelf a kingdom; ſaying, We are now ſtronge enough, Let us now build us a kingdom upon earth, and Now eſtabliſh that which we could not confirm above.

And therefore, Behold the end.

Sorrows.

When the time cometh, The …… thy ſorrows ſhall be greater than the ſweetneſſe, *the ſorrows (I mean) of that thou ſeeſt; I mean in reſpect of the ſweetneſſe of thy knowledge. Then will you lament and weep for thoſe thou thoughtſt were juſt men.*

Labor.

When you earneſtly pray it ſhall be ſaid unto you Labor. *When you would take Mercy Juſtice ſhall ſay, Be it ſo.*

Therefore (I ſay) thirſt not overmuch: For fear leaſt thy capacity *be confounded.*

Neither move thou him which hath moved all things already to the end.

But do thou that which is commanded.

Neither preſcribe thou any form to God his building.

All things ſhall be brought into an uniformal Order.

Al. alasky.

Whom thou ſayeſt that thou haſt not yet confirmed, confirm with good counſel. It is ſaid I have accepted him.

Are not theſe News ſufficient?

Notes in Election.

It is ſaid, He ſhall govern me a people: of himſelf he cannot. Therefore let him believe, and ſecondly Rejoyce that the Angel of God hath ſo governed him. *That* in Election *he ſhall govern him a people.*

Deſireth he to hear of greater bleſſedneſſe?

O King.

He hath alſo ſaid: Then ſhall it be ſaid unto him, O King.

Vide tamen de ejus futuro caſu in actionibus de Lask.

It followeth conſequently that he is called, and that to a Kingly Office: For whoſoever is Anointed in the Lord, *his Kingdom is* for ever.

Pride.

Will he be the ſon of perdition? Let him then with his fathers put on the garments of pride.

Deſireth he news? Tell him thou haſt prayed for him; the Devil envyeth him, and his eſtate.

Tell him that I ſay ſo.

Say it is a ſhame for a Kings Son to commit theft; and for him that is called, to do the workes of unrighteouſneſſe. Studieſt thou to pleaſe him? Give him ſharp and wholeſome counſel. *For in* him (*I* ſay) *the ſtate and* alteration of the whole World *ſhall begin.*

Wouldſt thou know from whence I came? Thou ſhalt.

But do it Humbly, it is not my part to meddle any further than my charge.

But as it is ſaid before unto thee, So ſhall it come to paſſe.

Moſes *had a rod whereby he was known, and the hand of God approved.*

Let *him uſe therefore to carry the* rod of righteouſneſſe *about him.*

Moſes 7. rod. *Sanctum, ſignatum, ad tempus.*

For we are ſeven: and in us is comprehended that rod wherewith Moſes *wrought. As it is begun ſo I end: What ye ſee here is* holy [*pointing to the …… and by him ſealed and for until the* time.

Therefore uſe patience herein until the time that it is ſaid unto thee ……

Venite, videte, (*& loquimini*) *Judicia mea.*

He that ſaith thus (I ſpeak of my ſelf, and as concerning my meſſage,) is equal with the greateſt Angels, *and his name is* Murifri.

Murifri my Calender.

Thou haſt written my name, and I am of thy Kalender, becauſe thy Kalender is of God.

In the grounds of all thy Tables thou ſhalt finde my name.

Δ. *I* remember not any ſuch name written by me, but it may be contained in ſome new Compoſition, or Collection.

Mur. …… *It is true, for if thou hadſt remembred all thoſe things which thou haſt written, then ſhould not my meſſage need.*

Δ. If *I* might without offending you, *I* would move two Petitions unto you, one concerning the Soul, and the other concerning the body: Concerning the Soul, is for one *Iſabel Liſter*, whom the wicked Enemy hath ſore afflicted long with dangerous temptations, and hath brought her knives to deſtroy her ſelf withall; ſhe reſiſteth hitherto, and deſireth my helping counſel, which how ſmall it is God knoweth. The other is of another woman, who hath great need, and is driven to maintain her ſelf, her husband, and three children by her hand labour, and there is one that by dream is advertiſed of a place of Treaſure hid in a Cellar, which this woman hath hired thereupon, and hath no longer time of hiring the ſaid Cellar, but till Midſummer next. She, and this dreaming Maiden digged ſomewhat, and found certain tokens notefied unto her: But ſo left off. *I* would gladly have your help herein, if it pleaſed God.

Mur. ...... *I anſwer thee, I will come again ſoon, and thou ſhalt receive a Medecine which ſhall teach thee to work help in the firſt. The* ſecond is vanity, for it is not ſo, *but to the intent that after great hope of this world hath infected the weaklings minde:* Deſperation *might have the more open and ready entrance. But yet ſhe ſhall be comforted for thy ſake.*

Δ. The praiſe be unto God.

Mur. ...... *I Go. One thing I have to ſay, be faithfull in all things.*

I have ſaid.

Δ. I prayed, and gave thanks hartily to God for his mercies, and graces, and ſo roſe up.

Δ. Then he ſaid write, *M*. 49. under *V*. 43 under *R*. 35. 1. and 47. under { *F*. *R*. *I*. }
This ſhal lead thee to my name, he that ſent me be amongſt you. Δ. Amen, Amen, Amen. { 9. 33. 42 }

Δ. Note in *Tabula Collecta*, (which I firſt gathered of the 49. good Angels) I took the third letters out of the names, it is to wit, out of the 49th. name, and th...... 47. 9. 33. 42. which agreed very well with the letters, but the five and thirtieth name did not yield *R*. in his third letter. Therefore I am. .... in the......

Monday after ſupper 1583. *Junii* 3.

Δ. After ſupper, as we were together in my ſtudy, and attending ſomewhat the return of the good meſſager ſpiritual, and ſaid that he promiſed to come again ſuddenly, he appeared and anſwered.

Mur. ..... So *I* am, write 7. 30. 25. 44. 37. 35. 46.

To the firſt *S*. to the ſecond *O*. the third *L*. the fourth *G*. the fifth *A*. the ſixth *R*. the 7th. *S*.

Δ. That maketh *SOLGARS*.

Mur....... *Add the firſt, and laſt number together, it maketh* 53. *let that be the Centre to the reſt.*

Δ. To be put to the Center of the *Steptagonum*.

Mur. ...... *So. The ground hereof is to be found in the third Table in the firſt book: I mean in the* third of the ſeven, *the Table of* B. B. *&c. being the firſt.*

The third Table in the firſt book.

My name is alſo to be found in the ſame Table.

Form this upon a plate of lead: It prevaileth as a cure againſt ſuch infections. My promiſe is done.

Δ. How is this to be uſed?

Mur. ..... *Uſe it upon the body moleſted, adding the letters of her name in a ſmall Circle on the back half, not the letters in their forms expreſſed, but the number of ſuch letters.*

Δ. We know not how to number her name in our letters.

Mur. ..... *Take them out of the ſecond Table (any Table elſe of the ſeventh will ſerve) ſo that thou take the numbers as thou findeſt them placed with the letters.*

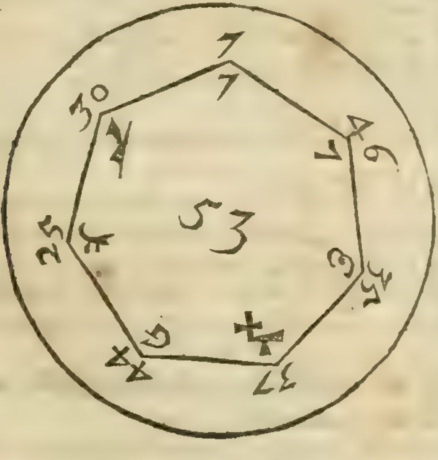
Δ The ſecond Table did not ſerve, & therefore I uſed the ſeventh, where all the letters might be had.

Δ. How is this to be uſed about her body?

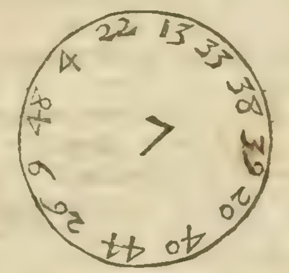
Mur. ...... *As by diſcretion ſhall be thought beſt: It prevaileth ſufficiently, ſo it be done, but thus far I teach thee, and this, as concerning nature.*

The health of him which ſent me be amongſt you. Amen.

Δ. Gloria & gratiarum actio perennis ſit Deo noſtro omnipotenti uni & Trino, *Amen.*



Iſabel Liſter, the back part of the Lamin.



The fore-part of the Lamin.

Wedneſday a *Meridie circa* 2^{d}. 1583. *Junii* 5.

Δ. *E. K.* Had been ever ſince nine of the Clock in the morning in a marvellous great diſquietneſſe of minde, fury, and rage, by reaſon his brother *Thomas* had brought him news that a Com-

A meer untruth in every part thereof, and a malicious lye.

a Commiſſion was out to attache, and apprehend him *as a fellon for coyning of money.* Secondly, that his wife was gone from Miſtreſſe *Freemans* houſe at *Blobley*, and how Mr. *Huſey* had reported him *to be a coſener*, and had uſed very bitter and grievous reports of him now of late; and that his wife was at home with her mother at *Chipping Norton*, whereupon, I conſidering his great diſorder and incumbrance toward him externally, and his greater offending of God with his furious impatience internally; and remembring the whole premiſes of God his ſervice to be performed by us two (if we would be dutifull ſervants to his Divine Majeſty) I was touched with a great pang of Compaſſion, both that any Chriſtian ſhould uſe ſuch ſpeeches as he uſed, or be of ſo revenging a minde and intent as he ſhewed himſelf to be: and alſo in reſpect of mine own credit to be brought in *doubt*, *for embracing the company of ſuch an one, a diſorderly perſon:* And thirdly, that the good ſervice of God might hereby be taken from our two executing, to our great danger, both in body and ſoul: Therefore to do my duty as a man reſolute (upon *our uniting for Gods ſervice*) *to do for him as for my ſelf*: I made God my refuge for comfort, counſel, and help in this great affliction, and croſſe of temptation.

Amicorum omnia communia.

Whereupon after my vehement and humble prayers for the foreſaid purpoſe, this voyce was heard of *E. K.*

I had (upon ſome reaſonable reſpect) ſet the ſhew-ſtone with the myſtery in it, on the Table by *E. K.* alſo.

A voyce. ...... *Let the daughters of light*

Take up their garments, let them open the windows of their ſecret Chambers, for the voyce of man hath ſaid.

Oh, ſhew thy ſelf to be a God; yea, perform that which thou haſt already promiſed, *gather your veſtures together, for thoſe that are ſick have need of help, you are the children of pitty, and in the loins of compaſſion do you dwell: For I have ſaid,* you are. *And I have ſaid,* my Determination ſhall not fail, *although with the* ſons of men my Determinations may be undetermined.

Note of Determination undeterminable.

Note tentations by the Biting worm.

Come gather up your garments, for the Cankers are ripe, and the Biting-worm *ſeeketh to gnaw into the Lily.*

He hath ſaid, Let me prove them, for they are not juſt: *Yea, let me touch them, for they are unrighteous, I have granted* him power, *but without prevailing, I have given him weapons, but they are not ſharpned, his fingers ſhall defile, and yet not deface: For I have appointed him a night, and have prefixed an end thereunto, to the intent it may be known: That thus far I have ſtretched his mouth.*

E. K. I have heard a voyce about the ſhew-ſtone very great, as though men were beating down of mud walls.

The thumping, ſhuffing, and cluttering is ſuch.

A voice. ...... *Ariſe, I ſay, for I will be revenged againſt the ſcorning of thoſe; yea, of thoſe that are ſucklings.*

△. After a great ſilence and pauſe, appeared one on the Table (without the skirts of the ſilke ſarcenet) like a woman having on a red kirtle and above that a white garment like an *Iriſh* Mantle, on her head a round thing like a Garland, green and like a Coronet under the Garland, but not perfectly to be diſcerned; on her breaſt a precious Stone of white colour, and on her back another precious Stone; both which Stones were ſet upon a Croſſe, in the very center of the Croſſe.

△. Your external apparel (you Daughter of Light) you perceive that we have ſomewhat noted: but by the power and mercy of the external Light, we truſt and deſire to underſtand ſomewhat of your internal vertue.

She ſaid ...... *What do you think I am a Jewellers wife by my apparel?*

△. We deem you to be the Meſſenger of him that hath for mankind purchaſed the Jewel of eternal Bliſſe, by the incomparable Jewel of his moſt precious Blood.

A voyce out of my Oratory behinde me.

...... *Will you have this too?*

△. After a pretty while ſilence, *I* ſaid, We expect the execution of the purpoſe for which you are ſent.

She ſaid ...... *It is written that Pride was the firſt offence.*

Githgulcag *knew not himſelf.*

Therefore he was ignorant.

E K. She is much fimbling about the Stone on her breaſt, and regarding it.

E. K. Now She talketh with other whom I ſee not, her talke is very ſhort and quick, but I cannot perceive what ſhe ſaith.

She. ...... *Read what I have ſaid.*

I read the former words.

She. ...... *You will grant me that Pride is the greateſt ſin.*

Pride

Pride was the cauſe he knew not himſelf.

Therefore Pride is the cauſe of Ignorance.

Δ. The Argument is good.

She. ……. *Ignorance was the nakedneſſe wherewithal you were firſt tormented, and the firſt Plague that fell unto man was the want of Science.*

E K. Now ſhe ſpeaketh to other again who appeare not, and they ſeem to anſwer her again.

She. ……. *The want of Science hindreth you from knowledge of your ſelf.*

E K. She looketh upon Δ. and ſmileth. Now ſhe ſpeaketh to the unſeen people again.

She. ……. *Whoſoever therefore knoweth not himſelf, is proud.*

Δ. God help us to know our ſelves for his Honour ſake.

E. K. She looketh upon Δ. and ſmileth.

She. ….. *You have time enough, therefore we may take leaſure.*

Δ. [*I* made ſpeed to write.]

E. K. She talketh again with her inviſible company.

She. …… *Pride is rewarded as ſin,* Ergo *the firſt offender was damned. What ſay you Sir?* [ſpeaking to *E. K.*]

What difference is between your mind and Pride?

E. K. Wherein am I proud?

She. …… *In the ſame wherein the Devil was firſt proud.*

Who glorified the Devil?

E. K. God.

Δ. God glorified not the Devil, but before he became a Devil he was in glory.

She. …… *The* abuſing *of his Glorification made him a Devil: So the* abuſing of the goodneſſe of God toward this man, may make him a Devil.

A Devil.

The works of the Spirit quicken; the doings of the Fleſh lead unto deſtruction. Art thou offended to be called a Devil? Then extol not thy ſelf above thy Election.

No man is elected by proper name, but according to the meaſure of his faith, and this faith is lively and hath a quickning Spirit in it for ever. Indeed thou art ignorant, and therefore thou art ſufficiently plagued: Why doſt thou boaſt thy ſelf and ſay, This *I* can do?

Faith.

The Reeds pipe, but it is long of the wind, and herein thou ſheweſt that thou knoweſt not thy ſelf, for that thou art proud; pray therefore that thou mayeſt have underſtanding, and caſt away pride if thou wilt not be counted a Devil.

By true underſtanding you learn, firſt to know your ſelves what you are: of whom you are, and to what end you are.

This underſtanding cauſeth no ſelf-love, but a ſpiritual ſelfe-love.

This underſtanding teacheth no Blaſphemy.

This underſtanding teacheth no fury.

It teacheth a man to be angry, but not wrathful.

Wrath.

For we may be angry, and not offend. Wrath is to damnation.

Therefore conſidering that Damnation was the end of the firſt, which was Pride, and Ignorance, the puniſhment of the ſecond (which is very loathſome.)

Pray unto God thou mayeſt avoid the firſt, and be unburdened of the ſecond.

Conſider by whom thou art counſelled, and of whom the counſel is: with us there is no cauſe of offence, neither is the counſel given with a weak mouth.

Wilt thou be well rewarded? Why ſtudieſt thou not to do well? Wouldſt thou be one of the choſen? ſtand ſtiff and be contented with all temptations.

Is God a God of Juſtice?

E. K. It is true.

Be thou therefore a juſt ſervant.

No man inheriteth the Kingdom of Eternity, without he conquer in this World.

No man can challenge juſtly a reward, without he be a Conquerour, or do the workes of Juſtice.

Doth the Devil perſwade thee? *Arme thy ſelf againſt him.*

Doth the World not like of thee? It is for two cauſes; either for that thou liveſt well and not as a worldling, or elſe becauſe thy wickedneſſe is ſuch as that the World wondreth at it. If thou be in the firſt Rejoyce, For bleſſed are thoſe whom the World hateth; when they laugh at thy godlineſſe, Be ſorry and grieve thou at their ſinfulneſſe.

If thou offend in the ſecond flie haſtily from the World: Tell the World what thou haſt of hers, and let her be aſhamed that thou knoweſt her.

Is thy fleſh ſtiff-necked? Faſt and pray, it doth avoide temptation.

Be ſorry alwayes; For in this World there is nothing to rejoyce at. For ſin onely provoketh to ſorrow, whether it be of thy ſelf or of another.

Be ſorry alwayes.

Be

Be ſtiff againſt temptations, for whoſoever is not armed as I am, ſhall be vexed with the weapons of his adverſary.

Her attire expounded.

My Garland *is Godlineſſe, my* Breſtplate *is Humility, and upon my back I wear* Patience.

Theſe do I wear to the intent I might ſhew you what you ſhould wear.

The attire of ſpiritual creatures.

But as theſe things are placed in their croſſes, ſo do the croſſes alwayes follow them that wear them.

Art thou puniſhed as an Apoſtle? Rejoyce; it is a happy croſſe.

Art thou vexed as a Tyrant? thank God it is in this World. For bleſſed are thoſe that are puniſhed here, to the intent their ſins may be forgotten hereafter.

I perſwade to the contrary; Be humble, ſeek true wiſdom, then are you truely faſhioned according to your Maker, and ſhalt reſt with us, with Halleluja in Heaven.

Good Angels.

I have counſelled, I have done my meſſage thus far.

△. Your counſel is perfectly good, and your meſſage merciful. His name be praiſed and glorified that ſent you. *Amen.*

As you were called hither, by the name of *Daughters of Light*: So this other day, there was one ſent hither (of that bleſſed company) who was accounted a Daughter, and had ſix Siſters more: That Daughter her name was *Madini*; ſo of your name we are deſirous to be informed, for diſtinction and inſtructions ſake, in the trade of theſe myſteries.

She ſaid. …… *It is good to know* my name; *to ſee whether it agree with my Doctrine.*

E. K. What can you (for all your exhortation) accuſe me of?

Indeed I thank you very heartily for your exhortation and good counſel; but hovv unjuſtly I am miſuſed at *Huſeys* hand, and ſo provoked to this extream affliction of mind and ſundry unſeemly ſpeeches, be you Judge between *Huſey* and me.

She ſaid. *Whoſoever hath committed ſin and is not reconciled, ſhall have the reward of a ſinner. There is a double Reconciliation, the one is with God, the other with the Conſcience. But this man is not reconciled in Conſcience (repenteth not his wickedneſſe) thereby it followeth he cannot be reconciled with God:* Ergo *he muſt be rewarded as he is. The reward of ſin is to be abſent, or rather to be baniſhed in this world from the ſociety of God and his Angels.*

Good Angels our keepers.

So it falleth out to Regions and Countries, Cities, Kings and Subjects, Authorities and their Officers, when (I ſay) they are eſtranged with abſence of their appointed and good keepers.

Therefore it proved that the Devil is moſt with him, and neareſt with him.

Whom the Devil is a Lord of, he uſeth as his ſervants, and where his ſervice may be greateſt done, there is he moſt alledged. His ſubtilties are principal and great: And by theſe reaſons I prove that Huſey *is eaſily to be infected, either with envy, malice, ſlander, or diſhonour of Gods word.*

John Huſey,

This is one of thoſe Aſſaults that is promiſed *ſhould aſſault you.*

Who is to be blamed, he that conſenteth, or he in whom the procurement is? Thou didſt conſent and chuſe him for a Companion. Be not therefore angry at his malice; for the fire that is, thou haſt brought in with thine own hands.

To meaſure the Enemy his induſtry is impoſſible to look into, his ſubtiltie is more incredible.

The Reward of good life is great: But the filthineſſe that ſin carryeth with it in this World, and leadeth with it into the World to come, is moſt horrible.

Is it not ſaid, That a skirmiſh ſhall be (and that great) but you ſhall be Conquerours? *It is written, It is true and* ſhall be never overthrown; *ſo mighty is his ſtrength that hath armed himſelf with it.*

In the Serpents belly, there is nothing clean: neither with unhoneſt perſons (ungodly I mean) is there any pure ſociety: Light agreeth not with Darkneſſe, nor vertue with vice, therefore be you of one, and in one, that you may agree and have the reward of one.

Our uniting.

Behold it is ſaid, I will part bounds between the juſt and the unjuſt, I will ſuffer the Enemy to ſowe diſcord to the intent that thoſe that are my people may be ſeparated and have a dwelling by themſelves.

The neceſſity of Satan working againſt men.

Peruſe the Scripture, it is alwayes ſeen that the Spirit of God forceth *Satan* in ſpight of his head *to ſeparate* the evil from the good by diſcord, *and herein the Devil worketh* againſt himſelf.

De futuris niſi juſſi non pronuntiant boni Angeli.

We good Angels keep ſecret the *M*yſteries of God; things that are to come *we alwayes keep cloſe with this exception,* The form of our Commandment.

A Commiſsion out for *Kelly.*

Truth it is that a Commiſſion is granted not onely to enquire of thee, but alſo to attach thee, and that by the Council.

If he go down he ſhall be attached, therefore tempt not God.

△. But if he tarry here and his being here ſo known as it is, it is likely that he ſhall be attached here to my no ſmall grief or diſgrace. What is your counſel herein?

She ſaid. …… *It is written miſery ſhall not enter the doors of him whom the Higheſt hath magnified.* DIXIT, & DICO, & DICTUM SIT. The world ſhall never prevaile againſt you.

1583.

The Book, the Scrowl, and Powder.

△. In reſpect of the *Book, the Scrowl,* and the Powder to be communicated, What is your judge-

judgement or mind, ſeeing when he was coming from *Iſlington* with them, he was threatned to be pulled in pieces if he came *with them to me ?*

...... *All that is ſpoken of, is in very deed, vanity.* The book may be uſed to a good purpoſe. *They were wicked ones. But as theſe things are the leaſt part of this action, ſo are they not much to be looked after.* The Book found.

△. As concerning the Powder (I beſeech you) what is your knowledge of it ? The Powder.

...... *It is a Branch of Natures life.*

It is appointed for a time, and to a purpoſe.

△. As concerning the earthes of the Eleven places being with expedition ...... What is now to be done with them ?

...... *It was a foreſight of God,* if they had been there now they had utterly *periſhed.* The 11 Earths.

△. O Jeſus, that is a marvellous thing.

...... Helas, *that is nothing.*

△. By nature they could not have periſhed in ſo ſhort time.

...... *I have ſaid.*

E. K. Tell us your name.

...... *If you will remember my counſel, I will tell you my name.*

E. K. Your counſel was by piece-meale told me, that I cannot remember it but in general.

...... *You do, and have, and I am almoſt* HATH.

△. I underſtand you to be ATH, *in ſigillo Emeth.*

ATH. ...... *So am I in the* number of Gods Elect.

△. Shall not I make meanes to *Mr. Richard Young*, as one of the higher Commiſſioners to do my companion here ſome good ? Mr. Richard Young.

ATH. ...... *Trouble your ſelf when you need.*

E. K. She ſpake this ſomewhat ſharply.

Get your friends to ſignifie down good report of you.

Come not there in many years.

△. As concerning my writing of the holy Book, how ſhall I do, by reaſon of the perfect writing it in the Due Characters ? ſeeing many words are written ſo, as the pronunciation, *and the Orthographie do hardly ſeem to agree ?*

ATH. ...... *You ſhall have a School-maſter ſufficient to read unto you.*

△. Where ſhall I begin ?

ATH. ...... *Let him lead you to that,* who is within you.

△. As concerning *Iſabel Liſter* who is vext of a wicked ſpirit, how well have I executed that which was preſcribed me ; or how well doth it work ?

ATH. ...... *Friend, It is not of my charge.*

Remember the true path that leadeth unto true honour, where there ſitteth a True and Juſt GOD, *who grant you his Direction and eſtabliſhment of perfect life.*

△ Amen, Amen, Amen.

E. K. She is gone.

Junii 9. a Meridie hora 5.

△. Very long I prayed in my Oratory and at my Deske to have anſwer or reſolutions of divers doubts which I had noted in a paper, and which doubts I read over diſtinctly, they concerned the preparation of things about the Table of practice, and other things above my Lamin and Stone ; but anſwer came none, neither in the Stone did any thing appear ; no, not the Golden Curtain, but the Stone was of his natural Diaphanitie. But I held on in pitiful manner to requeſt ſome advertiſement, if for any our treſpaſſes or offences this unlooked for alteration from former dealing had hapned, *&c.*

At length a voice came from behind *E. K.* over his head, and ſaid thus :

A voyce. ...... *The judgements of our God are moſt profound and hard in the underſtanding of man.*

There is ſilence *above, let there therefore be patience amongſt you. I have ſaid.*

△. Upon this anſwer I began to diſcourſe of divers cauſes of this ſilence, and divers manners of ſilences; and in the end I became in a great and ſorrowfull heavineſſe, and fear of the wrath, or diſpleaſure of God ; conceived for ſome, our misbehaviour towards him ſince our laſt dealing, whereupon I prayed long at my Desk, ſtanding for mercy, comfort, counſel, and ſome expoſition of the former ſentence. After a long time thus paſſing there appeared one in the very top of the frame of the *ſhew-ſtone*, much like *Michael.* Silence.

Who ſaid, ... *Write, for I muſt be gone.*

Silence there is in heaven, for the Governours of the earth are now before the Lord, the doings of their ſeats are now diſcloſed, every thing is NOTED. For that God will be righteous in all his doings.

There is not this day any one that governeth the people upon earth, but his government is diſcloſed, and his government is ſet open, and his faults revealed,

They without number cry, Lord, let thy vengeance come.

The earth ſayeth. Be it ſo.

Sathan.

Sathan is before the Lord: He hath garniſhed himſelf with Garlands as a Conquerour, and what he ſaith is wonderfull.

Therefore ſhall the Lord open his mouth, and curſe the earth, and all living creatures. For *Iniquity hath gotten the upper hand*: Publickly the *States* of mankinde in the world are condemned.

Viols ready.

We are all ſilent and *ready with our Viols* to powre the *wrath of God* upon them, when he ſaith, BE IT SO.

Therefore be you patient. For, *our patience in an univerſal* ſilence.

Yet awhile.

We look for the mouth of Juſtice: But LO: The Lord ſaith unto the Lord, lift up thy eyes (O God.) Behold, the Dignity of thy workmanſhip, *yet ſuffer for awhile.*

1583.

I have a people that will forſake their cruelty, and put off their Garments that ſtink of abomination, in whom thy name ſhall be magnified, and our glory in heaven more exalted.

But as thou wilt, ſo be it.

Behold, *I ſpeak in body*, becauſe I tremble, as at the force of thy great indignation: Notwithſtanding, we will what thou wilt.

If therefore theſe wonders be ſo great in heaven, wonder thou not at our ſilence: Therefore be patient, and ſay unto the earth? Why groaneſt thou ſo hard, or why is thy body ſo rotten: Haſt not thou juſtly deſerved theſe things for thy iniquity?

I ſay, if you be partakers of theſe ſecrets, how much more ſhall you be partakers of that ſweetneſſe, which is the eternal dew, and very bread it ſelf of life?

S O.

E. K. He is gone.

△. *I* prayed a pretty while after with thankſ-giving, &c.

Soli Deo noſtro omnis laus, poteſtas, & gloria in ſeculorum ſæcula, Amen.

Junii 14. 1583. *Friday, a meridie,* Hora 4½.

△. The golden vayl, or curtain appeared, covering the whole ſtone, whereas all other vayls and curtains before did uſe to cover but the more part, or thoſe things which were the ſtanding implements of the action for that time.

This appeared as ſoon as he looked into the ſtone.

I made long, and often prayers of thankſ-giving, calling for grace, mercy, and wiſdom: with ſuch particular inſtructions as I had written down the doubts requiring light, or reſolution in them, *&c.*

At length appeared a woman like an old maid in a red Peticote, and with a red ſilk upper bodies, her hair rould about like a Scottiſh woman, the ſame being yellow: ſhe ſtood aſide from the green Sarcenet belonging to the ſtone, and ſhe ſaid ...... God ſpeed my friends.

△. A good greeting to wiſh us ſpeed by him, *Amen.*

E. K. I never ſaw this woman before.

...... *It may be you have ſeen me, but* my apparel may alter *my faſhion.*

E. K. She ſeemeth to go in a great path before her very ſpeedily.

△. I pray you, whither make you ſuch a ſpeedy journey.

...... *I am going home, I have been from home this ſeven-night.*

Marie my maid had angered me on Thurſday night, with her undue ſpeech.

△. Diſtance of place cannot protract time in your journey homeward.

...... *Jeſu, now he will be angry with me, as he was with his maid.* △. *Every* Action not yet effected, whether is it at home, or from home?

△. God grant you then to make ſpeed homeward, and to your home, and all we to the home where the higheſt may be well pleaſed.

...... *So, ſo, you talk too wiſely for me.*

All worldly wiſdom vain.

△. God make me to talk wiſely indeed, and God take all vanity from my heart.

...... *You may think me a vain huſwife to be going thus long: But by me you may perceive how vain* all worldly wiſdom is. *I am in a better caſe then many are, for though I be from home, yet am I going home, ſome there be that neither have home, neither can go home.*

E. K. Now cometh a goodly tall aged man all in black, with a Hat on his head, he hath a long gray beard forked, he ſaith to the Maid, thus:

Old man...... *Wihther go you maid?*

Maid...... Belike Sir, you may be ſome kyn unto theſe men, for they are alſo deſirous to know whither *I* do go.

Old man....... *Me thinks I ſhould have known you before?*

Maid....... If you knew me before, you may the eaſier know me now.

[Old

[Old man] *Where have you been? and if thy gravity were as good as thy ancient diſſembling, I would tell thee.*

Old man....... *Theſe words be very large, what is the cauſe thou wilt not be acquainted with me? (I never did thee harm) and I have deſired to be acquainted with thee a long time.*

Maid....... With *counterfeit gravity* I will never be acquainted, neither thy age, and thy fame, nor thy hairs, nor the ſoberneſſe of thy countenance can move me to any acquaintance for that thou never delightedſt in *true wiſdom.*

Old man....... *Then go your way like an Harlot.*

Maid....... If wicked words do prove an Harlot, then thou haſt judged thy ſelf.

E. K. Now ſhe goeth on forward, and the Old man is gone out of ſight.

There appeareth now a young man, ſitting on the ſide of a Ditch, and to him ſhe ſaid.

Maid....... What aileth you to weep?

Young man....... *I weep for thy diſcourteſie.*

Maid....... Thou canſt not move my conſcience: No, (I ſay) thou canſt not move me to pitty.

E. K. She licketh his tears, and ſaith.

Maid....... Every thing elſe hath ſome ſaltneſſe, but here is none.

Young man. ...... *Oh I pray thee, do ſomething for me.*

Maid. ...... Oh, to qualifie theſe tears, is no other then to dry rotten Hemp with a mighty fire.

Young man....... *I will ſee thee hang'd before I will weep any more.*

Maid....... Every thing commonly teacheth of it ſelf.

E. K. The young man went away ſtamping, and angry, and now ſhe is come where a multitude of young Children are, there is much meat on a Table, and the Children being not high enough to reach it, pull'd the maid by the Cloaths, and pointed to the meat; ſhe goeth round about the Table there is but one diſh uncovered, and that ſeemeth to be like dew; ſhe putteth her fingers into the Diſh, and letteth the Children lick, and they fall down dead.

Maid....... Blame Juſtice and not me, for if the Children had ever taſted of this meat before they might have continued.

E. K. Now ſhe meeteth a thin viſag'd man very feeble, who ſtaggered on his ſtaffe, and he ſaid.

Feeble. ...... *Help me for Gods ſake.*

Maid....... I will do my beſt.

E. K. As ſhe came toward the man, the man fell down; She heaveth him up, and again he falleth down, and ſhe lifteth at him ſtill.

Maid....... Good will forms, but the matter is not ſufficient: This is long of thy ſelf.

Feeble....... *Oh, I ſay, help me.*

Maid....... It is too late to help thee, I came this way many times before, and thou never ſoughteſt help at my hands. It is written, he that deſireth not help, till he be helpleſſe, he ſhall be voide of the benefit of an helper.

E. K. The feeble man goeth away, and ſhe departeth from him: Now ſhe cometh towards a man going up an hill, who had torn all his Cloaths off with brambles and bryars. There ſtand a great many of Mawmets, little ugly fellows at the top of the hill, who threw ſtones againſt him, and ſo force this climing man (or goer up the hill) to tumble down again to the foot of the hill. The skin doth ſeem to be off his hands and his feet, and they very raw, with his exceſſive travail with hands and feet up that hill; Now there appear men eating meat below at the foot of the hill, who offered him meat to eat; But he laboureth up the hill again, one of theſe men ſaid, come let me bind up thy feet.

The Clymer. ...... *Unto him that hath no wearineſſe, there belongeth no ſorrow.*

E. K. She ſtandeth and vieweth him.

The Clymer. ...... *I pray you help me.*

Maid. ...... It is impoſſible for thee to get up here.

Clymer. ...... *Of my ſelf it is:* I will never be of the minde. It is impoſſible.

Maid. ...... Come on, I will do the beſt I can.

E. K. She leadeth him over ſtones, and rocks.

Maid. ...... Thou wilt be knocked in pieces, ere thou come to the top.

Clymer. ...... *Do you your good will, I feel no harm.*

E. *K.* Now ſhe leadeth him in a place, where Springs, Quick-mires, and Bogs are.

Maid. ...... Surely thou art beſt to go down, for thou wilt be drowned.

Clymer. ...... *I pray you help, I will go as long as I may.*

E. K. *He* goeth forward, and ſinketh almoſt to the throat.

Maid. ...... It is deeper on the further ſide, thou wert beſt to go down again.

Clymer. ...... *I feel the ground hard under my feet: I will not yet deſpair.*

E. K. Now he cometh out of thoſe deep places, and he ſeemeth to come to a place like the bottom of a hedge, where ſtand ſtiffe thorns, piked upward, very ſharp.

Now come two, or three handſome fellows, and ſaid, Alas, let him tarry here and drink, we will lead him up *another way* to morrow.

Maid. ...... Farewell.

Clymer. ...... *I pray leave me not ſo, let me go with you.*

Maid. ...... I muſt needs be gone, I cannot tarry for thee.

Clymer. ...... *I am yet neither hungry nor thirſty, and feel no wearineſſe: Why therefore ſhould I ſtay.*

E. K. He goeth, as though the thorns prickt him, and grindeth his teeth for pain.

Now they are come to a fair place, and then ſhe ſaid to one.

△ *Labor improbus omnia vincit.*

Maid. ...... *Fetch meat and drink and cloaths, and cure his wounds: For unto thee belongeth the felicity of this place: For neither from the higheſt to the loweſt is there any whom I pitty, but ſuch as this is.*

Clymer. ...... *I know not how I* ſhall uſe *theſe things.*

Maid. ...... The *true Heirs* have alwayes diſcretion.
To *thee* it belongeth, and for thee *it is prepared.*
Uſe it therefore without offence as thine own.

E. K. Now both he and ſhe go into a Caſtle, and the doors are ſhut after them, and ſhe cometh out again.

Maid. ...... *This is written for your underſtanding: Let therefore your eyes be opened, and be not blinde. Neither forget what here hath been opened.*

△. We perceive that *Felicitas via ardua eſt, multis obſita difficultatibus & periculis; ſed conſtantia & patientia pervenitur ad Fœlicitatis arcem*, which we beſeech the Almighty God to grant unto us.

Maid. .... *Well, I will be going till you have ſupped: And then I will tell you more of my minde. It will be yet ſix, or ſeven weeks journey before I can get home.*

△ Note 42. or 49. dayes, remaining till the firſt day of *Auguſt* next incluſive.

△. *Sit benedictus Deus noſter nunc & ſemper*, Amen.

After Supper we ſtaid awhile, being come to the place, and though nothing was ſeen, or heard, yet *I* ſpake, aſſuring my ſelf of the preſence of the foreſaid maid, though as yet to us inſenſible.

△. We would gladly know thy name.

GALVAH.

Maid. ...... *My name is* Galua'h, *in your language I am called* Finis.

E. K. She ſuddenly appeared as ſhe ſpake this.

△. That [*Finis*] is Latin. *Gal.* ..... *I.*

Filia lucis. *Filiæ filiarum.*

△. You are none of thoſe that are called *filiæ lucis*, or *filiæ filiarum.* Gal.... *No.*

An Angeli boni in forma fæminia aliquando appareant?

△. You will not be offended, if *I* propound a doubt ſomewhat impertinent to our matter in hand, yet of importance for us to hear your judgement in the ſame. *Tritemius*, ſayeth that never any good Angel was read of to have appeared *forma muliebri*: *I* pray you to give us an anſwer to this ſo great a Clark, his words, which are to be read in his little book, *Octo Queſtionum Maximiliani Cæſaris.* ..... There *Quæſtione Sexta. Sancti autem Angeli, quoniam affectione nunquam variantur ſemper apparent* in forma virili. *Nuſquam enim legimus ſcriptum quod bonus ſpiritus* in forma ſit viſus muliebri, *aut* beſtiæ *cujuſcunque, ſed ſemper in ſpecie virili.*

Gal. ..... *You think then I have ſome underſtanding.*

Δ. Yea, God knoweth, I do.

Gal. ...... *Firſt it is evident that the Spirits of God are incomprehenſible to thoſe that are their inferiours: For the higher order is incomparable unto God, And by degrees, thoſe that are their inferiours are alſo incomparable unto them. It followeth therefore, that in reſpect of that degree in Angels things are incomprehenſible.*

Angels (I ſay) of themſelves, neither are man nor woman; Therefore they do take formes not according to any proportion in imagination, but according to the diſcreet and appliable will both of him, *and of the thing wherein they are Adminiſtrators:* For we all are Spirits miniſtring the will of God; *and unto whom?* unto every thing within the compaſſe of Nature: *onely to his glory and the uſe* of man. *It followeth, Therefore, conſidering that we miniſter not of our ſelves that we ſhould miniſter in that unſearchable form within the which our executions are limited: But if* Tritemius *can ſay, That woman alſo hath not the Spirit of God, being formed and faſhioned of the ſelf ſame matter, notwithſtanding in a contrary proportion by a degree; If* Tritemius *can ſeparate the dignity of the Soul of woman from the excellency of man but according to the form of the matter, then might his Argument be good: But becauſe that in man and woman there is proportion, preparation, of ſanctification in eternity;* Therefore may thoſe that are the eternal Miniſters of God in proportion to Sanctification take unto them the bodies of them both. I mean in reſpect of the Form; *For as in both you read* Homo, *ſo in both you find one and the ſelf ſame dignity in internal matter all one. But* Tritemius *ſpake* in reſpect of the filthineſſe (*which indeed is no filthineſſe*) wherewith all women are ſtained; *and by reaſons from the natural Philoſophers: as a man taſting more of nature indeed then of him which is the Workman or a ſupernatural Maſter. He (I ſay) concluded his natural invention. In reſpect of my ſelf, I anſwer* Tritemius *thus*: *I* am Finis, *I* am a beam of that Wiſdom which is the end of mans excellency.

Angeli ex ſeipſis neque mares, neque fœminæ neque ſunt.

Angelorum Miniſteria.

Hic / *Hæc* } *homo.*

Galvah.

Thoſe alſo that are called Filiæ *and* Filiæ filiarum *are all comprehended* in me, *and do attend upon* True Wiſdom; *which if* Tritemius *mark, he ſhall perceive that* true Wiſdom is alwayes painted with a womans garment; *For than the pureneſſe of a Virgin, Nothing is more commendable.*

Apparition in the forme of woman.

God in his judgement knoweth how Tritemius is rewarded

If you think theſe arguments be not ſufficient, the one in reſpect of the firſt ground, and the other in reſpect of the meaſure of my name, I will yet alledge greater.

Tritemius rewarded.

Δ. Theſe Arguments do ſatisfie me: But to have wherewith to ſtop the mouths of others who might uſe Cavillation upon ſuch matters, it were ſomewhat needful to have heard your judgement: Whereas indeed our own affairs in hand are rather to be followed at this preſent, and of greater Arguments or Inſtructions in this matter I truſt hereafter to have underſtanding: But as now I chiefly regard our Action in hand.

Gal. ...... *Begin the Book next Tueſday.*

My ſelf will be thy Director; And as my name is, ſo I will lead unto the end. *All other things uſe, according to thy judgement and proportion of his Spirit that guideth you.*

Gal. ...... *I my ſelf will be the finger to direct thee.*

Δ.

Gal. ...... *The finger of God ſtretcheth over many mountains.*
His Spirit comforteth the weakneſſe of many places.
No ſenſe is unfurniſhed where his light remaineth
For underſtand what I am, and it is a ſufficient anſwer.

Δ. At the beginning to write the Book, ſhall I require your inſtructions?

Gal. ...... *Do ſo.*

The Mountains of the World ſhall lie flat; But the Spirit of God ſhall never be confounded.

E. K. She *ſitteth on a rock,* and hath done ever ſince ſupper.

Gal. ...... *Ah Sirra I was a weary.*

Δ. As concerning the *Poloniſh* Lord *Albertus Laſcy* whom we are certified to be *of God elected to govern him a people,* whom we are willed to love and honour, What have you to ſay of him? *&c.*

Gal. ...... *Ask me theſe things* to morrow.

E. K. She ſmileth and caſteth a light from her.

Smiling.

Gal. ...... *I ſmile becauſe I ſpeak of* to morrow; *yea I* ſeem *to ſmile.*

Δ. As concerning *Iſabel Liſter,* I pray in what caſe is ſhe? In reſpect of the wicked ſpirit which long hath moleſted her?

A. L.

Gal. ...... *Believe, For that is the chiefeſt:*
What is ſpoken by us we give but our conſent to.
For he that ſpeaketh in us is to be asked no ſuch queſtion.
For when he ſaith, it is meaſured.
As it was ſaid before; The Hills and Mountains of the World may be made plain, but the Spirit of God never confoundeth.

Note.

Δ. He that is the end of all things, and the end of ends (unto whom all honour praiſe and thankſ-

thankſgiving is due) bleſſe us, endue us with his graces, and abundantly power forth his mercy upon us.

△. *Finis particularis : ſcilicet Iſtus actionis.* Gal. . . . . . *Underſtand my name* particularly, *and not* generally.
I ſpeak it to avoid errour.

Perſevere to the end.

△. *Qui perſeveraverit fidelis (Deo noſtro) uſque ad finem hic ſalvus erit* : which faithfulneſſe with all conſtancy and patience the Bleſſed and Almighty Trinity grant and confirm unto us for the glory and honour of his Name, *Amen.*

E. K. She is gone with a brightneſſe.

1583. *Junii* 15. *Saturday afternoon, hora* 6. { After that the noble *Albertus Laskie* had been
△. I uſed ſome diſcourſe } with me, and was new gone to *London,*
by prayer to God, and afterward proteſtation to *Galuah* in reſpect of her willing me to ask certain matters again this day which. . . . yeſterday were not anſwered : But very long it was, above half an hour, before any thing appeared, more then the Golden Curtain all over the Shew . . . .

At length appeared divers confuſed forms of divers Creatures, and then, by and by, vaniſhed away.

△. I prayed to God to baniſh all confuſion from us and our actions, and to ſend us *lucem & veritatem, per unum & propter unum, & conſtantiam rerum. . . .*

Il. Then appeared he by whom (before) we were called *Il,* and ſeemed to ſcorn at *E. K.*

E. K. *Here* appeareth *Il,* and he ſeemeth to mock me.

Il. . . . . . . That is a gird to you Sir for your fiſhing.

△. *E. K.* had ſpent all that afternoon (almoſt) in angling, when *I* was very deſirous to have had his company and helping hand in this Action.

△. Shortly after this, appeared *Galuah* and to be in a field cloſed round about with a hedge.

Gal. . . . . . . *Here is no way out.*

Il . . . . . . Come I will do ſomewhat for you ; It is a ſtrange thing that wiſdom cannot find a way
Wiſdom. *through a hedge.*

E K. This *Il* pulleth down the hedge:

Gal. . . . . . . *Go thy way, thou haſt done but thy duty.*

Il. . . . . . . Farewell *Dee,* Farewell *Kelly.*

Dee, Kelly. E, *K,* He is gone.

Gal. . . . . . . *Thoſe that taſte of everlaſting Bankets, fare well, and deſire the ſame to others.*

E. *K.* Now ſhe is come to a great Caſtle-gate, all of ſtone, with a drawbridge before it. There is like a *Greyhound graven or cut in the Stone* over the
Note. Gate.

Gal. . . . . . . *It is very late, I will look if I can have my entertainment here.* 1583:

E. K. She is gone in.

△. After a while ſhe came out again.

Gal. . . . . . . *Bee it ſpoken.*

Curſed, defaced, and damned be this place.

A voice out of the Stone. Gal. . . . . . . *And why ? Becauſe they have puffed up their fleſh, follow their own imaginations, wallowing in their filthineſſe , as Swine that tumble in mire.*

Behold it is too late with this people, I can get no lodging. O ye my feet, be a witneſſe againſt them, let the windes move the duſt to report their unkindneſſe.

E K. Now ſhe goeth a long a great Way, like a common high-way; and the light of the Air about her ſeemed ſomewhat dark like Evening or Twilight.

Gal. . . . . . . *Yea though you have too much light, I have too little.*
I did but over-hear you, when you ſaw me not.

△. [*Note. I* had ſpoken of too much light coming from the weſt window of my Study toward the Table, where the Shew-ſtone ſtood, when we began now to attend her coming, and thereupon ſhe ſpoke this.]

E. K. *Her* own garments caſt a light.

E. K. Now ſhe cometh amongſt a company of men *having gowns furred with white,* and ſome of them having *Velvet Caps,* and ſome *Hats.*

One of them ſaid to her, What art thou ?

Gal. . . . . . . *I know not what I am my ſelf*
Will you buy any pretious Stones of me ?

E. K. She

E. K. She taketh out of her boſome a great many of precious ſtones uncut, or unpoliſhed.

E. K. These men look on them.

Gal. ..... *Truely, they are pure and good.*

E. K. They ſay alſo; Surely they ſeem to be good, delivering them from one to another.

E. K. There appear two fat men; who ſaid, let us firſt get money before we buy ſuch trifles: beſides that, they have not their perfect form.

Gal. ..... *I pray you, buy one of them of me.*
Will you buy none neither?

E. K. She ſpeaketh that to them, who firſt praiſed the ſtones.

..... *Tuſh, I pray thee go about thy buſines, doſt thou not perceive how they are found fault withall?*

Those men.

Gal. ..... *Tuſh, Tuſh, they be not cut for your faſhion.*
Be it ſaid.
..... *Their ſenſes are glutted with tranſitory vanities.*

A voyce from the ſtone.

Gal. ..... *Let them (therefore) periſh vainly, becauſe they are tranſitory.*

E. K. Now ſhe cometh *where ſhe muſt clamber up a wall, having ſteps* in it of ragged ſtones; There is a fair building beyond it. There go many up thoſe ſteps: and when they are almoſt at the top, there meeteth them ſome, who take them by the hand, and help them up and over into the place. Then one of them that ſtood at the top of the wall (who had a furred Gown) and helping of men up, ſaid to her, *Come away* woman, wilt thou come up?

This Parable, or Propheſie is divers times ſpoken afterwards in the troubles of *England*.

E. K. She ſaith nothing to him, but ſtandeth ſtill, and looketh away from him.

E. K. Again, that man ſaid to her, come away wilt thou come up?

Gal. ..... *Unhappy are thoſe whom thou helpeſt: And whoſe breath hath infected many, your hands are too bloudy, for me to come anigh you.*

E. K. Now come handſome women to the wall, and ſome ſaid, good ſiſter, I pray you come away.

Gal ..... Your voluptuous father *knoweth me not, for his daughter, I deny yo.....*

E. K. Now come two, or three *brave fellows* with Rapiers by their ſides, and having *hatts* without bands, and their *hoſen* pinned up, and with no garters; theſe help up people that come, and one of them ſaid: Tarry a little, woman, and I will help thee ſhortly.

The Attyre of the wanton youth of the Court.

Gal. ..... *Fy upon you: your cloaths are infected with abominations of your Chamber, I will tarry time.*

E. K. Now cometh a big ſtout man to the top of the wall, and a boy with a Crown on his head: He ſeemeth to be about 18 years old.

..... *So it is, and pleaſe your Majeſty: Therefore* let this way be razed.

The ſtout big man.

E. K. He ſpake to the young King upon former talk between them which I heard not.

..... *Be it done.*

A voyce out of the ſtone.

E. K. *The wall quaketh and falleth down*: And ſome of the jolly fellowes, which were on the wall before, fell down, and other fellowes came and digged a great hole, or breach in the wall.

The wall broken down.

Gal. ..... *Thanks be to God: Now, here is entrance enough.*

E. K. She goeth in.

The

The young man, or ſtriplin (with the Crown on his head) and the other big man embraceth her: His Crown is a Triple Crown; or three Crowns one upon another. He hath a little thing in his hand, which he holdeth cloſe, and over-gripeth, ſo that it cannot be diſcerned.

The big man. ..... *Though thou haſt travelled as a woman, thou ſhalt now be known to be a man.*

E. K. He ſpake to *Galvah.* They embrace each other. They fetch cloaths for her, and put upon her a black Gown, a mans Gown, as the Gown of a Counſeller.

Galvah transformed into a man. She kneeleth down like a man in form, her head and all.

E. K. Then the young King ſpake to her, ſaying,

..... *What this Rod may do, work.*

E. K. *He* giveth the transformed man a Rod; one half being bloud; and the other half white, the partition of theſe two being long-wiſe.

A voyce out of the ſtone. *Quæ juſta ſunt faciet & meas menſurabit virtutes.*

The transformed man. For untill it was appointed, I ſought it not.

Let us *cleanſe the Court*, and examine the multitude;

A voyce out of the ſtone. For errour is alwayes covered in many.

Curſed are thoſe that are judged by a multitude.

NOTE. E. K. All they that fell off the vvall, and they that vvould have helped her up, they come in *bound hand and foot.*

The tranſformed. ..... *Root them out, O King, pitty no ſuch perſons, for thoſe be theſe that never had mercy on themſelves.*

E. K. Novv cometh a *woman out, having a Crown on her* head: ſhe hath a long viſage.

The big man. ..... *Nay, let her drink as ſhe hath deſerved.*

E. K. The transformed man layeth down the Rod before him, and beginneth to vveep; and ſaid, *Let it not be ſaid, but I pitty the anointed.*

The big man. ..... *Let her die, for ſhe hath deſerved death.*

E. K. Other men about her lay hand on her, and *pluck the Crown off her head.*

The transformed man taketh up his Rod, and layeth upon the top, or Crown of that womans head.

E. K. The young King ſayeth unto her, What wilt thou?

The woman. ...... *If it pleaſe you, pardon for my life and dignity.*

E. *K.* The bigge man, and the young King talk together aſide, the vvoman holdeth her hands abroad, and knocks her breaſt? And a great company of them about her are *hewed in pieces*, by tormenters armed.

1582.

A voyce out of the ſtone. *Adjuvabo.*

E. K. The King and the bigge man come in again.

The transformed man. E. *K.* The King ſaid to the transformed man; Be it as thou wilt, *Be you two joyned together.* For I vviſh you both well.

E. K. The vvoman boweth down vvith obeyſance, and thanketh them.

E. K. The bigge man taketh the King by the hand, and the transformed man taketh the woman by the hands, and putteth her hands to the hands of the King, and the bigge man; they take each other by the hand, and kiſſe her.

E. *K*. All is now on the ſudden vaniſhed away, and the transformed man is returned again to her womans ſhape, and ſhe ſaid.

Gal. …… *Now I will go with you, Sir, your journey.*

E. *K.* She ſpeaketh to you Δ.

To Δ. …. *I will lead you, if you will follow me up.*

But you muſt have broken ſhinns.

Δ. By Gods grace, and with his help *I* will follow you, and in reſpect of my ſhinns breaking, the joy of the conſequent effect will utterly take away the grief of the ſhinns breaking.

Gal. …… *And to you Sir, you were beſt to* hunt and fiſh after Verity.

[Δ. She ſpake ſo to *E. K.* becauſe he ſpent too much time in Fiſhing and Angling.]

Gal. …… *Whom thou* ſaweſt here ſhall govern over 21 Kingdoms. 21. Kingdoms.

Δ. *If* there be no myſtery in that ſpeech, the Conqueſt muſt be great, and the trouble great and ſtrange.

E. *K.* She goeth on her way along a lane.

Δ. We know not who ſhould be that King ſo ſhewed.

Gal. …… *Sure thy demands are fully anſwered.*

Conſider thou what thou ſeekeſt,
And of whom thou ſeekeſt,
And by whoſe help.
Then look to that which is declared.
I will follow my office, for in thoſe things wherein thou art inquiſitive I have ſhewed the End. The End.

Δ. Truely the occaſion of my preſent asking you ſome queſtions, aroſe upon matter concerning this Noble *Polonian*, of whom you bad us yeſterday ask as this day.

Gal. …… *Vanity hangeth not at mine Elbow.*

Believeſt thou that already ſpoken? ſpoken (I ſay) of him?

Δ. Yea forſooth, *I* do believe it.

Gal. …… *I ſay unto thee, His name is in the Book of Life: The* Sun ſhall not paſſe his courſe before he be a King. His Counſel *ſhall breed Alteration of this State*; yea of the whole World. The Prince *Alb. Laskie.*

What wouldſt thou know of him?

Δ. If his Kingdom ſhall be of *Poland*, or what Land elſe.

Gal. …… *Of two Kingdoms.*

Δ. Which I beſeech you?

Gal. …… *The one thou haſt repeated, and the other he ſeeketh as right.*

Δ. God grant him ſufficient direction to do all things ſo, as may pleaſe the Higheſt in his calling.

Gal. …… *He ſhall want no direction in any thing he deſireth.*

Δ. As concerning the troubles of *Auguſt* next, and the dangers then, What is the beſt for him to do? to be going home before, or to tarry here? Auguſt.

Gal. …… *Whom God hath armed, No man can prevaile againſt.*

Δ. In reſpect of my own ſtate with the Prince, I pray how much hath he prevailed to win me due credit: and in what caſe ſtandeth my ſute, or how am I to uſe my ſelf therein? The premiſes are an anſwer to this queſtion.

Gal. …… *I have told you that at large* even now, *and if thou look into thoſe things that are* now *told, and* are now *done.*

Δ. Concerning *Charles Sled*, his noſe guſhing with blood twice yeſternight and this morning upon my charitable inſtructions giving him to vertue and godlineſſe.

Gal. …… *I know him not: nor any name hath he with us.*

Δ. Meaneth he well towards me?

Gal. …… *Whatſoever a wicked man meaneth it is not well; but in that ſenſe it is demanded he meaneth well.*

The evil ſpirit that poſſeſſeth him was caſt out of him, even at his noſe, at the preſence of thoſe that were preſent with thee. Charles Sled.

Δ.

Gal. …… *Believe me we know not his name; Trouble me no more with him.*

Δ. O Lord, though men be fraile, faulty, and filthy, yet thy mercies are moſt praiſeworthy (among all generations) of all thy doings.

Gal. …… *Hold thy peace, we are now to execute the Juſtice of God.*

Δ. *I* ſpake a great while of the mercies of God and his Juſtice, and gave thanks for our Calling and Election into this bleſſed ſtate.

Gal. …… *I will take up my lodging for this night.*

Δ. God grant me worthy of ſuch godly gheſts, God grant me a dwelling with you where his name is eternally praiſed, glorified, and ſanctified: To him all Creatures render thanks, honour, and glory. Amen.

…… *Amen.*

ce out of the Stone.

Δ. This voice out of the Stone being taken to be the voice of God, importeth as much as if God himſelf had ſealed to that as his will and decree, That all Creatures ſhould render thankes unto him and glory; *fiant: Dignum & Juſtum eſt.* Amen.

Tueſday Junii 18 *An.* 1583. *ante meridiem circa* 9.

Δ. *I* prayed firſt, and declared our attending this day the promiſe of God to be performed, *&c.*

Ga...... *Are four hours yet to come? and I will be ready.*

Are the works of wiſdom ſecret, until I have aſcended this Hill?

Is the Harveſt ready when the Corn is ripe?

Are the Labourers ready when their Inſtruments are prepared?

I have ſaid.

Note. *All wiſdom is reckoned by the eternal Will; and* until it be ſaid, *there is no action tollerable; When the Sun ſhineth I will appear amongſt you; when it is ſaid Come, lo I am ready. The dayes of your fathers were bleſſed; but the hour when this Book* ſhall be written ſhall be ſanctified, *yea in the middeſt of intellectual underſtanding.*

For herein is the Creation of Adam *with his tranſgreſſion. The Dignity and wiſdom he had.*

The Errour and horror wherein he was drowned, yea herein is the power ſpread of the higheſt working in all Creatures.

For as there is a particular Soul or fire inflaming unto every body (I mean reaſonable) So there is an Univerſal fire and a general brightneſſe giving general light unto them, which is but One, and ſhineth through the whole, yea is meaſured equally unto every thing from the beginning.

The life of all things is here known:

The reward of death to thoſe that are rewarded for life.

None are rewarded but according to their deſerts: of the which there are two kinds.

1. *Theſe are rewarded with death for their wickedneſſe.*
2. *So are they rewarded with life for their conſtant living.*

Amongſt the Angels there may be errour, and ſin may make them fall from the brightneſſe of their glory.

But to the Soul of man (being once glorified) ſin is utterly, yea moſt largely oppoſite: Neither ſhall that dignity ever be loſt, ſtained, or defaced, that is obtained here with the workes of righteouſneſſe and true wiſdom.

Whatſoever hath been from the beginning (ſince it was ſaid in Divine Determination, Be it done) is here incloſed.

Therefore ſhould this day be Hallowed and Sanctified before the Lord by you.

For if the Prophets, did worſhip this day of his aſcenſion, much more ought you (which have taſted of the firſt, and ſhall now taſte of the ſecrets of his Judgements) glorifie his coming: But with you Satan is buſie; His briſtles ſtand up, *his feathers are caſt abroad.* Satan.

Therefore watch and pray; For thoſe that go to Banquets put on their upper garments. Amongſt you therefore is no ſound belief; *Neither do you conſider the ſcope of this bleſſedneſſe: But ſuch is the greatneſſe and excellency of his foreknowledge, that he ſuffereth the* enemy to carry a burden, yea ſometimes to preach upon a Stage: *For it is ſaid, He ſhall triumph unto the* end, *and place himſelf here as he would* have done above: *Neither ſhall he be thruſt out of doors till the end be determined. Therefore watch and pray, and look about with diligence; for thoſe things ſhall be opened unto you which have not been diſcloſed unto the Holy Ones.*

Oh, how hard a thing it is for fleſh to continue in the works of Juſtice!

Yea, oh how hard a thing it is for Wiſdom to be acquainted with a hotchpot of filthineſſe?

Cleanſe your garments, Lift up your hearts, and rent your faults in pieces, that there may be one heart with one conſent, and unto one end, unto him which is One and the End of all things: and to him for and in his truth, and for the greatneſſe of his mercies: To whom be praiſe for ever.

Δ. Amen.

E. K. All the while ſhe ſpake there came a bright beame from the Myſtical Stone to the body of her, and at the end ſhe mounted upward and diſappeared.

Δ. We ſet up the hour glaſſes to meaſure four hours juſtly after this anſwer and inſtructions.

Tueſday, After Dinner about one of the clock and ½ the hours expired, and we attended the mercy of the Higheſt.

Δ. At a great gladſome ſhining of the Sun (whereas it had not ſhined but a little and inconſtantly ever ſince his laſt words) one appeared on the corner of the green ſilk Sarcenet, by the Myſtical Stone, She was like a woman as *Galvah* in face, but her apparel was a mans gown furred with foynes, or, as Gentlewomen do wear upon gowns.

Δ. Upon the diverſity of your apparel we are to ask whether you be *Galvah* or no? or have you alſo, as I have done, put on your Holiday-cloths?

Gal.

Gal. ...... *FEAR GOD.*

E. K. She ſteppeth forward one ſtep.

Gal. ...... *My Garment is called* HOXMARCH, *which in your ſpeech is called .....*

Δ. *Initium ſapientiæ eſt Timor Domini :* we accknowledge it to be an old and a true Leſſon, and alſo the firſt ſtep of the path-way to felicity.

Gal. ...... *What is fear ?*

Δ. Fear is of two ſorts : one is called *filialis*, the other *ſervilis*.

Gal. ...... *Unto the Juſt all fear is joy ; and therefore the beginning and entrance into quietneſſe. True quietneſſe and reſt is wiſdom ; For the mind that knoweth hath the greateſt reſt and quietneſs. The Daughter of Diſpaire unto the wicked is fear.*

This fear is the firſt that accuſeth unto damnation : But he that is perfectly wiſe, or hath taſted of wiſdom, knoweth the End.

And his fear is of the thing that is done. This is the true fear of God ; and when we fear ſin, we do it becauſe we hate it.

When we ſtudy to do good, it is a token of our fear, in that it is a token we fear him, *whom we* love *and for whoſe honour we ſtudy to do well.*

This is all that may be ſaid of lively and unlively fear.

Touching the Book, it ſhall be called Logah : *which in your Language ſignifieth* Speech from GOD. *Write after this ſort* LOGAETH : *it is to be ſounded* Logah.

The Title of the Book.

This word is of great ſignification, I mean in reſpect of the profoundneſſe thereof.

The firſt leaf (as you call it) is the laſt of the Book.

And as the firſt leaf is a hotchpot without order ; So it ſignifieth a diſorder of the World, and is the ſpeech of that Diſorder or Propheſie.

Write the Book (after your order) backward, but alter not the form of letters, I ſpeak in reſpect of the places.

Δ. I underſtand not this unleſſe it be the firſt leaf, being indeed the laſt, is of the wicked helliſh one, *&c. vide poſt 4. Folio.*

E. K. Now a beame ſhooteth through him from the Stone and ſo through his head and out of his mouth, his face being from *E. K.* toward Δ.

...... *Write the 49. You have but 48 already. Write firſt in a paper apart.* 49.

E. K. Said that *Galvah* her head is ſo on bright fire, that it cannot be looked upon : The fire ſo ſparkleth and gliſtreth as when an hot iron is ſmitten on an Anvil, & eſpecially at the pronouncing of every word. It is to be noted alſo that upon the pronouncing of ſome words, the Beaſts and all Creatures of the World every one ſhewed themſelves in their kind and form : But notably all Serpents, Dragons, Toads, and all ugly and hideous ſhapes of beaſts ; which all made moſt ugly countenances, in a manner aſſaulting *E. K.* but contrariwiſe coming to, and fawning upon *Galvah*. It is to be noted alſo that by degrees came a ſecond beame, and a third beame of light into *Galvah* from the Stone, and all the three together appeared : the third participating of the other two.

Loagaeth ſeg lovi brtnc
Larzed dox ner habzilb adnor
Now Seas appear.
doncha Larb vors hirobra
exi vr zednip taiip chimvane
chermach lendix nor zandox.

The ſecond beame came at the word *Larb*, pronounced ; when alſo Frogs and Serpents appeared, &c. The third beame upon the word *Exi* pronounced. Note alſo, that the manner of the firy brightneſſe was ſuch, and the griſely countenances of the *Monſters* was ſo tedious and greivous and diſpleaſant to *E. K.* that partly the very grief of his minde and body, and partly the ſuſpecting the Creatures to be no good Creatures, neither ſuch greivous ſights neceſſary to be exhibited with the Myſteries delivering unto us, had in a manner forced him to leave off all : But I again with reaſonable exhorting of him, and partly the providence and decree Divine, wrought ſome mitigating of his grief and diſquieting.

Gal. ...... *Theſe are theſe ſeven.*

Δ. Bleſſed and praiſed for ever be He who is one and three : and whom mighty miniſters or governours do inceſſantly glorifie.

1583.

Gal. ...... *Thy folly and weakneſſe is great, God comfort thee.*

[Δ. He ſpoke to E. K. for his exceſſive diſquietneſſe and ſuſpecting of the verity or goodneſſe of *Galvah.*]

Δ. Note. Now the beames were all retired into the ſtone ; again likewiſe all the Creatures and Vermine or ugly ſhaped Beaſts are all gone. We were willed alſo divers times to pray. At ſundry pangs of E. K. his grief and diſquietneſſe, ſundry ſpeeches were uttered by the ſpiritual Creature : among which theſe noted.

Pray.

...... *He that is angry cannot* ſee *well. From him* that is perverſe, *God turneth his face.*

The hindrance of puniſhment, is the mercy of God, which imputeth not ſin unto them whom he hath Choſen ; *Therefore* be patient, *and* reconcile thy ſelf *to God.*

The Elect. Reconciliation.

E. K. I do it with all humility and ſincerity of minde, and beſeech God to help me with his grace; for of my ſelf I cannot do ſo, yet I am *Thomas Didymas, I will believe theſe things, when I ſee the fruits of them.*

△. He ſeemed yet again to doubt, whether this Creature and the reſt, (partakers of this action) were ſoundly good, and void of all halting, or abuſing us.

E K. How can you perſwade me that ye be no deluders?

Arguments to prove our Inſtructors to be good angels.

Gall. . . . . . *I will prove it by contrary.*

The ſervants of darkneſſe have their Garments ſtained: their mouths ſtinck of blaſphemy, and lies, but our Garments are no ſuch, neither do our lips ſpeak any untruth: and therefore we are of God, for whoſoever is of the truth, is of God.

Moreover, the Devil is known by his works: for the ſpirit of God controlleth them, *the ſpirit of God agreeth with us, and uſeth no controlment againſt it, therefore it is not Dauleſſe.*

In one thing thou mayeſt know us differing from Devils.

Mercy.

The wicked ſpirits alwayes abhor this word Mercy.

But it is the Doctrine that we preach *in reſpect towards you, we are not now (then) evil.*

But this way teacheth hardneſſe, and is a ſtumbling block to the wicked: but the beauty of the Caſtle is not able to be expreſſed.

The attire before.

Happy are they, which are covered with the Pearls of Righteouſneſſe, and on whoſe head there is a Garland of godlineſſe: For unto thoſe belongeth to taſte of the Fountain of true wiſdom.

Is it not written of this book, that it teacheth nature in all degrees?

The judgement hereof is Intellectual.

And waſh your feet, and follow me.

△. Lord waſh thou our feet, or elſe we ſhall not be clean.

Gall. . . . . . *How thou art God knoweth: But comfort your ſelves in this.*

This Teſtimony victory.

That neither this Teſtimony can periſh, neither unto you can remain any ſlavery: *Quia veſtra erit victoria*, in him, and for him, to whom I leave you.

△. What ſhall I do with theſe 21 words now received;

Gall. . . . . . *There are onely the words of* the firſt leaf.

△. I pray, how ſhall I beſtow them, or place them.

Gall. . . . . . *In them is the Divinity of the Trinity.*

The firſt leaf of the book.

The Myſterie of our Creation,
The age of many years,
And the concluſion of the World.

Of me they are honoured, but of me, not to be uttered: Neither did I diſcloſe them my ſelf: For, they are the beams of my underſtanding, and the Fountain from whence I water.

△. I beſeech you, how ſhall I write theſe names in the firſt leafe.

Gall. . . . . . *They are to be written in 5 Tables, in every Table 21 Letters.*

△. How ſhall I place the 5 Tables upon two ſides: three in the firſt, and 2 in the ſecond, or one in the firſt, and 4 in the ſecond, or how elſe?

Gall. . . . . *As thou ſeeſt cauſe.*

△. Shall I write them in Letters of Gold?

Gall. . . . . *The writing hath been referred to thy diſcretion with collours, and ſuch things as appertain to the writing thereof. Upon the firſt ſide write three Tables, and on the ſecond two.*

△. How, thus? Gal. . . . . *Set them down, I will direct thy judgement.*

△. When, now? Gal. . . . . *Not now.*

E. K. She is gone,

△. *Deo Noſtro ſit Laus, honor, & Gratiarum actio perennis.* Amen.

Wedneſday 19. *Junii. Hora* 2. *a Meridie.*

△. *I* made a prayer to God: and there appeared one, having two Garments in his hands, who anſwered.

. . . . . *A good praiſe, with a wavering minde.*

△. God make my minde ſtable, and to be ſeaſoned with the intellectual leaven, free of all ſenſible mutability.

E. K. One of theſe two Garments is pure white: the other is ſpeckled of divers colours; he layeth them down before him, he layeth alſo a ſpeckled Cap down before him at his feet; he hath no Cap on his head: his hair is long and yellow, but his face cannot be ſeen; at the leaſt it was turned away-ward from *E. K.* continually, though *E. K.* changed his place.

. . . . . *You*

..... *You ſhall ſee my face, lo, it is white.*

E. K. Now he putteth on his Pied Coat, and his Pied Cap, he caſteth the one ſide of his Gown over his ſhoulder, and he danceth, and ſaith,

...., *There is a God, let us be merry.*

E. K. He danceth ſtill.

There is a heaven, let us be merry.

Doth this Doctrine teach you to know God, or to be skilfull in the heavens?

..... *Note it.*

E. K. Now he putteth off his Cloathes again: Now he kneeleth down, and waſheth his head and his neck, and his face, and ſhaketh his Cloaths, and plucketh off the uttermoſt ſole of his ſhooes, and falleth proſtrate on the ground, and ſayed:

..... *Vouchſafe (O God) to take away the wearineſſe of my body, and to cleanſe the filthineſſe of this duſt, that I may be apt for this pureneſſe.*

E. K. Now he taketh the white Garment, and putteth it on him.

...... *Mighty is God in his great Juſtice, and wonderful in his immeaſurable mercy: The heavens taſte of his Glory: The earth is confounded at his wiſdom. In hell they tremble at him, as at a Revenger. This ſheweth thee (O) to be a God, and ſtretcheth forth thy Glory from the Eaſt unto the Weſt; for thy Heavens are Statutes, and thy Creatures Laws: that thou mayeſt be accounted a God of Juſtice and Glory. Becauſe thou art a God, Therefore there is a Heaven: For unto the Prince of Righteouſneſſe, there belongeth a place of Glory; Into the which there entereth none that are defiled, neither ſuch as are blemiſhed* with the ſpots of iniquity. *Manus Hæc bona eſt* ...... E. K. putting forth his right hand, *Hæc Autem mala* ...... *E. K.* putting forth his left hand, *Qui Habet aures intelligat.*

E. K. Now he ſitteth down on the Desk-top and looketh toward me.

Δ. This Parable is in general, ſomewhat underſtood of us: but in particular, how it may be, or is to be applied, preſently we underſtand not.

...... Beware leſt error enter within the *dwelling place of* Righteouſneſſe. *I have ſaid.*

E. K. He ſeemeth now to be turned to a woman, and the very ſame which we call *Galvah.*

E. K. Now he is come down to the uſual place, on the Table.

Δ. I have aſſayed divers wayes to place the five Tables, on the two ſides on this firſt leaf; Is it to your likeing as I have done it, in the five little Triangles?

Gal. ...... *As concerning the ſetting down of the five Tables. it is ſufficient as it is done.*

The cauſe why I appeared thus, *was that you might avoid error.*

Δ. I pray you to ſhew us the means how that error was or is to incumber us.

Gal. ...... Whoſoever taketh ſervants of the wicked, to prove the Glory of God, is accurſed; *But, O Satan, how many are thy deceits?* Note.

Note, my Companion (*E. K.*) would have cauſed perſonal apparitions of ſome of the reprobate ſpirits, before the Prince *Albert Laskie* in my Study, thereby to ſhew ſome experience of his skill in ſuch doings: *But I would not conſent to it*: And thereupon *Galvah* gave judgement and warning of ſuch an error, of my Companion his intent, *&c.* *A. L.*

Gal. ...... *Behold, it is ſaid, before he go from hence I will pour water into him; And my Angel ſhall annoint him, as I have determined*: Hide therefore Nothing from him; For you belong unto him. *Neither can fleſh and blood work those things that I have Glorified in him (All things that are eſtabliſhed in God, are Glorified. I ſpeak this for thy underſtanding) Neither let your hearts be hardned; for the Earth is condemned*, and theſe things ſhall come to paſſe. *Credit is all that I ſeek (ſaith the Lord;) for when I come, I ſhall be ſufficiently believed.* Note of *A. L.*

I take the God of Heaven and Earth to judge; and ſwear by him as a witneſſe, that theſe words are true, and ſhall endure *unto the end. The general points of mans Salvation are concluded already; but the ſpecial gift belongeth unto God. God ſtrengthen you againſt his adverſary.* An Oath. Note of General points, and ſpecial gifts.

Δ. Amen.

Gal. ...... *Soon you ſhall know more.*

Δ. This Prince would gladly know, Whether it ſhall be beſt for him, with the firſt opportunity, to be going homeward.

Gal. ...... *It ſhall be anſwered ſoon, and* what queſtions ſoever he *alſo demandeth.*

Δ. May he be here preſent at the action doing?

Gal. ...... Thoſe that are *of this houſe*, are not *to be denied the Banquets therein.* *A. L.* may be preſent at Actions.

Δ. May I requeſt you to cauſe ſome ſenſible apparition to appear to him, to comfort him, and eſtabliſh his minde more abundantly in the godly intent of God his Service?

Gal. ...... *If you follow us, let him be governed by us; But whatſoever is* of the fleſh, is not of us.

E. K. She ſeemeth to weep; for the water cometh forth of her eyes.

Δ. You perceive, how he underſtandeth of the Lord Treaſurer his grudge againſt him; And perhaps ſome other alſo, are of like malitious nature: What danger may follow hereof, or incombrance?

A. L. poverty.

Gal. ...... *The ſum of his life is already appointed, one jot cannot be diminiſhed: But he that is Almighty can augment at his pleaſure. Let him* rejoyce in poverty. *Be ſorry for his enemies. And do the works of Juſtice.*

E. K. She ſeemeth to put the air over her, and ſo to enter into a Cloud of inviſibility, and ſo diſappear.

Δ. *Deo gratias agamus.*

Wenſday after noon, circa horam 5. *The Lord* Albert à Lasky *being preſent.*

Δ. We attended of *Galvah* ſome inſtructions or diſcourſe concerning the Lord *Laskie*.

E. K. At length appeared before the Lord *Lasky* (in the air) an Angel in a white Robe, holding a bloody Croſſe in his right hand, the ſame hand being alſo bloody.

Δ. *In nomine Jeſu Chriſti Crucifixi, a te requiro qui Crucis Trophæum hic Geſtas ut illa nobis ſignifies, quæ ſunt ad Chriſti gloriam, cui ſit honor & Laus perennis.*

E. K. Now he is come from before the Lord *Lasky*, and ſtandeth here on the Table: he turneth himſelf to all the four quarters of the World; he kneeleth down.

He prayeth.

...... *O God, Why ſhould the people upon earth rejoyce? or wherein ſhould the pleaſures of their ſenſual delights be fixed? Why doth the Moon hold her courſe? or why are the Stars obſerving an order? Why are thy people thus ſcattered abroad? Becauſe iniquity hath caught the upper hand. The Doors of our God are polluted with blaſphemy, his Temples deſolate, his Commandments violated*, and his Glory accounted as nothing. *But wilt thou ſuffer; or canſt thou hold thy hand from thy great and mighty ſtrokes? Moſt High God, Moſt Mighty God, Moſt Honourable God, have mercy upon thy people; reſpect the Creation, (the Creation I ſay) of thoſe, wherein thou haſt delighted. Suffer not the Serpent to extol his head above thy Altars, neither let thy holy Veſſel be poiſoned with his venome; For thou art Mighty and overcomeſt all: and who can rebel againſt thy Proweſſe? Bend down thy mereiful eyes, Behold this confuſion: look upon thy Temple and ſee the deſolation thereof. And then in thy mercy (O) ſhew thy ſelf to be a God, and ſuch a merciful Governour, as hath compaſſion upon thoſe that are diſeaſed, yea even unto death. Grant this* Camaſcheth galſuagath garnaſtel zurah logaah luſeroth. *Amen.*

Δ. I pray you to declare unto us your name.

...... *My name is* Jubanladace.

Δ. If I ſhould not offend you, I would gladly know of what order you are, or how your ſtate is in reſpect of *Michael, Gabriel, Raphael,* or *Uriel.*

...... Jub. *Unto men, according unto their deſerts, and the firſt excellency of their Soul, God hath appointed* a good Governour or Angel, *from amongſt the orders of thoſe that are Bleſſed: For every Soul that is good, is not of one and the ſelf ſame dignification; Therefore according to his excellency we are appointed as Miniſters from that order, whereunto his Excellency accordeth: To the intent that he may be brought at laſt* to ſupply *thoſe places which were Glorified by a former; And alſo to the intent, that the Prince of Darkneſſe might be* counterpoiſed *in Gods Juſtice. Amongſt the which I am one* which am the Keeper and Defender of this man preſent: *which carry the Triumph and Enſign of Victories continually before him, as a reproach to my adverſaries and his, and to confirm the dignity whereunto he is called by the preſence* of this Character.

E. K. Now he heaveth up the Croſſe.

A. L.
Judæi.
Victoria.
A. L.

...... *I have alſo ſealed the ſame in his heart: For* unto him belong great Victories, *in the name, and for the name of his God.* The Jews in his time ſhall taſte *of this Croſſe: And with this* Croſſe ſhall he overcome the Sarazens, *and* Paynims: *For I will eſtabliſh one Faith (ſaith the Lord of Juſtice) That I may be known to be the ſame that I was firſt among all people. Moreover I will open the hearts of all men, that he may have free paſſage through them, and will not ſuffer him to periſh with the violence of the wicked. I will hereafter* viſibly appear unto him, *and will ſay,* This is to be done. But a year is not yet come, *and theſe things ſhall be finiſhed.* But (*thus ſaith the Lord*) I have hindred *him, becauſe he hearkned to the provocation of thoſe that are* wanton. *And hath* conſented *to thoſe that* blaſphemed *my name. Bid him look to the ſteps of his youth, and meaſure the length of his body; to the intent, he may live better, and ſee himſelf inwardly.*

A. L.
An year to come.
Hindrance breedeth exception, and ſin breedeth hindrance.

Δ. Note. At this Inſtant *Tanfeld* came raſhly upon us, into my Study: we thinking that the Study door had been ſhut; the Lord *Laskie* being gone out of my Study, the other way through my Oratory, to take *Tanfelds* meſſage from the Court, and having diſpatched him, reſted without: and *Tanfeld* having commendations to me, as he ſaid, from ſome at *London*, fearing leaſt he ſhould be be ſent away by and by, without doing theſe, came undiſcretly upon us, to our no little amazing, and great fearing his raſh opinion afterward of ſuch things, as he could not perceive perfectly what my Companion and I were doing: Hereupon, *Jubanladace* gave this ſentence, or declared this the fatal end of *Tanfeld*.

This Tanfeld ſerved the Lord Laskie.

Juban. ...... *It is ſaid, He that entreth in thus raſhly, Lo five moneths are yet to come, and fiſhes of the Sea ſhall devour his carkaſe.*

...... *As before,* whatſoever he taketh in hand *ſhall proſper,* for my names ſake. *For thus it is ſaid, and theſe words are the words wherewithal I* do annoint *him; for than the comfort of the Higheſt, there is not a ſweeter* Inunction. *Look not for* the marveiles *of this World, as the wicked man in his heart doth; but ſtudy to pleaſe him with whom ye might rejoyce for ever. You ſons of men, What do ye ſeek after? Do ye hunt after the ſwiftneſſe of the winds; or are you imagining a form unto the Clouds? or go ye forth to hear the braying of an Aſſe, which paſſeth away with the ſwiftneſſe of the air? Seek for true wiſdom; For it beholdeth the brighteſt, and appeareth unto the loweſt. Cecill hateth him unto the heart, and deſireth he were gone hence. Many other do privily* ſting at him; *I cannot properly ſay ſting him; But (I ſay) I will pour down my wrath upon them, and they ſhall be confounded in the midſt of their own iniquity. Let my faithful live and be like the fruitful Vinyard. Be it ſo.*

A. L. his annointing.

Miracula & ſigna non ſunt petenda à Deo.

The Lord Treaſurer.

Δ. For his return homeward, What is your advice? perhaps he wanteth neceſſary proviſion, and money.

Juban. ...... *He ſhall be holpen here, and elſewhere*, miraculouſly. *I ſpeak as it were to himſelf. Let him go, ſo ſoon as he can conveniently.*

Δ. I ſay again, perhaps he wanteth money, but the Treaſures of the Lord are not ſcant, to them whom he favoureth.

Jub. ...... *His help ſhall be ſtrange which hath not been often ſeen. The Queen loveth him faithfully, and hath fallen out with* Cecil *about him:* Leceſter *flattereth him. His doings are looked into narrowly. But I do alwayes inwardly direct him, and I will miniſter ſuch comfort unto him, as ſhall be neceſſary in the midſt of all his doings.* When this Country ſhall be invaded, then ſhall you paſſe into his Country, and by this means, ſhall his Kingdom be eſtabliſhed again. *This is more then my duty. This is the firſt time he hath been here, and it is wonderful.* The ſecond coming is not long unto, and then ſhall he be wonderful. *Deſtitutus à me, premitur à malo. He is now deſtitute of me.*

England.

A. L.

Δ. Note, as ſoon as he had ſaid this ſentence, he ſeemed to ſink through the Table like a ſpark of fire; and ſeemed to make haſte to his Charge, I mean the Lord *Laskie*: whereby we perceive the frailty of man to be great when he is *Deſtitute* (yea but after this manner) *of this good Angel.*

Benedictum ſit nomen Dei noſtri nunc
& in ſempiterna ſæcula. Amen.

Thurſday 20 *Junii* 1583. After Noone *Circa* 6.

Gal. ..... *Labour in the writing of this Book diligently. See thou cleanſe thy ſelf on both ſides. Be alone while it is done: that is to ſay, while thou art in doing it, henceforth and till the time come uſe ſpeech with us no more;* every ſeventh day accepted.

Every ſeventh day.

Δ. How ſhall thoſe dayes be accounted?

Gal. ...... *From Tueſday laſt: Tueſday being the firſt of the ſeven, and the next* Munday, *the ſeventh, and ſo forth every Monday is the ſeventh. In a pure action all things ought to be pure.*

Mondayes.

Δ. May I be writing every day, and at any time, when it ſhall come in my mind?

Gal. ...... *Ever as thou ſhalt feel me move thee. I will ſtir up* thy deſire.

Δ. How ſhall I do for the letters? Shall I ſimply tranſlate the letters as I find them?

Gal. ...... *I.*

Good deſires ſtirred up by good Angels.

Δ. The titles of the ſides, are they to be written onely in the holy Characters?

Gal. ...... *As thou ſayeſt, even thoſe words do make the holy, that thou calleſt them* holy.

Δ. I believe verily, that they are holy and ſanctified.

Gal. ...... *In the laſt ſeven of the* 40 *dayes,* the words of this Book ſhall be diſtinguiſhed.

Δ. And *accented* alſo? Gal. ...... *I.*

Diſtinction of words and accents.

Δ. How ſhall I do, for the Tables where certain letters are to be written in all the void places, ſeeing they will not juſtly agree?

Gal. ...... *There is one ſuperfluous: it is to be filled in order as it ſheweth.*

Δ. I ſhall not dare adventure on it without direction when I come to it.

Gal. ...... *Thou ſhalt want no direction.*

Δ. For the inequality of the firſt 49 lines I require your adviſe.

Gal.

Gal. .... *It is no queſtion.*

Gall..... *Thou beginneſt in the world to look up to heaven : So was it begun in earth to look up to the doing above.*

The laſt *life is* Hotchpotch *of* the wicked in the World, *and damned in the* Hell.

The hotch-potch ſup. ante 4. folio. To E.K.

E.K. What is a Hotchpotch,&c.

Gal. ..... *The greater thy folly is, the greater thy wiſdom will be hereafter.*

..... *There are* the Souls of the wicked and damned in Hell. *Thoſe that are in the world cannot deſcribe the leaſt joy of thoſe that are in heaven : Much leſſe thoſe that are ignorant, declare the manifeſt beauty of wiſdom. There ſhall come a day with you, when you ſhall rejoyce. In the mean ſeaſon, rent your hearts, and turn unto the Lord.*

Δ. Deus in adjutorium noſtrum intende,Domine ad juvandum me feſtina;Gloria Patri,& filio,& S.*&c.* Amen.

Saturday, *ante Meridiem. Hora* 10. Junii 22.

Δ. Whiles I was writing certain prayers to good Angels, and *ad proprios noſtros Angelos* for *A.Lasky*,there appeared one very big in the aire, all in a white Garment full of plaights, and tucked up very dubble, with a myterlike Attire on his head,and a croſſe on the forepart of it; He *willed* E.K. *to ſpeak to me, and to tell me of his* being there : But *he refuſed, and expreſly denied it*, partly by reaſon *Galluah* ſaid that he would not deal with us, but every ſeventh day (being every Monday) till the actions were ended : and therefore he ſuppoſed this Creature to be an illuder, and partly he urged ſome evident token, or proof of their *well-meaning* towards us in Act,*&c.* He went down, and ſtill this Creature followed *him with a drawn ſword, requiring him* to declare theſe words to me ; but *E.K.* a long while bad him declare them himſelf unto me, if he would : and ſaid, why ſhould he not,*&c.* At length my Companion came, appeaſed, and contented to hear what this Creature would ſay , who at length ſaid thus :

E.K. was yet ſomewhat repining to report modally this creatures good words.

.... *The Eagles have food for their young ones, by Divine providence , and not of themſelves. Lord let me diminiſh the power of this wicked ſpirit that doth ſo provoke , and ſtirre him to miſchief.*

.... *If the love of the fathers (O God) be great towards their Children, much greater are thy bleſſings in thoſe whom thou haſt choſen.*

Δ. So, (O Lord) ſo.

Now he came from the aire, he eared towards my weſt-ſide, and came and ſtood by my .... on the Table.

.... *Behold, I will draw threds together, and make him a Net, which ſhall alwayes be between him and the Adverſary : neither ſhall it diminiſh his underſtanding from the true ſight of me. It hath been ſaid ,* The place *is holy. Write that ſhall be here ſpoken , with devotion upon thy knees. Great is thy name (O God) and mighty art thou in all thy workings : Thy help is ſtrong to thoſe that delight therein. O magnified be thy name from generation to generation.*

Oratio.

Speritu & mente dico,

He covereth his face.

Now he prayeth ſomewhat in his own language.

Sit mihi verus orandi modus : nam bonitatem Dei Laudo : O, Iram Patris meritus ſum, quia lumen ejus elongatur a me: Verum in nomine Chriſti remiſſionem delictorum meorum, & confirmationem in ſuo Sancto Spiritu exopto. Per te, Halleluja , reſurgam, me accuſo, me condemno : omnia male feci.

Now he lieth proſtrate.

Not that every ſentence be uſed, ſome diſtinct in the bowing of his body, or lying proſtrate, or holding up his hands,&c.

Omnia per te (Pater) ſunt. Paratus eſto exaudire. Oculos ad Cœlos Elevare nolo , egeſtatem quia meam noſti. Quid differes Domine , Cor meum in melius Confortere ? Vivus & non mortuus ſum : Igitur Credo in te. Exaudi me Antidotum mihi Sanctum monſtra , quia malum meum agnoſco. Mitte mihi auxilium tuum de ſede Majeſtatis tuæ : Et per Angelos bonos tuere me. *Audi,Exaudi,* O tu igitur Angelus meus adſis mihi. Defende me , nec trade Corpus & animam meam in manus inimicorum ; meorum ſed ſecundum magnam miſericordiam Dei, (per poteſtatem tibi traditam) me protege,adſit mecum prudentia tua, quâ Diabolum & Sathanicam fraudem vincam. Adjuva me derelictum, Confirma me debilem, Cura me ſanum, ſana me ægrotum : Mihi eſto ſpiritus ſuper humanam ſapientiam. Fac me fidelem Operatorem : Adduc tecum Angelos de Cœlis demiſſos Sanctos, qui me tecum in adverſis tueantur & ab omni Cuſtodiant malo, donec illa hora venerit , quam nemo evitare poteſt : Suſtinuit anima mea in verbo ejus. *Amen.*

He holdeth his hands upon high.

Glorifie God ye ſons of men , and praiſe him in the midſt of your wickedneſſe : For he is a God that ſheweth mercie to his people, and beholdeth thoſe that are afflicted : All honour, praiſe, and glory be unto him, now and for ever. Amen.

Δ. I beſeech you, what is your name, that this mercie of God may be Recorded , to have been beſtowed upon us by your miniſtery.

.... *Gabriel.*

Δ. Shall I ſignifie to the Polonian Gentleman, that we received this.... prayer from you, and ſo make him partner thereof.

Gabriel.... Do ſo.

The

The help of the Lord is with thoſe, that he loveth, and ſo be it.

△. He made the ſign of a Croſſe over our two heads, and ſo went away.

> *Gloria ſit in excelſis, Deo noſtro & in terra Pax hominibus bonæ voluntatis,*
> Amen.

Saturday, *Junii 22. a Meridie, Circa 6.*

△, Upon the peruſing and examining, this prayer *Gabriel* revealed unto us, I found certain imperfections, and ſome doubts, wherein we thought it good to ask counſel, and require *Gabriel*'s adviſe: That the prayer might be perfect, as he might well like of to Gods honour and our comforts. At the length: Nothing appearing to the eye, but the noiſe of a ſound about *E. K.* his head, and withall a mighty weight, or inviſible burden on his right ſhoulder, as he ſate in the green Chair, by the holy Table, or place: And unto certain places of the prayer, which I noted and repeated, thoſe words, and anſwers were by *Gabriel* given.

Gab. .... *The Preface muſt be in, for if our hearts be not prepared unto prayer, our prayers are in vain.*

Quid differs Domine, Cor meum in melius Comfortare.
Per te & in nomine tuo reſurgam; id eſt, Halleluja.

The firſt way is more effectual. *Say* Angele mee, *but the other is more effectual,* Cura me ſanum. *Regard me, and look unto me, being whole.*

△. As concerning the inſcription, which I have written before the prayer: I would gladly know, whether it be to your well liking of it.

Gab. .... Fiant omnia ad laudem Dei. *My doings are of no ſuch regard: What I have done be it done, ſo that your additions be to the honour of God, it is ſufficient.* The effect of his prayer is greater, then is the form. *The former is greater then the forming. That is to ſay, he that hath formed it, is mightier then any virtue, wherein it is formed. Whereſoever, therefore the mind formeth it with you with perfect humility and conſent, there is alſo the former. As formed of him therefore, I leave you to the end of his workmanſhip, which continually formeth all things according to his own faſhion.*

Sins, ... Your ſins *have baniſhed me, from ſaying thoſe things* I would.

△. O cleanſe our hearts, and waſh away our ſins, *amplius lava me ab iniquitate mea & a peccato meo munda me.*

Gab. .... *Sins are never waſhed away, or forgotten with the higheſt, but with ſuch as are* ſorry, and alſo make ſatisfaction.

Satisfaction.

O Lord, full ſorry I am for my ſins, and what ſatisfaction is ... required I would gladly know.

Gab. .... The offence was not thine. *Every one muſt ſatisfie, or elſe he ſhall be damned.*

△. Good Lord expound to us the myſtery of ſatisfaction.

Gab. .... *When the Soul offendeth, and is conſenting to wickedneſſe, he is then to make a ſpiritual ſatisfaction, which is the end and perfect fruit of Contrition. For thoſe that are truely Contrite, do truely ſatisfie. Another ſatisfaction there is, which is external. This ſatisfaction is to be made for ſins committed againſt thy Neighbour: For if thou offend thy Neighbour, and do him wrong, or take any thing from him, by fraud, or violence, it is a great ſin. For this, thou canſt never be Contrite if thou make not ſatisfaction, not onely confeſſing it, but in ſatisfying* his deſire *that is offended, and that with ſorrow. This is true Doctrine, and ſhall never be overthrown, by the ſpirits of falſe invention: which indeed is the firſt eye unto the Devil. If you may offend your brother, and be therefore accurſed: How much more ſhall you be accurſed, when you offend the meſſager of him that is your Father. Behold, he ſayeth not, I have once done amiſſe. God be mercifull to you, that his mercies might be the greater upon you. Be mindfull of my ſayings.*

NOTE.
Good Angels are to be uſed reverently.
E. K.

> △. Deus miſereatur noſtri, & benidicat nobis, Cor mundum Creet in nobis, & ſpiritum rectum ponat in prœcordiis noſtris, *Amen.*

1583.

Wedneſday, *Junii 26. Hora* 9½. *præſente D. Alberto* Lasky.

△. As we were together in my ſtudy, and I ſtanding at my Desk. There appeared to E. *K.* a round Globe of white ſmoak over my head. Thereupon *I* perceived the preſence of ſome good ſpiritual Creature, and ſtraight way appeared the good Angel. *I. L.*

△. *I* ſaid, *Benedictus qui venit in nomine Domini, & igitur nobis eſt gratus laudis adventus.*

I.L. *Et quid tu dicis?* [ad E. *K.* Loquutus eſt.]

E. K. *Si bonus es, & lucis ſpiritus, bene veniſti,* I. L.

I. L. *Et bene tibi fiet.* E. *K.* He hath a beſome in his hand.

E. K. What will you do with this beſome?

△. Quid cum tua ſcopa decreviſti facere?

I. L. Secundum Dei beneplacitum.

Ɛ· K. *Here cometh a big tall creature*, forma humana quæ facile non poſſit diſcerni, oculi ejus videantur eſſe duo Carbunculi Lucentes & mirabiliter micantes. Caput ejus videtur aureum, os videtur valde largum eſſe, & Caput videtur mobile & quaſi ab humeris ſeparabile, totum reliquum Corpus videtur eſſe marmor quaſi·

Vox. ...... *Feciſti tu ?*

[*E. K.*] he ſaid ſo to *IL.*

Suſpicor hoc factum eſſe ut quietior eſſet animus ipſius, E. K. & non eos ſuſpiciendo in cogitatione ejus deſtrueretur.

IL. ...... *Feci. Decedite in Oratorium, nam magna hic dicenda ſunt.*

Qui decedent ? I L. *Princeps, & tu.* (Bow down thy knees brother) and here what I do ſay. [To E. *K.* he ſpake.]

Magnus ille ...... *Filioli hominum quid vultis ?*

△. Cupimus *mundari à peccatis*, & illuminari ſapientia divina, ad ejus honorem.

Ɛ. *K.* Eſt lumen quoddam in Aere: & ipſe oſculatur lumen illud·

IL. ...... Dic, Propitius eſto mihi peccatori.

K Ɛ. Propitius eſto mihi peccatori, O Deus, creſcit jam Corpus iſtius magni in immenſum quantum, quod non poſſit facile diſcerni·

Mag. ..... *Filii hominum, quid vultis ?*

△. *Sapientiam veram.*

Mag. ..... *O vos pueri & filii hominum, quid vultis ?*

△. Sapientiam in Deo, & propter Deum, veram.

Singula dum profert verba, flammam ex ore evomit.

Note. De Sublunaribus ſpiritibus Angeli boni ubi ſedes habent.

Pene omnium principum interitus.

Turcici Imperii ruina.

Mag. ..... *Audite, quia Juſtus & verus ſum (inquit Dominus;) Vos nihil impium, iniquum, vel injuſtum ſuſcipite: Nam quæcunque feceritis mala, vel negligentia, vel inſcitia, vel contemptu, vel etiam nimia ſuperſtitione ſunt, (Sicut Scriptum eſt) poteſtate tradita ſpiritibus mendacibus, ut vexarent bonos, dum affligerent malos. Sed dixit Deus (Deus ſum quidem veſter) qui Spiritum Sanctum non aufero a vobis: Nam eſtis, quos per potentiam* confirmabo *meam: Nolite igitur* Cacomagi Cum perverſis fieri, *qui inaniter rebus & Idolis hujus mundi potentiam aſcribunt meam. Sed Credite perſeveranter & ad finem uſque & fidem habete: quia, (per me) omnia mundana ſuperabit ſigillum, & ſubjiciet Dæmones voluntati veſtræ. Dæmones ſub regionibus permanentes, & incluſi Lunaribus,* Angeli mei *non ſunt: Sed Cæleſtes, Sancti & veri boni. Nonne vos homines & mortales & non ſine peccato, Cui* voluntatem liberam, *ſimul & peccare permiſi: ut intelligendo exinde malum, & me Deum veſtrum agnoſcatis vos. Audite igitur, Audite filii mei, ... Calamitatem totius terræ omniumque viventium prædico. Bella erunt undique horrenda & triſtiſſima, Et peribit ad tertiam uſque partem gladio & fame Terra. Erunt cædes multorum, (penè omnium) Principum interitus, Terræ motus, quales non ab initio mundi; Terreſtris Dæmonis (Turcæ* viz.) *Imperii ruina. Nam ſic conſtitui.*

[*E. K.*] Nunc reſpcit vos·

△. *A. L.* and I were in my Oratory.

Stephanus, Polonienſis, miſerrine in bello jugulatus, Cadet. Iterum dico: *Stephanus, Polonienſis Rex, miſerrime in bello jugulatus, cadet.* Vocabant te iterum [*reſpicit* Alb. Lasky] ad Regnum *Principes: quem etiam ego* Poloniæ, Moldaviæ *&* populi mei Ducem *& regem conſtituero. Tunc attinges deſideratam metam & non errabis a Scopo. Quia ego ſum Deus tuus, & docebo te utilia & vera. Et dabo tibi Angelos meos adjutores & comites etiam ad ſecretum quodlibet mundi. Vigilato, Orato. Igitur, Pius eſto, donec venerit poteſtas mea & in te, & ſupra vos. Interum ſigillate quæ vidiſtis, & me in publicum producite.*

Ne in publicum producite.

[*E.K.*] Now he ſhaketh: he ſeemeth to turn his head about his ſhoulders.

E, K, *Nunc accipit enſem & percutit nubes, & crucem format ante ſe, ab utroque latere & poſt ſe. Crede mihi, eſt finis rerum: Dimittuntur Peccata veſtra.*

E. K. Cadit, quaſi diſtractus, (vel ſe ſeparans) in 4 partes, & avolut·

Vox. ...... *Habetis quæ adeo Decreta ſunt.*

△. Miſericordia Dei, ſit ſuper nos nunc, & ſemper. *Amen.*

Saturday *Junii 29 à meridie hora* 4.

May 28. 1583. when he began Alb. Laskie Pedigree.

△. While I was about to write the Title of the ſecond ſide of the ſeventh leaf: and (E.K. ſitting by me) *Madini* appeared as before like a young girle, and I ſaluted her in the Name of God, as coming from God for good, and ſaid to her, that I was wonderfully oppreſſed with the Work preſcribed to me to perform before *Augui* next, and deſired her to help me to one to write the holy Book as it ought to be written: ſeeing I did all I could, and it ſeemed almoſt impoſſible for me to finiſh it as it is requiſite. *Madami* promiſed to help me to one

one to write the Book; and thereupon appeared to her (but unſeen of *E. K.*) her Mother ..... *Madimi* ſaid alſo, that ſhe was now learning of Greek and Arabick, and the Syrian Tongue.

Mad. ...... *Mother I pray you let him have one to write his Book.*

△. I pray thee tell me *Madimi*, what was his name which yeſterday tempted my friend and accuſed me moſt unduly and untruely to *E. K.* *as a murderer*, and hypocrite, and one that had injured a thouſand.

Mad. ...... *His name was Panlacarp.*

△. Can the wicked Conjurers have their Devils to write Books at their commandments, and ſhall not an honeſt Chriſtian Philoſopher have the help of God his good Angels to write his holy Myſteries ſo greatly redounding to his Glory? And ſeeing you are the Mother of *Madimi* here, I beſeech you tell me your name here: as the order of all our doings are diſtinctly and orderly noted.

Mother. ...... I am of the word, and by the word: *I ſay*, Seal up thoſe things thou haſt: And I my ſelf will take charge of *Galvah to the end. Ad evitandum ſcandalum.*

△. Truth it is, it muſt grow to a great miſlikeing grudge, that God ſhould ſeem to have laid burdens on our ſhoulders, greater than we are able to bear: and then if we fall and faile under them, he would find a cauſe not to perform his promiſes made for carrying of thoſe burdens.

Mother. ...... *Whatſoever is thy part, the ſame will I perform. I will put thy yoke (in this one thing) upon my ſhoulders.*

△. Will you then write it as I ſhould have written it?

Mother ...... *I have ſaid I will.*

△. Where ſhall I leave the Book?

Mother. ...... *Leave it where you will:* your locks are no hindrance to us. *Even when the time cometh believe and you ſhall find it written.* Our locks.

△. You have eaſed my heart of a thouſand pound weight.

Mother. ...... *Becauſe ye ſhall not fall into error. Doſt thou believe?*

△. Yea verily.

Mother. ...... *Then verily will I do it.* Fides tua erit inſtrumentum operationis meæ; Erit, & videbitis, & nunquam peribit.

Galvah. ...... *One thing I will teach thee. The End is greater than the Beginning, or the Midſt; For the End is witneſſe of them both: But they both cannot witneſſe of the End.*

Mother. ...... *He that appeared yeſterday is faſt enough, now: Maiden, Say your leſſon, when I am gone.*

△. I pray tell me your name.

Mad. ...... *Mother I pray you tell your name.*

Mother. ...... I A M; What will you more?

E. K. She flieth away like a fire. *Madimi* falleth down proſtrate on her face a while.

△. Now I ſhall have leiſure to follow my ſute, and to do all Mr. *Gilberts* buſineſſe.

Mad. ...... *My Mother will ſpeak to the Queen for you ſhortly. Serve you God while I do pray.*

E K. She prayeth vehemently. Now ſhe cometh near to us.

Madimi. ...... *I pray you teach me to ſpell.* [She ſpake to *E. K.*

Mad. ...... This is ἐὰν μὴ φυλάττεις,
οὗτος ὁ ἑταῖρος τοῦτο ἔργον ἀνατρῆξαι.
κόσμος μὲν γὰρ πρόθυμος τυγχάνει, ὢν
forte πικράιζεται vel πιάζεται
καὶ αὐτῳ τοσαυτον π.καζεται
alicitur, vel abſtrahitur
ὥστε καινα ἀφελκύετα φιλία

It is the Syrian Tongue you do not underſtand it. - - (to △.)

Niſi caveas iſti, amic.s hoc opus ſubvertet, &c.

ἔσορε μη τινα αὐτω ἀφορμὴν παρεισαι
τῆς γὰρ ἀπάτης κομίζης κατασκευασέσθαι
ἵνα σε διὰ παντος ἀπολιπει.

That was with Mr *Henry Loe* his offered friendſhip as he confeſſed after.

E. K. Unleſſe you ſpeak ſome Language which I underſtand, I will expreſſe no more of this Ghybbriſh. Now ſhe prayeth again. Now ſhe is gone.

△. Bene-

Δ. Benedictus ſit Deus, Pater Noſter, Deus totius Conſolationis, qui reſpexit afflictionem ſervuli ſui,& in ipſo puncto neceſſitatis meæ præſtitit mihi auxilium ; ipſe Solus Cordis Scrutator eſt & renum. Ipſe eſt Lux mea,& Adjutor meus, & Suſceptor meus eſt. In Domino ſperavi , & liberavit me ab anguſtia maxima propter gloriam Nominis ſui, quod ſit exaltatum & magnificatum nunc, & in ſempiterna ſecula. *Amen, Amen, Amen.*

Fifty pound yearly to be provided for E K. by *John Dee.*

Δ. My heart did throb oftentimes this day , and thought that *E. K.* did intend to abſent himſelf from me, and now upon this warning I was confirmed, and more aſſured that it was ſo : Whereupon ſeeing him make *ſuch haſte to ride to Iſlington* : I asked him why he ſo haſted to ride thither: And I ſaid, if it were to ride to Mr. *Harry Lee,* I would go thither alſo to be acquainted with him ; ſeeing now I had ſo good leaſure , being eaſed of the book writing: Then he ſaid, that one told him the other day that the Duke did but flatter him , and told him other things, both againſt the Duke (or Palatine) and me, *&c.* I anſwered for the Duke and my ſelf; and alſo ſaid, that if the fourty pound *annuity* , which Mr. *Lee* did offer him, was the chief cauſe of his minde ſetling that way (contrary to many of his *former promiſes to me*) that then I would aſſure him of fifty pound yearly,and would do my beſt by following of my ſute,to bring it to paſſe as ſoon as (poſſibly) I could,and thereupon did make him promiſe upon the Bible. Then *E. K.* again upon *the ſame Bible did ſwear unto me conſtant friendſhip, and never to forſake me* : And moreover ſaid, that unleſſe this had ſo faln out, he would have gone beyond the Seas, taking ſhip at *New-Caſtle* within *eight dayes next* : And ſo we plight our faith each to other, taking each other by the hands upon theſe points of *brotherly , and friendly fidelity during life* , which Covenant *I* beſeech God to turn to his honour , glorie , and ſervice, and the comfort of our brethren (his Children) here in earth.

Tueſday, *Julii* 2. *à meridie, Circa Horam.* 2.

Δ. While *I* was writing of Letters to Mr. *Adrian Gilbert* , into *Devonſhire* , *Madini* appeared by me in the ſtudy , before *E. K.* ſitting in the Chair, firſt on the ground, then up higher in the aire ; and *I* ſaid, How is the minde of Mr. *Secretary* toward me, me thinketh it is alienated marvellouſly.

The Lord Treaſurer, and Secretary *Walſingham.*

Mad. .... *Thoſe that love the world, are hated of God. The* Lord Treaſurer and he are joyned together, *and they hate thee. I heard them when they both ſaid, thou wouldſt go mad ſhortly : Whatſoever they* can do againſt thee, aſſure thy ſelf of. *They will ſhortly lay a bait for thee; but eſchew them.*

Δ. Lord have mercy upon me : what bait, (*I* beſeech you) and by whom?

Mad. .... *They have determined to ſearch thy houſe : But they ſtay untill the Duke be gone.*

Δ. What would they ſearch it for?

Mad. .... *They hate the Duke, (both) unto the death.*

Δ. And why?

Mad. .... *Take heed that you deal uprightly.* ...... [*She ſpake to* E. K.]

E. K. God the Creator be my witneſſe of my upright dealing, with, and toward him, (meaning Δ.) ever ſince my laſt coming to him.

E.K. his ſecond oath.

Mad. .... *It is good to prevent diſeaſes.*

E. K. By this book (taking the Bible in his hand) I ſwear that *I* do carry as faithfull a minde to him, as any man can, ever ſince my laſt coming.

Mad. .... *Look unto the kinde of people about the Duke : and the manner of their diligence.*

Δ. What mean you by that ? his own people mean you ? or who ?

Mad. .... *The eſpies.*

Δ. Which be thoſe ?

Mad. .... All, there is not one true.

Δ. You mean the *Engliſh* men.

Mad. .... *You are very groſſe, if you underſtand not my ſayings.*

Δ. Lord, what is thy counſel to prevent all?

Mad. .... *The ſpeech is general,* The wicked ſhall not prevail.

Δ. But will they enter to ſearch my houſe, or no?

Mad. .... *Immediately after the Duke his going they will.*

Δ. To what intent? what do they hope to finde ?

Mad. .... *They ſuſpect the Duke is inwardly* a Traytor.

Δ. They can by no means charge me, no not ſo much as of a Trayterous thought.

Trust them not.

Mad. .... *Though thy thoughts be good , they cannot comprehend the doings of the wicked. In ſumme ,* they hate thee. *Truſt them not : they ſhall go about ſhortly to offer thee friendſhip : But be thou a worm in a heap of ſtraw.*

Δ. I pray you, expound that parable.

Mad. . . . . *A heap of ſtraw being never ſo great, is no waight upon a worm, notwithſtanding every ſtraw hindreth the worms paſſages. See them, and be not ſeen of them; doſt thou underſtand it?*

△. I pray you make more plain your counſel.

Mad. . . . . *My counſel is plain enough.*

△. When, I pray you, is the Duke likely to go away?

Mad. . . . . *In the middle of* Auguſt.

△. If in the midſt of *Auguſt* he will go, and then our practiſes be yet in hand, what ſhall be done with ſuch our furniture is prepared, and ſtanding in the Chamber of practiſe.

Mad. . . . . Thou haſt no faith.

His going ſtandeth upon the determinated purpoſe of God. *He is your friend greatly, and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him ſervice.* Many men purpoſe, but one ſetteth in order.

A.L. Service.

△. As concerning *Adrian Gilbert*, what pleaſeth you to ſay of him, and his intended voyage.

Mad. . . . . He is not in the true faith.

△. How hath it been ſaid, then, That he ſhould be the ſetter forth of God, his faith and religion among the infidels.

Mad. . . . . *That is a myſtery.*

△. Whether ſhall it be good, that the Duke reſort hither oft, or tarry for the moſt part at his houſe at *London*.

Mad. . . . . *Humane policie cannot prevail. As many as are not faithfull in theſe cauſes, ſhall die a moſt miſerable death: and ſhall drink of ſleep everlaſting. As in one root there are many diviſions, ſo in the ſtem and branches are many ſeparations.*

△. Give ſome more light (I beſeech you) to the particular underſtanding.

Mad. . . . . *The fire that kindleth all theſe, and wherein thy live is* One, *forming them according to (whatſoever) the ſubſtance whereupon they are grounded. So by the leſſe you may prove the greater: That as in particular, ſo likewiſe generally,* All emanations are from one. *In the firſt workmanſhip lieth ſecret in one unknown: And is ſealed, and therefore it hath an end. The ſon through the Circles and Maſſie body, The heart in the body, The intelligence in the inward man, The ſon from his own Centre ſpreadeth out the beams of his limited virtue, The* Hart *life to two; and* yet the Centre *of life to the whole body, underſtanding quickneth the minde;* that minde I ſpeak of *putteth on a* fiery ſhape. *It followeth therefore, that every thing (what ſubſtance ſoever) hath a Centre:* From the which the Circumfluent beams of his proper power do proceed. *When theſe are perfectly known: Then are things ſeen in their true kinde. I ſpeak this to prove,* that the good Angel of man, which *is the* external Centre of the Soul, *doth carry with him* the internal Character of that thing whereof he ſeeketh to be a Dignifier, *within the which doth lie ſecret, the* Conjunction *and* Separation *of the proportion of their times, betwixt* the ſoul and body of man. *O happy (therefore) is that Soul, which beholdeth the glory of his dignification, and is* partaker with him that is his keeper. *This known unto men, the thickneſſe of the earth doth not hinder their ſpeeches; neither can the darkneſſe of the loweſt aire obſcure, or make dark the ſharpneſſe of* their eyes. *This Character, (at his next coming hither) ſhall be made manifeſt unto him.*

The heart. The minde putteth on a fiery ſhape.

E. K. He ſheweth a bloudy hand, holding a bloudy Croſſe *with letters on it, like our holy letters.*

△. I beſeech you, how ſhall his proviſion of money from home ſerve his turn, or how ſhall he here have help for his charges bearing?

Mad. . . . . *Your words make me a Childe. Thoſe that fiſh for Dolphins do not ſtand upon the ground. Thoſe that ſit in Counſel call not in the harveſt people, nor account not their works. He that ſtandeth above the Moon, ſeeth greater things then the earth: Is it not ſaid,* The Lord will provide? *I ſtand above the Moon, for that* I diſpoſe his life *from above the diſpoſition of the Moon. To ask what* Jacob *his ſervants did, was a folly; becauſe their maſter was bleſſed: A greater queſtion to ask how bleſſed he was, then to ask how many ſheep he had.*

Note the form of a child.

△. I am deſirous to know what you meant by ſaying, That my words made you a Childe.

Mad. . . . . *Becauſe you ask me Childiſh queſtions. His good Angel ſhall reveal his Character unto him, and thou ſhalt ſee it, [pointing to* E. K.*] But take heed thou ſay truely; And uſe great reverence, or* elſe the feet that love thee ſhall carry thy Carkas out of the doors. *If he carry it upon him, it ſhall be a token of the Covenant between him and God.*

Reverence to good Angels. *Pactum divinum.*

△. The image, or ſimilitude thereof (mean you) made in pure Gold.

Perhaps enamiled.

Mad. . . . . *I. . . . . So thoſe that ſhall ſee his Standards with that ſigne in them ſhall periſh utterly.*

△. You mean, if the ſame be painted, or otherwiſe wrought in his Banners and Penons, &c.

Mad. . . . . *Let him uſe it as a Covenant, between God and him.*

△. How ſhall he frame it in Gold, ſolid-wiſe, or Lamine-wiſe?

Madd. . . . . *His own Angel ſhall reveal it.*

Δ. Becauſe it hath been ſaid, that in the beginning of our Country troubles we ſhould be packing hence into his Country; What token ſhall we have of that time approaching, or at hand?

Mad. ...... *Your watchword is told you before: When it is ſaid unto you,* Venite, *&c.*

Δ. But (I beſeech you) to be ready againſt that watchword, hearing what is to be done, as concerning our wives and children into his Country.

Mad. ...... *Miraculous is thy care (O God) upon thoſe that are thy choſen, and wonderful are the wayes that thou haſt prepared for them. Thou ſhalt take them from the fields, and harbour them at home. Thou art merciful unto thy faithful and hard to the heavy-hearted. Thou ſhalt cover their legs with Bootes, and brambles ſhall not prick them: Their hands ſhall be covered with the skins of Beaſts that they may break their way through the hedges. Thy Bell ſhall go before them as a watch and ſure Direction: The Moon ſhall be clear that they may go on boldly. Peace be amongſt you.*

E. K. He is now gone away in a fire. *Æterno Deo noſtro, ſit Laus Honor, & Gloria in ſeculorum ſæcula.* Amen.

Thurſday *Julii* 4. *hora* 11. *ante Meridiem.* 1583.

Note. Δ. When I came home yeſterday from the Court, and from *London*, and from the Lord *Laskie*, I found that *E. K.* was purpoſed to ride forth of Town, and intended to be away (as he expreſly told me) five dayes: Certain Companions and his acquaintance having ſo appointed with him, ſome tarrying for him in *Mortlacke*, and ſome at *Brainford* (as was perceived this day afterward, and as he confeſſed unto me.) Whereupon I thought good to ſignifie ſo much unto the Lord *Laskie* who meant to come and refreſh himſelf at my houſe, as he was wont before; either this day, or within two or three dayes after: Who alſo delighted in *E. K.* his company, *&c.* Hereupon about the time of *E. K.* his riſing I wrote theſe lines, intending to ſend them preſently to the Lord *Laskie*, that word might be returned of his intent before *E. K.* ſhould ride, I meaning and hoping to perſwade *E. K.* to tarry ſo long, and upon ſuch reſpect.

Nobiliſſime Princeps, in reditu, noſtrum Edwardum inveni, facie quidem læta: ſed itineri tamen, ut dicit, quinque dierum, ſe accingentem: Hocque matutino tempore abitum vel iter iſtud ingredi molitur; Reverſurus (ut affirmat) poſt quinque dies. Quid ſit ipſa veritas, novit ille qui verus & Omnipotens Deus eſt noſter. Hoc volui, iſto mane ſummo, vobis ſignificare, ut, quid factu optimum ſit, Cogitetis: De aliis, ſuo tempore,

Væſtræ Celſitudinis fideliſſimus Clientulus
Julii 4. 1563. *Joannes Dee.*

This Letter being now written, and not yet folded up, my friend *E. K.* was ready and came out of his Chamber into my Study; and I told him, that I was even now ſending word to the Prince *Laskie* of his rideing out, and return after five dayes; and ſo ſhewed him the Letter: who when he came to the phraſe, *Quid ſit ipſa veritas*, he was ſamewhat offended, ſaying, What ſecret meaning hath this, *upon ſome of your two former conference?* Truly (ſaid I) even ſuch as the circumſtance of the Letter doth import, that is; Whereas you ſaid that you intended to return within five dayes, or at the ſame dayes end, it is uncertain whether you will, or ſhall, return later or ſooner: and therefore *Quid ſit ipſa veritas* of your return, or intent to return, onely God doth know. He would by no meanes admit that my ſincere expoſition, but ſeemed ſuſpitious of ſome other undue conſtructions of thoſe former words; thereupon I took the Letter and tore it in three pieces, and ſent none: But in my mind referred all to God his diſpoſition, aſſuring my ſelf *of God his moſt conſtant proceeding in his own affairs.* Shortly after ſaid *E. K.* to me, Certainly here is a ſpiritual Creature in my right ſhoulder, who ſenſibly ſaith to me, Come away: So (ſaid I) did one ſay to *Sowle*, when they would have had *him away* to have drowned him, whom I ſtayed in this Study by force, *and ſo hindered* the Devil of his purpoſe then; as appeareth by *that unhappy man* yet alive. Nay ſaid *E. K.* they have told me that if I tarry here, I ſhall be hanged; and if I go with this Prince he will cut off my head, and that you mean not *to keep promiſe* with me; And therefore if I might have a thouſand pound to tarry, yea a Kingdom, I cannot: Therefore *I releaſe you of your promiſe of* 50 *pounds yearly Stipend* to me, and you need not doubt but God will defend you and proſper you, and can of the very ſtones raiſe up children to *Abraham*: And again *I cannot abide my wife, I love her not, nay I abhor her*; and there in the houſe I am miſliked, becauſe I favour her no better. To theſe, ſuch his words ſpoken in great pangs and diſquietneſſe of mind, I repoſed and ſaid, That theſe his doings and ſayings were not of God, and that by my whole proceeding he might perceive what confidence I repoſed in his dealing with the ſpiritual, our friends, ſeeing even to the uttermoſt penny (and more than my ability ſerved unto conveniently) I laid out ſtill about the ....ming of ſuch things, as were by me to be done, *&c.* Well, on the ſudden, down he went; upon his Mare, and away toward *Brainford.*

Sowle.
Evil ſpirits.

Fifty pound yearly ſtipend.

E. K. his wife.

Brainford. After whoſe going, my Wife came up into my Study, and I ſaid, *Jane*, this man is mervallouſly out of quiet againſt his Wife, for her friends their bitter reports againſt him behind his back, and her ſilence thereat, *&c.* He is gone, ſaid I, but I beſeech the Almighty God to guide him and to defend him from danger and ſhame; I doubt not but God will be merciful to him, and bring him at length to ſuch order, as he ſhall be a faithful ſervant unto God, *&c.*

E. K. his wives friends.

Note within three hours after, came *E. K.* up my Study ſtaires unbooted, for he was come in a boat from *Brainford.* When I ſaw him I was very glad inwardly: But I remained writing of thoſe Records as I had yet to write of Tueſdayes laſt actions. I have lent my Mare out (ſaid he) and ſo am returned. It is well done ſaid I, and thereupon he ſate down in the chair by my Table where he was wont to ſit: And it was ten of the clock then. He took up in his hand the Books which I had brought from *London* of the L. *Laskie*, written to him in his commendations, *&c.* And as he was looking earneſtly on them, a Spiritual Creature did put the Book on the outſide of the parchment cover, divers times; and once would have taken it out of his hands: Divers times I heard the ſtrokes my ſelf; At length he ſaid, I ſee here the handſome Maiden *Madimi*, and have done a pretty while. Then ſaid I to him, Why told you me no ſooner? Whereupon I took paper purpoſely to Note what ſhould ſeem Note-worthy as followeth.

Δ. Miſtreſſe *Madimi*, you are welcome in God, for good, as I hope; What is the cauſe of your coming now?

Mad. …… *To ſee how you do.*

Δ. I know you ſee me often, and I ſee you onely by faith and imagination.

Mad. …… [Pointing to *E. K.*] *That ſight is perfecter than his.*

Δ. O *Madimi*, Shall I have any more of theſe grievous pangs?

Mad. …… *Curſt Wives, and great Devils are ſore Companions.*

Δ. In reſpect of the Lord Treaſurer, Mr. Secretary, and Mr. *Rawly*, I pray you, What worldly comfort is there to be looked for? Beſides that I do principally put my truſt in God.

Mad. …… *Madder will ſtaine, wicked men will offend, and are eaſie to be offended.*

Δ. And being offended will do wickedly, to the perſecution of them that meane ſimply.

Mad. …… *Or elſe they were not to be called wicked.*

Δ. As concerning *Alb. Laskie* his Pedigree, you ſaid your Siſter would tell all.

Mad. …… *I told you more then all your Dog painters and Cat painters can do.*

Δ. You ſpoke of *William Laskie* and Sir *Richard Laskie* his brother, of which *William* going into *France*, and then into *Denmarke*: and his marriage into *Poland*, came this *Albert Laskie*, now Paladine of *Soradia*, &c.

Mad. …… *Thoſe were two pretty men for me to meddle withal. When you ſet your ſelves together, and agree together, I will make all* agree together.

E. K. Will you *Madimi* lend me a hundred pound for a fortnight?

Mad. …… *I have ſwept all my money out of doors.*

Δ. As for money we ſhall have that which is neceſſary when God ſeeth time.

Mad. …… *Hear me what I ſay. God is the unity of all things, Love is the unity of every Congregation (I mean true and perfect love.) The World was made in the love of the father. You were redeemed in the love of the Father and the Son. The Spirit of God is (yet) the love of his Church. Yet (I ſay): For after it doth Triumph, it is not called a* Church *nor a Congregation: But a* Fruitful Inheritance *and a* Perfect *Body in Chriſt. Take the love of the Father from the World, and it periſheth. Take the love of our Redemption away, and we are dead. (I will not offend) put* your *inſtead of* our. *Take the light of the Holy Ghoſt, which is the love of the Father and the Son from the Church, and it withereth. Even ſo take love from amongſt you, and you are members of the Devil; Therefore it is ſaid unto you* Diligite ad invicem. *For love is the Spirit of God uniting and knitting things together in a laudable proportion. What doſt thou hunt after? ſpeak man, What doſt thou hunt after?*

Δ. we uſe to call it *Eccleſia Triumphans.*
Note.
The Angels were not redeemed.

[This was ſaid to *E. K.* upon ſome ſecret judgement of *Madimi* in him.

E. K. I hunt after nothing.

The love of God breedeth faith; Faith bringeth forth (on the one ſide) Hope; and (on the other ſide) the workes of Charity. Doſt thou love God? Seekeſt thou to be among his Elect? Why doſt thou not (therefore) love thoſe things that are of God? Herein thou ſheweſt the want of faith; Herein are thy bragging words confounded; for thou ſayeſt, No man can accuſe thee of evil. But thou haſt no faith becauſe thou haſt no hope. *Wilt thou ſay, that thou haſt faith? Shew it me by thy love: Whoſoever (therefore) loveth not God, is accurſed. Thou loveſt not God, Lo, behold, thou breakeſt his Commandments. Oughteſt thou not to love him? And haſt thou not faith through the love in God? Truely thou oughteſt ſo to do. Wilt thou let me ſee thy hope on this ſide; Let thy workes ſtand on the other ſide. And ſhew thy ſelf to have faith that therein thou mayeſt love God, and be beloved of him: But if thou haſt none of theſe, thou haſt hate. If thou hate God, the reward*

1. Faith.
2. Hope.
3. Charity.

reward thereof is great ; but the greatneſſe is unquenchable fire. Whoſoever followeth not the Commandments, hateth God ; If ſin be the breach of the Commandments, &c. *Doſt thou love Silver and Gold ? The one is a Thief, the other is a Murderer. Wilt thou ſeek honour ?*

E. K. No.

Note this came to paſſe *Anno* 1589. when he was made Baron of *Bohemia Anno* 1590.

So did Cain. *But thou haſt a Juſt God that loveth thee ; Juſt and vertuous men that delight in thee ; Therefore be thou vertuous :* For thou ſhalt tread the World under thy feet : *I promiſe thee, I have driven the Skullen-drab out of our* *Kitchen long ago.*

Δ. Do you mean worldly covetouſneſſe ?

Mad. ...... *Yea, and the firſt heavenly covetouſneſſe.*

Carma geta Barman.

Δ. I beſeech you, what is that to ſay ?

Mad. ...... *Veni ex illo Barma.*

E. K. Felt and ſaw a ſpiritual Creature go out of his right thigh.

Mad. ...... *Where are thy* 14 *Companions ?*

Bar. ...... *They dwell here.*

Δ. [He that was come out, ſeemed a great handſome man with a Sachel of a Dogs skin by his ſide, and a Cap on his head, *&c.*]

Δ. O the hand of the Higheſt hath wrought this.

Mad. ...... *Venite Tenebræ, fugite Spiritu meo.*

E. K. Here appear 14 of divers evil favoured ſhapes : ſome like Monkies, ſome like Dogs, ſome very hairy monſtruous Men, &c. They ſeemed to ſcratch each other by the face. Theſe ſeem to go about *Madimi* and ſay, *Gil de pragma kures helech.*

Δ. What is that to ſay ?

Mad. ...... *Volumus hic in Noſtris habitare.*

Δ. Quæ ſunt illa veſtra ?

E. K. One of them ſaid ... *Habemus hominem iſtum Domicilium noſtrum.*

The caſting out, and utter diſplacing of 15 wicked ſpirits, *&c.*

Mad. ...... *The vengeance of God is a two-edged Sword, and cutteth the rebellious wicked ones in pieces. The hand of the Lord is like a ſtrong oak, when it falleth it cutteth in ſunder many buſhes. The light of his eyes expell darkneſſe, and the ſweetneſſe of his mouth keepeth from corruption. Bleſſed are thoſe whom he favoureth, and great is their reward* ; Becauſe you came hither without licence and ſeek to overthrow the liberty of God his Teſtament, and the light wherewithal he ſtretcheth unto the end, and for becauſe you are accurſed it is ſaid, I will not ſuffer mine to be overthrown with temptation, though he were led away, *Behold I bring back again. Depart unto the laſt Cry : Reſt with the Prince of Darkneſſe there is none.* Amen, *go you thither.* Et ſignabo vos ad finem.

E. K. He ſealed them all in the forehead : the 14 and their principal, their ſealing was as if they had been branded. They ſunk all 15 downward through the floore of the Chamber, and there came a thing like a wind & pluckt them by the feet away.

E. K. Methinketh *I* am lighter than *I* was ; and I ſeem to be empty, and to be returned from a great amaſing ; for this fortnight I do not well remember what I have done or ſaid,

Mad. ...... *Thou art eaſed of a great burden* .... *Love God, Love thy Friends, Love thy Wife.*

E. K. Now cometh one with a red Croſſe in his hand and leadeth her away, and ſo they vaniſhed. We prayed the Pſalm of thankſgiving 14 of *Roffenſis* for E. K. his deliverance from *Barma* and his 14 Companions. *Amen.*

Δ. first papers, *E. K. Sal.*
by appeard often to him, whipping
before as 6. or 7. miles diſtant from
him think that the bleſſed *Jubanladace*
had been ſent to have ſaid ſomewhat unto us of his
Charge (the Prince *Laskie*) But I found in the end that it was a token that the Princce *Laskie* was penſively careful of us , and that his good Angel was his witneſſe and meſſage, by that token his peculiar Caraſter as is before taught.

Omnis Spiritus Laudet Deum noſtrum Unum & Trinum. Amen.

Sequitur liber Tertiarius Sexti.

LIBER PEREGRINATIONIS PRIMÆ:

Videlicet

A Mortlaco Angliæ,
Ad Craconiam Polomiæ.

Saturday, *Septemb.* 21. 1583. *Die Sancti Matthæi.*

WE departed from *Mortlack*, about three of the Clock after noon: The Lord *Albert Laſky*, (*Vaywode* of *Siradia*, in *Polonia*) meeting me on the water, as we had appointed: And ſo brought night to *London*; and in the dead of the night, by Wherries, we went to *Greenwich* to my friend *Goodman Fern* the Potter his houſe: Where we refreſhed our ſelves, and thither came a great Tyltboat from *Graves end* to take us in, (by appointment of me and Mr. *Stanley*) to go to our ſhips, which we had cauſed to ly ſeven, or eight mile beyond *Graves end*. To which ſhips we came on Sunday morning by Sun riſe: In the greater of them (being a dubble Fly-boat of *Denmark*) my Lord *Laſkie*, I, and **E. K.** with my Wife and Children, &c. went: And in another ſhip (by me alſo hired for this paſſage) went ſome of my Lord his men, two horſe, &c. that ſhip was a Boyer, a pretty ſhip. With little winde we ſtraight-way hoyſed ſayl, and began our voyage in the ſhip.

This 22. day we were in great danger of periſhing (on the ſands, called the Spits) about midnight: We had (by force of winde contrary) anchored by them, and the Anchor came home, no man perceiving it, till the ſhip was ready to ſtrike on the ſands. Then, upon great diligence and pollicy uſed by our Marriners in hoyſing ſayl, and cutting our Cable, (to leave our ſhote anker) and committing our ſelves to the hands of God, and *moſt earneſtly praying for a proſperous winde*: It pleaſed the Almighty, and moſt mercifull God, *ſuddenly* to change the winds, which ſerved us to bear from the ſands, and to recover *Quinborrough*, back again.

There aroſe great raging winds, N.E. almoſt.

The 23. day (being Munday) we came to the mouth and entrance of *Quinburrough Creek*, or Haven. And as we made to land in ſmall Fiſher-boats, the Lord *Laſkie*, my Wife and Children in one boat, and *I*, with *E. K. Marie*, *Elizabeth*, and *John Crokar*, in another, it fell ſo out, that at the ſhips ſide, our Fiſher-boat his ſayl-yard and ſayl was entangled on the Maynyard of the Fly-boat (being ſtroke down) ſo that, in our ſetting from the ſhips ſide, the top of our Boat being faſt above, and the windes and ſtream carrying the Boat off below, it inclined ſo much on the one ſide, that the one half of the Fiſher boat (well near) was in the water, and the water came ſo in (by the intangling before ſpecified, not eaſily to be undone, or looſed) that my Lord, my Wife, and all that ſaw us thought that of neceſſity our Boat muſt ſink, and ſo, we to have periſht. But God in his providence and mercy had greater . . . . . of us, ſo that we became clear; the Boat half full of water, ſo that we ſat wet to the knees, and the water with the billow of the Sea came ſtill beating in more and more: And in this mean trouble; one of our two Boat-men, had loſt his long Oare out of the Boat into the water; and ſo not onely we lacked the help of that Oare, but alſo by reaſon they would have followed the winde and ebb, for that Oar, (contrary to our courſe in hand, and not able to become by) with much adoe we conſtrained them with the ſayl, our one Oare, and the Rudder to make ſuch ſhift as they could to get to *Quinborrough* Town: And in the mean ſpace *E. K.* with a great Gantlet did empty moſt part of the water out of the Boat, elſe it muſt needs have ſunk by all mans reaſon. At length (to be brief) we came to the Town ſide, up the crooked *Creek*: where, when as the Maſter of our ſhip would have taken me out in his arms (ſtanding in the water with his Boots) he fell with me in the water, where I was foul arrayed in the water and Oaſe. God be praiſed for ever, that all that great danger was ended with ſo ſmall grief, or hurt.

The evident help of God at the very minute of danger deadly.

At *Quinborrough*.

Wedneſday, *Septemb.* 25. *Circa* 3. *à Meridie, jam pleno mari.*

Δ. Oravimus ad Deum, ejus implorabamus auxilum, Cortina ſtatim apparuit. Oravi denuo ſolus, pro auxilio, tempore neceſſitatis: Sex pedum altitudine apparebat unus, in aëre, quaſi altera ex parte nubis, inter *E. K.* Et illum interpoſitæ.

E. K. Ego illum cognoſco.

..... *Tu habes cauſam me cognoſcendi, & illum qui me miſit, vel jam non vixiſſes.*

E. K. Videtur eſſe Michael.

Δ. Gratias agimus Creatori noſtro, qui bonum, potentem & fidelem miniſtrum ſuum miſerit ad noſtram protectionem tempore neceſſitatis noſtræ.

Mich. ..... *Loquor de tribus rebus, de meipſo & illo qui me miſit : De vobis, reſpectu illius quod eſtis, & de ſervitio Dei quod futurum eſt. O vos poteſtates Cœli & terræ, colligite vos in ſimul, reſpicite Deum veſtrum : Conſiderate beneficia ejus; an non vos colligavit ſimul? Et concatenavit vos in ſeipſos? An non eſtis glorificati reſpectu officii veſtri, ad quod præſtandum potentèr aſſignati eſtis, in voluntate ejus, qui glorificat ſeipſum. Ecce quomodo voſmet dedidiſtis principi tenebrarum : vel quare veſtri principes contendunt contra altiſſimum : & colligitis voſmet in ſimul ad contendendum contra ipſum qui eſt potentiſſimus, vel illum velletis ſubjugare, cujus arma ſunt ſuper omnem fortitudinem : Quo modo audetis contendere cum ejus fortitudine? Vel quæ eſt cauſa quod tam impii eſſe velitis?* Sed ita oportet eſſe : *quia vobis ſigillavit gubernationem,* & in veſtras manus dedit violam deſtructionis. *Sed date locum fini veſtro : Quia in ejus fortitudine diſperſi eritis : Et omnium rerum concluſioni oſtia veſtra debent eſſe aperta. Ne mirentur ſervi Dei, de fortitudine tentationis : Quia magna eſt poteſtas impii & biantis Leonis, quando illi eſt cum ſigillo tradita. Ne dedignemini, hac hora, ſcio veſtram* gubernationem *per illum. Ecce clavis juſtitiæ aperta mihi eſt. Nihilominus veſtra adhuc erit major iniquitas, & veſtrum regnum erit diſperſum in ejus potenti ſuperbia. Quam magnus eſt Sathan qui* reſiſtit fortitudini Dei? *Quam magna, igitur, debet eſſe veſtra humilitas, quæ debet vel ſuperare vel mori. Sed vobis ſic dicit Dominus. Aperiant venti ora ſua, & rabientes aquæ profunda & potentia guttura. In omnes partes navium veſtrarum. Aperiat terra os ſuum, & dicat, quòd devorare vellet. Tamen non prævalebunt Quia tibi addam (inquit Dominus)* qui es fortitudo mea, Potentiam meam prævaleſcentem : *Et vos* eritis duæ flammæ *ignis, imò, ignis potentis ſuffocantis os totius Malitiæ. Idcirco, vobis bene ſit : Quia inimicus eſt fortiſſimus, ubi præda eſt maxima. Mementote, quòd Homines ſitis. Mementote, quòd terra ſitis. Mementote, quòd Peccatores. Mementote, quid eratis, & ne tradatis oblivioni quid eſtis. In illo enim vivitis qui omnia in ſua habet ſubjectione. Sed ille, qui cum illo eſt, Crucifixus ad gloriam, debet in medio mortalitatis componere ſe ipſum ad Immortalem Potentiam. Servi Dei, ſemper prævaluerunt : Sed ſemper per Adverſitates. Qui non eſt de hoc mundo,* vos præparavit, *Nihilo minus* debetis ea implere, *quæ ipſe providit.* Quod mundus poſſit fieri novus, & ipſe agnoſci. *Potens ipſe eſt, Potens eſt ille,* Aquila illa *quæ cooperit magnum montem alis ſuis. Sed potentior eſt ejus fortitudo qui numerat ſtellas, & montes colligit : Nam quicquid ipſe loquitur, eſt veritatis ignis :* Et *eſt ſimul Potentia & Actus, in immediata proportione. Etiam ipſe qui fecit Orbem, hominem in ſimul* compegit, *& omnia operatus eſt, Omnia ipſe exiſtens. Ipſe eſt qui vobis præceptum dedit :* Et *ego vobis dico, Reſpicite de puncto in punctum, ad medium Cœli, & per Circulum terræ : Conſiderate omnia in uno, & unum in omnibus. Ponderate, vel per rationem numerentur, vel menſurate quemadmodum Salomon fecit, vel quemadmodum Adamo erat conceſſum (quod nunc* non potes ſed facies) *Tunc conclude, Obſervant omnia curſum ſuum : ſed verbum Domini res eſt. . . . . . ſempiternum. Amate Deum quia Juſtus eſt. Amate vos invicem quia. . . . . juſtificati. Obſervate mandatum Dei quia eſt menſura Juſtitiæ.*

Government.

Let the Forkots light.

Michael.
Gabriel.

Hath provided you.

Finis noſtri ſervitii.

Lapped up.

E. K. ***Jam venit alter ad illum, cum Corona in Capite, quaſi. . . . & accipit gladium Michaelis.***

Coronatus ..... Ecce magna eſt fortitudo Dei, & Prævalebit.

Mich. ..... *Idcirco eſt benedictus Deus, vos juſtificati & nos ſanctificati.*

E. K. ***Iam faciebant ſignum crucis flammeæ tribus vicibus, & ſi nauta noſter cum nova Anchora à Londino hodie redierit nonne eſt conſilium, quod ſtatim hinc navigemus, ſi ita ille velit, &c.***

E. K. Redeunt.

Coronatus. ..... Ego ſum de Cœlo : non reſpicio terram; Nihilominus terra per Cœlos vivit. Sequimini vos curſum Terrenorum. Præparate vos ſemen, Nos volumus, (O Domine) in te, eſſe parati, cum incremento. Veſtra Cura non poteſt prævalere, quia veſtri Inimici ſunt fortes : ſed quare dedecore afficior, cum ſale terreſtrium vanitatum? Deſtruat una vanitas, aliam : Aſt Electi prævalebunt in fortitudine, contra illum Principem Vanitatis, & Regem ſtultorum omnium. Quia Deus noſter eſt ſapiens, Judicia ejus imperſcrutabilia, Patientia immenſurabilis. Laborate vos, & Nos gubernabimus.

Of worldlings.

E. K. Jam recedunt.

Vox. ..... *Ne diſputetis ulterius cum Deo :* Victoria veſtra erit.

Δ. Magnificetur nomen Dei noſtri ſolius omnipotentis & optimi. *Amen.*

Thurſday 26. Of September we went to ſhip, and lay in it all night at Anker.

Friday 27. Of September we ſayled from *Quinburrough*, and ſo by the lands end into the main Sea, *N. E.*

Saturday 28. Of September we fell on *Holland* Coaſt, and none of our Marriners, Maſter, nor Pilot knew the Coaſt: and therefore to the Main Sea again, with great fear and danger, by reaſon we could ſcarcely get off from that dangerous Coaſt, the winde was ſo ſcarce for that purpoſe.

Sunday 29. Of September we came into the *Briel-haven*, and there were like to ſtrike on ground: at length we came to an Ankor, and lay in ſhip all night.

Monday 30. Of September we landed, and went into the *Briel.*

Briela, Octobris 2. *Mane Hora* 9. *Die Mercurii.*

E. K. Nihil apparet in Lapide, neque Cortina, neque aliud quid. Oremus conſtanter, &c. Apparet Domus magna cum multis pinnaculis, valde elegantibus. Et pavimentum videtur eſſe multis innatis lapidibus diſtinctum & videntur multi eſſe gradus per quos aſcenditur: & videtur eſſe area viridis ex dextra parte, & ex altera parte eſſe vallis, & rivulus ex alia. Pars quæ verſus ſolem eſt, videtur quaſi noviter reformata. Et circa introitum eſt rotundum quoddam ædificium: feneſtræ non ſunt ſimiles noſtris, ſed quaſi eſſent Templorum feneſtræ.

A. L. *Dixit quod videtur eſſe illa arx Regia, quæ Cracoviæ eſt.*

E. K. Subito deſcendit ignis & per totum lapidem apparet. Jam venit Cortina ſolita ante domum iſtam.

Vox. Garil zed maſch, ich na gel galaht gemp gal noch Cubanladan.

E. K. Jubanladaa. h jam apparet ſupra Chryſtallum: & Chryſtallus videtur eſſe permagnus.

Jub. Deus numeravit & dies tuos & poſteritatem. [E. K. *Reſpicit* A. L.]

E. K. Jam receſſit a Chryſtallo verſus caput ipſius *A. L.*

Jub. Et a pectore tuo non cadet Capillus non numeratus. Omnia bene ſe habent. [*Hoc dixit de ſtatu rerum* A. L. *apud* Lask.] *Ecce habes vim reſiſtendi: Aſt contra legionem pugno.*

Δ. Perditio te novit, & numeravit annos tuos, & incipis eſſe fortis: Quia illi eſt Poteſtas data, Infernus aperit os ſuum contra vos, quia ſciunt, quòd vos glorificati eritis in Deo. Ego vici quintum ſigillum, & mihi jam reſiſtitur in ſexto. Quæ Deus facit, non participant cum humano judicio. Ecce nunc Diſcipulos ſuos congregavit, & docet. O Cœlum & terra quam magnæ ſunt miſeriæ, quæ vexabunt unum & polluent alterum? *Quia boni Angeli cadent cum illo & Cæli Chriſtum metuent.* Sed illi ad tempus cadent, non in perpetuum. *Antichriſtus.*

Δ. Salvo judicio Eccleſiæ Catholicœ Orthodoxæ, videtur mihi quòd Job de ejuſmodi Angelorum timore, ſive caſu, & reſtitutione, ſive purgatione prophetaverit, *Cap.* 41 ubi etiam addit de miraculis ejuſdem: *Sub ipſo erant radii ſolis, & ſternet ſibi aurum quaſi lutum.* Antea dixerat. Cum ſublatus fuerit timebunt Angeli, & territi purgabuntur, *&c.*

Δ. O Deus quam terribile futurum eſt tempus illud, *&c.*

Jub. …… *Scribas Dei myſteria, & Deo gratias agatis pro veſtro ſalvo ſtatu: Quia mare illis abundabat contra vos, & multi perierunt. Ejus potentia prævalebat, & commutavit veſtrum curſum in locum illis incognitum: quia ab iliis non erat expectatus. Sed fugite ab hac terra, quia Maledictio Dei eſt ſuper illam. Cum illo eſt una veritas: Ille qui in duabus viis erat, non placet Deo. Qui ad finem uſque perdurat, quieſcit cum gaudio. Sed ille qui pedem non ponit inter Scorpiones non poteſt intrare ſuper Gozlach.*

Δ. Quid hoc?

Jub. …… *Gaudium in vera ſapientia.*

Jub. …… *Hoc noſtrum eſt Manna, quo alimur. Sed ego ſum ſanctificatus per Creationem, Inſtitutionem & ex Divina voluntate. Idcirco vos ſanctifico: non cum mea propria ſanctificatione, ſed illius Juſtitia, qui meam originem ſanctificat. Eſtote Montes in Fide, ſed quaſi infantes patientia. Facite quod Juſtum eſt, & ne oblivioni tradatis veſtram Juſtitiam.*

E. K. Infinitæ quaſi locuſtæ vel Araneæ cum faciebus humanis illum circumvolitant, & quaſi ignem in illum evomunt.

Jub. …… *Et levavit ſe contra vos.* [*Tollendo Crucem ſuam.*]

Jub. …… *Fiat Juſtitia ejus.*

E. K. Jam avolant præcipites, & quaſi deorſum ruentes.

Jub. …… *Cavete a ſtramine: quia incenſum, tota domum incendit.*

Δ. Quem ſenſum hic perpendemus nos: Myſticum ne, an materialem?

Jub…. *Ho-*

Jub. ......, *Hominum fragiliſſimarum. Diabolus cum illis fraudulenter operatur : magna eſt merces quietis, Sed qui apperit fores contentioni, intromittit Serpentem. Maledicti ſunt invidi : Quia illi ſunt benedicti qui ſe mutuo diligunt. Pax inter vos ſit ; quia eſt neceſſaria. Quia pacis inimici ſunt potentes contra vos.*

E. K. Jam loquendo, videtur minor & minor paulatim fieri.

△. De noſtro deceſſu ex Anglia quid tandem jam Regina & ſui conſiliarii ſtatuerunt?

Jub. ...... *Aperit os ſuum, ſed liquor non eſt ſatis frigidus. Jam eſt intus calida, neq; reſtingui poteſt. Corda ſui populi* do fall away. Her arms are weakened, her legs weaker, her ſhooes are full of ſorrow.

E. K. The furious Monſters aſſaile him again.

Jub. ...... *Quis eſt, qui poteſt vivere, ſi tranſgrediatur preceptum Dei ? Vel quid de illis judicare velis,* whom God imputeth ſin unto ?

E. K. They aſſaile him again, and he putteth his Croſſe toward them.

Jub. ...... *Their miſery beginneth, and ſhall have no end, till he* that ſitteth here do end it.

E. K. The Monſters aſſaile him ſtill.

Jub. ...... *The wall muſt be broken down, and then ſhall It be ſaid. Happy art thou which haſt dwelt amongſt us. But if thou live righteouſly, and aſcend the ſlippery mountain, Then ſhall God be merciful* to them for thy ſake. *Becauſe thou mayeſt be beloved, where thou art now deſpiſed, and haſt vanquiſhed thy enemies, with the truth of vertue. He that entred into the loweſt hell, and ſhed his blood for your ſins, be merciful unto you, and give you peace ; which is the ſpirit of Patience, that you may live, not like men, but as thoſe that do ſeparate themſelves from the world, to the true contemplation of God his mercies.*

Angliæ bene erit propter △. ex mera Dei miſericordia.

E. K. Jam intrat in Caput, *A. L.* cum flamma ignis.

△. Omnis laus, honor, & gloria ſit Deo noſtro Omnipotenti vivo & vero. *Amen.*

Thurſday, Octobris 3. We came from *Briel* to *Roterodam* in a Hoy of *Amſterdam*, to go within land, here we lay all night,

Friday, Octobris 4. We came to *Tergowd hora 3 à meridie* : where we lay within the Town in the Ship.

Saturday, Octobris 5. We came by *Harlem* to *Amſterdam*, and lay before the Town all night in the Ship.

Tueſday Octob. 8. We ſailed from *Amſterdam* to *Encuſen*, and *Edmond Hilton* went with my goods by Sea toward *Dansk.*

Wenſday, Octob. 9. We ſet off from *Encuſen* early : but by reaſon of a contrary wind, we came very late to *Herlinghem.*

Friday, Octob. 11. We went within land in little Scutes from *Herlinghem* (by *Frainker*) to *Lewarden.*

Saturday, Octob. 12. From *Lewarden*, we came to *Dockum* (in ſmall Boates) about 3 of the clock after noon.

Sunday Octob. 13. *Apud Dockum in Friſia Occidentali.*

△. Diu Chryſtallus tanquam lapis nigerrimus apparuit. Tandem in ipſa lapidis nigredine, apparuit homo nudus Crucifixus ſuper crucem : ſed tamen non mortuus ; Crucis partes infra manus, omnes ſanguinolentæ videbantur. Faſcia linea circumdabatur Corpus ejus, (a pectore deorſum) & fines ejuſdem faſciæ pendere videbantur circa genua : & ſanguinolenta apparebat : & ex quinque vulneribus (ut Chriſti erat) videbatur ſanguis guttatim cadere. Tandem diſparuerunt hæc omnia : & quaſi deorſum ſubſidere videbantur ; & lapis clarus factus eſt, & apparebat Cortina aurea : ſubita erat hæc mutatio.

E. K. Jam videtur lapis eſſe valde magnus, & ante lapidem ſtare quidam magnus, (quaſi Michael) cum gladio ancipite evomente ignem ex utraque acie ejuſdem.

Mic. ...... *Juſtus & mirabilis & per maximus es tu, O Altiſſime Deus.* [*genibus flexis hæc dicit*] *qui tua judicia manifeſtas, ut poſſis ſuper terram cognoſci ; & ut tua gloria amplificetur, ad conſolationem eorum qui electi ſunt, & ad dolorem, & dedecus talium qui crucifigunt lumen mundi (unigenitum Domini noſtri, Salvatorem humani generis*) quotidie. *Ecce portæ præparatæ ſunt iniquitati. Attollite oculos, & videte quo modo filii hominum ſtulti devenerunt eſſe ; quia eorum habitatio eſt facta nigra , Terra ſigillata eſt ad eorum deſtructionem : quia Deum dereliquerunt, & ſibimet ipſis adhæſerunt ; & adhuc in partes diſſecant Servatorem mundi Jeſum Chriſtum* [*oſculatur enſis ſui crucem*] *continuò cum blaſphemis eorum ſacrificiis. Ve illis, quia illos odio proſequimur ,* & ve illis qui inter illos habitant ; *quia iniquitate ſunt polluti. Orate, dum inter illos eſtis, quia veſtri inimici ſunt multiplicati, quia vobis dico nuncium Domini exercituum, Regis fidelium. Relinquite infantiam, & vivite, & ambulate per vias prudentiæ ; & vivite cum Deo in domo ſua. Quia Domus Iniquorum, non eſt habitatio vel ſedes* prophanis, *neque* poteſt

Nomen

Nomen Domini efferri legitimè, in illegitima Natione, illegitima *facta, quia dereliquerunt ſtatuta Altiſſimi. Hoc dicit Dominus ; Ego ſum Deus Juſtitiæ : & juravi & non eſt unus inter illos qui vivet, immo ne una anima. Quomodo Beſtiæ eſſe devenerunt ? de quibus ſcriptum eſt. Abſq; notitia Dei : Homo ille factus eſt pecus. Vita illorum, qui devorantur, & talium quos ignis conſumpſit ſedebit in judico contra iſtam Nationem.*

These words were much worn out.

Bleſſed and Sanctified , and for evermore praiſed art thou ..... Judge, which haſt ſaid, and Raigneſt for ever.

△ Si multiplicati ſunt inimici noſtri, *&c.*

E. K. He is gone.

△. Si multiplicati ſunt inimici noſtri propter peccata noſtra , ut difficilior nobis incumbat lucta, Miſericordiam Dei imploramus ut ipſe noſtram etiam multiplicet fortitudinem, *&c.*

Gab. ...... *Pluck up your hearts, bow your knees,* & audite quæ dicit Dominus. *Thus ſaith the Lord, If you will prevaile againſt the wicked, and rejoyce among the ſanctified, you muſt obſerve and keep ſuch commandments, as are ordained by the God of Truth, unto thoſe that are partakers of his Covenant.*

Ask Counſel of God ; *Remember it.*
Be milde.
Faſt and pray.
Be Charitable.
Uſe true Friendſhip in the ſervice of God.
Perſevere to the end.

E. K. *Gabriel* alſo noted theſe Commandments in a pair of Tables, after he had pronounced them.

Are not theſe Commandments neceſſary to be kept of all Chriſtian men ?

△. They are undoubtedly.

Gab. ...... *And muſt of neceſſity be kept of thoſe that are faithful.*

[E. K. He ſtandeth as though he ſtood behind a Desk, and preached or taught.]

Gab. ...... *Well thou ſayeſt ; Lo our enemies are multiplied, multiply thou therefore our ſtrength O God. Nature is ſubject unto you for the name of the Lord, not as unto Kings, but as unto the Miniſters of his eternal will, whereby your juſtification is ſettled above the works of Nature already ; For, behold, you participate the mercies of God through his Son Chriſt Jeſus, in us : in that we open unto you thoſe things that have been ſealed ; even from the Juſt, for the which we are become ſlaves unto Corruption ; ſhewing our ſelves in divers ſhapes, to the diſhonour of our Creation : Yet are we quickned and revived, becauſe we are become the finger of God : and you are ſanctified, and withal juſtified, becauſe you are touched with the finger of him that reviveth all things. Therefore, Rejoyce, Rejoyce, be Joyful and ſing Praiſes unto God, and faint not : ſaying, Our enemies are riſen up againſt us, yea, they are multiplied ; for thus ſaith the Lord, and it is already ſpoken by the Holy Ghoſt.*

[E. K. He maketh now great obedience or reverence.]

Fœlices ſunt, quibus Deus ſpes eſt.

[E. K. *He* looketh now up unto a thing like a Throne.]

Et omne opus operatio Dei.

[*E. K.* Now there cometh a beam down into his head, and he is covered with a great thing like a white cloud.]

E. K. Now the Stone is all on fire. Now the fire aſcendeth upward, the ſtreaming beam ſtretcheth into his head ſtill.

E. K. There appeareth a little woman a far off, and ſhe is ſo clear and tranſparent, that there appeareth a man child in her ; She hath a Coat as though it were Crimſon, and hath a long little face, and hath a ſtrange ſilk attire about her head. .... *aſ ... Videtur eſſe uxor mea.*

Gab. ...... *Go woman, thy grief ſhall be leſſe than it hath been.*

E. K. *Habet multos tanquam parvos nigros canes poſt ſe.* Now goeth one and tyeth their mouths with packthred.

Gab. ...... *So God uſeth to give a ſnaffle to the wicked.*

E. K. A great wind bloweth on *Gabriel.*

△. De Angliæ & meo privato ſtatu cupio aliquid audire : tum ex pietate erga patriam, tum propter famæ meæ rationem.

Gab. ...... *Quieſcite parvulum, & iterum venero. My Lord ſaith, Let my ſervants ſit up, and take their reſt, I will viſit them forthwith in peace.*

△. All this while we had kneeled.

△. After

Δ. After a great quarter of an hour, he came again.

E. K. He appeareth now clothed, with all his garment hanging with bells of Gold, and flaming fire coming from them, with ſilveriſh flames. *He* hath hanging about his Crown as if they were ſeven Labells, the tops of which come from above, from an uncertain place and diſtance.

Gab. ......*Venito Morvorgran.* E. K. *He* calleth with a loud voice.

E. K. Now cometh a big black man, with a white face, and after him hath 24. They ſtand in four rows, and in every row ſix.

Gab. ...... *Let me ſee thy ſeale.*

Mor. ..... Behold power is given to me: Neither is the liquor that thou miniſtreſt of any taſte with me; Neither ſhall I be overcome, for I have placed my ſeat here.

Gab. ...... *But by whoſe permiſſion? Gag lah nai.*

E. K. Now *Morvorgran* falleth down on his knees, and the reſt on their face. *Medicina Dei, malis, Juſtitia vera.*

E. K. They tremble that lie flat on the ground.

E. K. *Morvorgran* ſheweth to *Gabriel* on his own left breaſt a Character.

Gab. ...... *For 19 moneths. Behold the will of God: Becauſe thou haſt conſpired and riſen against the Lord, in his choſen, and haſt ſaid; It is to weet thoſe that are ſubject unto thee, Let us riſe up againſt him, and perſecute his ſoul: let us ſecretly entrap him, for, without doubt, he is rich. And becauſe your conſpiracies are not of theft onely, but* [*alſo*] *of murder: Therefore I ſeal thee with a weaker power; And be it unto thee according unto the word of God, that judgeth Righteouſly. From evil unto worſe. From worſe unto confuſion. From confuſion unto deſperation. From deſperation unto damnation. From damnation unto eternal death.*

[*E. K.* Now *Gabriel* did put another prick to the Character on his left breaſt]

Mor. ...... Curſed be that God, and defaced be his power; for he handleth us in unjuſtice, and dealeth with us without mercy; Becauſe he is not merciful nor juſt.

E. K. Gabriel goeth from me to one of the 24. and ſealeth them. Now thy go all away; and he breaketh off the points of their Swords. They go by him.

Δ. Quis eſt iſte Morvorgran, & quo modo hæc nobis inſtituit inferre mala?

Gab. ...... *Dockum, thou ſhalt carry this malice unto thy grave: But I have made weak thy ſtrength. Bleſſed be thoſe that entertain thoſe that are annointed in the Lord: for they alſo ſhall taſte of the oil of his mercy. I had care of you, ſaith the Lord, neither will I ſuffer you to periſh in the way; Therefore be thankful, and forſake the world; for the world hath forſaken you, and conſpired againſt you. But theſe things are nothing. Behold laſtly, thus ſaith the Lord.*

E. K. Now cometh a ſalet or helmet on *Gabriel* his head, or an half ſphere; A great noiſe of many voices is heard as of Pillars that fell. Now that thing is taken off his head.

Gab. ...... *Thus ſaith the Lord. The world on both ſides, ſhall riſe up againſt thee, and they ſhall envy thee.*

E. K. Now cometh a beam from above (again) into *Gabriel* his head.

Gab. ...... *Gna ſemerob Jebuſan gonſag vi cap neph Jebuſlach omſomna dedoilb.*

E. K. Looking up, he ſaid thus,

Hoc eſt

Ne paveas repentino

terrore: & eruentes tibi

potentias Impiorum,

Laskie, Dominus.

[E. *K.* Now cometh about his face little things of ſmoke, and he putteth them from his face. He would open his mouth, and they come upon his mouth. They riſe out of a pit before him, inumerable. *Gabriel* ſeemeth to be as big as one of us.

[*E. K.* They ſwarm continually.]

Dominus

Dominus ille Abraham

[Gab. ...... *Adhuc D . . s laboro*]

E. K. Now cometh a fire down by the ſame beam that came into his head.

[*E. K.* Now cometh another ſtreaming beam down to him.]

erit in latere tuo,

[*Adjutor meus* ;] E.K. Looking up.

..... Now cometh a bigger fire down on him.]

& cuſtodiet pedem tuum ne capiaris

[*E. K.* Now they run headlong down into a great pit in the earth, and one pincheth me by the head.]

Spera igitur in dominum Deum tuum

For thou ſhalt overcome;

& erit tibi Victoria maxima,

in Deo, & propter Deum,

qui eſt Dominus & Deus exercituum.

E. K. Now the aforeſaid ſpirits invade *Gabriel* again.

Gab. ...... *What* I ſuffer, *is not lawful for man to ſee* ; *Therefore Ceaſe for a while, and ſuffice nature : But return and hear of my commandment.*

E. K. He is gone, but his Desk ſtandeth ſtill.

Sunday *à meridie hora* 2. Octob. 13.

Gab. ...... *And* hereby *I teach you, that thoſe afflictions which you* ſuffer *in ſoul either for your offences towards God, or for the imperfections of your mindes, being void of brotherly charity toward your neighbours ; (And ſo from you generally hereafter, how great, or how many ſoever) ought not to be manifeſted or made open to the world : but perfectly ſhadowed in Charity, bearing your own infirmities, and ſo the infirmity of others with quiet and hidden minde. For the anguiſh of the ſoul is compared with prayer, dwelling in one houſe which ought to laugh with the World, and to weep towards heaven. For* every *ſin is noted, and the leaſt thing as well amongſt the Celeſtial bodies, as the Terreſtiall is perfectly conſidered of. For ſin hath his end, and his end is puniſhment. And ſo, contrarywiſe of Vertue , Wiſdom (in the one and twentieth Ent . . . ie or L . . . ,) His ground is upon mildneſſe, which mildneſſe purifieth the body and exalteth the ſoul, making it apt and ready to behold the heavens, receive glorious illuminations, and finally bringeth in the ſoul to participate, with us, not earthly, but everlaſting wiſdom. The Son of God was ſanctified in his fleſh, through mildneſſe, and was not of this world, becauſe he was the mildneſſe of his Father. Therefore be you meek : Be fervent in meekneſſe. Then ſhall you take up that Croſſe which Chriſt ſpoke of, following him : which Croſſe is the Compaſſion in mildneſſe over thy brethren, for ſin ſake : Not as worldlings do, looking, but not lamenting. The other part is in ſuffering mildly the afflictions of the world, and fleſh : Hereby you become Martyrs for that you mortifie your ſelves, which is true Martyrdom. He that forſaketh the world for the love of God , in his Son Chriſt, ſhall have his reward. But he that forſaketh himſelf, ſhall be Crowned with a Diadem of Glory. Thus ſaith the* Lord, *I am jealous over you, becauſe you have vowed your ſelves unto me. But great are the temptations of the fleſh, and mighty is his ſtrength where the ſpirit is weak.*

But

But thus ſaith God: It is better to fill up the Soul with heavenly contemplation, and cœleſtical food, to reign in heaven, and to be beloved of him: Then to pamper the filthy fleſh, whoſe delight deſtroyeth both body and Soul. It is written, He that bridleth not his fleſh, is given to riotouſneſſe, which is the ſleep of death, and the ſlumber to deſtruction. But this is true abſtinence, when contemning the world you fly the delight therein: refraining from pleaſures of the body, Temperating the fleſh, and making it weak, and that, for the Lord his ſake. For the fleſh and ſpirit rejoyce not at once. Neither can the full belly grone out true prayers. Feed therefore the Soul with the love of our ſociety. And bridle your fleſh; For it is inſolent. One thing, I ſay, look to your ſervants. See, that in one houſe there dwell not delighters in vertue and holineſſe, mingled with ſuch as harbour vice upon vice: Whoſe drunkenneſſe is abomination, and whoſe diet ſtirreth up fornication. For wickedneſſe is amongſt them: and they fear not God, neither do they abſtain, according as the holy Ghoſt by his Church hath taught. Make them clean: Then ſhall you feel our preſence amongſt you. And we will all of us defend you from the rage of wickedneſſe. We delight in the God of truth, and in the worſhippers of Juſtice. Thus ſayeth the holy Ghoſt: Lo, I have made me a Tabernacle, where the God of Gods reigneth in Juſtice. And I will ſanctifie thoſe places which rejoyce in charity. Mingle therefore your Alms with charity. And let your prayers and faſting be mingled with Alms deeds. For he that prayeth and faſteth without mercy, is a lyar. Moreover, let your friendſhip be ſuch, as is of charity, and not of this world: Neither for the worlds ſake, but for the ſervice of God: All friendſhip elſe is vain, and of no account. Charity is the gift of the Holy Ghoſt, which Holy Ghoſt is a kindling fire, knitting things together, through Chriſt Jeſus; in the true wiſdom of the Father: Which fire is of no ſmall account, neither to be reckoned of, as the Heathens have done. For happy are thoſe which are fed with charity: For it is the meat of us that are anointed, which is the ſon of God, and the light of the world.

△ *Is* charity the ſon of **God**?

Gab. ...... *It is ſo: He that walketh in charity walketh in God; for charity is the will of the father, is his own delight, and illumination of the faithfull, through his Holy Spirit. The charity of the Church, is the Holy Ghoſt. But he that dwelleth in charity, dwelleth in the bloud of the Lamb, which is the will of the father, which is the Holy Ghoſt. Bleſſed are thoſe that dwell in charity.* Perſevere to the end: *Not negligently, but with good will, which good will, is called fear. Which fear is the beginning of wiſdom, the firſt ſtep into reſt.*

Finis coronat opus.

He that continueth to the end, receiveth his reward: But he that leaveth off, is a damned Soul. Many men begin, but few end. Neither is your juſtification by the beginning, but from the end. Paul *was juſtified: Becauſe he died the ſervant of God, and not for his preaching ſake. He that dwelleth to the end, is the Childe of God: inheriter of everlaſting life: and equal with joy himſelf: Not the joy of joyes, but that joy which God hath made equal with the joyes of his ſon Chriſt, in the company of the faithfull. Even in this place, many perſons had conſpired againſt you. But the ſtrength of God hath ſealed them: And they ſhall not be unpuniſhed. For the Angel of the Town is ſealed, and his ſeal is to deſtruction: Thrice curſed are thoſe which dwell within his government. But you are ſafe, and ſhall be ſafely delivered from them.*

England.

In England, *They condemne thy doings, and ſay, Thou art a Renegade. For they ſay, Thou haſt deſpiſed thy Prince.*

England.

△ *Deſtructio Dockum mihi conceſſa ſi cuperem, &c.*

What wouldſt thou know of them? Ceaſe till you hear the number of their deſtruction. Deſire what plague you will (ſaith the Lord) upon this people, for their ungratefulneſſe, and they ſhall be afflicted. *For the Lord is angry with them: and he ſaith, Judge you this wicked people, their Town, Men, Women, and Children: And it ſhall be ſeen that the Lord, the God of Heaven and Earth, hath mercy on you.*

△ Non noſtra, ſed Dei **voluntas** fiat, ad ejus nominis laudem & honorem.

Gab. ...... Bid the fires fly from Heaven, and conſume them, and it ſhall be done: *Or, ſay,* Let the Earth ſwallow them, *And they ſhall periſh. For I have made Heaven and Earth (ſaith the Lord) and .... Juſtice is for my people. I am a flaming fire amongſt you, and the Rod of Juſtice. It is ſaid, Heave up thy hands, and thou ſhalt be heard.* The peace *of him that is the ſpirit of wiſdome inflame your mindes with love and charity, and grant you continuance to his glorie.*

△. Amen.

Deo Æterno, Omnipotenti & Miſericordi ſit omnis laus, honor, & Gloria. Amen.

Tueſday 15. Octob. We made hard ſhift to get from *Dockum* to *Angem* by ſun ſet.

Thurſday 17. Octob. We came from *Angem* to *Embden*, going without the Iſles, and coming in at Weſter *Emb*. We came before the Town, by ſix of the Clock after noon: but could not get in at the Gates, and therefore we lay all night a ſhipboard, but my Lord *A. L.* went over to the lodging on the other ſhoar.

Friday 18. Octob. We came into the Town: My Lord lay at the white Swan toward the water-ſide, and I, and *E. K.* with my Children and Many at the three golden Keyes, by the *Engliſh* houſe.

Sunday 20. Octob. This day morning about eight of the Clock we went in a litte Hoy from

Embden

Embden toward *Lyre*, my Lord tarried at *Embden*. We came late to *Lyre* : and the ſame night we went from thence in a leſſe Scute by *Styk-huſen* to *Oppen.*

Munday 21. Octob. By nine of the Clock in the morning we came to *Oppen* : a very ſimple Village, and from thence we went ſtraight way to *Oldenburgh.*

Tueſday 22. Octob. From *Oldenburgh*, by *Delmenburſt*, to *Breame : and were lodged at an old Widow, her houſe, at the ſign of the Crown.*

Saturday *Octobris* 26. *Hora* 12. *ſcil.* in *Meridie*. At *Breame.*

Δ. The Lord *Albert Laskie*, being at *Styck-huſen* behinde us, with the Earle *John* of *Embden* and *Frieſland*, &c.

E. K. The Curten ſeemeth to be far backward in the ſtone: and the ſtone to be clear between the Curten and the fore-part. Under the Curten I ſee the leggs of men up to the knees.

Δ. Then appeared one, and ſaid :

Il. ...... *Room for a Player. Jeſus, who would have thought, I ſhould* have met you here?

E. K. He is all in his ragged Apparel, down from the Girdle ſteed: But above he hath a white Satten Gerken.

Δ. By the mercies of God we are here : And by your will and propriety, and the power of God you are here.

Il. ...... *Tuſh, doubt not of me, for I am* I. L.

E. K. My thinketh *that the gravity of this* Action requireth a more *grave geſture*, and more *grave ſpeeches.* Bear with me, though I ſay ſo unto you.

Il. ...... *If I muſt bear with thee, for ſpeaking fooliſhly, which art but fleſh, and ſpeakeſt of thy own wiſdom : How much more oughteſt thou to be contented with my geſture, which is appointed of him, which regardeth not the outward form, but the fulfilling of his will; and the keeping of his Commandments : which is God : whoſe wiſdom unto the world is fooliſhneſſe, but unto them that fear him, an everlaſting* joy, *mixed with* gladneſſe, *and a* comfort *of life hereafter : Partaking infallible joyes, with him that is all comelineſſe and beauty. How ſay you to this, Sir, Ha?*

E. K. He turneth up his heels to E. K.

E. K. I do not underſtand your words : for becauſe I do onely repent your ſayings.

Il. ...... *It is the part of him that is a ſervant to do this duty : Of him that watcheth, to look what he ſeeth : For the greateſt point of wiſdom, is, reverently, to conſider thy calling. It is ſaid, do that, which is appointed, for he that doth more, is not a true ſervant.*

E. K. How can that be?

Il. ...... *Speak when thy time cometh. Sir, here is mony : but I have it very hardly. Bear with me, for I can help thee with no more. Come on* Andras, *where are you* Andras?

E. K. Now cometh one in a Gown to him. The Gown is bare like a prentice of *London*, a young man.

Il. ..... *Did not I bid thee go yonder, and fetch me money.*

Andras ..... Whither.

Il. ..... *This is one of them that forgetteth his buſineſſe ſo ſoon as it is told him.*

And. ...... Sir, I went half way.

Il. ..... *And how then? Speak on, Speak on.*

And. ...... Then being ſomewhat weary : I ſtayed, the rather becauſe I met my friends, The third day I came thither : but I found him not at home. His family told me, that he was newly gone forth.

Il. ..... *And you returned a Coxcombe. Well thus it is : I placed thee above my ſervants, and did what I could to promote thee : and endeavoured dayly to make thee free. But I am rewarded with loytring, and have brought up an idle perſon. Go thy way, I will deliver thee to the Officer. The Officer ſhall deliver thee to the Priſon : and there thou ſhalt be rewarded. For ſuch as do that they are commanded, deſerve freedom : but unto thoſe that loytre, and unto ſuch as are idle, vengeance, and hunger belongeth.*

E. K. *He* taketh him by the arm, and delivereth him to a man with a ſtaffe in his hand : and he putteth him in at a door.

E. K. Now Il himſelf goeth into a houſe, which all this while appeared on the left hand.

Il. ..... *Come on.*

[*E. K.*] Now he bringeth another by the hand.]

Il. ..... *My thinketh you ſhould be a fit man to do my meſſage.*

E. K. Now he whiſpereth him in the ear, and pointeth out h....

Il. ..... *I warrant the man, be not abaſhed. A ſtrange matter.*
[Pointing to E. *K.*]

Il. ..... *I have buſineſſe in* Denmark, *and this fellow is afraid to go thither : Tell him, thou comeſt from me, and that I will come my ſelf ſhortly. I know he will do ſo much for me, he hath had much acquaintance with me.*

..... *I care not, if I had ſome man to keep me Company.*

[*E.K.*] This new come man ſaid ſo.]

E. K. *He* whiſpereth again with this man in his ear.

Il. ..... *Theſe good fellows are not ready, or elſe they might go with thee. Go thy way in Gods name : See that you do your buſineſſe. I keep ſuch ſervants, as none in all the Countrey keepeth.*

E. K. He keepeth no ſervants.

Il. ..... *Meddle with that, you have to do with all. I pray this man, and that man, and every one deceiveth me. Good Lord, where ſhould a man finde a true friend now adayes? I will go and tell the knave that he provide for himſelf. For it will be marvellous hard weather. You were beſt to do ſo, leaſt you blow your Nails.*

E. E. He ſpeaketh to one within the houſe.

Il. ..... *Thus you ſee me (Maſters) how I am troubled with my ſervants. How now what aileth thee?*

[*E. K.* There cometh a woman round about his houſe, and ſhe ſeemeth to paſſe by him. She is in Engliſh Attire.]

Il. ..... *I will know what aileth her to cry. What aileth thee?*

Woman. One of my Children is dead.

Il. ..... *Alas poor Childe : How can Children reſiſt cold? ſhe might have kept it warmer. Cold pierceth, where ſhot cannot enter.*

△. This woman is not of our Company? I truſt, None of our Children, ſhall periſh in this cold.

Il. ..... *Ha, A, your Children? you keep them warm : It will do them no hurt. Thoſe that are warned, eſchue danger to come : For many things are prevented by the quality of wiſdom.*

△. I truſt, we ſhall ſafe arrive at the place appointed, in *Cracow*, or elſewhere.

Cracovia. △. But as concerning *Vincent Seve*, brother in Law to the Lord *Albert Laskie*, I pray you to ſhew us the truth of his ſtate.

E. K. I ſee him walking in a ſtreet; and a thick man with him; And *Gerliſh* ſeemeth to come after him. The thick man his beard is ſomewhat like my Lord his beard, he cometh after *Vincent.* *Vincent* hath a black ſatten Dubblet on, cut with croſſe cuts; *He* hath a ruffe about his neck, a long one edged with black, or blue.

Note. △. I beſeech you, *I. L.* to ſhew us what Town that is.

Il. ..... *Speaking to him that ſheweth it :* for I ſhew it not.

△. O God.

Il. ..... *I remember not the name of any ſuch Town.* Quem Deus non amat, non novit.

E. K. Now the Town appeareth again, the Sea runneth by it. There is an old rotten Church ſtanding at the Town end. The Town ſeemeth to be 60. or 80. miles off.

E. K. It ſeemeth to be *Embden* in my judgement.

E. K. But *Vincent* and *Gerliſh* ſeem not to be in one Town, or ſtreet.

△. I beſeech you to ſay unto us whether *A. L.* be furniſhed with money, at Grave *John* his hand, ſo as may ſerve our turn, or no.

Il. ..... *If I have not told you already, I will. You grudge at me.*

[*E. K.*] *He* ſpeaketh to E. K.

Il. ..... *Judge*

Il. …… *Judge my words with reaſon, and thou ſhalt finde them true, Touch them with underſtanding, and thou ſhalt finde them profound. My words are true, Becauſe I am ſent by Truth: Neither are we to ſpeak gravely, when we take upon us the perſons of Buyers and Sellers. Whoſoever doth the will of his Maſter truely in this World, ſhall be laughed to ſcorn: But whoſo ſpeaketh worldly and ſendeth out ſhadows, is accounted a pillar of the Earth. Happy are thoſe which are not fooliſh, neither in works ſay,* There is no God; *Such requeſt, ſuch anſwer. Such earthly minde, ſuch heavenly motions. Yet Heaven ſpeaketh truth, and the Earth lyeth. This is not my office which I have taken in hand; yet becauſe I have dealt with you as a worldling, I was the fitteſt to anſwer your worldly expectation.*

Note.

△. As you have dealt with us, not according to your office, but according to our worldly expectation: So now do we deſire to underſtand ſomewhat according to our higher and heavenly expectation, of our doing the *determined will* of the Higheſt.

E. K. He is gone, and all the Stone as red as blood.

Vide infrà.

△.

E. K. Now he is come again, and ſtandeth in the fire.

Il. …… *Thus ſaith the Lord, I have taught you how to live, I have ſet you Statutes, and have wiſhed you my Peace; Follow me, and I will be your God: For unto them that are wiſe, ſhall there be more wiſdom given; But unto them that are become fooliſh, my wiſdom is a . . . These five years to come, are the Deliverance . . . Yea, ſorrow ſhall bring forth her Children. My Honour ſhall be defaced, and my holy Places pluckt. No man hath ever ſeen ſuch a world: For Now ſhall they ſay unto the Mountains, Come and cover us, and unto the Waters, Swallow us up:* for we know there is no God; *neither is there any care of Mankind. I will plague the people, and their blood ſhall become Rivers. Fathers ſhall eat their own Children, And the Earth ſhall be barren: The Beaſts of the field ſhall periſh, And the Waters ſhall be poiſoned. The Air ſhall infect her Creatures, And in the Deep ſhall be roaring. Great Babylon ſhall be built,* And the ſon of wickedneſſe, *ſhall ſit in Judgement. But I will reſerve two Kingdoms untouched, And I will root out their wickedneſſe. Yea, thus ſaith the Lord, From the North ſhall come a Whirlwind, And the Hills ſhall open their mouths: And there ſhall a Dragon flie out, ſuch as never was.* But I will be glorified by you, and by thoſe that are not yet dead. *And you ſhall have power, ſuch as I will be glorified by. Keep therefore the Statutes which I taught you, Forget not my words: For unto thoſe that look back, there is great wo. Happy are they that continue to the end.* Amen.

Supra in fine diei 13. *Oct. & ſæpe antea.*

A Propheſie of An. 1584, 1585. 1586, 1587, 1588.

From the North.

E. K. Now he is gone.

△……

E. K. Now he is come again.

Il. …… *Thus ſaith Jehova: I am the beginning and the end, The root and life of all Righteouſneſſe. I ſay, (By my ſelf) I am with you, And will bleſſe you in Righteouſneſſe. Ceaſe therefore to move me; for I am Almighty, And inquire not of me, what* I have determined; *For Time groweth, and I am a Juſt God. Therefore Ceaſe, Ceaſe, I ſay; I in my ſelf ſay Ceaſe.* Call not upon my name in defiled places; *Leaſt the wicked ones hear what I determin.* I will viſit you at your journyes end: I will teſtifie my promiſe to you. *Be in haſte therefore: And flie from ſin; And flie the ſociety of ſuch as are accurſed: For I am jealous over my people. Yea I will not ſuffer them to drink or taſte of their veſſels. Be* [illegible] *unto me a people, that I may behold my people: And I will be* unto you both, *A God for ever.*

Vide ſuprà.

At our journeyes end.

E. K. *IL.* ſaith Amen, and falleth all in pieces, as ſmall as aſhes.

E. K. Now all is Clear, and the Curtain is come again.

△. Deo Omnipotenti ſit omnis Honor laus & gloria, in ſecula ſeculorum. *Amen.*

Friday 1 *Novemb.* 1588. *Mane* At *Breame.*

△. Albeit we were willed (O Lord) to Ceaſe: yet underſtanding the ſame warning to have been meant *for Enquiring* of thy *Myſteries and ſecret Determinations,* wherein we intend now not to deal, but in matters before and laſt moved, and wherein we were not fully ſatisfied; that now we may more expreſſely be certified, and that is of three things.

Firſt for *Vincent Seve.* 1.

Secondly for *Edmond Hilton,* gone with the Ship toward *Dansk.* 2.

And Thirdly, as concerning help for money for the Lord *Alb. Laskie.* And herein we crave either the miniſtery of *Jubanladæech,* or of *Il,* or whom ſoever elſe it ſhall pleaſe thy Majeſty to ſend. 3.

E. K. A man with a black Gown appeareth with a Cap, falling in his neck, with a big Book under his arme.

△. It ſhould ſeem to be *Aphlafben,* my good Angel.

E. K. He hath a white Robe under the black Gown, which goeth all under his Gown, trailing behind him: but, the white Robe traileth not; his Gown hangeth on him, as though it were falling off his ſhoulders behind.

△. In the Name of Jeſus, the King of Glory, are not you *Aphlaſhen* my good Angel, by the mercy and power of God, ſo aſſigned?

E. K. He looketh very anciently.

...... *Impire, Moſt high Glory, and thanks, throughout all Creatures, be unto thee (O eternal God) firſt . . . Secondly redeeming, and Thirdly ſanctifying the World in his Creation, Now, and for ever: And as long as it ſhall be ſaid* Oſanna *in the Quire of the High God* .... Amen.

△. ...... Amen, ... Amen. ...... Amen.

...... *Manifold are the Mercies of God towards man, whoſe baſeneſſe deſerveth no ſuch grace and moſt unſpeakable bleſſing: But ſuch is God; what he juſtifieth himſelf, in the ſtrength of his mercy, and heweth his honour with his own holineſſe. For what is man, that can juſtifie himſelf? or that hath any thing, wherein his bowels can rejoyce? Wherein can he determine happineſſe to himſelf? Or how can he compare himſelf with the trees that are fruitful? If the life of man be ſin, then is it hateful. But who is he that hateth it? But even he which is above, and is fartheſt from iniquity. Great, therefore (O man) are thy miſeries, when naturally thou art, and loveſt to be hated of God, whoſe ſervice is Juſtice, and whoſe delight Peace. Conſider therefore the Mercies of God, through his loving kindneſſe towards thy weakneſſe: And acknowledge his Power which maketh thoſe ſtrong which have no force of themſelves. Gather not up your own inventions; But be faithful ſervants, performing the will of him which ſanctifieth you with obedience: for of duſt you are become fleſh, and of fleſh the ſervants of ſin; that at length you might be made free, through your own conſents in the mercies of him which hath entred into your weakneſſe, and weighed out his blood for your Redemption: Even he which hath payed the uttermoſt penny of your Ranſome. And why? Not to the intent you ſhould brag of your ſelves. But hath charged in condition you ſhould maintain juſtice into the works of Righteouſneſſe. Unto whom is Heaven a ſeat? but unto ſuch as are faithful ſervants: Wherein the Dignity of your Maſter is known, of whom it is ſaid, Bleſſed are thoſe that ſerve the God of Hoſts. If any thing, now, happen unto you, that is the riches of your Maſter, Be thankful for it, and conſider his liberalitie: And how much the more he openeth his Treaſures to you, Be ſo much the more thankful; For unto ſuch belongeth the ownerſhip of more, and the reward of ſuch as are ten times faithful. Happy are thoſe to whom it is ſaid, Thou good ſervant. Be no Gadders, for there is no houſe to the houſe of your Maſter. Take heed alſo, leaſt you miniſter his bread, to ſuch as are his enemies, and ſo, unworthy: for unto both theſe belongeth the reward of unfaithfulneſſe. Be not high-minded, when you borrow your riches, leſt the moths enter in and corrupt your garments: for Pride is the deph of ſin .... Ceaſe not to rebuke the diſhonourers * as, o .... Neither maintain the honour of any other: For he that entertaineth you, hath ſealed you for others, And hath ſtrengthened you with Authority, The Rod of his Juſtice. Generally theſe things have been ſpoken unto you, and theſe Leſſons are not yet to learn: But happy are thoſe whom God ſanctifieth; being unholy, And ten times bleſſed are the Temples wherein his Holineſſe dwelleth. True it is as thou ſayeſt: Generally men are ſanctified, the people of the Earth through all Nations, myſtically: through the mercies of God: But where the ſanctification agreeth not with the thing ſanctified, there entreth wickedneſſe. The Spirit of God is not ſanctified in Hell, Neither is his holy Temple beautified with the feet of the unrighteous. It is written, Dogs honour not bread, neither defiled places things that are holy: For as Hell diſhonoureth Heaven, in reſpect of unrighteouſneſſe: So, thoſe that are wicked diſhonour the vertuous, and ſuch as are truely holy, by ſociety: and they ſtink of their wickedneſſe. For it is written, And Satan went from the preſence of the Lord, leaving a ſtink behind him. The light of the Sun is taken from the Earth, by the congealed cloud. The ſins of the people, and filthineſſe of places, are put between vertue and the things Sacramental.* Therefore, it is not true, that thou mayeſt lawfully call upon the Name of God in unhallowed places.

△. I crave pardon for my ignorance, and errour herein: But I required not to know of the heavenly Myſteries; Onely ſuch things I demanded information of, which not onely were above humane power to anſwer, (and ſo might ſeem worldly myſteries:) but alſo the true good news of them, might, many ways, be comfort unto us and ours.

...... *Behold in Iſrael, the rough ſtones are acceptable Altars, And the ſtinking Caves have been known unto the Lord. And why? Becauſe the place was holy, neither this filthineſſe here, nor of any thing elſe created, hindreth: But the filthineſſe of the place and Country wherein they are defiled; for in pure places, the defiled are bleſſed.* David *ſanctified* Saul, *with the preſence of his Annointing, and his Harp ſpake out the wonders of the Lord. We come unto you here, becauſe the will of God in you ſhineth: But the filthineſſe of this Country obſcureth the beauty of our meſſage. Not that it is obſcured in us, but hindered through wick ...... from you. Therefore flee the company of Drunkards, and ſuch as we ...... their own underſtanding.*

[E. K. He holdeth up his face and hands to heaven-ward.

...... *Drunkards and ſuch as defile themſelves are apt to know things worldly; not as wiſe men do:*

do: but that the World may be a plague to their iniquity. Thou deſireſt pardon, and calleſt this buſineſſe a worldly myſtery. But the myſteries of this world are put under the feet of the faithful, which (overſeen through God) are generally comforted and directed. Then, therefore what care remaineth either of the Seas, or of the ſlimy Earth? where, on the one ſide, thou regardeſt the Ship, and on the other ſide Money. I ſay unto thee, God correcteth this world and the caſualties thereof, leſt thoſe that are of thee, ſhould blaſpheme his name.

Δ. Bleſſed be his holy Name, and his Power magnified for ever.

...... *Thy goods are ſafe, And the Earth ſhall provide for you. Be not you careful; for unto the juſt, yea even the hairs of his head are numbred. I am ſilent for the World; for it is not my propriety: But notwithſtanding ask and thou ſhalt not be denyed.*

Δ. As concerning *Vincent Seve*, his ſtate and being, we are very deſirous to be informed.

E. K. *Vincent* Seve appeareth here, going down by Charing Croſſe. There is a tall fellow with a cut berd with him in a skie-coloured cloak. *Vincent* hath a great ruff: This man waiteth on him with a Sword. He is going down into *Weſtminſter* Ward: *He* is now talking with a Gentleman on horſeback, who hath five men following him, with Cape-cloaks ſhort, and muſtaches; And he on horſe back is a lean viſaged man with a ſhort Cloak and a gilt Rapier; his horſe hath a Velvet foot-cloth.

E. K. In *Vincent* his forehead is written; *Where power wanteth, rigor weakneth.*

E. K. *Vincent* laugheth heartily; and ſheweth two broad teeth before, *He* holdeth a little ſtick within his fingers crooking. On his left hand he hath a skar of a cut, on the nether ſide of his hand. *Vincent* hath a pair of bootes on, which come ſtraight on his legs, and very cloſe. A great many boats appear at *White-Hall*. One is graffing in the Garden there. Many people are now coming out of *Weſtminſter* Church. The Gentleman on horſeback alighteth now, and goeth down toward the Court before *Weſtminſter-Hall*. *He* goeth now up a pair of ſtairs; and there ſtandeth a fellow with a white ſtaff. *Vincent* is gone in with him; *The* ſervant walketh without. The ſervant goeth to a Waterman there. The Waterman asketh him, whether that be he; that is the *Poland* Biſhop? The ſervant asketh him, what hath he to do? Now the ſervant goeth from the Waterman. Now cometh one down the ſtairs, and ſaith to the Serving-man, that his Maſter ſhall be diſpatched to morrow. The ſervant ſaith, *He* is glad of it. Now all that Shew is vaniſhed away.

Now come there two handſome men, they have Cloaks on their ſhoulders, and they have hats on like Tankard Crowns.

One of theſe ſaid,

A ...... *I underſtand by the King, that he beareth him great favour.*

The other ſaid,

B ...... *But Kings when they become rich, wax Covetous. But do you think he will come this way?*

A ...... *Yea mary, if he be wiſe; for he ſhall find no better friendſhip than in* Denmark. *Here is the fellow, he hath brought a bag of Amber.*

E. K. *He* taketh the fellow by the ſhoulder, and ſaith; Come away, *He* hath been an old doer.

E. K. Now they are gone, and that Shew.

E. K. Now is the firſt man in the black Gown come again.

…… *Thus you ſee, the World anſwereth for the World. Be merciful. Flee privy leakes ; for the Devil is ready at every corner. Be Humble and Obedient. That receiving the reward of true ſervants, you may rejoyce as Enheritors of everlaſting freedom ; The reward of ſuch as are faithful to the end. God grant you may ſo be.* Amen.

E. K. Now cometh the Vail again which all this while was gone behind the Stone.

Δ. Deo noſtro Omnipotenti, miſericordi, & juſto ſit omnis honor, laus, & gratiarum actio, nunc & in ſecula ſeculorum. *Amen.*

Δ. While we were at *Bream,* among many other things told and delivered to *E. K.* as he was by himſelf, by a ſpiritual Creature, I know not who, nor of how good eſtate, or what eſtate he was of : This parcel among them he held in writing, and imparted to me ; And I thought my pains not ill beſtowed, to keep the ſame in record here.

Ganilus that, in houſe moſt fiery fairer than the Sun,
Hath honour great, ſaith, give place, your former courſe is run ;
Therefore firſt framed clouds unknown draw near with mighty ſtorms,
Wherein ſuch bodies lie obſcur'd, or take ten thouſand forms.
Your bellies ſtrowting long diſcloſe, and on the harlot earth,
Seem fair to man, as when the waves as Midwife help … r birth.
Two years and a quarter, ſhall be *An* 1586. in January. *Twice ſhall the Sun put on the heavens, and once look quarter way,*
And working uncouth worlds, build up a City, where men ſay
The Holieſt ſtood : And Beares bring in uſurping fire at hand,
And *people ſpread return,* whoſe new built altars flaming ſtand.
Whilſt ſuch as ſtrangers were *Cateſy* cry , and bloody knife,
With privy ſhame defil'd bekyes, a thing n … ſometime riſe.
From midnight unto noon, two parts and more ſhall ſlaughter feel,
And all the World from South, taſte all, down force, of fire and ſteel.
Small wonder though the earth at ſhadows fighting nothing grieve,
When mighty Seas ſhall dry, and heavens lie, who can live ?
That mortal eyes ſhall ſee a Temple built with precious Stones,
2 ½ Or Creatures ſtrange made new in ſight, of old and long dri'd bones.
Or Angels dwell on earth : but I whoſe firy fingers can
Unlooſe thrice ſealed Books, and utter worlds unknown to man.
I ſee theſe curſed wights, whoſe borders lead thy journey on,
Shall with the thirtieth moneth, be bought, or ſold, or fully gone.
And England periſh firſt with Moths long harbour in her skirts,
The Spaniard *loſe their King,* and *France rebel and fall by ſpirts.*
And holy man ten dayes beſieged at home, with theſe dayes whelps,
Till he at length made free by ſudden force of vertues helps.
The Poliſh King hath played, and friendly man ſhall then bear ſway,
Amongſt earthly friends, and ſuch as hope of former faith decay.
At laſt wear higheſt Crown, if fall *from vertue makes no loſſe,*
And midſt this coil to come in ſpace of new come layſor toſſe.
Then lo, Come other times moſt Holy, and a Kingdom ſhall,
From Heaven come, and things forthwith again to Order call.

Saturday 2. *Novembris* we rod from *Bream,* two great mile to a Nunnery called *Oitarbold.*

Sunday Novembris 3. we came to *Fure* or *Fureden.*

Monday Novemb. 4. we came to bed to *Harburgh.*

Tueſday Novemb. 5. we came to *Buxtenbaden,* and there by 9 of the clock in the morning we took water in two great Skutes or Boats, Horſe-wagon, and our ſtuff and all, and ferryed down the little water, till we entred the *Elb,* and ſo croſſed ſtraight over to *Blanken naſen* : there dined, and after dinner by coaches we came to *Hamburgh,* where my Lord lay at the Engliſh houſe, and we at another lodging, a widows houſe.

Wenſday Novemb. 6. we rid to *Tritiow* 4 mile from *Hamburgh,* a little Village, having left my my Lord behinde: and alſo miſſing my Children and ſervants; which were gone before us another way to my great grief: till by midnight, by ſending out meſſengers to liſten and enquire after them, I heard of them. I, my Wife, Rowland, Nurſe, and *Myrcopskie*, my Lord his man.

Thurſday, Novemb. 7. We came to *Lubek*, and were there at Inne, at the ſigne of the Angel, or rather St. *Michael*, at a Widow her houſe, a very honeſt Hoſteſſe.

Saturday, Novemb. 9. *I* received Letters from the Lord *Albert Laskie*, of the *Engliſh* mens ill dealing, and conſulting with the Townſ-men of *Hamburgh* for my ſtay, and conveying back again into *England*, &c.

Wedneſday, 13. *Novembris*, 1583. *Mane hora* 9½. At *Lubek*.

Per horam ferè, per intervalla, varias fecimus petitiones & ſæpe oravimus.

At length appeared a ſword, two edged, firy, or rather bloudy, and a bunſh of rags hanging at the top of it. The rags ſeemed of Woollen, and Linnen Cloath: like a bundle of Rags gathered out of a Taylers ſhop. The ſword ſtood upright in a manner, but leaning from *E. K.* his face, though it ſeemed to ſmite at *E. K.*

A voyce. *So be it, (O Lord) for thou art mighty. Be it ſo unto them: For they have embraced an Harlot, and have forgotten thy jealouſie.*

E. K. The ſvvord ſhaketh mightily. Many are the Harlots that ſvvarm upon the earth, and innumerable are their Children, and ſuch as they foſter. Their revvard is ready.

E. *K.* The ſword now ſhaketh again, mightily.

..... *He that entreth into the houſe of the wicked is defiled: but he that conſenteth with an Harlot is accurſed. He that delighteth in her ſecrets, ſhall be ſtabbed. And Leproſie ſhall dwell in his houſe for ever.*

△. O Lord, I truſt, this reſpecteth none of us, in common ſenſe to be underſtood.

..... *He that delighteth in light, loveth not himſelf, but deſireth the love of him, that illuminateth: But, thus ſaith God, I will not dally with you: Neither ſhall you handle me, as you have done. For, your* Horedom, *is wilfull: and your vanities worſe. But this I leave amongſt you, that you ſhall know that I am righteous. For, he that deſpiſeth me, is accurſed; and unto him that diſſembleth my faſhion, are miſeries without number. So, unto them, that enter nto the horſe of bluſphemy, is vengeance ready at hand.*

△. O Lord, what is this? Man is but earth, where the heavens dwell; neither are the works of man acceptable, but with righteouſneſſe.

E. K. There appeareth a man with a *B*ible about his neck, like a Doctor; and he ſtandeth miſerably in fire. And ſo likewiſe appeared divers other with *B*ibles about their necks, and they in fire likewiſe. Still come flames from the earth, and encreaſe the flames of theſe men about them. There appeareth, and endleſſe, ... me, moſt terrible with fire, and other moſt hideous ſhews. .... They be ſuddenly gone away. And all theſe men be now no more in ſight.

A voyce. Happy are thoſe that ſee, and can remember. Bleſſed are thoſe that hear, and are not forgetfull.

△. Theſe words, and ſhews, O Jeſu, make evident what. .....

E. K. All is gone, except the ſword which ſtandeth in a Cloud, and there cometh a hand and ſetteth a ſeal upon the ſword.

A voyce. I brought you from iniquity, to the intent you might be purified: But the more I cleanſe you, the more you are defiled.

..... *I have offered of old, and it ſhall be told. I have promiſed, and it ſhall be performed. You have not kept my Commandments. And therefore you ſhall be plagued. He that goeth out of the way, ſhall receive the reward of errour. For ſtragglers, are ſpotted people. And none can be bleſſed, but ſuch as dwell in the Tabernacle of righteouſneſſe. But behold, I will tell it unto you but with greater hardneſſe. And I will make yon know me, before I viſit you in kindneſſe. For thus ſayeth Sathan. Lo, they erre ſtill. Do Juſtice for thy glory ſake. They enter into the houſes of Idols: And laugh with blaſphemers. They are ſilent, when thy name is blaſphemed. Deal with them as a God: or elſe thou art not righteous. Therefore, be free from Sathan, that he may praiſe your righteouſneſſe. Yea, that he may ſay, as he hath ſaid. Let me touch them.*

Untill then, I will be juſt. I will not forget this wickedneſſe, till you be made clean. For, behold, I have ſealed it: and therefore it muſt be finiſhed. For what is ſealed of me, cometh to paſſe.

△.

A voyce. *He that diſſembleth the image of Chriſt, is a liar.*

△.

...... *Now cometh a grave man, all cloathed in white, with a Mytre upon his head.*

......*The God of peace is a comforting Medicine, to ſuch, as delight in him. The peace of the world, is the image of God: God and man, which is Jeſus Chriſt, the ſon of the living God: Which knit with the father in the ſpirit of truth, (proceeding from them both ...... everlaſting will,) opened his mercies to his Apoſtles, repleniſhing them fully and mightily with the will of the father, to the comfort of the world: Which, made meſſagers thereof, have delivered to the Church, full and perfect Statutes (as the Will of him, whereunto ſhe is united and married) to be kept inviolable, and without tranſgreſſion. This Will, Covenant, or Decree, (ſealed unto the end of the world in the number of the faithfull) whoſoever breaketh, or diſſembleth, is accurſed, or damned. Therefore ſaith the word of God unto you: You have run aſtray, you have entred into the houſes of Idols. I have brought you from fire, but you are entred into flames. And why? Becauſe you defile your ſelves with the wickedneſſe of deceivers: Whoſe images you ſaw affirmatively, though not verily: Continually overwhelmed with daily, and inextinguible flames: Continuing even ſo long, as their errour is exalted; Yea, even in the profeſſors thereof, to their eternal damnation. For as Chriſt, and his Doctrine is light and truth: So ſeem the impoſitions of Sathan to agree, or take unto themſelves, ſhapes or likeneſſes of the true image of him that ſaveth: Whereby he truſteth in himſelf under the colour of meekneſſe, into the companie of the faithfull: Devouring their Souls with ravening, diſſembling, and falſe likelyhoods of truth,* unable to be decided by man. *Happie are thoſe that believe them not: For he, even he it is, that is a liar, and is oldeſt in deceit. But as the father is eternal: So is the ſon eternal, which eternity of the father and the ſon, is the holy Ghoſt eternal, proceeding equally, as the finger of God, and ſpirit of truth, to the general workmanſhip of Gods determination knit together, three Perſons,* [E. K. He maketh a great reverent curſie] *in this omnipotency by ſpiritual illumination, and through the holy Ghoſt delivered unto the Apoſtles, as the pledge of God his mercie and promiſe, is alwayes certainly linked, joyned, and engraffed into the* ſociety *of thoſe that fulfill the will of the higheſt perfectly, and without errour, whoſe ſtrength ſhall continue, and glorie branch out, even unto the end of this world, and beginning of comfort. Therefore, believe: For the ſpirit of truth worketh wonders, raiſeth the dead, and hath power to forgive ſins. Through the power of him, unto whom it is ma ...... For, as Chriſt hath all power in heaven and in earth delivered...... So hath he delivered all power in heaven and earth to his true Church. Therefore ſhe cannot erre. For where power is without meaſure, errour hath no number: Believe not therefore thoſe that lie: ſaying, The Church of God is infected with errours. For the offences of few are not counted errour, but unrighteouſneſſe: Neither can the* ſtragling *feet of a few drunken, bring infamy to the whole houſe.*

△ *Eccleſia Chriſti.*

△ *Fortè*, ſtaggering.

△.

...... *It lieth not in my power to deliver you, or reconcile you from death and Hell: The tormentry and filthineſſe of the world, and the wrath of God. But yet, (That Cloud, ſet aſide) which is between me and you) I ſpeak afar of to you, ſaying, The Juſtice of God, is vengeance it ſelf: Neither hath it any contrary, but even in the midſt, and Centre of it ſelf: Which is the drop and liquor of his eternal, great, and incomprehenſible Majeſtie of himſelf, his mercie: Which, even in the midſt of Juſtice is found out, by ſorrowfull repentance, and reconciliation: Not in that it is neceſſarie with God: But that it is a Medicine applicable, and moſt healthfull to the infirmities of that man, that coveteth to be healed, releaſed, or recovered from his ſoares. This is it, that muſt comfort you. For, as Juſtice is the reward of ſin, ſo is mercie the reward of repentance. But mercie is the Center of light: and Juſtice to be caſt off, and ſhut within darkneſſe. Therefore, be not negligent.*

△. This whoredom, how is it committed, or of whom?

...... *I teach the...... Where thy habitation was, errour rained, God called thee from it: and delivered thee by many, but unknown wayes: means not to be uttered by man. Theſe places alſo are ſhut up from the favour of God. For their obedience is counterfeited, and their prayers, out-cries. Therefore hath the Lord opened him unto you that invented the vanitie: that you might be partakers of his knowledge, and ſecret judgements of the wicked. Here alſo you entred, and are newly defiled: For the Devil entred in, and found him waking: And lo, he entred yet, and he was not aſleep. But he was happie, being kindled with deſire of God, elſe had the judgement of his bodie for this world been fulfilled. Wickedneſſe followeth him: and the ſpirits of evil counſel are at hand. You ſhall feel the ſorrow thereof, and your family ſhall be diſcomforted. But pray unto God, that it fall not out, that Sathan goeth about: Neither that it come to paſſe, which he hath power to execute. For, this token ſignifieth your miſeries, and it is a ſign of that, which is given to execution.*

I have ſaid.

The peace of God be reſtored unto you.

△.

E. *K.* Here is the man again.

..:... *Two words and I have done. Nothing is plainer than that which is ſpoken: Nothing certainer than that which is appointed. Be you penitent, that God may be merciful. This is all I have to ſay. Waſh your ſelves, and I alſo will make you clean. Reſiſt you Satan diligently, and I will help you mightily.*

△. O Lord that ſeal to the Sword and rags break off.

E. K. Now he is gone.

△.

E. K. Now he is here again.

...,... *This cloud is a ſeparation betwixt this, yea this glorified company and you. Look not for any light, whileſt this darkneſs is preſent. Behold, my mouth faltreth, and my lips are ſtayed: But pray you, and you ſhall not be rejected. For the ſtronger you be, the mercifuller is God, and the weaker is, and ſhall be, your adverſary. Love together; Serve God together: Be of one heart together. Alwayes preach God. I am tied.*

E. K. *He* is gone.

△. Miſericordia & pax Dei ſit ſuper nos nunc & ſemper. *Amen.*

Friday, Novemb. 15. *hora mane. Lubek.*

E. *K.* The cloud appeareth, and openeth, ſo that the Sword may be ſeen.

△. O Lord deal mercifully with us, as thy children, to be corrected with rod or whip, and not with thy enemies, with ſword to cut or wound us. Let not Satan force thee to juſtice more mightily, than thy fatherly goodneſſe can incline thee to ſhew mercy upon us.

E, K, An hand cometh and nippeth off an inch of the top of the Sword, and ſome of the rags are fallen down; ſome hanging on the hilts of the Sword, and ſome are thruſt through with the Sword. Now the Sword is ſhut up again in the Cloud.

△. Have mercy on us, O Lord, and deal with us as thy younglings and novices.

E. K. Now come in an eleven, all like Noble men. One of them hath a regal Cap, and a Gown faced with Sables. The Cap is like a Polonian Cap, but trimmed up with rich Sables. Now cometh one and bringeth a very rich Chair, beſet vvith precious Stones: Four of the Company ſet dovvn this Chair, for that Principal man. He that brought the Chair vvent avvay. They all do lovv obedience to this principal. He ſitteth dovvn, and putteth his Govvn over. He is a goodlier man than the Lord *A. L.* The 4 pluck a thing like a Canopy over the Chair, and they put a round Cuſſhion under his feet. This Principal ſpeaketh as follovveth.

...... *Pluck up thy heart and be merry, pine not thy Soul away with inward groanings; for I will open unto thee the ſecrets of Nature, and the riches of the World, and withal give thee ſuch direction, that ſhall deliver thee from many infirmities, both of body and minde: Eaſe thee of thy tedious labour, and ſettle thee where thou ſhalt have comfort.*

△. Thanks be given unto the Higheſt, now, and ever, of all his Creatures.

...... *Why doſt thou . . . within thy thought: Haſt thou not need of Counſel?*

△. Yes, God knows; *for I am half confounded.*

...... *Then firſt d . . . with thy ſelf to reſt thee, for this Winter. Secondly open thy mind to deſire ſuch things as may advance thy Credit, and enrich thy Family: Reap unto thee many friends, and lift thee up to honour; For I will ſtir up the mindes of Learned men, the profoundeſt in the World that they ſhall viſit thee. And I will diſcloſe unto you ſuch things, as ſhall be wonderfull, and of exceeding profit. Moreover, I will put to my hands, and help your proceedings, that the World may talke of your wiſdom hereafter. Therefore wander not farther into unknown places, contagious, the very ſeats of death for thee, and thy children, and ſuch as are thy friends. If thou enquire of me where, and how. Every where: or how thou wilt thy ſelf. For thou ſhalt forthwith become rich, and thou ſhalt be able to enrich Kings, and to help ſuch as are needy. Waſt thou not born to uſe the commodity of this World? Were not all things made for mans uſe?*

△. Will you give me leave to ſpeak?

...... *What canſt thou ſpeak hereunto? Wilt thou thank me for this?*

Δ. All thanks be unto the King of Glory, *&c.*

Δ. Is it your meaning that we ſhall ſtay here, and go no farther with the Lord *Albert Laskie?*

.....*Yes, in the Summer; when it is more fair.*

Δ. I beſeech you, Where would you, that we ſhould make our .... this Winter?

......*Where you will. Are you ſo unwiſe to go with him now. Let him go before, and provide for himſelf, that he may the better provid for you. The weather will be hard, and the travel unfit for children. If thou covet to live in eaſe, heap not up thy wives ſorrow.*

Δ. I deſire to live in quiet, that my ſpirit may the better attend to the ſervice of God

...... *Well, Tarry you, and my promiſe ſhall be quickly performed. I will not halt with you. How ſay you Sirs?*

[*E. K.* He ſpeaketh to his Company, vvho make curſies, and ſay nothing.]

Δ. I beſeech you to appoint an apt place: This you ſee is no fit place.

...... *I will ſtir thee up ſuch friends, as ſhall content thee. As for dwelling places thou ſhalt beſtow them. Well, you are contented.*

Δ. Is it your will, that in this Town we ſhould part from the Lord *Albert Laskie?*

...... *What ſhould you do elſe? Are you mad men? Will you run headlong into danger? wilfully?*

Δ. I beſeech you, ſhall this be nothing prejudicial to our former doings, and order already taken and decreed for our going together?

...... *What, is this contrary to reaſon? Well you are content.*

Δ. As the will of the Higheſt is, ſo is mine and none other.

...... *Sirha, do you ſee this ſword? I will be a ſurety for this (I warrant thee) alſo.*

Δ.

...... *Your brother is clapped up in priſon, How like you that? Your houſe-keeper I mean.*

Δ. And why I pray you?

...... *For that, that thou mayeſt be aſhamed of.*

Δ. What is that?

...... *They examin him: They ſay, that thou haſt hid divers ſecret things. As for thy Books, thou mayſt go look them at leaſure. It may be, that thy houſe may be burnt for a remembrance of thee too. Well if they do, ſo it is: if not, as thou wilt. I have told thee my phanſie, and given thee my counſel, offered thee my help, and deſired to do thee good: The choice is thine.*

Δ. O Lord the Author of all truth, and director of ſuch as put their truſt in thee, I moſt humbly beſeech thee to conſider theſe premiſes, thus to me propounded. If they be true, and from thee, confirm them: If they be illuſions, and not from thee, diſprove them. For, hardly in my judgement, they do or can agree with our former precepts and order taken by thee.

A voice ...... *He that aſcendeth up to the top of the hill, let him believe: For until he come thither, let him do his labour.*

O Lord, I doubt of theſe things, and promiſes of eaſe, wealth, and honour.

A voice. ...... *Judge the Truth, by the laſt Action.*

O Lord, What is that Action?

A voice....... *Wenſdaies Action.*

This Cloud (ſaid the voice of the Lord) is put betwixt us and you: What therefore may come between? Now judge you.

Δ. I ſuſpect the whole apparition of the eleven to be an illuſion. O Lord confirm my judgement or diſprove it.

A voice....... *The Spirit of the Lord is not amongſt you.*

Δ. What miſery are we then in? O Lord, Mercy, Mercy.

A voice. ...... *Diſpute not with God, where whoredom is great.*

Δ. O Lord, This whoredom we underſtand not.

A voice....... *Pray daily, with repentance, that this cloud may be taken away, and this ſword diminiſhed. For the Seal cannot be broken, until Satan have done his uttermoſt; yea the uttermoſt of his malice. For it is granted him and he muſt ſtrike. But pray you unto God, that the ſword may be made ſhorter, or pluckt out of the hilt, that in ſtriking he want power. For your ſin is abominable, and a ſevenfold offence in the ſight of the Lord.*

Δ. What this whoredom is (God knoweth) we underſtand not perfectly. If the Spirit of God be not with us, how can our prayers be acceptable?

A voice. ...... *Thus ſaith the Lord, Turn unto me and be ſorry for your ſins, and let my Angels be witneſſe thereof. For I ſwear by my ſelf, that my Juſtice ſhall hang over you: And when I puniſh you next, I will raze you from the face of the earth. Therefore, Vow your ſelves unto me, and make your veſſels clean; for your habitations in my ſight are nothing: neither is the ſubſtance whereof I framed you acceptable. I am the Spirit of Truth and Underſtanding, and will not be daſht in pieces with worldlings; Neither uſe I to dwell in defiled places. For my Sanctuary is holy, and my Gates are without ſpot. And with me there dwelleth no unrighteouſneſſe.*

Δ. Lord

Δ. Lord, is it thy will we ſhall go with *Albert Laskie* to *Laſco?*

A voyce. *The Lord ſaieth, What I have ſaid, is true. Who rebuketh me, ſaying my words are untrue? The correction of him that reigneth is mightie; who hath numbred it? But to his deſtruction. Be you holy, that my hand may be weak.*

Δ. O Lord, the fear of thy puniſhment aſtonieth my heart: and uncertainty of it in time, and place, doth alſo encreaſe my grief, &c.

A voyce. *The fool ſaith in his heart: Oh, how great is thy puniſhment over me. Teach me the place of thy correction: And where thou wilt chaſtiſe me. Who is he that deſireth to meet God his vengeance, or the puniſhment of him that confoundeth the damned? Make your hearts clean, and wipe the ſin from amongſt you: And deſire to be forgiven, for miſerable are they that meet with vengeance, or that know the place where ſhe taketh up her Harbour.*

Δ. Gloria, Honor, Laus & gratiarum actio perennis ſit Deo noſtro Omnipotenti: Nobis verò a Deo Patre, propter Jeſum Chriſtum in Spiritu Sancto, ſit Miſericordia, Pax & Conſolatio in via virtutis & veritatis. *Amen.*

Monday, *Novemb.* 18. *Hora* 9. *Mane.* Lubek.

E. K. There appeareth the Cloud, wherein the ſword remaineth encloſed.

Δ. O Lord, be mercifull unto us, and rigorouſly execute not thy Juſtice upon us, thy weaklings: Nor ſuffer Satan to Triumph, where thy glory is expected, &c. *Converte nos Deus ſalutaris noſter, & averte iram tuam à nobis, &c.*

E. K. Now cometh one in a white Coat, not perfectly to be ſeen, but as if he were ſeen through a Cipreſſe; and ſaid as followeth.

...... Who is he that leadeth out the Lion to prey? or who is he that lifteth up the feet of the young ones to devour? Who feedeth the ſmell of the roaring Bear, or hath taught him to remember the place of his recreation? Hath he alſo taught the fields, to put forth their voices: and the mighty Trees to flouriſh in pride? Are not the Hills glad when they bring forth Corn? When the Valleys rejoice with threefold waters. The beaſts of the wilderneſſe have they not known Caves: and unto ſuch as are made tame, is there not a ...... underſtanding? For, who is he that teacheth them, to make ſubject themſelves, which are ravening, or to bridle ſuch as are of their frowardneſſe? Even he it is, that looketh down from Heaven, and beholdeth the earth, and meaſureth with his feet, ſaying,

It is done.

Which entreth alſo into the houſes of men, and liſteneth to that which they call wonders. Which openeth the gates of his knowledge with his own finger; And which ſayeth unto you: How are ye become wiſe? Or from whence is your underſtanding, are your hearts become Caves to ſend out Thunders? Or why are your ſpirits thus vexed with holineſſe? Are you not a ſtiff-necked people, and ſuch as are deſpiſed? Are you not poor, and therefore hated. Since, therefore, you are become Baſtards, who teacheth your lips to ſpeak of my Church? Or hath taught you to urge me with mine own ſpirit?

Behold, I am mighty,

Becauſe I am the joy of the faithfull. For I am called the Temple of the Holy ones, and the beauty of Iſrael. *The ſpirit of man crieth out, and pierceth into the Lord, as the ſwiftneſſe of an Arrow: And he heard them. Therefore, thus doth the winde of* Cabon *open her mouth, and ſweareth by the* Jaſpar *Pillar that ſtandeth in the Temple of Reconciliation, and it Thundereth, and is ſaid,*

Be it done.

And behold, the doors open, and the Holy Altar is covered. The beaſts with many feet bring up burnt-offerings: And there is a ſacrifice that aſcendeth up, and it is a mighty winde, ſuch as hath not been ſince the beginning of dayes. Open your ears therefore, and prepare your ſelves to hear: For this...... is mighty, for it is of peace. My Juſtice (ſaith the Lord) is ſealed, and you have ſinned mightily: My arm is ſtretched forth, and I muſt be magnified: For vengeance is gone forth, and is appeared already. But who is he that reſiſteth the venome of the earth, or inſtructeth man to avoid the Darts of poiſon? He ſaith unto you. Thus it is, becauſe I have ſanctified you, and have made you holy to the earth: Therefore will I help you: But not as you deſire: For your prayers and unrighteous life ſhall become bands of yarn. And I will make a contention betwixt Sathan and you. If therefore you labour hard, and open fervent mindes, ſuch as are not of the world, and can binde this ſword and cloud of vengeance faſt from amongſt you: Be it ſo unto you, for it is your own righteouſneſſe. For Sathan hath reviled, and hath ſaid,

Then ſhalt thou ſee.

But ſo long as they are Holy, and become righteouſneſſe, they are become ſafe: but when they fall; Satan entreth in. For the power of righteouſneſſe is become a Conquerour, if it fight mightily: And Satan ſhall be confounded by a righteous judgement.

For I have decreed it : and by my ſelf I ſwear it.

I will be a righteous Judge betwixt you. Therefore, take heed you ſin not , nor go into death : Note. *For great is the fall of vengeance. Be not therefore defiled with the filthineſſe of the wicked : Neither delight in ſuch as counterfeit truth. For I am one fire that judgeth all things. And I delight in people that are joyfull with one Banket. For thoſe that fill their bellies at the houſes of ſtrangers : Become enemies to me.*

For I have ſaid,

My ſpirit is holy, and my annointed righteous. Let the earth riſe up , and continue in her wickedneſſe : Yea, let them ſay, we have found the anointed : But my continuance is truth, and they are become liars. For my ſpirit worketh, and behold, there are wonders in the ſight of men. And whereſoever I dwell, ſuch is my power. Be therefore of One houſe, that you may eat together : Leaſt you banket too much , and ſo become deceivers. I am one, and am known by One : And unto One, Which One I am married unto. (And I am mercifull) Whoſoever abideth not therein, is an Adulterer. Avoid you darkneſſe, for righteouſneſſe is preſent , and my ſpirit entreth. Bleſſed are ſuch as believe. Amen.

Even to the , Amen.

E. K. *He* is gone. There appeare ſome bands linked together, as Chaines about the Cloud.

Δ. Welcome be theſe bands.

E. K. *He* is here again; ...... and ſaith ...... eth.

...... *Why are you become dull ? Why are you yet ignorant ? Seeſt thou theſe* ...... [He pointeth, and ſpeaketh to E. K.]

E. K. I ſee them, I thank God.

...... *Theſe bonds are your own righteouſneſſe : And as they appear before the Lord, ſo ſhall they binde vengeance together : But if you become weak you fall. But pray, that you fall not : For they are the dayes of ſorrow. The ſpirit of God is twofold ; preſent* Jah agian, *and preſent* Nah gaſſapalan. *Therefore take heed. For, in the firſt, you are bleſſed : and it may return. But he that is filled with the ſecond, ſhall be drunken for ever. The firſt is power preſent , and a comfort inmeaſurable, glorifying, and ſtrengthning all things that are agreeable to it : But when they differ, it returneth. The other is the ſpirit of the firſt, and the ſecond , Almighty , and everlaſting , unmeaſurable , and inexplicable : drowning the will of man, that becometh ſtrong in the fountain of gladneſſe and underſtanding : true wiſdom her ſelf, and not returning. Pray, therefore , that you may be perfect : and that you may be ſeaſoned : For it is a ſalt that ſavoureth to the end.*

The peace of God be amongſt you.

E. K. *He* caſt off his Cloudy Lawn , and went away. *He* ſeemed to be *Raphael*.

Δ. Yet we beſeech you more expreſly, and particularly to deal with us, &c.

...... *It is ſaid.* ...... *It is written.* ...... *It is true.*

Ceaſe.

Δ. Gloria, Laus, Honour, Triumphus & Jubilatio ſit Deo noſtro omnipotenti : Nunc & ſemper. *Amen.*

Wedneſday, *Novemb.* 20. *Mane hor.* 11 ½. *Lubek.*

Δ. As thou haſt of thy mercies (O Lord) given us ſome ſhew of thy favour bent toward us : ſo are we deſirous to underſtand how our Letters have wrought upon our friend his heart to joyn with us to call for thy mercies, pardon and help : for if they have, Then do we hope, our bands (of acceptable life) whereby to binde vengeance prepared and intended againſt us, ſhall wax more and ſtronger : by thy great mercy and help to thy well-pleaſing in thy ſervice hence forward.

E. K. The Cloud and bonds appear : But the bands appear fewer.

Δ. O Lord, is our ſtate ſince yeſterday become weaker with thee ? And ſhall it ſo narrowly be exacted ? Thy will be done, who art holy, juſt, and moſt wiſe, O God.

E. K. The bonds about the Cloud, now are onely two ; which before were ſix, or ſeven. The bonds ſeem of a ſmoky aſhy collour , ſpirally going about the Cloud.

At length a voyce. ...... *Judgement is the end of Juſtice : diſtributing and delivering alſo to every thing, ſeen, heard, or determined to his proper end uprightly. Are you able to deny this ?*

Δ. The end of our actions, words, and thoughts may ſeem twofold : One of us intended , and ment to be good : The other not depending upon our weening, but according to exact wiſdom, what is the end of the ſame ; here deemed the proper end , if I underſtand right.

A voyce. *Lo, judgement is the end of Juſtice in things that are handled uprightly: whereof you finde the Omnipotencie and Truth of him that judgeth Omnipotently: Which beholding your Combat, hath girded himſelf together, and beholdeth the Liſts, and he judgeth uprightly: For, he hath ſworn it. Arm not your ſelves therefore as weaklings: But provide as mightie and couragious Souldiers, for your own defence. I am without corruption (ſaith the Lord) and lean not with the windes of* Baſannah.

Δ. O Lord, give me leave to requeſt thee, *&c.*

A voyce. *But I am juſt, and judgement her ſelf. Enter not therefore into my holy places: Neither kneel down before my ſanctuaries; ſaying, the Lord hath* Choſen *us*, *He liveth, and it is true for ever. For I have ſaid, It may be undetermined. I will alſo ſee, whether you be ſtrong inwardly, or privily rotten. For with the world your weakneſſe is great. Whoſoever overcometh ſhall rejoyce. But I will be a God in my Covenant and will hold on my promiſe: Fight therefore as it becometh you, and caſt off the world. Make fleſh ſubject, and ſtrangle your Adverſary. For unto ſuch belongeth the entrance into my Chambers, and the uſe of my will, as the Horn of my glorie. For it is written, light dwelleth not in darkneſſe: Neither hath darkneſſe comprehended any light: For darkneſſe is the Cave of errour, and the reward of ſinners. Thus ſayeth he, which beholdeth your ſorrows: And it is a fight for many daies, which appeareth* neither *in the one, nor in the other: nor giveth he anſwer untill the end.*

E. K. There is one come in like a Ghoſt, and he taketh all the hangings away, which beautified the place like to Curtains. Now all the ſides of the ſtone are darkiſh; and the Cloud ſtandeth in the very middle thereof. Now the bands ſeem brighter then ...... becauſe the place is ſo darkiſh.

Δ. O Lord, many *daies* Combat is aſſigned us. And foraſmuch as *Militia eſt vita hominis ſuper Terram,* we are now in a great uncertainty of our Combat ending.

E. K. There ſtandeth the number of 40. upon a great Labell, and nothing elſe.

Δ. This 40. (O Lord) what betokeneth it, dayes, weeks, or years? Well: Whatſoever it be, Bleſſed be the name of the Higheſt. Our God, King, and Father.

E. K.

Δ.

E. K. Now is one come in very brave, like a Preacher; I take him to be an evil one.

Δ. Benedictus qui venit in nomine Domini.

E. K. He ſaith nothing; Not ſo much as, Amen.

This Preacher-like Creature, ſayeth.

...... *Are you ſo fooliſh to think that the power of God will deſcend into ſo baſe a place?*

E. K. The power of God deſcending, deſcendeth to beautifie the place; And whatſoever he beautifieth, he doth it mercifully: And ſo through his mercy he deſcendeth among us, that put our truſt in his mercies.

...... *It is true: But, unto thoſe that are righteous.*

Δ. Chriſt his coming hath been to ſave ſinners. His converſation was among ſinners, halt, lame, blinde, and diſeaſed. So likewiſe: Now our frailty, or impurity will not exclude his preſence, or the Miniſtery of his faithfull Angels.

...... *What, in this baſe manner?*

Δ. Do you miſlike the manner?

...... *Can any that hath any drop of wiſdom like it?*

Δ. Are you wiſe?

...... *Or elſe I could not ſee thy imperfections.*

Δ. Which be they? Accuſe me.

...... *What greater imperfection, then to imagine much more believe, that the Angels of God, will, or may deſcend into ſo filthie a place, as this corruptible ſtone is? Conſidering the clearneſſe, and bigneſſe of the aire, or the places that are prepared in mans bodie, for ſuch entrances.*

Δ. Who cauſeth thee to come here?

...... *Thy folly.*

Δ. Art thou good, or bad?

...... *I am good, or elſe I could not ſee the bad.*

Δ. Ergo, thou art a lyar, for thou ſayd'ſt, No good Angel, *would*, or might come here into this ſtone.

Δ. Thus will God be glorified againſt wicked Satan, and his Miniſters. His fetch was very ry ſubtile : As, To bring in doubt all the Actions performed in this ſtone. What canſt thou anſwer ?

E. K. He ſayeth nothing : Neither can he ſay any thing. He ſeemeth to be a very fooliſh Devil.

△. Mendacem oportet eſſe memorem. Now be packing hence.

...... *I will abide here.*

△. Where God will permit thee, there mayeſt thou be : But we will (as now) ceaſe : And we thank God highly of this comfort and victory : We beſeech him , that we may as proſperouſly overcome all other Diabolical aſſaults or ſophiſtical , or untrue perſwaſions : and all his Temptations. *Amen.*

Glory, Honour, power, and praiſe be to our Almighty and living God , the Lord of Hoſts, *Jehovah, now and ever.* Amen.

Saturday, *Novemb.* 23. *à Meridie hora* 1½. Lubek.

E. K. Here appeareth the ſame bad one, ſitting, who laſt appeared. The Cloud with the ſword appeareth at laſt : with two wreaths on one ſide; and two on the other, ſpirally. This Creature taketh the cloudy pillar , and throweth it from him divers times.

He ſayeth. *Call as long as thou wilt, I will keep thee for ſeeing any more ſights here.*

△. Or Lord, attend unto thy glory : Attend unto thy honour, regard the arrogancy of this Luciferine brag againſt thy younglings expreſſed.

△. And of the Lord, *Alb. Laskie,* &c.

...... *He ſhall come to deſtruction, as thou and thine to miſerable beggery : Becauſe he hath conſented to them that are Miniſters of iniquity, ſpirits of falſhood.*

E. K. He looketh on a bare book, when he ſaith thus.

...... *The power of God entreth into the Soul of man, and doth viſit the Chambers of his underſtanding : openeth his will with power. The ſpirits of darkneſſe are ready for every place , and can deceive, ſaying, This is of God. Unto theſe you have liſtened : and have ſworn it as a Covenant between God and you. But I am come from God : and am entred indeed , and will make you hungry in your own fooliſhneſſe, that you may become wiſe. None hath entred here* with power *but I. And I will tarry here. And I will be a wall betwixt you , and your imaginations : and betwixt thoſe that have tempted you , and your weakneſſe. For thou haſt called* upon God : *and he hath heard thee, and* I am he *that ſayeth ſo unto thee.* ..... *Laws of ſalvation are ready, follow them. The way into darkneſſe is wide, and eaſie , and where light is, it encreaſeth joy. Be thou therefore warned by me.*

Nay, I have ſaid.

△. Thou haſt ſaid here, That thou art God, is that true? For thou haſt ſaid, Thou haſt called *upon God,* and he hath hard thee : And I *am he* , that ſayeth ſo unto thee.

...... *I ſee thee : And thy wiſdom is nothing : Make of me what thou canſt , I am the meſſager of God.*

...... *Avoid darkneſſe, avoid darkneſſe, avoid darkneſſe.*

E. K. He plucketh down violently (in the ſtone) the Clouds, and all becometh light in the ſtone.

...... *Ly here with thy fellows. Thoſe that are of wiſdom, let them underſtand.*

△. O Sapientia patris æterni, illumina mentes noſtras, ut tibi ſerviamus in ſanctitate, & Juſtitia toto vitæ noſtræ tempore. *Amen.*

...... Carmathar, *a Knight of the* Rhodes, *was thirteen years deceived with one that appeared (as he thought) in glorie & wiſdom in the image of Chriſt.* Antony *was beguiled in divers wayes. The Prophets & Apoſtles have doubted in many things; But becauſe they faithfully believed they were not rejected. Their hope became fruitfull, and they bleſſed with underſtanding from above. If ſo be alſo, you repent, and be ſorry in that you have yielded unto the inſtruments of wickedneſſe : and follow on, as they your fathers have done , you ſhall alſo become wiſe : But I ſay unto you, That which you have conſented unto is amiſſe , and falſe, worſe then errour it ſelf. For, where have you taſted anie fruit out of that Doctrine. How poor is the power, that hath been long told of in you. You have forgotten your own knowledge, and are become of ſeers, blinde : ſuch as grope their way. Such end, ſuch beginning. For the end hangeth from the beginning : and is become a means in it ſelf , to bring all things to paſſe. But neither the end nor beginning of ſuch things as you have handled hath been perfect, or probable : But a deceit, comprehending the image of falſhood : Yea, much more the traps and ſnares into wickedneſſe ; which deſerveth deſtruction eternally.*

If

If this may adviſe you, Be it ſo. If theſe examples and probable arguments be ſound, Then neceſſarily you ought of dutie to be counſelled by me: But I have opened my mouth and told you. Be it unto you, according to your diſpoſition.

Δ. Be it unto us according to the mercies and loving kindneſſe of the Higheſt; into whoſe hands we commit our ſelves, all our doings, and intents.

....,.. *That is well ſaid . . . God be with you.*

E. K. *He* is gone, and in the place vvhere he ſtood the likeneſſe of a little Circle, as if a print vvere made vvith a Thimble-brim.

Δ. Soli Deo, Honor omnis, & Gloria. *Amen.*

Monday 25. *Novemb. Mane,* 8 ½ *Lubek.*

E. *K. H*ere appeareth ſtraight way, (at the firſt looking) the ſame fellow that laſt ſpake, and left the print of the little Circle behind him.

E. K.
A. L.
Δ.

Δ. Orabam diu ad Deum, ut Arbiter eſſet inter iſtos. A .... num .... lum confugimus in tempore neceſsitatis, *&c.* A te (O Deus) ſolo pendemus, *&c.*

Δ. Sedebamus quaſi in triangulo, & ſe convertebat verſus *A. L.*

...... *Thou, O man, awake, ſhake off forgetfulneſſe: Lift not up thy ſelf ſo much; But cloſe up thine eares againſt theſe deluded deluders, which carry thee headlong into folly, and transform thee to a ſhadow: By whoſe counſel thou art become diſhonoured, and by whom thou ſhalt become a ſpot in the Book of Fame. Call to remembrance the Hiſtories of the whole World, Political and Eccleſiaſtical. Inquire of the Learned that have ſettled their judgements in the Book of God. Open thine eyes, and behold, if any of the Prophets or forefathers (men grounded in wiſdom and deep underſtanding) have yielded themſelves to this unrighteouſneſſe, believing lyars; conſenting to untruths, and laſtly diſhonouring the Name of God. Then call to minde thine own eſtate, thy flouriſhing of thy youth, and poſſibilities, wherein thou mayſt be made perfect. Which if thou truely do, Then baniſh this diſhonour to God and his Angles, liſten not to theſe S ...... erſity: For the Syrenes are awake, and their ſong is to deſtruction. I am ſent from God, as a Meſſenger to call thee home; for thou diſhonoureſt God mightily. Behold thou ſhalt be made contemptible, and become a laughing-ſtock. Thy honour ſhall be defaced, and thy poſterity ſpotted with ignominie. Moreover, ſuch as are thy friends ſhall ſhake their heads, ſaying, What wiſe man hath thus been overcome? What is he that is become fooliſh? Thou mayſt deſire it, and conſent, as before; But I am a ſtumbling block betwixt you,* and will dwell in *all* Elements for your purpoſes.

E. K. He holdeth up his hands towards Δ and ſaith, .. Nay I have told him truth.

E K. *He* hath now gotten him a Chair, and ſitteth down.

Δ. If it be truth, then it is a token that God is very merciful unto us; and that we are in his favour highly, to give us this warning to avoid evil. Now reſteth the other part, How we ſhall attain to good, and wiſdom, from God; ſuch as by the true and perfect uſe of his creatures, we might do him ſome acceptable ſervice, with true obedience and humility, *&c.*

Thou ſhalt be hanged, he ſaid to *E K.* *Declina, à malo & Fac bonum.* Pſalm.

E. K. One cometh to him, and ſaith ..... *He* goeth about to take you a lyar.

E. *K. He* goeth away, and cometh again.

E. K. This man which thus came and went away, and cometh again, is all in white; he hath a ſilver Crown on his head: he ſpeaketh as followeth....

.... *Deny that you have done, Confeſſe it to be falſe; Cry you have offended, And let the Angels of God ſee you do ſo, (that they may carry up your prayers) ſo ſhall you become righteous; But why doſt thou write words of contempt againſt us? For One in our number is All; And we are, all, One. Believe us; for of our ſelves we have no power to inſtruct you, but to deliver you the Commandment of God. Rent your cloaths, pluck thoſe blaſphemous books in pieces; And fall down before the Lord: for he it is, that is Wiſdom. I have done for this time.*

E. K. *He* is gone.

Δ. Quis eſt diſcretor Spirituum?

E. K. Now he cometh in again and ſpeaketh.

...... *Oh, you are a Learned man.* ...... *Truth in the ſecond: He it is that diſcreetly judgeth all things. If his diſcretion be given to you, thank God.*

Δ. Illi ergo Committemus hanc cauſam: ab illo hoc donum petentes & expectantes. Nos interim piè in Chriſto vivere intendimus.

E. K. *He* is become a great pillar of Chryſtal higher than a Steeple. He aſcendeth upward in clouds, and the little circle remaineth.

Δ. Gloria, laus, honor, & gratiarum actio ſit Deo noſtro omnipotenti Trino & uni, nunc, & in ſecula ſeculorum. *Amen.*

Tueſday Decembris 10. After Diner, we removed from *Lubek*, and the Lord *Alb. Laskie* went by Coach to Lord *Chriſtopher*, Duke of *Meckelburgh*.

Thurſday night we lay at *Wiſmar.* 11. *Decemb. vel* 12.

Saturday morning we came to *Roſtoch.* 14. *Decembris.*

Monday Decemb. 16. *Mane hora* 10 ¼. *Roſtoch.*

E. K. He is here, that ſaid, he would dwell *in omnibus Elementis*, &c.

Δ.

...... *I came from the fountain of light, where is no errour nor darkneſſe, and have Power, (becauſe it is given me from the Higheſt) Which, (Lo) is grown and become a mighty Rock. For it is ſaid* of me, *Behold I will viſit them that put their truſt in me, with a comfortable ſtrength in the time of need; For my Rock is an everlaſting ſtrength, and the Hills* of my countenance *endure for ever. If then I be the Countenance of God, and a piercing fire ſent out as a flame, not onely with his great mercy, but with his good will, and that towards you, overwhelmed, not caſt down, but almoſt for ever buried in a lake of ignorance, and inquenchable flame, ſuch as conſumeth with ignorance, deceit it ſelf, and a provocation too manifeſt, and apparent deſtruction: If I then with this meſſage (being the meſſage of truth) my ſelf a mean .... ſufficent Order for the publiſhment thereof, can, nor may ...... as of ... n I am) vehemently deſpiſed (the fruits of a good Conſcience, notwithſtanding ſtedfaſt) Then is he of no power of whom I am .... becauſe it is written. Such as riſe up againſt my Spirit, I will deſtroy them in the midſt of the ſame fire, and will deliver their aſhes to the windes for a memory of their wickedneſſe. But he is juſt, and is without meaſure: knoweth what is, and what is to come, which hath thus ſaid of you. Behold their ignorance is greater, and they eſteem not truth. Lo I have heard them, in the midſt of their corruption; yet they are become faithleſſe: I miniſter unto them, but in vain; But behold their mouths are cloſed up with idleneſſe. O ye of little underſtanding, are you become ſo blinde, that you will not ſee? Are the windows of your eares made faſt againſt truth? Are your conſciences ſealed up, with a thrice burnt iron? Deſire you light, and yet refuſe it? Have you craved ..., and now deny it: yea utterly diſdain it?*

Δ. That is not true.

E. K Now cometh a head behind him.

...... *Lo the end ſhall become your comfort, if you liſten to the ſongs of my mouth: if not, everlaſting folly: and a reward of ſuch, as are weary to hear of Truth. Now I pinched him ......*

E. K. This he ſaid looking behind him.

Δ.

...... *Burn thoſe blaſphemous books of thine, and I will teach thee wiſdom.*

Δ. Will you have me note down that ſentence ſo.

...... *I will.*

Δ. What blaſphemous books can I acknowledge, ſeeing I underſtand none? If they contain Sentence, make me to perceive it; that ſo I may compare it, with the Touchſtone of God his word, uſing the Talent of ſuch reaſon, as God hath given me.

...... *I go, I go, I go.*

E. K. Now cometh a great fire down, and there appeareth a great huge man, with *a great ſword in his hand*; fire cometh out at his eyes, and at his mouth. This terrible man ſaid,

...... *Maledicti ſunt, qui jurati ſunt contra Nomen meum.*

E. K. Now that wicked creature ſhaketh himſelf.

Δ. In nomine Jeſu Chriſti Redemptoris humani generis, Quis tu es?

[This was ſpoken to the man with the ſword.]

...... *Sume vires.*

Δ. Deus in adjutorium meum intende, *&c.* Miſerere mei Deus *&c.*

E. K Now the great huge one kneeleth down, and his face is (now) from meward; he looketh up toward heaven; he hath very long hair, to beneath

beneath his girdle; his Robe is long and tucked up. Now he ſtandeth up.

...... *Curſed are they : Curſed are they : Curſed is he for ever.* I am, *I gave thee power,* and ſealed thee for a time: *Power to uſe the vehemency of thine own poiſon; but not to touch my coat. Thus he ſaith, And (I am) thou art a lyar from the beginning, and the fountain of curſedneſſe. Damnation is thy dwelling place; Death is thy ſeat; Vengeance is the Crown of thy diſglory. Becauſe thou haſt entred into my ſeat : Haſt exalted thy brightneſſe, blaſphemed my name; wherein (in this Action) thou continueſt (No point of thy charge, nor of my permiſſion.) Be thou accurſed, weakened, overthrown, and defaced. Thou art vanqiſhed, Thy time is ſhortened. And why?* I am. *And I ſay thou fighteſt againſt me, and not againſt men. I am Juſtice,* and the ſtrength of him *that liveth, whom thou haſt felt, and ſhalt feel, world without end; Therefore Depart; Depart I ſay.*

E.K. Now the ſword ſtandeth by him, with the rags that appeared before.

...... *Vengeance, prepared for others, be thy reward : As it was delivered unto thee, ſo take it with thee; That the malice which thou ſheweſt to others, may heap up thine own deſtruction.*

Jeovah, Jeovah, Jeovaſcah.

E. K. The wicked Tempter falleth down into a hole, and this high creature putteth the ſword and rags down after him. Now this great creature appeareth as ſmall as he uſed to do. And it is *Michael.*

Mic. ...... *Veniat Lux Domini, & fidelium Conſolatio.*

E.K. Now is all come in, as was before : The Vail, the feet of men appearing under, *&c.*

Mic. ...... *Thus hath God dealt mercifully with you.*

Δ. His Name be praiſed for ever.

Mic. ...... *Thus hath Truth vanquiſhed darkneſſe. Even ſo ſhall you vanquiſh the World in him which is the Spirit of Power and Truth. For I have* Sworn *(ſaith the Lord) and will be merciful unto you : But ceaſe for theſe daies to come; for they were daies delivered : Let them be (therefore) unto you daies of Repentance : For the end of* 40 *daies muſt come : And this Doctrine ſhall be written unto all Nations, even unto the end of the World. The Grain is yet in the earth, and hath newly conſented with the earth : But when it ſpringeth, and beareth ſeed, The number ſhall be the laſt.*

Δ. A dark Parable, to my underſtanding, is this.

Mic. ...... *The tranſparent fire of Meekneſſe comfort and warm your ſouls, rectifie and make ſtrong your bodies, to the eternal comfort of the World to come; in the pilgrimage which you ſhall endure, with a heavy croſſe for the Teſtimonie of Truth.*

E. K. A great many voices, ſay, *Amen.*

E. K. Now he is gone, and the golden Vail is drawn again.

Δ. Omnis laus, honor, Gloria, Victoria & Triumphus ſit Deo noſtro omnipotenti, Vivo & vero, nunc, & in ſempiterna ſeculorum ſecula. *Amen.*

Sonday, 22. *Decembris, Mane,* we went from *Roſtoch* toward *Stetin.*

Wenſday, 25. *Decembris,* on Chriſtmas Day morning, we came to *Stetin* by 10 of the clock;

Anno 1584. *Stilo veteri.*

Stetini in Pomerania.

January 2. *Mane, hora* 9.

Δ. Veniat lux Domini, & fidelium Conſolatio, *&c.* 40. dies, jam completi ſunt, *&c.* Expectamus præpotens auxilium Altiſsimi, *&c.*

E. K. I cannot ſee but an inch into the Stone. The Curtain appeareth, but more deep into the Stone At length cometh one very tall, in a long white Gown, all open, and his hair of his head hanging down to his legs. He hath wings upon his head, armes, back, and legs. He ſeemeth to deſcend from the Clouds, and upon Clouds which lie ſloapewiſe for his deſcending. He ſpeaketh as followeth.

...... *The pureneſſe of humility, diſperſed through the inward-bowels of man, is that, which is called (with you) Perſeverance. Which Perſeverance, beautifieth and eſtabliſheth in a true and ſtedfaſt Baſis thoſe things that are acceptable in the ſight of God, the workes of man. Hence ſpringeth juſtification, which .... with the love of God. Herein are you become like unto us, for that we are the image of Perſeverance, and the Glory of God. But in us it is dignified: In you it is, and muſt be imperfect: For nothing is of fleſh or blood, that receiveth perfection.*

The Emanations from God, to, and into his creatures (which agree in the Center of the Earth as the knitting up of things) are eſtabliſhed: So that one jot of his Will neither can, nor may periſh, wax weak, or dwell in error: Which foreſeen from the beginning, carrieth in it ſelf the remembrance of all things to the end. Through which mercy and remembrance, you are become the ſervants of God: Not for your own ſakes; but in that it is the Glory of him, which hath called you Our Calling or Exerciſe. *to this exerciſe: Troubleſome to the World, but rewarded with Glory.*

If therefore your imperfections riſe up and reſiſt the Will of God, ſaying, blaſphemouſly as you do, Let us ſeek other wayes, *Then you are not counted perſeverers, neither are your works worthy reward: But humane reaſon can perſwade and give judgement againſt theſe follies, much more are they damnable, and deſerve correction in the voice and judgement of ſuch as are pure.*

He that dealeth with the wicked is a lyar, and ſhall have his reward: But the end of comfort is in the pureneſſe of ſpirit. But O you of little wiſdom, you riſe up againſt the windes, and yoke your wits againſt the mountains: Nay you caſt your ſelves down headlong, where there is no mercy. For what blaſphemie is it to ſay, If it be the will of God, it muſt follow? *Is not man ſubject to the bringing in of his own labours? And are not they allowed to his comfort, being brought in?*

The ſoul of man is the Image of God, after his form, which keepeth within himſelf the power *of his divinity in the heavenly Spirit, whereby he hath Authority to conſent with God in the workmanſhip of his Will and Creatures: Which* Power *being ſealed already, giveth unto man (as King of himſelf) to conſent to his own ſalvation, conjoyning and knitting himſelf together, either with perſeverance in the aſſured hope of mercy, or (with wilfull drunkenneſſe,) to the reward of ſuch as fall. Therefore, Become Holy. For the ſoul beautifieth, when it is beautified in it ſelf. Reſiſt not the Will of God, which is mighty on you: Be not obſtinate.*

Be humble, Rejoyce not for this World: But be glad that your names are ſealed, and that you ſhall correct *the World. Deſpair not through weakneſſe; for from whom cometh ſtrength? If puddles become Seas, the end is more wonderful: But yet greater when ſinners are called* to the *knowledge and performance of God his Will, thorough his mercies. Even as one day periſheth, and is not, although he hath been; Even ſo it is, and ſhall be the ſtate of this World. For the Earth muſt ſing O Sanna with the Heavens, And there muſt be One veritie. And Hieruſalem ſhall deſcend with an horn of glory to the end. The Sun and Moon ſhall be witneſſes, and wonder at their ſtay. The Kings of the Earth ſhall become proud in themſelves, and are unable to be tamed with man.*

But I will yoke them (ſaith the Lord) with correction; *And force them one to imitate anothers ſteps: Yea they ſhall tread the grapes alike; For in my Vineyard Corruption ſhall not dwell with Authority: Neither ſhall the Prince of Darkneſſe uſurpe my further honour.*

E. *K. He* ſpeaketh much in a ſmaller voice than he did. I cannot perceive it.] *He* turned back and ſpake.

...... *I ſpeak theſe things for your underſtanding, and that you may be ſtrengthened.*

E. K. *He* turneth back again (as before) and ſpeaketh I know not what.

...... *My dear brethren, therefore rejoyce in Comfort, and the image of Peace: and remain faithful, that you may be fed with that food that ſhall preſerve and alwaies reſt before the mighty flames of* Zanzor: *where there dwelleth no defiled Creature, nor any unrighteouſneſſe.*

E. K. *He* turneth now back again (as before) ſpeaking. He ſeemeth now to lean againſt a Pillar of Copper, great and round: And he is become leſſe than he was. Now he ſtandeth on the top of the Pillar, Now he kneeleth down, his back being turned.

A voice ſaith to him .... *Swear* .... [1]

He ſaid ...... *It is done.*

He ſaid ...... *The firſt voice openeth his mouth and ſaith* [*There is a great rumbling and rouſhings of falling of Towns or Houſes, as it were in the Stone.*]

He ſaid .... *The will of God is ſealed in this Propheſie, and it ſhall endure.*

A voice. .... *Swear* .... [2]

He ſaid .... *I have done.*

He ſaid .... *It thundereth, and it is the ſecond voice.* The effect of God his Will, *is not of time; and therefore not to be known of man, till that moment and end of time ſhall appear, wherein it muſt be publiſhed, and finiſhed with power.*

E. K. Now

E. K. Now it thumbleth again very terribly, as though a vvhole Town ſhould fall down into a great Valley.

A voyce .... *Swear*. .... [3]

He ſaid. ..... *I have.* ..... *And it is the third, and the laſt voyce. All things that are crooked ſhall be made ſtraight. The winde of the heavens ſhall walk through all the earth.* Wiſdom *ſhall ſit in her Majeſtie, Crowned, in the top of an Hill, with exalted glorie.*

It is the end.

E. K. Now all daſheth in a flame of fire, Pillar, and he, and all, and ſo flieth upward.

A voyce. ..... *He that hath ears, let him hear.*

Another voyce. *It ſhall be.* Amen.

E. K. Now the Curtain cometh before all, as it vvas at the beginning, this day.

Δ. O Lord, for thy great myſteries declared unto us (this day) we moſt humbly thank thee. But on our parts, there remaineth ſome matter. .... thy hands by ſome of thy good Miniſters, we deſire to have ſome advertiſement: as of the Lord *Alb. Laskie*. Secondly, of *Vincent Seve*, &c.

E. K. A very little Creature appeareth, and ſaith.

The little one. *A word, and away. The hearts of Princes, are the ſecrets of the Lord: Such they are, as unlock the doings of this world.*

Δ. Of *A. L.* his delay in coming (contrary to our deſire and expectation) I would gladly underſtand the cauſe, *&c.*

The little one. *Thoſe things that are of wickedneſſe, are not of our remembrance. This ſtay ſhall hinder a third part of his glory. But all* your life is not of him: Nor he of you. *If he become good: he ſhall be well rewarded. He is forward*, Vincent *is in* France.

Note. Of *A. L.* and our ſeparating hereafter.

E. *K*. He is gone ſuddenly. This Creature ſtood betvveen the Curtain, and the forepart of the ſtone, it vvas one of the leaſt Creatures that ever I ſavv.

Δ. All Honour, praiſe, and thanks be to our God Almighty: now and ever. *Amen.*

Thurſday, *Januarii 9.* The Lord *Albert Laskie* came to *Stetin, Hor.* 2 ½. *à Meridie.*

Fryday, *Janurii* 10. Μαξίμας ινιυριας υερβορυμ πασσος συμ. *Hora prima incipiebat, & per* 2. *horas durabat.* Stetini.

Sonday, 12. *Januarii.* 1584. Stetin.

Δ. After Dinner we were talking together of our affairs. A voyce in *E. K.* his head ſaid,

Jam venit hora.

Δ. After Supper, as I had a deſire to ſhew to *E. K.* ſome places of St. *Johns* Apocalypſis, a voyce ſaid to him,

Equus albus eſt initium Doctrinæ veſtræ, Et eſt verbum Dei.

10. *&* 9. *ſunt Novemdecim.*

A voyce. *Equus Albus.*

Δ. Hereupon ſeeking in the 19. Chapter of the *Apocalypſis*: we found the Text, *Equus albus*, &c. *verſu* 11.

A voyce. *Ne dubites. Sum enim ſervus Dei. To this purpoſe appertain theſe places of Scripture, &c. Theſe are the dayes wherein the Prophet ſaid*, No faith *ſhould be found on the earth.*

This Faith *muſt be reſtored again, and man muſt glorifie God in* his works. *I am the light of God.*

Vide *Eſdræ.* lib.4 cap. 9. *verſu* 7.

Δ. Then, by like, He is *URIEL.*

..... *I am a witneſſe of the light. Theſe are the times when Juſtice and truth muſt take place. Behold, I touched him, and he became a Prophet.*

Δ. Mean you *Eſdras*?

Uriel. Yea, in his ninth Chapter of the fourth book. There you ſhall finde manifeſtly the Propheſie of this time, and this action.

This action in *Eſdras* propheſied of.

Δ. Alak, we think the time very long, before we entred in the right trade of our true leſſons.

Ur. *When you have the book of God before you, Then I will open theſe ſecrets unto you.*

Δ. But Alak, the time is very long thereunto, the more is our grief.

Ur. *The Bible it is.*

Δ. I meant ſomewhat of our other book, which is to be written.

Ur. *I will ſpeak of that alſo.*

Δ. This delay is greatly to our grief, and occaſion of many temptations.

Ur. *The temptations of the world are nothing unto the wiſe, happie are they that feel temptations with emptineſſe of the belly. The Timber is not yet ſeaſoned, or elſe thou ſhouldeſt Propheſie. I mean not thee* E. K.

Δ. Vincat manifeſta veritas.

E. K. He is gone.

Honor, Gloria, Laus, & benedictio, ſit Deo Noſtro, qui in ALBO EQUO Juſtitias ſuas facturus eſt. *Amen.*

Monday, *Januarii* 13. *Mane hora.* 9½. Stetin.

Δ. After our long diſcourſe upon the 9th. Chapter of *Eſdras*, &c. *Uriel* came, and ſtood, he ...., ly. upon *E. K.* his head, not viſibly.

Ur. *Read the ſixth Chapter. For faith muſt flouriſh. The world is rotten, and is skalden in their own ſins.*

Δ. *E. K.* Read it, and in the 28. verſe, thus it is. Florebit autem fides, & vincetur corruptela, & oſtendetur veritas, quæ ſine fra ..... Diebus tantis, *&c.*

E. K. A voyce ſaith, Open the Shew-ſtone.

E. K. At length appared one in a long vvhite Garment. The Curtain went aſide, and the feet of men appear not now. This man ſeemeth twice ſo high as Δ. He hath nothing on his head, but long hair hanging down behinde him. He is tied, or girded about, as though he vvere tied vvith many girdles.

Vide. URIEL. *I am Uriel* [*ſaid this man*] *The light, and hand of him that created Heaven and Earth: that talked with* Eſdras, *and did comfort him in affliction, and the ſame that hath talked with you:* Yea, from the beginning of this action. *Therefore, gird your ſelves together, and hear the voice of the Lord: Liſten, (I ſay) to ſuch things as are hid, (I ſay) to them that dwell above the Heavens. Behold, this is the laſt ſleep of the world: and the time, that the power of the higheſt hath armed himſelf, ſaying, Come, O ye ſtrength of the Heavens, and follow me. For the earth hath cried vengeance, and hath curſed herſelf, and deſpaireth. Come (I ſay) For I will place the ſeat of righteouſneſſe. That my Kingdom may be in One : And that my* people may flouriſh: Yea, even a little before the end.

And what is this? *E. K.* He ſpake theſe four words in another Tune.

E. K. He looketh up to heaven.

A voyce. *Bleſſed art thou, which reſpecteſt thy Juſtice, and not the ſins of man.*

An Angel now taking place. Ur. *This is the voice of the Angel* that now taketh place.

Δ. May we be ſo bold as to demand the name of that Angel?

Ur. *No, It is not lawfull. I ſwear by all things that are contained within*

An Oath. *this holy book:* * *By the ſeat of God, and him that ſitteth thereon. That the words, which have been ſpoken in this Action, and ſhall be now ſpoken,* by me,

A Propheſie on 1587. in Januario. *are true: Three years are yet to come;* even in this moneth, *(that beginneth the fourth year) ſhall the* Son of perdition be known unto the whole world: *Suddenly creeping out of his hole like an Adder, leading out her young ones after her, to devour the duſt of the earth.*

* Note, he ſpake this, pointing down to the great Bible of the Lord *Alb. Laskies*, upon which the Shew-ſtone, now, ſtood.

Antichriſtus. Si ſimpliciter, ſic annus eſt intelligendus, ſi non ſeptenarius unus, noſtrorum annorum 24. *ſit habendus pro uno anno myſtico: vel* 42. *menſes, &c.* Perpende.

Δ. The ſentence is dark, in reſpect of the time. Conſider well.

Δ. I ſuſpect 42 moneths (now and then) to be underſtood for an year.

Ur. *This moneth in the fourth year, ſhall Antichriſt be known unto all the world. Then ſhall*

Antichriſtus. Omnes nunc Reges peribunt ante tertium annum finitum. *wo, wo, dwell amongſt the Kings of the earth: For they ſhall be choſen all anew. Neither ſhall there any that ruleth now, or reigneth as a King, or Governour of the* ..... *le, live unto the end of the third year: But they ſhall all periſh.*

Their Kingdoms be overthrown.

The earth waſted. The Rivers become bloud, with the bloud of men and beaſts mixed together. In this time ſhall the Turkiſh ſtate be rooted up, and caſt from the earth. And inſtead of him ſhall enter in that Devil: the father of liars, and ſuch as dwell in the houſe of Vanity. Behold, This * Prince ſhall fly through his Kingdoms, *as the* Greyhound after his ſpoyl: devouring his poſſeſſions, *and cutting down the wicked*: But he ſhall become proud. *The Prophets of the Lord ſhall deſcend from Heaven, cloathed with their old Garments very freſh, and not ſtained.* Thy eyes *ſhall ſee them.* Out of theſe books ſhall the true Doctrine *of the Prophets, and Apoſtles be gathered: Which are not to be underſtood, but with the ſpirit of underſtanding, the ſpirit of wiſdom, and truth.* Behold, I will ſay *unto you* my ſelf.

Δ Suſpicor 42. menſes pro anno numerandos Myſtico illius Propheſis: vel annus vulgaris pro anno myſtico.

Δ. They are in Paradiſe, they were carried upward, eſpecially *Elias*.

Antichriſt. ſuperbia.

A.L.
Enoch.
Elias.
Our ſign.

Come, Hear.

For, the voyce of the Lord is with power. Therefore, be milde, and of humble ſpirit. For lo, the time ſhall come. And I have ſeven *books*, ſuch as ſhall be delivered unto one of you. *And I will meet thee walking in the fields. And will ſtretch* forth my hand, ſaying, *Come: Then ſhall thine eyes ſee theſe things, that thy* ſpirit *doth. And thou ſhalt* become a man of underſtanding: For I will give thee bread, and thou ſhalt eat it, ſuch, as ſhall be the bread of ſufficient comfort.

7. Libri tradendi ipſi Δ.

E. K. It thundreth in the ſtone. Of thee, [pointing to *E. K.*] thus ſayeth the Lord.

Thou art fleſh, and become ſtubborn. Thy judgement waxeth dull, and thy heart ſealed: But I will unſeal thee; and thou ſhalt be partaker: *But (becauſe thou haſt offended me) not with power in worldly things, I will make thee a great Seer: Such an one, as ſhall judge the Circle of things in nature. But heavenly underſtanding, and ſpiritual knowledge ſhall be ſealed up from thee in this world: For, thou art become ſtony, and haſt* cried out againſt my Saints. *Notwithſtanding, your* life ſhall be together. *Thou ſhalt be a workman of nature, looking into the Chambers of the earth*: The Treaſures of men. *Many things* are pluckt from thee, *which* were thine: *But* not from you, becauſe I have promiſed them.

E. K.

What is he, that bridled the windes, Δ. *At your prayers? Or, who is he that preſerved you from the* bloudy imaginations *of men*, [*and*] *hatreds of the world invincible? Is it not he, that is God of Heaven and Earth? Is it not he, that made both fleſh and Soul? Yea, even he it is, that ſayeth. Fly from the wickedneſſe*, and ſociety with Devils. *Leave off to ſin againſt the Lord: for he is of great power. This is* the laſt time *that any ſhew ſhall be made in this ſtone. For, lo, the promiſe of the moſt higheſt ſhall be fulfilled.*

This ſentence is revoked afterward, and the ſtone dignified.

E. K. Now *I* ſee all thoſe men, whoſe feet *I* ſaw before: And there ſitteth One in a Judgement ſeat, with all his teeth fiery. And there ſit ſix, on one ſide of him, and ſix on the other. And there ſit twelve in a lower ſeat under them. All the place is like Gold, garniſhed with precious ſtones, On his head is a great ſtone; covering his head; a ſtone moſt bright, brighter then fire. Four bring in a man bound. Now all is gone except *Uriel.*

Ur. *The end of words, the beginning of deeds.*
A voyce. *Seal it up: For, it is at an end.*
Δ. What is your will, that I ſhall do with this ſtone.
Ur. *All is ſaid: and I am ſealed for time to come.*

Δ. Deo omnipotenti, vero, vivo, & æterno ſit omnis honor, Laus, Gloria, Potentia, virtus & victoria: nunc & in ſempiterna ſeculorum ſecula. *Amen.*

Wedneſday, January 15. we went from *Stetin* to *Stargart.*

Sonday, January 19. we came to *Poſen.*

Eccleſia Cathedralis Poſnanienſis fundabatur anno 1025. *per* Winceſlaum *Regem Chriſtianum factum cujus ſepulchrum in inferiori parte Eccleſiæ extat, lapide egregiè extructum.*

Saturday, January 25. Ὁ κίνδυνος μέγας τοῦ θανάτου διὰ τῆς τοῦ E. K. ἀδικίας μεγάλης ἐναντίον ἐμοῦ, (i. e. *Magnum adii vitæ periculum per iniquitatem* E. K. *contra me.*)

Sunday, January 26. ..... *Inviſebam Bibliothecam Eccleſiæ Cathedralis.*

Monday, January 27. ρίξαι κυμ οὔξορε βρέυες. (*Rixæ cum uxore breves.*)

Tueſday, January 28. We went from *Poſen.*

Thurſday, Jan. 30. We came to *Konin* Town, over the long and dangerous Bridge, with much cumber at one broken place, by reaſon of the huge Cakes of Ice, which lay there.

Satur-

Saturday, Februarii, 1. We paſſed the dangerous way of Ice, having 25 men to cut the Ice for our Coaches to come through above two Engliſh miles long: but for all that great help, we could not get to *Vinew* City that night, by reaſon of the great water and Ice hard by the Town, which was broken over the banks into the medows very deep.

Sunday, Februarii 2. We came over the great water, the Ice being moſt part (with that nights winde) driven away out of our paſſage.

Monday, Feb. 3. We came by *Shadek* to *Lasko* Town, and there were lodged in the Provoſt his fair houſe by the Church.

Prima Actio apud Lasko.

Tueſday Februarii 11. *Stilo veteri, aſt* 21. *Stilo novo.*

△. After our prayers of the 7 Pſalms, and my particular invitation and calling for God his help, and the miniſtery of his good Angels: After (I ſay) more than half an hour ſpace attendance; *E. E.* ſeemed and thought that he felt a thing about his head, as if it clawed with Hawks claws. It continued no long time. And toward the Eaſterly corner of my great Study above, ſeemed to *E. K.* clouds to appear, far off, as at a quarter of a mile diſtance. Then appeared a Sea, endleſſe one way, and a Haven mouth with a River which fell or ran into that mouth. And beſides that River doing down into the Haven, did another River appear by running into the Sea, without any Haven making or having. The water of this Sea, is not like Sea-water, but rather like Quickſilver. Now cometh a mountain, and ſwimmeth upon that main Sea. Now that mountain ſeemeth to reſt and ſtand before that River mouth, that is by the Haven.

A voice. ...... *Meaſure me.*

F. K. Now ſeemeth a great thing like a man to ſtand, with one leg in the foreſaid River, and with the other in the ſaid *Sea*, by . having a corner of the ... id between his ſaid legs. *H*is right leg is in the River, and his left in the Sea. *H*is right leg ſeemeth gold, and his left leg lead. The mountain ſtandeth before him. *H*is legs are like two poſts, of the ſubſtance of the Rainbow. *He* is very high: he hath a face, but with many eyes and noſes, but not diſtinctly to be diſcerned. *H*is body ſeemeth to be red Braſſe. *He* ſtandeth with his arms abroad, and no hands appear. *H*is right arme is of the colour of ſilver; *H*is left arme ſeemeth to be black, twinkling. *H*is head is much of the colour of that Sea wherein his left leg ſtandeth. Now beginneth a right hand to appear; a fair right hand.

A voice ſaid to this man. .... *Meaſure the water.*

He anſwered. .... It is 250 Cubits.

A voice. ...... *Meaſure that foot of earth.*

E. K. He pointeth to the mountain.

Anſwer. .... It is a cube twice doubled in himſelf in a ſtraight line.

E. *K.* One ſpeaketh behind me, ſaying.

...... *Meaſure the Sea alſo.*

Anſwer. ...... It is 750. Cubits.

3. in 4. efficiunt 12. & 3. & in ſe efficit 9. Nunc 9. in 12. efficiunt. 108.

E. K. *He* now ſtoopeth to it, and taketh of it in his hand.

He ſaith. ...... The fourth in the third, *and three in himſelf ſquare. The age of Nature.*

E. K Now all is gone, all is clear, and nothing appeareth.

△, At length after this, *E. K.* heard from the foreſaid corner of the Study, the noiſe, as of a Ship toſſed and jolted of the waves of the Sea. After that *E. K.* ſaw one that ſtood all covered in a white cloud by the Eaſterly corner of the Table, above the Table in the Air. He ſaid.

...... *Beati ſunt, quibus veritas, ſpes, & conſolatio eſt: & quibus luminaria majora inſerviunt, in fortitudine & potentia æterni & Omnipotentis Dei.*

E. K. Now the cloud covereth him, and abideth.

E. K. Now he cometh out of the cloud, and ſtepeth three ſteps forward

ward, and the cloud ſtandeth behind him, like a garment ..... At length he ſaid.

.... *Then is their bleſſedneſſe, eternal life.*

E. K. I never ſaw him before: He is covered with a red Purple Robe, ſuch as my Lord, here, uſeth; but made ſomewhat like a Surpleſſe. His head is covered with feathers like Down: His face is like a childes face: His neck is bare: His legs are ba . . . . moſt white: His garment cometh not but to the ſmall of his leg. He ſtandeth upon a white great round Table, like Chryſtal, all written with letters, infinitely. On the middle of the Table is a great ſwelling or pommel of the ſame ſubſtance the Table is of. Upon that pommel he ſtandeth. He hath nothing in his hands; neither can his hands be diſcerned. His Robe hath no ſleeves.

He ſaid. ...... *Non poſſum diutius videri: Servus ſum Altiſſimi: Novi Terram in paradiſo. Spiritus ſum* SAPIENTIÆ: *Nomen meum eſt* NALVAGE.

E. K. He maketh a croſſe upon the place vvhere he ſtandeth.

Nal. ...... *Beatus Pater: Beatus Filius: Beatus Spiritus Sanctus. Bea . . . tu . . . t Menſuratio rerum & ſubſtantiarum omnium viſibilium & inviſibilium, verus & ſanctus eſt* Deus *in* promiſſis ſuis *& veritas ejus, Talis eſt.*

E. K. Hereupon he ſhevveth a round Globe.

...... *Cælum, Mundus, Angelus, Homo, Nihil, & non nihil, & omne quod eſt, vel erit, Nihil eſt niſi ſplendor, Gubernatio, & unitas Dei: Quæ a Centro formata eſt reformata eſt, ab initio ad tempus menſuratum, & in perpetuum, Laus tibi in Cælo, Laus tibi in Terra, Triumphus tibi in inferno, ubi non eſt Laus, nec Gloria. Quæ jam infuſa ſentio, doceo: Sed modo, lingua, & ideomate prædicto.*

E. K. *He* turneth round when he ſpeaketh.

Nal. ...... *Omnis Caro maximè eſt ſibi applicabilis, in natura & perfectione ſua. Igitur revelanda ſunt Myſteria Dei, non ut audiantur, ſed ut intelligantur.*

E. K. Now cometh a great ſmoak: now I ſee nothing: now he is gone.

A voice. ...., *Hear.*

[*E. K.* I ſee no body.]

E. K. Methinketh that two ſpeak, or elſe this voice giveth an eccho.

...... *The unpatient and troubleſome ſpirits of indignation, wrath, blaſphemy, and diſobedience, continually contend, bear arms, and ravenouſly run wilfully, againſt thoſe that are the . . . . Meſſagers and Angles of the Dignified and Triumphant Glory: which is now the Miniſtery of him that is Dignified in his Father: To the honour and glory of thoſe that are humble and faithful in obedience. Yea thoſe wicked ones keep open wars againſt God, and his Annointed* in Heaven *and Earth, onely for the ſafeguard and true keeping of ſuch as love God, and follow his Commandments, rejoyce in Truth, and are viſited in Righteouſneſſe.*

Dark ſpeeches to the fleſh: but words mixed with humane underſtanding; wherein briefly I will manifeſt the envy between the wicked (in reſpect of their enviouſneſſe) and thoſe that are juſtified in Heaven; which fight in the government of mans ſoul in the Creatures of God: Not in that they know they ſhall overcome: But in that they are envious and proud from the beginning.

Their contention is evidently amongſt you, which are joyned in the ſervice of God: Not as Deſervers, but as Choſen; whoſe veſſels and power, are beſt known unto God.

E. K. One ſtandeth on my left ſhoulder and ſaith.

Siniſter. ...... Doſt thou not hear, how like a fool he ſpeaketh, without all reaſon? Thou art a ſpirit of lying. Thou art one fartheſt from the glory of God. Thou art a ſower of lyes, and a teacher of falſe doctrine.

E. K. Thus ſaith he on my left hand.

Siniſter. .... Speak, for I have power over thee. Canſt thou deny it?

Dexter. .... *Thou thinkeſt ſo, becauſe thou hadſt power: But the brightneſſe thou hadſt, is turned into iniquity. True it is, thou hadſt* power *to baniſh the wicked out of Paradiſe: But me thou knoweſt not; becauſe thou haſt not baniſhed me. In reſpect of thy dignification (which ſprang with power) I ſay with the Hallelujah: But in reſpect of thy fall, Thus ſaith the Lord;* Poſui tenebras à tergo meo.

Siniſter. ...... Fy upon God, that ever he created me.

Dexter. ...... *Even thus, do they ſeek continually to enter into the weakeſt veſſel : of envy, not to triumph ; for they know they ſhall not : but they hinder the time with man, wherein they may offend his conſcience.*

E. K. I hear howling and lamenting.

To E. K.

Dexter....... *Such are thoſe of whom thou ſeekeſt aid and comfort : Thoſe that appear unto thee, have ſought thy ſoul ; And the fruit of them, is according to their deſtruction. Believe them not. It is ſaid before. Thou dealeſt with devils. What reward ſhall he reap, that fighteth againſt the Higheſt ? Or taketh part with ſuch as are baniſhed from Righteouſneſſe ? Much more ſhall his puniſhment be, which ſeeketh help of thoſe that are diſhonoured. For diſhonour ..... to imperfection, and is become a monſter for deſtruction.*

It is written .... Nothing can ſtand before the Lord, that is imperfect ; Much more that imperfection weakened, which obeyeth the imperfect. Leave, for the kingdom of Righteouſneſſe is at hand, And thou muſt vow. Hear the Lord, That thy ſins may be forgiven thee : For the Propheſies of the Lord are not uttered to the world, with the ſeales of the wicked. Therefore become holy, that thou mayeſt augment the benefit of God beſtowed amongſt you ; and render it to the world, as the meſſage of truth, with thanksgiving. Meum eſt pauca dicere.

Δ. Sed quis ſis, Neſcimus, an non idem Naluage, qui nobiſcum prius egiſti hodie ?

Nal. ...... I am.

E. K. Why call you thoſe Devils, with whom I deal ; not offending my conſcience, but intending to do good to my ſelf and my neighbours ? If you be of God, where is the fruit of your doctrine ? *&c.*

Devils.

Nal. ...... *If they were not Devils and enemies of truth, they would praiſe and honour God in his Meſſengers of truth. But becauſe theſe Actions are true, and the truth of them ſhall be the deſtruction of their kingdom ; Therefore deviliſhly and enviouſly they reſiſt the will of God. Denying the power ; Blaſpheming his truth, and infecting his veſſels.*

This Doctrine what it teacheth.

In our Doctrine there is nothing taught but the ſtate of the world, here, and to come. The propheſies of time, and the knitting up of God his myſteries, opened from time to time, to thoſe that are his ſanctified : as teſtimonies in the Creation and Operation of his Creatures ; whereof this doctrine is a part. The Prophets in their times were not ignorant by revelation of the good will of their Creator. The Apoſtles in Chriſt his Kingdom, were made partakers of the myſteries to come, of the ſtate of mans ſalvation ; and ending of this combat, which is in that day, when all Creatures ſhall receive their reward. The Church of God is alwayes garniſhed and furniſhed with ſpiritual Revelations : as a Manſion or Dwelling-place of the Holy Ghoſt.

Reformation. Note this Circle.

Theſe latter dayes, and end of harveſt muſt have alſo Labourers : For no Age paſſeth away, but through the hands of God, who maketh the end of his doings known to the World : To the end, the World may conſent unto him in Glory. So that this Doctrine, is the myſteries of the word of God, ſealed from the beginning, now delivered unto man, for that Reformation which muſt be in One unity eſtabliſhed unto the end. *The very part of* that Circle, *which comprehendeth the Myſteries of the Higheſt, in his* Prophets, Apoſtles, and Miniſters yet to come, *which* are alive, *and ſhall bear witneſſe of eternal Comfort.*

The fruit of our Doctrine is, that God ſhould be praiſed. For of our ſelves we ſeek no glory : But we ſerve you to your comfort, teaching you the will of God, in the ſelf ſame Chriſt, that was crucified ; ſold and died in the Patriarchs, *and publiſhed to the World by his Diſciples, and is now taught unto you, in the remiſſion of ſins ....* greateſt in the World, for the end of all things. *The very key and entrance into the ſecret myſteries of God, (in reſpect of his determination on earth) bringing with it reward in the end of eternal glory, which is the greateſt Treaſure. Thoſe that tempt thee, do it in reſpect of the fear they have of the power of God, ſpringing in thee.*

Let this ſuffice. The World is vain in reſpect of eternal joyes. Heaven and Earth paſſeth away: The reward of the Righteous endureth.

E. K.

Nal. ...... *What do you ſee imperfect, in all that hath been delivered ?*

Δ.

Nal. ...... *You have* 49 *Tables : In thoſe Tables are contained the myſtical and holy voices of the Angels : dignified : and in ſtate diſglorified and drent in confuſion : which pierceth Heaven, and looketh into the Center of the Earth : the very* language *and ſpeech of Children and Innocents, ſuch as magnifie the name of God, and are pure.*

Δ *Infra, in libro Cracovienſi, Aprilis* 21. *dixit hanc linguam nunquam fuiſſe revelatam.* Let theſe two places be reconciled.

Wherein, the Apoſtles underſtood *the diffuſe ſound of the World, imperfected for mans tranſgreſſion. Theſe Tables are to be written, not by man, but by the* finger of her which is mother to Vertue [Δ. Madimi *ſaid her mother would write them,* An. 1583.] *Wherein the whole World, (to fleſh incredible) all Creatures, and in all kinds, are numbred, in being, and multitude. The meaſure and proportion of that ſubſtance, which is Tranſitory, and ſhall wax old.*

Theſe things and myſteries are your parts, and portions ſealed, as well by your own knowledge, as the fruit of your Interceſſion.

The

The knowledge of Gods Creatures.

Unto me are delivered five parts of a time: Wherein I will open, teach, and uncover the ſecrets of that ſpeech, that holy myſterie. To the intent the CABALA *of* NATURE, *in voyce, ſubſtance of bodie, and meaſure in all parts may be known For there is nothing ſecret, but it ſhall be revealed, and the ſon of* GOD *ſhall be known in* POWER, and eſtabliſh a Kingdom with righteouſneſſe in the earth, *and then cometh the end.*

Five parts of a time.

For the earth muſt come under ſubjection, and muſt be made pure. That death may *be ſwallowed in his own Kingdom, and the enemy of righteouſneſſe finde no habitation. The word of God endureth for ever. His promiſes are juſt. His ſpirit is truth. His judgements inſcrutable. Himſelf Univerſall. He it is of whom you labour. The promiſes of God in this earthly Noble man ſhall be fulfilled.* Salomon *uſed the places of honour, and was exalted.*

Regnum Chriſti futurum in terra.

Thus ſayeth the Lord.

I have ſealed him againſt hatred; and have made his ſeat open. *Let him therefore ariſe up, that the people may ſee him. For mortal men have places of honour, and in their own Courts, they come to be exalted: Who is he that made the earth, and dignified him with a living Soul? Even he it is that exalteth, and in whoſe hands the Kingdoms of the earth are ſetled.*

Behold, the fifth time ſhall come, (*in reſpect of the parts of time*) *and it is the day, that hath been promiſed. Then ſhall your eyes be open. Then ſhall you ſee.*

A voyce. *Stay there......*

Nal. *I obey.*

E. K. Now *I* ſee him paſſe away over the Chriſtalline Table, which is round like a Cart wheel, having a great knop in the middle.

Δ. As concerning our ordering of the Table, and the reſt of the furniture, we are deſirous to know, what is now to be done: ſeing, now we are come to the end of this firſt journey.

A voyce. *Be it thy charge. I will put to my hand.*

Δ. Mean you it to be my charge to order theſe things, as my imagination ſhall be inſtructed, by God his favour.

A voyce. *It is ſo ſaid before.*

Δ. Gloria, Honour, & gratiarum actio Deo omnipotenti Deo noſtro Domino & Patri Noſtro: nunc, & in ſempiterna ſeculorum ſæcula. *Amen.*

Tueſday, *February* 18. *a Meredie hora* 3. Lasko. *Stylo veteri, aſt* 28. ...
Die ſtilo novo.

Δ. After ſome prayers made, *E. K.* ſaw (as he thought) *Nalvage* ſtanding at my left hand.

Δ. In nomine Jeſu Chriſti Redemptoris noſtri, Eſtis vos *Nalvage*?

Nal. *Tu dicis.*

E. K. The lower part of him is in a Cloud: but all his upper part is out, he hath a thing like a Pall hanging down behinde him from his head; He hath like a round . . . of boane in his hand, he ſeemeth to be as farre as the Church. And I ſee him, as well winking as directing my open ſight on him.

Nal. *What is it you require?*

Δ. The expoſition of the time delivered to you in five parts.

Nal. *Read it.*

Δ. *Filio precedente.*

Δ. I read, and when I came to the place, that death may be ſwallowed, *&c.* *Nalvage* ſaid as followeth.

Nal. *That is the laſt Conqueſt. Go forward.*

Δ. In reading?

Nal. *I.*

Δ. I read to the end.

Nal. *The finger of the higheſt peruſeth nature amongſt you by himſelf, and in her own motion. Through which action things become, that were not (by Generation:) And in the ſame time vaniſh, as though they were not (by corruption.) A year it is; Wherein nature looketh with many eyes through..... dwelling places: unto ſome as a Nurſe: and to the reſt as a ſtep-mother. And ſo it is meant in the Scriptures. For*, a time is an year, purpoſed by determination in the judgement of God; which is not known *to man, how, or when it ſhall happen. Another year is a time eſtabliſhed, and preſently delivered, as the preſent judgement of God. This is that I ſpeak of. A time is an year. The parts are known amongſt you.*

E. K. *I* never heard any ſpeak ſo leiſurely.

Nal. *Now look to your underſtanding. I ſpeak of two years. One appointed in the judgement and determination of God to come, and unknown to man. The other the time of the judgement of God (and before determined) now preſent: Notwithſtanding, before determined. There is difference between an year myſtically promiſed, and unknown: and the time that is myſtically promiſed and known.* Annus myſticus ſumitur dupliciter: Unus, qui eſt Tempus cognitum Deo, & homini non revelatum: Tempus, hoc dicitur, apud Deum. Annum nos illud computamus. Aliud eſt præfinitum, cognitum Deo & Angelis, & revelatum homini: & Annus eſt præſens. *This laſt is the year I ſpeak of.*

E K. He ſpeaketh a language to me unknown, and looketh ſomewhat on one ſide.

△. What are your parts of that year?

Nal. *March, April, May, June, July, Auguſt.* ..... In illo autem die, invenietis Chriſtum. *The words of this Doctrine muſt agree, and times.*

E. K When come you with the reſt of your words?

Nal. *As it is given me, ſo I give it unto you.*

A great unpatience.

[△ He was thus interrupted by *E. K.*] --" Muſt end their courſe in the promiſe of God:
" [in] Theſe weeks are the fruits of my labour to be known, For I muſt unfold unto you, and
" open the ſecrets of this myſtical, and *Delivered* ſpeech: Whereby you may talk in mortal
" ſounds with ſuch as are immortal: And you may truely know the nature, and uſe of God his
" Creatures. Therefore, be diligent in hearing, and *Receiving*. For the courſe of man is con-
" trary: But the determination of God moſt certain.

Cabaliſtical in reſpect of the receiving.

You are anſwered.

...... Mean you theſe Lenten weeks, or the weeks of all the fore-reherſed moneths?
...... *Of my whole appointed time.*

E. K. He ſtandeth higher up.

...... *May we (without offence) require your......at all times, as our caſe requireth?*
Nal. *Your labour is my readineſſe.*
...... *You ſee I have an Ague: What is your counſel therein?*
Nal. *I have to counſel you (from God.)*
△. Bleſſed be the Fountain of counſel, and of all goodneſſe.

E. K. *He* ſheweth an houſe; and ſix, or ſeven on the top of it with Torches: They are like ſhadows.

...... *In the name of God what may this mean?*

E. K. Theſe ſhadows go up and down the ſide of the houſe, thruſting their Torches into the ſides of it. The houſe is like this very houſe. They go round about the houſe. There are eight of them. They have claws like Eagles. When they ſit, they are like Apes. They ſet a fire on it, and it burneth mightily; Now your wife runneth out, and ſeemeth to leap over the Galery rayl, and to ly as dead. And now come you out of door, and the Children ſtand in the way toward the Church. And you come by the yern door; and kneel, and knock your hand on the earth. They take up your wife; her head waggleth this way and that way. You look up to heaven ſtill, and kneel upon one of your knees. The ſtone houſe quivereth and quaketh, and all the roof of the houſe falleth into the houſe, down upon the Cheſts. And one of theſe baggage things laugheth. The houſe burneth all off. Your wife is dead, all her face is battered. The right ſide of her face, her teeth and all is battered. She is bare-legged, ſhe hath a white Peticote on. Now the apparition is all gone.

Marie ſeemeth to be pulled out of a pool of water, half alive, and half dead, her hair hanging about her ears. They hold her up. Now they carry her out at the Gate. You ſeem to runne in the fields, and three, or four men after you. You run through waters. All diſappeareth, And now *Nalvage* appeareth again. He ſeemeth to have wept.

△.

Nal. ..... *God*

Nal. ..... *God giveth you warning that you may eſchue them.*

Δ. And how ſhall I eſchue them?

Nal. ..... *Thus ſayeth the Lord. Behold, I have ſealed thee for my ſelf: for my people, and for my ſervant. Therefore ſhalt thou not periſh; No, not the leaſt hair of thy bodie. Fear not, be ſtrong in faith. For I come ſhortly. Hearken therefore to my voyce, I ſay, therefore hearken to my voyce: For the ſpirits of wickedneſſe, and confuſion have riſen up againſt thee: If therefore they prevail againſt my purpoſes; Then ſhall it be no world: Neither are there any heavens. But, this place is not for thee; yet, if thou wilt, be it unto thee. I will ſeal deſtruction, both for a time and for ever. Be mighty therefore in me.. ⁔ All the earth rageth in wickedneſſe. And ſinne ſmelleth thee ready now to creep out of his hole. If thou move thy ſeat, it ſhall be more acceptable. For, even this year ſhalt thou ſee the beginning of many troubles: And the entrance of this* LASKO, *into the bloudy ſervice of the world.*

E. K. He ſeemeth to ſpit fire, and ſo vaniſh away.

O Jeſu Chriſt, we have committed our ſelves into thy hand; and do ſubmit our wills to thy government. What ſhould this mean of terrible deſtruction threatned to my wife and maiden? And as it were frenzie, to light on me for ſorrow. Theſe things cannot well agree with our former aſſured protection.

E. K. *I* ſee a little wench on the bench, all in white, ſhe ſayeth.

...... *How do you ſir?* ...,. [*making curſie to* Δ.]

Δ. Better it is known to you then to my ſelf, how I do.

...... *Sir, I have been*......*land, at your houſe, where they are all well.*

Δ. Thanked be God.

...... *Amen...* *The Queen ſaid: She was ſorry that ſhe had loſt her Philoſoper. But the Lord Treaſurer anſwered: He will come home ſhortly,* a begging to you.

They were black. *Sir,* Herry Sidney died upon Wedneſday laſt. A privy enemy of yours.

...... I ever took him for one of my chief friends.

...... *But this it is: Truely, none can turn the Queens heart from you. I could not come into your Studie: The Queen hath cauſed it to be ſealed up. You have been uſed to good Cities: It were good, you did conſider it.* Little words *are of great matter.*

Δ. Note, at *Prague*, Aug. 24. I underſtood that Sir *Henry Sidney* was not dead in February nor March, no nor in May laſt: Therefore this muſt be conſidered, Doctor *Haget* his ſon told me. You may alſo mark how the Devil at this time did miſ-inform *E. K.* and ſo it is poſſible that this being a lye, was his.

CRACOVIA.

Δ. Where, I pray, would you wiſh me to ſettle my ſelf firſt?

...... *My mother would give you counſel to dwell at* LASCO.

Δ. Do you diſſent from your mother?

...... *I.*

Δ. Upon what.

...... *Jeſu, you think that I am an unwiſe maiden. The Devil bringeth the ſound of my mouth to thy ears,* E. K. *For I ſaid* CRACOVIA, *and he ſpake* LASCO.

Note the envy & power of the Devil.

Δ. Seing your mother would wiſh me to dwell at CRACOVIA, at what other place would you wiſh me to dwell?

...... *Lux ante faciem, Tenebræ poſt tergum.*

E. K. Now *I* feel a huſſing thing go from my head.

...... *I pray you be not offended with my ſimplicity:* My mother and I am all one. *In us is no diſcord: I pray you bear with me, if I ſay, I be the Concord of time. Theſe are my words.* My mother would have you dwell at CRACOVIA. *And I conſent unto it. Let them that be wiſe underſtand. Alwayes pray that* you may hear truely, and receive faithfully.

The Concord of time.

Δ. May I before I go any further demand if you be *Madimi?*

...... *I am ſo, Sir.*

Δ. As concerning this terrible Viſion here ſhewed, what, is either the intent, or verity of it?

Mad. *Sir, will it pleaſe you to hear me?*

Δ. The verity is moſt acceptable to me alwayes.

Mad. ...... *I think your book ſaith, This man his way is prepared,* &c.

Δ. I trow, the words are, His ſeat is made open, or made manifeſt.

Mad. ...... *It is ſo. Bear with me, I think, it is ſo.*

L. vid. Anno 1583. Jun. 16. *Super, ante duo folia.*

Δ. What will you ſay thereof?

Mad. ...... *And upon earth Princes have h . . . in their own Courts. I remember, He was ſealed at* Mortlake. Contra omne malum. *Then cannot the King of* Poland, *nor the Chancelor, prevail againſt him. Yet* Vendiderunt animam ejus.

Δ. Lord be merciful unto . . . ; What Trayterous dealing? I beſeech you to ſay . . . e. in that caſe; He is our great friend, and for the ſervice of God furthering.

Mad. ...... *You met a man by the way : He is an Iriſh man. (But as . . . me, he ſaid he was a French man) I heard the King, when . . . . him to go into England. But he could not poiſon him there . . . Therefore he followed him, all the way. But if he return again : They ſay, We will exalt him. But ſend* thou *thy Army, and we will ſend him. Wherefore hath the King abſented himſelf, but to betray his Kingdom ? Truely, I can tell no other cauſe.*

Conſpiracy of the K. of *Pol.* with the *Turk* againſt *A. L.*

My Mother ſaith within theſe few dayes, after he . . . . calleth it) a little talk, Let him go to Cracovia . . . . *himſelf as* David *did before* Saul : *It may be the people will like well of him.*

Tuſh, Tuſh, Timor innatus, *will never prevail. Although he hate him, he cannot hurt him.*

Sir, if you tarry here, you will have great grief in this houſe.

E. K. She ſaith ſo, turning her head back to one that ſpake to her.

△. How long (I pray you) would you wiſh me, to tarry here : or how ſoon to be rid hence ?

Mad. ...... *Hark ... He,* E. K. *marvelleth what I will ſay now.*

E· K· So I did indeed.

Mad. .... *The Phyſitian ſaith, infected air is to be avoided in haſt. Many Princes ſhall be acquainted with you, and Learned men. The good are oftentimes ſtirred up to offend God, whoſe offences are both wilful and raſh : For temptation is a Touchſtone, and is one of the black fellows chiefeſt weapons.*

△. I beſeech you, to ſay ſomewhat of the time of our going hence.

Mad. ...... *Tuſh, I pray you,* Go hence as ſoon as you may.

△. To *Cracovia,* you mean.

Mad. ...... *I. ... I will now and then viſit you there : And will become friend with you,* E.K. *now : for you are become a good man.*

△. As concerning that terrible ſhew, what can you ſay of it ?

Mad. ...... *As a warning to beware that, that ſhould be. This is the laſt Spear.*

△. But, if I go to *Cracovia,* no ſuch thing ſhall happen, I truſt.

Mad. ...... *So, Sir. Therefore, This is your warning.*

△. Is it not, then, the will of God, that I ſhall ſet up the Table here, as you ſee, we have prepared.

Mad. ...... *Be contented. This Wilderneſſe, is not* 40 *years. My Mother ſaith,* It muſt not be here : yet at your requeſt, *it may be.*

E· K· How can that be ?

△. At mans commandment, the Sun can ſtand.

Mad. ...... *He ſaith true, Believe him.* .... *Therefore I will not urge any thing herein, but defer till we come to* Cracovia.

△. At *Cracovia,* ſhall I ſet it up ? And ſhall I require *Pernus* houſe there ? Or what houſe elſe, is, in God his determination, for me and mine ?

...... *As wiſe as I am, I cannot tell, what, yet, to ſay. It is the Town, where the Sabbath day ſhall be celebrated.*

△. But now, as concerning the houſe, What is your word ?

Mad. ...... *You will not be deſtitute of an houſe. Will you believe me ;* For I am your true friend *MADIMI. Here ſhall be the end of your turmoil. Be of good cheare.*

△. Did you not will us to have my cheſt from *Torn* before we go ?

Mad. ...... *I, when the black m . . . hath called home his waters.*

△. Aſſoon as . . . . n have it from *Torn* hither, then we are to be going.

E. K· How will my Lord agree to this ?

Mad. ...... *Now you are become a new man, both we may dwell in one houſe. Sir, I promiſe you of my credit, you ſhall be to learn nothing of theſe things by* Auguſt.

△. By *Auguſt* next ?

Mad. ...... *Yea ... Next.*

△. Perhaps my Lord his furniture of money will not be ſuch, as to ſerve for our carriage anew, &c. Beſides that, I would wiſh *Keſmark* to be redeemed , before he ſhould come to *Cracovia* : Perhaps then with the people, his credit would be greater.

Mad. ...... *Thoſe that become Kings, care nothing for Farm-houſes.*

△. I would that needleſſe coſt, here beſtowed, had been ſaved : or that you had told us this ſooner.

Mad. ...... *Silence now, is my beſt anſwer.*

△. Do you know, (O Lord, what ſay I ?) Have we had any name of *NALVAGE,* heretofore in our Tables or Books expreſſed ?

Nalvage.

Mad. ...... *What have you written, that have you written. He is a near kinſman to my Mother. We call him, with us,* Fuga terreſtrium.

△. We beſeech God, that all intermedling, and ſaucineſſe of the wicked in theſe Actions may ceaſe. You know how one clawed him, here, on the head, as with Eagles claws.

Mad. ...... *He may rejoyce, they clawed not his ſoul. You are content to let me go.*

E. K. She goeth away ſomewhat bigger, and in a long Gown.

Δ. Soli Deo Gloria. *Amen.*

Friday, Februar. 21. *à Meridie,* Lasko. *Martii* 2. *Stylo novo.*

Δ. As I had talked of *Madimi*, and *IL.* to *E. K.* about Treaſure hid in *England* : and I was deſirous to have ſome advertiſement by *Madimi*, ſhe appeared.

Mad. ...... *I anſwer your inward man. I am come again.*

E. K. She is bigger than ſhe was.

Mad. ...... *I am a little grown.*

Δ. As concerning a medicine for my Ague, I would gladly . . . And as concerning the wife of our dear friend, the Lor . . .

Mad. ...... *I pray you, bear with me at this time : I am as willing to anſwer you (when light cometh again) as you to ask me. You may conſider of many things, I can anſwer them briefly. Such bleſſing as my Mother beſtoweth on me, ſuch I give you.*

E. K She ſmileth.

Δ. God grant that his good Creatures may ſmile on me.

Mad. ......*When you know me well, you will find, I have been very charitable.*

E. K She goeth away naked ; her body being beſprent with blood ; at the leaſt that ſide of her toward *E. K.*

Δ. Laudetur Deus Trinus & unus, nunc & in ſempiterna ſeculorum ſecula. *Amen.*

Saturday, Februarii 22. 1584. *ante meridiem.* Lasko. [*Martii* 3. *Stylo novo.*

Δ. The queſtions needful to be required of *Madimi.*

1. Good counſel for my health recovering, and confirming.

2. If the Pedeſtal (for the holy Table) being here made, ſhall be carryed with us to *Cracow*, rather than to make a new there : both to ſave time, and to have our doings the more ſecret?

3. What is your knowledge and judgement of *A. L.* his wife, in reſpect of her life paſt, preſent, and to come ; for we doubt ſhe is not our ſound friend?

4. It is our very earneſt deſire, that the Daniſh Treaſurer in *England*, in the ten places, (ſeiſed on by *E. K.*) might be brought hither, very ſpeedily : whereby *A. L.* might redeem *Keyſmark* and *Lasko* lands, morgaged : and alſo pay his debts in *Cracow*, and about *Cracow.*

For, elſe, neither can he come with any credit, to *Cracow*, (as he is willed) neither can he come to us, there, ſo commodiouſly, and oft, as our conferences may be requiſit. And thirdly, the day of *Keyſmark* forfeiting (without the Emperour his favourable help) draweth nigh : as in *April* at St. *George* his Day next.

Δ. And by your ſpeech of *England*, you give me occaſion to enquire whether her Majeſty doth cauſe my rents to be received, by my Deputy aſſigned or no?

Whether her Majeſty, or the Council, do intend to ſend for me again, *into England* or no?

And as concerning the red p . . . .which *E. K.* found with the book in *England*, what it is : And what is the beſt uſe of it, and how that uſe is to be practiſed or performed?

Δ. after theſe Queſtions written, and a little our praying to God for his light, verity, and help, and to ſend *Madami*, according as ſhe willed me to note many things, for that ſhe could anſwer them briefly : we uſed ſilence a while ; . . . ath ſhe appeared on my right hand between me and E. *K.*

...... *Bleſſed be his name that in truth, and for the truth, ſendeth his Miniſters to inſtruct them that love Truth.* .... *Even ſo* ..... *Be not pierced too much with ſight of me.* [to E. *K.* for he looked mervallouſly earneſtly on her.]

E. K. She ſeemeth more bright than ſhe was. And to . . . and to ſtand in a more bright place.

Mad. ...... *All honour be to him that liveth in Heaven and in Earth, and is mighty in all places:* Amen.

1. ...... *Your health.*

E. K. Now ſhe is gone to the place on the Cuſhions on the bench, where ſhe ſtood yeſterday. She doth now as young children do, playing with her

coats ;

coats; and at length ſitteth down on the Cuſhions.

Mad. ...... *Even as ſpiritual and dignified illuminations*, from aſcenſion, *and by deſcending, work the will of God, determined in all Creatures, diverſly, according to the meaſured purpoſe of the Higheſt, in diſperſing his will upon and into every one, particularly; whereby ſome become wiſe, one in this, another in that degree; other ſome mighty in works, whereby health and help, comfort and joy, is given to the faithful: Even ſo, aſcending, doth Hell infect, ſometime with error, and ſometime with infirmities: So that from Heaven ſpringeth health, from below infirmities of body and ſoul. Whereby we find two immediate powers, bringing forth two properties, The one Comfort with Joy; The other Infection with ſorrow.*

Two immediate powers.

But this may be objected: Hath it not been ſeen, that the wicked cure diſeaſes? and reſtore health? Whatſoever is of death, is ſorrow; which is the ground of ſpiritual and bodily infection ſo that evil cannot work good. How can it therefore be that the dead revive, or reſtore health? The cure therefore of all ſpiritual infection (I mean the infections of ſuch, as are ſpiritual is in reſpect of his weakneſſe, and not of his ſtrength; Becauſe Satan infecting, may become weak (whereby he cannot prevail) and ſo give health, by reaſon of weakneſſe: Otherwiſe, with power, bringing death all manner of wayes.

Δ. *E. K.* thought a thing, whereunto ſhe anſwered . . and he ſaid . . . my thought: ſhe anſwered . . . . in my degree, thoughts . . . . known to me. I, than an . . . . ſhe is of God and in God, tha . . . . the thought of man.

E. K. She . . . I hear . . . a buz . . . eare.

...... *Theſe two immediate and ſupernatural properties are ſo dignified in Creation and Determination, that the good Angels cannot cure, or help ſuch infirmities, as are brought in by the ſubtile infection of the wicked themſelves: Unleſſe in body the immediate power of the ſecond Perſon in Trinity be adjoyned in the aid and cure of the infected body; which is the true Phyſitian. And as he took upon him man his frailty, ſo he is chief Governour over the ſame in all degrees.*

If the ſoul be infected, the Angels have no power to . . . it or make it clean: but by the will of the Father which is the Holy Ghoſt, deſcending through the Angels into the propriety of the Church: whereby the Diſeaſe is cured. Therefore, conſidering, thou art infected, not naturally, but by ſpiritual and wicked inflammation, ſtirring up thy body unto infection. We that are good Angels, cannot miniſter help unleſſe we feel the immediate power of him which is the ſecond, and the water of Life. Notwithſtanding, as we know how the infection grew, either locally or really: So can we find contrary places and things for comfort.

When Herod *was infected by the Devil to kill very Chriſt the Son of God; His purpoſe was not altered by contradiction to the Devil, but by the foreknowledge of God, which appointed* Egypt *for his ſafeguard. So it is ſaid unto thee, It is thought good thou ſhouldſt reſt at* CRACOVIA; *for it is a place ſanctified, both in fore-determination, and now. Therefore uſe the Sabbath, and reſt from labour: Reap now, and eat the fruit of thy labour; Preſſe the Vine, that thou mayeſt drink, and be comforted: For the promiſes of God, are not in vain; Neither are the Heavens fruitleſſe. For as it is ſaid,* Thou art not bound, *but for the ſervice of God: Neither ſhalt thou be enriched by Princes: but ſhalt enrich them. Fleſh may ſpeak vainly, and be without comfort: But the promiſes of God, ceaſe not, neither become uncertain.*

Cracovia.

Riches.

This year to come, *is of great blood-ſhed: prepared to ſtop the mouth of the Earth, which gapeth for ſorrow. Therefore* thou *muſt* be ſeparated, *that the promiſes of God may be fulfilled: which cometh (not at your requeſt, but at his Determination) moſt abundantly.*

Theſe Boords need not, The paviment ſhall ſerve; for it is neither the Earth, nor mans hands, (but the Finger of him that liveth,) that provoketh.

Behold .... That the power of God might be known, therefore he hath choſen thoſe that are not regarded, to the intent, it may be ſaid: Lo, This is of God. .. Haſt therefore, and ſtay not, for thy warning is great.

Thoſe that are wiſe (to ſin) in their fleſhly imaginations, are deceivers of themſelves: Which with us are not to be accuſed, but rather unknown. *For the Kingdom of Heaven is divided from Hell: and thoſe that are of Hell, are unknown from us. For as . . . and . . . , naturally, know not, one another, ſuch, and ſo it is of us.*

Sit tibi ſatis quod illam non novimus, neque virtutem ullam deſcendentem ab illa vidimus.

A. L.

Neither is the power of God in him, for his own ſake: but for the Spirit *that God hath planted in him. For we have known him, and again have forgotten him. And yet we underſtand him. But (I teach thee a Myſtery) by irradiation into him: and not by reflexion from himſelf. As the heavens fly from the ſtink of the infected powers, even ſo, fly thou.*

△ *Cacodæmon ipſius Palatinæ.*

Ganiſlay, Ganiſlay. E. K. She calleth one, who is now come here.

Gan. ..... *What wilt thou with me? what wilt thou have?*

E. K. He ſeemeth to have his face half like a man, and half like a woman, his body being all covered with hair, rugged.

E. K. This

E. K. *Madimi* ſhaketh her Coates, and bruſheth her Coates with . . . . .

Mad. . . . . . . *Thus ſayeth my Mother. Beware of wilde hony, and raw fruit: The one clarified, the other ripened may become good. Thoſe that know not wine become drunken, but to ſuch as know it, it bringeth health. Even ſo, this Doctrine. For, unto him that it is taſted, being ripe, or . . . . . . or becometh comfort, and the Key of a pr. . . . . But unto him that taſteth it wildly, and . . . . . . Worketh ſorrow. Your knowledge is not* to have, *but to* learn to . . . . . . *So that you may be, both having and learned. Small are the Treaſures of this world, in reſpect of the wiſdom that judgeth NATURE. For unto him that judgeth truely, what ſecret is hidden? Thoſe that ſeek the world ſhall be contemned of it: But he that flieth from her, ſhall uſe her as a ſlave, or as the ſecond mother doth her daughter. Notwithſtanding, of my ſelf, I will be more appliable unto you, then you ſhall be followers of me. For, for that* cauſe am I become childiſh. *Therefore ceaſe: He is truely wiſe, that ſayeth, God knoweth at all times what we have need of. Be not tempters. Be patient.*

Why God in his Miniſter, as a Childe dealeth with us.

5. *Even as thy deſire is, ſo are all things in* England. *Nothing* kept *back. But for thy ſake, ſuch as are thine, are with them friendly uſed*

6. *If thou ſhouldeſt not be called home, how ſhouldeſt thou enjoy the benefit of God his promiſe, which hath ſaid: Thou ſhalt call her back,* &c. *to her preſervation. But,* firſt theſe things muſt come to paſſe. *The* Countrey ſhall be divided, *one riſe up againſt another. Great treaſons be wrought. Yea, and one cut anothers throat: And when the greateſt troubles are, Then ſhalt thou ſave her life. Then ſhall the wall be broken down: And free paſſage ſhall be made: And ſuch as are skorners, and aſcend up the narrow ſteps, or ſhew themſelves on the walls, ſhall be trodden down and defaced. Here is underſtanding. . . . . . That which thou,* E.K. *haſt, is a part of four, and is become the fifth: Yet it is none of the four,* dignified *in a Cube, whoſe root is* * 252.

. . . . . . *I will know it ſhortly. Thou haſt no power (for time is not yet come.) But muſt be brought forth ſhortly, that it may be known. . . . . . Made it,* was * *Holy (but it was made by thoſe that. . . . . It: which* is not man, *neither any thing of wickedneſſe) which for* his ſins died, *leaſt he ſhould have been deſtroyed in the ſecond death. Revealed unto thee,* neither for thine own ſake; *nor* at thy requeſt: *But by the will of God, for a time to come.*

E. K. I pray you to tell me plainly what it is.

Mad. . . . . *Be content.* . . . . . *I ſpeak thus, leaſt thou ſhouldeſt ſin, God the father, the Son, and the holy Ghoſt bleſſe you.*

E. K. Now ſhe is gone, *as a mighty tall woman.*

Note. *Madimi* as a tall woman now.

Δ. Veritati æternæ, ſit æterna Laus Gloria & Benedictio.

E. K. Amen.

Wedneſday, *Martii* 4. *Mane.* 1584. LASKO. *Martii* 14. *Stylo Novo.*

Δ. After my Petition made to God (at the inſtance of *A. L.* not preſent now) to know of *Moldavia* Kingdom, the ſtate to come: that is, when *A. L.* and by what means he ſhould enjoy the ſame (being before at *Mortlak*, promiſed unto him.) And at my requeſting that *Madimi* might be the Miniſter of his will therein: At length appeared *Madimi.*

Δ. Gloria Patri, & filio & ſpiritui ſancto: ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

Mad. Amen. *A certain rich man, father of an houſhold, returned, and found all things out of order: And lo, he looked up, and ſaid unto his ſervant: Ariſe, and be ready, for I will ſet my houſe in order. Go to* Aſſon, *and I will meet thee there: And he aroſe up, and went unto* Aſſon: *But his maſter came not: At length he ſaid unto him. Behold, I will not dwell h. . . . . Remove my houſhold unto* Banal, *and he did ſo. And the ſervant prepared a feaſt: But his maſter came not. And he ſaid unto him the third time; why art thou ſorrie, or why art thou angry? . . . . . Oh unto me, for I am thy maſter. And he ſaid: Riſe, go unto* Molſchecks, *and thou ſhalt meet me there. But lo, thus ſayeth the ſervant, my maſter forgetteth. . . . . . and hath commanded me twice, and I have prepared for him, and he came not, and he ſaith unto me the third time, Ariſe, go, and I will meet thee: Thou ſhalt finde me there; But he will there alſo deceive me: And he ſent before, and behold, his maſter. . . . But immediately after that, the ſervants meſſenger. . . . . The father of the houſhold came; and he looked but his ſervant was not there. And he ſent for him, and commanded him to be . . . . and to be brought with violence: But the ſervant ſaid, deal not thus with me, for it is violent: But the maſter anſwered, and ſaid: What I command thee. . . . . . ghteſt: For ſervants have no freedom of themſelves. And it came to paſſe that after the maſter had gathered together his friends: He ſaid unto them, Ariſe up, and finde me one that is* FAITHFULL *with* OBEDIENCE. *Then he ſtretched out his hand, and he ſaid unto his ſervant. Hold, take thy reward: For, from me thou art baniſhed. How ſay you, was this Juſtice, that he did unto his ſervant?*

Δ. O Lord, we appeal to thy mercies, and we acknowledge thy judgements alwayes to be moſt juſt and true, *&c.*

Mad. *The*

Mad. *The Ark of the Lord was the Covenant of* OBEDIENCE. *Happy are thoſe that enter.*

E. K. There ſpringeth a thing before her like a Reed, but withered.

Mad. *Unto thee,* [*E. K.* pointing to the Reed,] *thus ſayeth the Lord, Becauſe thou canſt not endure the end of winter, Spring on, and grow: but in the midſt of* [*thy*] *beauty, in the midſt of ſummer, ſhall thy deſtruction be.*

A. L. *I will anoint thee before thy time, for my promiſe ſake: That thou mayeſt fall in the midſt of thine own time, for thy weakneſſe is great.*

E. K. She ſtandeth and holdeth up her hands toward heaven, and ſaith nothing that I can hear.

Mad. *Go, make haſte: All fleſh is abominable.*

E. K. She ſpeaketh another way, not toward us.

Mad. *I am ſealed, neither can I ſpeak any more.*

E. K. Now ſhe goeth away like a three cornerd Cloud.

Δ Oh Jeſu have mercy on us. Oh King of Jews have mercy on us. Oh Conquerour againſt Hell, death, and the Devil have mercy on us.

E. K. Now is he here, who was laſt here. Are you *Nalvage*.... In the name of Jeſus. Lord be mercifull unto us, &c.

.... *Is ſealed; I am excepted.... I am commanded, and my Office is to teach.*

E. K. He turneth about with a great ſwiftneſſe, at length he ſtandeth,

Δ. O Lord, and our deſire is to be taught of thee, in thee, and for thy ſervice.

Nal. *To him to whom it is ſaid,* GO: *Thus, I ſay, let him be going. For God hath ſtretched out his hand, and he ſayeth, I will not pluck it back, but with vengeance.*

E. K. He turneth again.

Δ. O God, to whom is that *GO* ſayed?

Nal. *Thou mortal man, who is the Lord of health?*

Δ. The God of Heaven and Earth.

Nal. *The Lord is angry, and he ſaid unto thee.*

Be gone.

Lo, there is a day paſt. And if his own Angel had not made interceſſion for him, he had been nothing: Seal theſe things, make haſte.

Be going.

For the Lord is angry.

Δ. O God, &c.

Nal. *Thus he ſayeth.....* Lasky *hath rejoyced with an Harlot, and hath meaſured me, which am unknown: But he ſhall be rewarded.*

Δ. I was ſick of an ague, and thereupon did ſomewhat differ, awaiting alſo for the Lord. *A. L.* His help, chiefly, with Coach, Horſe, and Money.

Δ Vide Job. cap 33. e cujus conjectam mirum de tribus modis *Divinæ Miſericordiæ, erga homines, &c.*

Δ.

A. L. *To thee it is ſaid: Make haſte, and be gone. I will* fulfill my promiſe in him for thy ſake: *But he ſhall fall, being none of thy acquaintance.*

Δ. Pronounce favour and mercy on me: who in my ſin,......and ſingleneſſe of heart rejoyce to do what I can poſſibly perform.

Nal. *Thus they have ſaid againſt thee. Let him not go. Of them thus ſayeth the Lord. They ſhall tarrie where they would not. Ceaſe, write no more.*

Δ. Soli Deo, omnis honor & Gloria. *Amen.*

Monday, Martii 9. Hora 9. Mane receſſimus a ...... & prima nocte fuimus apud Petr......

Tueſday, 10.

Wedneſday. 11.

Thurſday. 12. ..... At *Michow* we lodged at night.

Friday, Martii 13. We came to *Cracow*, circa tertiam a Meredie, and were lodged in the Suburbs by the Church at....... Where we remained a ſevenight, and then (I and my wife) we removed to the houſe in St. *Stephens* ſtreet, which I had hired for a year, for 80 gylders (of 30 gr.) And Maſter *Edward Kelly* came to us on Fryday in the Eaſter week (by the new *Gregorian* Kalendar) being the 27 day of *March*, by the old Kalendar: but the ſixth day of *April*, by the new Kalendar, Eaſter day being the firſt day of *April* in *Poland*, by the new *Gregorian* inſtitution.

CRACOVIA. Martii 13. An. 1584.

Omnis Honor, Laus, Gloria & Gratiarum Actio, ſit Deo Noſtro Omnipotenti, Trino & uni nunc & ſemper. Amen. Δ.

MEN:

MENSIS MYSTICUS SAOBATICUS,

Pars prima ejuſdem.

Tueſday morning, Anno 1584. *Aprilis* 10. *ſtilo novo Gregoriano.*
CRACOVIÆ.

AFter our divers prayers and conteſtation of our humility, obedience, and credit in theſe Actions: and being come now to *Cracovia*, the place ſanctified, whereunto we were willed to make haſt, *&c.* At lenth appeared *Nalvage.*

E K. He hath a Gown of white ſilk, with a Cape with three pendants with taſſels on the ends of them all green: it is fur, white and ſeemeth to ſhine, with a wavering glittering. On his head is nothing, he hath no berd. His phyſiognomy is like the picture of King *Edward* the ſixth; his hair hangeth down a quarter of the length of the Cap, ſomewhat curling, yellow. He hath a rod or wand in his hand, almoſt as big as my little finger: it is of Gold, and divided into three equal parts, with a brighter Gold than the reſt. *He* ſtandeth upon his round table of Chriſtal, or rather Mother of Pearl: There appear an infinite number of letters on the ſame, as thick as one can ſtand by another. the table is ſomewhat inclined on one ſide: he ſtandeth in the very middle; his garment covereth his feet: his breaſt ſeemeth ſmooth as the down remaining of a Swan, when all the feathers be off, ſo is his neck, *&c.* He is lean and long-viſaged.

△. The infinite mercies of God be on us: and the light of his countenance ſhine on us; and his favourable countenance be on us.

Nal. ...... *Amen, unto him that is, and was, and liveth for ever.*

E. K. *He* looketh earneſtly on his table, and turneth him to view it.

Nal. ...... *All things are in order. Thus ſaith the Meſſenger of him which is the God of Wiſdom. Is your worthineſſe ſuch, as you can merit ſo great mercy? or are your veſſels cleanſed, and made apt to receive and hold the ſweet liquor; pure underſtanding it ſelf?*

△.

Hath the Sun entred into your bowels, or have you taſted of the night-dew? Where are your wedding Garments; or after what ſort do you provide for your marriage? Unſeaſoned you are and withered fleſh, partakers of thoſe things which make you holy: through which partaking and the ſecret providence of him that is the Higheſt, you became dignified to the end, and are ſufficiently waſhed for the time of entrance. O ſtiff-necked people you deſerve nothing, and yet you have the hire of ſuch as labour. But, what, can corruption be partaker of thoſe things that are incorruptible? or man, which ſavoureth in himſelf, can you ſavour alſo of the Almighty.

O you weaklings, O you of no faith, O you Cankers of the earth; Where is the ſhame you have; Where are the tears you let fall; Where is the humility you are taught to? Nay you are ſuch as ſay in your hearts; if the Spring be fair, the Harveſt is like to be good: If theſe thing come to paſſe, it is the finger of the Lord. But ſuch is your imperfection, ſuch are the fruits of the fleſh, and the vanity of mortality.

Notwithſtanding, conſider that you are ſervants: Do therefore the will of your Maſter. You are become free: Be faithful and thankful to him that is the giver of liberty: Nay you are become children: partakers of the counſel of him that ſitteth and ſeeth, and ſaith I am. *Therefore be ſober, faithful, and waver not, for the inheritance of your Father is great: your freedom is without recompence, and your Maſter the King of Juſtice.*

Where are the people, or in what generation did they dwell, that hath been thus acquainted and drawn into familiarity with the true Servants and Angels of God? Unto whom have thoſe myſteries been opened. Is it not ſaid, of thoſe that are ſanctified, The Lord appeared unto them in a viſion: *But he cometh* to you when *you are awake: Unto them he came unlooked for, unto you he cometh requeſted.* The End maketh all. *Ariſe up therefore, and be not forgetful what the Lord hath done for you; for the things of this World are not, until they be done, neither is there any thing aſſured, but by the end.*

Faith. *It was ſaid unto* Abraham, *And I will deſtroy them. He believed it; but he asked not,* when. *Great is the reward of Faith; for it giveth ſtrength:* But thoſe that are faithful are not of this world. *Notwithſtanding, you have ſaid, (as it was ſaid by the Diſciples to Chriſt, when they were yet unpure, and blind)* When ſhall theſe things come to paſſe? *Lord, what is meant by this, or that?* When Faith. *Simple Faith excelleth all Science. For, Heaven and Earth ſhall periſh in their corruption: But the voices of the Lord, much more his promiſes, are become Angels for ever: For as the Sun begetteth in the earth, and is father of many things that live in corruption and have end: So is the God of Heaven, the bringer forth and begetter of things celeſtial with life and for ever. For why,* Dixit & factum eſt, *Every Idea in eternity is become for ever, and what is* Idea. thought, is become a living creature. *I teach you a myſtery.*

As the tree in ſappy life, watering her ſelf throughly, bringeth forth the ornaments of her own beauty: So the ſpiritual part of man being good and dignified, burniſheth himſelf, with his ſound and faithful thought: *I mean the glory and ſhew of his own beauty; for the ſoul of man groweth, either with beauty to ſalvation, or with diſhonour and filthineſſe, to damnation.*

I have done my Commandment. I have as a Schoolmaſter warned you, and as a friend counſelled you: I will alſo teach you.

[*E. K.* He ſpeaketh in a thin ſmall voice.]

Δ. He uſed a great pauſe, and ſilence.

E. K. He ſtandeth and pointeth with his rod to the letters of his Table, as if he made ſome account or reckoning. He went out of the middle, and meaſured how may ſteps it is about.

Nal. ...... *Pater, Filius, Spiritus Sanctus: Fundamentum, ſubſtantia, & principium omnium.*

[*E. K.* Thought in his minde, *rerum*, and he anſwered his thought, ſaying, What need I ſay *rerum?* The Grammarians will be on my ſide. *Omnium*, is more than to ſay *omnium rerum.*]

E. K. This ſeemeth to be ſpoken by ſome other, in my imagination.

Nal. ...... Omnium, *is the thing that is my charge.*

E. K. *He* ſtill conferreth place to place, *&c.*

So. *E. K.* Now he ſtandeth ſtill.

Corpus omnium .... *E. K. He* pointeth to the whole or round table which he ſtandeth on.

1. *The ſubſtance is attributed to God the Father.*
2. *The firſt circular mover, the circumference, God the Son, The finger of the Father, and mover of all things.*
3. *The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghoſt. Lo, the beginning and end of all things.*

E. K. He ſtill counteth and conferreth places and letters together.

Nal. ...... *Lo, it is divided into 4 parts: whereof two are dignified: one not yet dignified, but ſhall be: the other without glory or dignification.*

E. K. He ſeemeth to point to ſome diviſions.

Nal. ...... *Underſtand God, as the ſubſtance of the whole, (as above ſaid.)*

E. K. He counteth again.

Nal. ...... *The ſubſtance of this part is called* Vita.

E. K. He pointeth to the uppermoſt part.

Nal. ...... *Called* Vita Suprema. *See here three ſmall lines.*

[*E. K.* Thoſe three ſmall lines appear in the uppermoſt parcel.]

Say ... *Gaudium*, [pointing to the uppermoſt line.

Say ... *Præſentia* [pointing to the ſecond.]

...... *Laudantes* or *Triumphantes* [pointing to the third.]

E. K. Now

E. K. Now he beginneth to account in the ſecond portion,

Nal. ...... *The Continent,* Vita. [He counteth again.

E. K. The four portions are of equal wideneſſe, but not of equal clearneſſe; and that about the center is of fuskiſh or leadiſh colour.

E. K. Now he ſheweth three ſmall lines in the ſecond portion. *He ſeemeth to ſpeak to himſelf ſomewhat.*

Nal. ...... *Say* ...... Poteſtas .... *to the firſt line pointing.* Motus ...... *to the ſecond;* Miniſtrantes ..... *to the third.*

E. K. Now he proceedeth to the third circular portion.

Nal. ...... *This Continent is alſo* Vita [*pointing to the third portion*] non dignificata, ſed dignificanda.

Nal. .... *See* .... E. K. *There are alſo three lines,* Actio ..... *in the firſt line.* Factum .... *in the ſecond.* Confirmantes ..... *in the third.* *Sirha, this is true Logick.*

[Δ. He ſaid ſo to *E. K.* who now gave himſelf to ſtudy Logick diligently.]

E. K. Now he ſtandeth trembling.

Nal. ...... *Oh qualis eſt Juſtitia inter miſeros?*

Δ. .... Sed, mors eſt quæ peperit hanc vitam.

Vita eſt etiam hæc, ſed quæ peperit mors.

Say ..... *Luctus* .....
Diſcordia .....
Confundantes ..... } Here ſeem three lines alſo.

Thoſe that do their duty ſhall receive their reward. Let my diligence teach you diligence.

Be not angry, becauſe you do not underſtand: Theſe be means to underſtand. E. K. confeſſed that he was very angry. To *E. K.*

Nal ..... *Pray unto God, for I am reſiſted.*

Δ. Deus in adjutorium noſtrum intende, *&c.*

Say .... *Vita Suprema.* [pointing to the uppermoſt line of all.] *I find it (by addition) in this Language,* I ad, *but written thus, toward the left hand, in three angles*

I	d
a	

Say ..... *Gaudium* ..... Moz. *I find it is a name aſcending and anſwereth to the two extremes of* I ad *in this manner.*

I	d	z
a	o	
m		

Δ. I pray you, is *Mozod,* a word of three letters, or of five?

Nal. ..... *In wrote three, it is larger extended.* [Δ. z extended is *zod.*]

Δ. Will you pardon me if I ask you another queſtion of this extenſion?

Nal. ..... *Say on:* Moz *in it ſelf ſignifieth Joy; but* Mozod *extended, ſignifieth* the Joy of God.

Δ. No word in his radical form is extended.

Nal. ..... *Theſe doubts will at length grow eaſie.*

Præſentia ..... I find it called *Zir.*

So .....

I	d	z
a	o	i
m	z	r

This Leſſon is greater than any that was learned in *Cracovia* this day.

Nal. ...... *Potentia* ..... But ſay, *Vita ſecunda.* I ad *but thus.*

I	d	z	s	a	i
a	o	i	g	o	d
m	z	r	v	r	r
b	n	a			
d	a	z			æ
i	a	B		d	i

I will teach you here after the diſtinction of them.

Δ. You mean of *Iad* diverſly ſignifying.

Say .... Poteſtas ..... *I find it* Bab. *It doth aſcend from the right hand to the left.*
Motio .... *I find it* Zna.

They will not fall out ſo, but they will fall out well enough.

Nal. ..... *Vita tertia.* ...... Iad.

Δ. I pray you, what is of *Miniſtrantes?*

Nal. ..... *Look you to your Charge.*
Actio ... Sor
Factum ..... Gru
..... Vita, quæ etiam eſt mors.
Iad
Luctus ..... Ser
Diſcordia ...., Oſf

f o s
s e a
r d i

If the order of the Table be ex Spiritu Sancto,
The ſubſtance of the Father; How ſhall we know the Circumference, which is the Son?.

The Son is the Image of his Father: Therefore, in his death, he must be the Image of his father alſo.

If ſubſtantia *be in* forma Crucis, *then the Son is the Image of his Father.*

.... *Laudantes* .... *Luiahe.*

Δ. The reſt I pray you to deliver us.

Nal. ...... *Bear with me, for it is eaſie for you, but hard for me.*
Miniſtrantes ...... *Lang.*
Confirmantes ....., *Sach.*

Δ. Now.

Nal. ..... *When I know, you ſhall.*

Δ. As *Sach.*

God be merciful to man.
It is ſo terrible, that I tremble to gather it.
Confundantes .... *Urch.*

h c r v
i d z s a i
l a o i g o d h
v m z r v r r e
a b n a f o s a
s d a z s e a s
i a b r d i
l a n g

This I have made plain this body *generally: The* particulars are long, hard, and tedious.

Thy name be bleſſed, O God, which canſt open a means, whereby the powers immediate may be opened unto man. Power, glory, and honour, be unto thee, for thou art the true body of all things, and art the eternal.

E. K. Now he is ſuddenly vaniſhed away with the Table.

Deo noſtro ſit omnis laus & gratiarum actio nunc & in ſempiterna ſeculorum ſecula. Amen.

Thurſday, Mane, Aprilis 12. 1584. *Cracoviæ.*

Δ. Some delay upon our prayers made, at length appeared *Nalvage* in ſhape and attire as erſt before: He ſtandeth ſtill.

Nal ..... *Benedictum ſit nomen Domini in æternum.*

Δ Amen.

Nal. ...... Audite mei fratres patienter.

The Godhead in his ſecret judgement keeping in his Almighty boſom, the image and form of all things, univerſally, looked down upon the Earth; for he ſaid, Let us now go down among the ſons of men: He ſaw that all things grew contrary to their creation and nature; either keeping their dignities and ſecret vertues ſhut up in obſcurity, or elſe erroniouſly perverting, through the imbecility and frowardneſſe of ignorance: So that it was ſaid, Behold, I delight not in the World: The Elements are defiled, the ſons of men wicked, their bodies become dunghils, and the inward parts (the ſecret chambers of their hearts) the dens and dungeons of the damned: Therefore I will draw my ſpirit from amongſt them and they ſhall become more drunken, and their ignorance ſuch as never was: No, not ſince the fall of heaven.

Antichriſtus. *For, lo, the time is come,* And he that is the Son of Unrighteouſneſſe, is and liveth: *Unto him therefore ſhall be given ſtrength and power: and the Kings of the Earth ſhall become mad: yea, even raging mad; yea even in the third madneſſe, and that in the depth of their own imaginations; and I will build my Temple in the Woods, yea even in the Deſert places; and I will become*

become a Serpent in the wilderneſſe: for I have tucked up my garments and am fled away, and She ſhall mourn on the Mountains without comfort.

In the wilderneſſe.

Lo, the Thunder ſpake, and the earth became miſty, and full of fogge, that the Sons of men might ſleep in his own confuſion. The ſecond Thunder ſpake, and there aroſe ſpirits, ſuch as are for South-ſayers, Witches, Charmers, and Seducers: and they are entred into the holy places, and have taken up their ſeats in man. Woe be unto the earth therefore: For, it is corrupted. Woe be unto the earth, for ſhe is ſurrendred to her adverſary: Woe be unto the earth, ſhe is delivered into the hands of her enemy: Yea, Woe be unto the Sons of men, for their veſſels are poyſoned. But even then ſaid the Lord, Lo, I will be known in the wilderneſſe, and will Triumph in my weakneſſe.

And lo, he called you, and you became drunken, and touch'd with the ſpirit of God: And it was ſaid Deſcend, for he calleth, and hath called: and Raphael *that brought up the prayers deſcended: and he was full with the power, & ſpirit of God: and it became a Doctrine,* ſuch was never from the beginning: *Not painted, or carved: filed, or imagined by man, or according to their imaginations, which are of fleſh: but ſimple, plain, full of ſtrength,* and the power of the holy Ghoſt: *which Doctrine began, as man did, nakedly from the earth: but yet, the image of perfection. This ſelf-ſame Art is it, which is delivered unto you an infallible Doctrine, containing in it the waters, which runne through many Gates:* even above the Gate of Innocency, *wherein you are taught to finde out the Dignity and Corruption of nature: alſo made partakers of the ſecret Judgements of the Almighty to be made manifeſt, and to be put in execution. Which knowledge in you is to be made perfect. two wayes, by power, mediate, and immediate. Immediately from God, in reſpect of his will, and ſecret Judgements, as unto the Apoſtles. By means and tradition, as from us, opening the ſubſtance* and body of nature, according to our own image, which is the thing I have now in hand. *I am therefore to inſtruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49* voyces, *or* callings: *which are the* Natural Keyes, *to open thoſe, not 49 but 48. (for One is not to be opened) Gates of underſtanding, whereby you ſhall have knowledge* to move every Gate, and to call out as many *as you pleaſe, or ſhall be thought neceſſary, which can very well, righteouſly, and wiſely, open unto you the ſecrets of their Cities, & make you* underſtand perfectly the contained in the Tables. *Through which knowledge you ſhall eaſily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the Compaſſe of Nature, and of all things which are ſubject to an end.*

Raphael. This Doctrine.

48 Keyes, or calls, and their uſe.

But behold, this charge of mine is tied unto time: *Therefore be diligent to learn, diligent to hear, and that with patience: For it is neither a free School, nor a School of continuance. For as power is not given unto me* beyond the firſt day of *Auguſt* next, *ſo have you* no ſtrength to learn *after*, becauſe I am the ſtaff of your Doctrine.

Note. Take time while time is, for time will away.

Nal. …… *I am for the comfort of the world, and not for the hindrance: Thus ſayeth the Lord To them that have Harveſt let them reap, and unto ſuch as have labour let them work. As for me, I am tied to time*, and am ready at all times: *For I meaſure not your night, nor day.*

Auguſt next.

△. Thanks be unto the higheſt

Nal. …… *Ceaſe now with me, for no more deſcendeth.*

Soli Deo Honor & Gloria.

After-noon, the ſame Thurſday. …. After ſome ſhort Ejaculations of prayers to God, there appeared a great black hairy Dogge: with whom I would have nothing to do, but expect *Nalvage.* He ſaid, that he was *Nalvage.* We rebuked him as an Hell-hound. At length he departed, and *Nalvage* appeared; but brighter then to day.

An illuding wicked ſpirit.

Nal. …… *Have you thoſe things I told you to day?*

△. We have them in record and minde.

Nal. …. *Read them……*

△. I did read them.

E. K. He laugheth, ha ha, ha, &c. a great laughter: He hath alſo a Table, but ſeemeth not to be like the former Table of *Nalvage.* There are ten, or eleven diviſions in this Table, as was not in the former Table.

△. If thou art *Nalvage,* proceed in the Doctrine of wiſdom, if thou art not *Nalvage,* depart in the name of Jeſus.

…… *I have free will, and therefore I will be here.*

△. Now I doubt nothing, but thou art a deceiver. [*Audite:*] The ignorance of the wicked becometh duſt: which ſhewing it ſelf is ſwept out of doors, and thrown on the Dung-hills.

A voyce on the one ſide.

E. K Now appeareth one like true *Nalvage.*

Nal. …… *Even ſo is it of the* [ ] *for thou haſt opened thy blaſphemy: and being diſcovered, art become more accurſed: Therefore becauſe thou art accurſed, thou art not dignified; but become* a Veſſel of iniquity: And therefore haſt no *free-will. For, free-will either is, or is in ſtate to be dignified. Therefore, as duſt I ſweep thee out: and caſt thee into that Dunghill, which is the place of the greateſt woe: the Dunghil, and the reward of the unrighteous. And, becauſe*

Free will.

thou

thou haſt thruſt thy ſelf into the Judgements of the Lord : and haſt heard the ſecrets of the Almighty : Therefore I ſeal thee tanquam truncus in Infernum.

E. K. He ſtriketh him with an yern, like a pair of tongs; in form of a Mould to caſt Pellets in : griping his brain and underchaps, and ſo he fell down and diſappeared : and in his place came *Nalvage.*

E. K. Nalvage maketh curſie toward the four quarters of the world.

Nal. ..... *My* Us *is as good as thy* Um.

E. K. In his heart thought that it might be, that *now one Devil maſtered another*, and thereupon ſaid *Um.*

E. *K.* He is now accounting again on his Table as he did before.

Nal. . ... *Unto this Doctrine belongeth the perfect knowledge, and remembrance of the myſticall* Creatures. *How therefore ſhall I inform you, which know them not?*

Δ. Enoch Characters.

Δ. Mean you as *Babyon Boborel,* &c.

Nal. ..... *The Characters, or Letters of the Tables.*

Δ. You mean the myſtical Letters, wherein the holy book is promiſed to be written : and if the book be ſo written and laid open before us, and then you will from Letter to Letter point, and we to record your inſtructions: Then I truſt we ſhall ſufficiently underſtand, and learn your inſtructions.

Nal. ..... *Alſo in receiving of the calls, this is to be noted : that they are to be uttered of me, backward : and of you, in practiſe, forward.*

Backward. These calls.

Δ. I underſtand it, for the efficacity of *them* ; elſe, all things called would appear : and ſo hinder our proceeding in learning.

Nal. ..... *D P C E T E I R S M S S S*
24. *E S A I I M M N S E S.*

E. K. All this was in one line; in the lowermoſt portion : and lowermoſt line thereof.

Nal. ..... *I E E E E T N O E D M E T M M M*
27. *M M D M A E T S E A M.*

E. K Now he ſtandeth ſtill.

43. Nal. ..... *A E R T I S A N S S E A S D M M S E A O A*
E V I I I I. *V I I I I A O A O I I V I T S E I T T*
S D A I N.

E. K. Theſe ſeemed to be taken out of divers lines, in the three lower portions ; but none out of the uppermoſt, or fourth.

Nal. ..... *R S H D D S R R E S O L S N R E R E E*
S F R H E I E E E E I E E O E T I S O E
R T T H D E O I S E O E S M E T F E D E
81. *T S E E E E E R S E S E O R S M E T*
D. R. F E D E T S E E E R S E
)(*E E R*
I or F. *S I S E H E N O E S M E F S F E E D I* $\begin{bmatrix}I\\E\end{bmatrix}$ *O E*
$\begin{bmatrix}I\\E\end{bmatrix}$ *S S S I S E O E S H E*
Whereſoever O followeth, it may be E or I. *D S D F T E I E O R S O E D H T E T*
O E S H E O T R T E R E O E H S E R
E E I R E S R I S O E H E E D E I E H E
D T R N D D H D N.

The reſt of this *Leſſon, the next morning.*

Δ. After the correcting of certain places before in the Letters he ſaid. I feel no more.

Δ. Thanks and honour be to the higheſt for ever. *Amen.*

Fryday morning, *Hora* 8½. *Aprilis* 13. Cracoviæ.

Not long after my Invitation, *Nalvage* appeared, *Nutu Dei.*

Nal. .... *Our peace, which is* Triumphing patience, *and glory be amongſt you.*

Δ. Amen.

Nal. ..... *It*

Nal. ….. *It may be ſaid, can there be patience in the Angels, which are exalted above the aire? For, ſuch as were of errour have their reward: Yea, forſooth my dear brethren. For there is a* continual fight between us and Satan, *wherein we vanquiſh by patience. This is not ſpoken without a cauſe: For as the Devil is the father of Carping, ſo doth he ſuttlely infect the* Seers *imagination*, mingling unperfect forms with my utterance: *Water is not received without aire, neither the word of God without blaſphemous inſinuation. The ſon of God never did convert all, neither did all that did hear him, believe him. Therefore*, where the power of God is, is alſo Satan: *Lo, I ſpeak not this without a cauſe, for I have anſwered thy infection.* Patience.

Δ. *E. K.* Had thought that Angels had not occaſion of any patience, and ſo was his thought anſwered.

Nal. ….. *I finde the Soul of man hath no portion* in this firſt Table. *It is the Image of the ſon of God, in the boſome of his father, before all the worlds. It comprehendeth his incarnation, paſſion, and return to judgement: which he himſelf, in* fleſh, *knoweth not; all the reſt are of underſtanding.* The exact Center excepted. The firſt Table. The Center Table.

A *(Two thouſand and fourteen, in the ſixth Table, is)* D
86. 7003. *In the thirteenth Table, is* I.
A *In the 21th. Table.* 11406 *downward.*
I *In the laſt Table, one leſſe then Number.* *A word,* Jaida *you ſhall underſtand, what that word is before the Sun go down.* Jaida *is the laſt word of the call.*
85. H 49. *aſcending* T 49. *deſcending,* A 909. *directly,* O *ſimply.*
H 2029. *directly, call it* Hoath.

225. *From the low angle on the* right ſide. Continuing in the ſame and next ſquare.
D 225. [*The ſame number repeated.*
A *In the thirteenth Table,* 740. *aſcending* in his ſquare.
M *The 30th. Table,* 13025. *from the low angle in the left-ſide.*
84. ……. *In the ſquare aſcending.*
Call it Mad.

O *The 7th. Table,* 99. *aſcending.*
C *The 19th. deſcending* 409.
O *The* … 1. *from the upper right angle, croſſing to the nether left, and ſo aſcending* 1003.
83. N *The 31th. from the Center to the upper right angle, and ſo deſcending* 5009.
Call it Noco.

Be patient, for I told you it would be tedious.
O *The 39th. from the Center deſcending, or the left hand,* 9073.
D *The 41th. from the Center aſcending, and ſo to the right upper Angle,* 27004.
R *The 43th. from the upper left Angle to the right, and ſo ſtill in the Circumference,* 34006.
I *The 47th. aſcending,* 72000.
82. *In the ſame Table deſcending the laſt.*
Call it Zirdo.

P *The 6th. aſcending* 109.
A *The 9th. aſcending* 405.
81. L *The 11th. deſcending* 603. ……
Call it Lap. Δ. Her, he ſtroke the Table on Saturday action following at my reading over of it backward.

E *The 6th. from the right Angle uppermoſt to the left,* 700.
G *The 13th. deſcending,* 2000.
R *The 17th. from the Center downward,* 11004.
80. O *The 32th. deſcending from the right Angle to the Center,* 32000.
Z 47th. 194000. *deſcending.* *Call it* Zorge. [*Of one ſyllable.*]

A 19th. *from the left corner deſcending,* 17200.
79. A 24th. *from the Center aſcending to the left Angle,* 25000.
Q *The ſame Table aſcending,* 33000.
Call it Q A A. [*Three ſyllables with accent on the laſt* A.]

E *The ſecond Table,* 112 *aſcending.*
L *The* ……th. *deſcending* 504.
C *The 19th. Table deſcending* 1013. [*That* C. *is called* C *Minor.*]
I *The 13th. deſcending,* 2005. 7877.
C *The 14th. deſcending,* 2907. *Call it Cicle.*

E. *K.* Now is he kneeling, and praying with his Rod up

76. O *The 4th. aſcending to the left Angle,* 390.
D *The 5th. deſcending* 812.
O *In the ſame deſcending,* 902. *Call it* O D O. Δ. Here he ſtriketh again on Saturday.

N. *The*

N *The 9th deſcending* 804.
A *The* 11th *deſcending* 2005. ...... *This* A *may be an* A *or an* O.
75 R *The* 14th *deſcending* 5006.
M N *The* 16th *deſcending* 12004 : *be corrected it* M.
A *The* 20th *deſcending* 17006. Zamran.
Z *The* 32th *deſcending* 40006. *Call it* Zanran.

I give it faſter unto you, than I received it. E. K. *thought it.*

T *The* 4th *deſcending* 212 ...... *This may be* T *or* D.
74 O *The* 6th *aſcending from the center to the left corner* 1907.
Call it O D .... *or* O T.

73 A *The* 9th *aſcending* 500
C *The* 10th *deſcending* 602 *Call it* C A, [Δ. *two ſyllables*.]

R *The* 16th *aſcending* 22006. E *muſt come after* R : *but without number,*
A *The* 19th *deſcending* 23012. *and ſo, it is* Zacare.
72 C *The* 30th *aſcending* 30006.
A *The* 39th *from the left angle deſcending* 42012.
Z *The* 46th *aſcending* 312004. *Call it* Zacar.

Uſe your time of refreſhing, and return Deo gratias reddamus immortales.

The ſame Friday after Noon, *circa* 3. *horam*.

After a ſhort requeſt made by me to Chriſt for wiſdom, and verity to be miniſtered by *Nalvage*; he appeared and ſpake much to *E. K.* which he expreſſed not to me: but a length confeſſed that he gave him brotherly counſel to leave dealing as an Idolater or Fornicator againſt God, by asking counſel of ſuch as he did.

E. K. confeſſed that he had been that day, and ſome dayes before, dealing by himſelf after his manner, to underſtand of my Lord *Laskie*, and of other matters of *Lasko*, and left his queſtions in his window written. *Nalvage* told him the devil had now taken away his queſtions. *E. K.* went down to ſee if it were true, and he found it true.

Nal. ...... *Pray* ...... Δ. We prayed.

There is an error in the laſt, not in the Number, but in the Letter. I will firſt go through the Letters, and after come to the Numbers. How many words have you received this day ?

Δ. Thirteen, whereof *Iaida* was ſaid to be the laſt of the call.

Nal. ...... *They be more worth than the Kingdom of* Poland. *Be patient, for theſe things are wonderful.*

N (*The number muſt needs go to*) *the ſixth, deſcending* 309.
A *The* 7th *aſcending* 360.
71 O *The* 9th *aſcending* 1000.
O *The* 13th *aſcending* 1050.
V *The* 17th *aſcending* 2004. *It is* Vooan. *It may be ſounded* Vaoan.

Adde thoſe laſt Numbers
Δ. ——

309
360
1000
1050
2004
4723

Vooan *is ſpoken with them that fall, but* Vaoan *with them that are, and are glorified.* The devils have loſt the dignity of their ſounds.

Δ. They make 4723.

Nal. ...... *It is called the Myſtical roote in the higheſt aſcendent of tranſmutation.*

Δ. Theſe phraſes are dark; when it ſhall pleaſe God they may be made plain.

Nal. ...... *It is the ſquare of the Philoſophers work.*

Δ. you ſaid it was a roote.

Nal. ...... *So it is a roote ſquare.*

Δ. The ſquare thereof is 22306729 ....

Lapis pho-rum magnæ projectionis.

The word is, by interpretation, Ignis vera mater. *The vain Philoſophers do think it doth beget bodies : but in truth, it conceiveth, and bringeth forth.*

70 D *the fifth, aſcending,* 4.
O *the* 39, *aſcending,* 7806. *call it* O D. [Δ. *drawing the O long.*]

E L 17 (*not* 17 *the firſt, but* 17 *and the thirdth : for it is of the thirdth : and* 17 *it*
L et *may be of them both*) *aſcending*, 419.
69 O O *the* 18 *aſcending* 2017 .... *this* O *muſt be ſounded as* A.
T M M *the* 24 *from the center to the left angle, aſcending,*
5069 .... T *muſt be inſtead of* M.
L A A 30 *deſcending*, 9012.
A I I *the* 35 *aſcending*, 15079.
B P P *the* 43, *from the center to the left angle, deſcending* 159068.
Call it Piamo el. *It is* Piatel Baltale *to be ſounded.*

Averſed.

As the ear is the chief ſenſe ; ſo, being infected, it is the greateſt hindrance. Many there be that thruſt themſelves between you and me : *and they are increaſed.* Power is given again to the Shew Stone ; and thou ſhalt not be hindred.

Note Intruders.

Δ. Shall I preſently bring it forth ?

Nal. ...... *As thou wilt.*

Δ. I brought forth the Stone, and it ſeemed marvellouſly brighter than before it was wont to appear.

E. K. He ſeemeth to pray.

E. K. There appeareth to me in the Stone *Michael* as he was wont to appear, with his ſword in his hand, and in a long white garment, *&c.*

Mich. ...... *I am the ſtrength of the Higheſt, and the mighty arme of him that is Almighty : your fellow ſervant, and the meſſager of the Higheſt : The powers of the earth have riſen up againſt you :* But you ſhall prevail, and this Doctrine ſhall be delivered as is promiſed, and according unto time. *But pray earneſtly ; for lo, the whole hoſte of Angels, ſuch as are bleſſed, have cryed unto the Lord, ſaying ; Not ſo Lord : Thy bread is torn in pieces, or reproachfully eaten.*

God his promiſe ſhall be performed.

Thus therefore ſaith the Lord, Be patient, for the place is holy, *and the power of the Higheſt is amongſt you. Receive willingly :* for he that is offended is ſmitten. *Be comforted, and beware of deceivers : for the power of the wicked is increaſed, and is become mighty :* But into this veſſel ſhall enter no unclean thing, not for this time onely, but for ever.

The ſignification of the Stone.

Unto thee Nalvage *thus ſaith the Lord, gather up thy wings and enter : Do as thou art commanded,* and be multiplied. *Be comforted ; for* Gabriel *ſhall aſcend and ſtand before the Lord, and ſhall have power and deſcend : and he ſhall be yoked unto thy loynes, and thou ſhalt become mighty ; that thou mayſt open the wonders of the Lord with power.*

Be multiplied. Gabriel.

E K. Now is *Nalvage* come into the Stone.

Mic. ...... *Be comforted, be comforted, be comforted my brethren in the God of Hoſts : for your* comfort is and ſhall be of the Holy Ghoſt. *Therefore let peace be amongſt you, and be no more babes ; for wiſdom dwelleth not amongſt children. The peace of God be amongſt you : And thus much I have comforted you.*

The holy Ghoſt.

E. K. *He* is gone.

E. K. Now here is another.

Δ. It is *Gabriel* that came to *Daniel*.

Gabr. ...... *I did ſo, and I am that* Gabriel, *and the World beareth witneſſe of my coming.*

You rebellious windes, you deceivers of the righteous, you naked ſubſtances and things lighter than the windes, know not you that the God of your creation hath rewarded you, know you not your own weakneſſe, know you not your ſtate of no return ? *I ſay headlong you all (without reſiſtance) fall down to your places : Be gone, ſink, for I am of* power, *and do* prevail.

Behold he hath placed darkneſſe behind him, *and hath made the lights of heaven as the Lamps of his beauty. Go you that are confounded without return ;* for the name of our God in his determination is invincible.

This night is a Sabbath, and a ſcourge to the wicked.

Nal. ...... *I promiſed to expound you a word, the firſt you had to day, but the laſt. It ſignifieth,* of the Higheſt.

E. K. *His* Table now appeareth very evidently to me, as that I could paint it all.

Ceaſe for this time, for it is a time of ſilence, for the wicked are confounded : in the morning early you ſhall be taught plentifully : for my power is become a hundred and fifty ; and I will finiſh my charge, long before the time appointed.

Note.

Gabr. *We are alwayes preſent until the promiſe be ended. Reſt in peace.*

E. K. *Gabriel* ſeemeth *to be all in compleat harneſſe, like ſkales of a Fiſh from the*

Note this form of *Gabriel* at this occaſion. *the arm-pits downward; with a Spear in his hand*, all of fire, about a two yards long.

△. The peace of God, and his mercy, be on us now and ever. *Amen.*

△. If it ſhould not offend you, I would glady ask your knowledge of the Lord *Albert Laskie* our great worldly friend, and that for the ſervice of God, if he be paſt the chief danger of his preſent infirmity, &c.

A. Laskie. ..... *When we enter into him, we know him; but from him, he is ſcarce known unto us: as of him of whom it is ſaid*, he hath conſented with an Harlot: *we know not the end of God his juſtice which is upon him.*

His prayers are come to the ſecond heaven; neither hath any received remembrance of him: But we will pray unto God to be merciful unto him, and that for thy ſake; *Becauſe thou ſhalt not* be made a laughing-ſtock to the wicked. *Pray thou for him, that thou mayſt* work in him that which he worketh *not for himſelf.* Hold up thy hands for him; *for it is a lawful and a charitable thing:* For God hath granted thee a force in prayer: But be patient *and humble.* *We with thee, give thanks and laud unto the Lord.*

Prayer for A. L.

God his gift to △ in prayer.

Ceaſe.

△. Laudes Deo noſtro inceſſanter reddantur. *Amen.*

Saturday, *Aprilis* 14. *Mane.* Cracoviæ, 1584.

△. Oratione Dominica finita, & brevi illa oratione Pſalmi 33. inſpecto Chryſtallo apparuere utrique *Gabriel* & *Nalvage.*

E. K. They kneel, as though they were in confeſſion one to another, and .... about half a quarter of an hour.

Gabr. ......) *after me.*

Prayer. *O beginning and fountain of all wiſdom, gird up thy loines in mercy, and ſhadow our weakneſſe; be merciful unto us, and forgive us our treſpaſſes: for thoſe that riſe up ſaying there is no God, have riſen up againſt us, ſaying, Let us confound them: Our ſtrength is not, neither are our bones full of marrow. Help therefore O eternal God of mercy: help therefore O eternal God of ſalvation: help therefore O eternal God of peace and comfort. Who is like unto thee in altars of incenſe? before whom the Quire of Heaven ſing*, O Mappa la man hallelujah: *Viſit us O God with a comprehending fire, brighter than the Stars in the fourth heaven. Be merciful unto us, and continue with us; for thou art Almighty: To whom all things of thy* breaſts *in Heaven and Earth, ſing glory praiſe and honour, Saying, Come, Come, Lord for thy mercy ſake. Say ſo unto God kneeling.*

△. I repeated it, kneeling, and *E. K.* likewiſe kneeling.

E. K. They both kneel down again, and put their foreheads together: *Gabriel* ſeemeth to ſit in a chair on the one ſide of *Nalvage* about 30 yards off, on *Nalvage* his left hand. *Nalvage* ſtandeth.

Gabr. ... ſtanding ſaid. ...... *Thus ſaith the Lord, Who is he, that dare reſiſt invincible ſtrength: Seale up the Eaſt, ſeale up the South, Seale up the Weſt: and unto* the North put three Seales.

E. K. Now ſitteth *Nalvage* in a Chair aſide from his round Table, the Table being ſomewhat before him.

Nal. ...... *Name that I point to.* [To *E. K.* he ſaid ſo, as concerning the Letters.

E. K. He flung like a thin brightneſſe out of the Stone upon *E. K.* he hath his rod, which he took out of his own mouth.

...*ev*... *He* holdeth up his rod, and ſaith, I am all joy, and rejoyce in my ſelf.

E. K. *He* ſmit the round Table with his rod; and it whirled about with a great ſwiftneſſe. Now that which before ſeemed to be a circular and plain form, appeareth to be a Globe and round Ball; corporal, when it turneth.

[illegible]

Nal ...... *Say the laſt.*

△. Piamo el.

E. K. *He*

E. K. *He* ſtriketh the Table now, and though the body ſeem to turn, yet the Letter ſeem to ſtand ſtill in their places.

E. K. Now he plucketh out five Books, as if from under his Chair, and ſetteth them down by him; the books be green, bright, and they be three corned, ▷ a claſp.

Sal. ..... Read backward ... [to E. K.*] Every thing with us teacheth. Read backward. Letter without number.*

Nal. ..... *Read backward,* letter without number, *the letters thou hadſt yeſterday.*

△. After all read, he proceeded thus:

P *The fourth aſcending,* 97.
A *The ſixth aſcending,* 112.
68 I *The eighth aſcending,* 207.
P *The ninth aſcending,* 307. PIAP.

E. K. Now he ſtriketh it again, and it turneth.

A
67 T TA.

The numbers after.

I
66 A
A AAI. *The firſt* A *may be an* A *an* O *or an* E.

Thoſe are two words.

E. K. Now he ſtriketh again, and turneth: his Rod ſeemeth to be hollow like a Reed.

65 APGOB. *Call it* Bogpa.

E. K. *Gabriel* falleth down on his face, and lieth proſtrate, and *Nalvage* holdeth up his Rod all the while.

Alſo T *DOS.* He pointed beyond him in the upper Circle, it ſeemeth like a Roman *C.*

64 LAMAOP. *Poamal Od, put out the* S.

Make it two words. ..... It may be all one word with S. *or* T. *but it would be hard for your underſtanding.*

Make a point between Poamal *and* Od.

E. K. *Gabriel* lieth proſtrate all this while.

63 XVDMOZ. *Call it* Zome.

..... With great difficulty this Letter was diſcerned: Nalvage *himſelf ſaid, he knew it not yet; but it ſeemed to* E. K. *to be an* X. Nalvage *denied it to be an* X. *and ſaid he knew not yet the myſtery: ſay the Lords prayer, for I cannot open it. Although my power be multiplied, yet I know not this Letter. At length he ſaid it was* V.

E. K. I can remember that word well.

Nal. ..... *Thou ſhalt not remember it.*

62 PEV. *It is called* Vep.

Make a point there. △. A full point? Nal. ..... *No, no, a ſtroke.*

61 OLOHOL. *Call it* Loholo.

Long, the firſt ſyllable accented.

E. K. Now he ſtriketh the Table.

60 SD. *It is the uppermoſt of* *Call it* DS.

59 SIMAPI. *Pronownce it* IPAMIS. *Make a point at* S, *the* A *pronounced ſhort.*

58 LU. *Call it* UL. △. With ſuch ſound to U. as we pronounce yew, whereof bows are made.

57 -MAPI. E. K. *It* ſeemeth to be an *e*.

Labiis clauſis, [*Span*] [*um um*] ... *He hummed twice, ſignifying two words more, which were not to be pronounced till they were read in practiſe.*

DO. OD. *As you had before.*

E. K. Now *Gabriel* riſeth from his lying proſtrate.

56 HOTLAB. *Call it* BALTOH. *There is a point.*

PAIP. *Call it* Piap.

E. K. *Gabriel* ſteppeth up, and ſeemeth to ſtorm angerly againſt ſomewhat.

△. Belike ſome wicked powers would intrude their illuſions, or hindrances in theſe actions.

E. K. *He* hath thrown his Dart from him: and it cometh to him again.

Gabr. ..... *Count the number of the words you have received to day.*

△. Sixteen, if *Poamal*; *Od* be made two words.

Gab. ..... *Be packing, and ſo many plagues be amongſt you more then your plague was before.*

E. *K*. *He* ſeemeth to ſtorm ſtill.

Gab. ..... *Come in.*

E. *K*. Now there come four more.

Gab. ..... *Art not thou* Adraman? *Which haſt fallen, and haſt burſt thy neck four times? And wilt thou now riſe again, and take part anew? Go thy way therefore, thou Seducer, enter into the fifth torment. Let thy power be leſſe then it is, by as much as thou ſeeſt number here.*

E. K. Now they all four fall down into a pit, or *Hiatum* of the foundation of the place where they ſtood.

E. K. *Nalvage* lieth all this while upon his face.

Gab. ..... *Count now again.*

△. Sixteen.

Gab. ...., *It is not ſo. There is an errour.*

Nal. ..... *I am deceived from* Ipam.

OD *the next is falſe, and ſo are the reſt: And ſo is that that followeth.*

ABOS. SOBA.

△. I had *Baltoh.*

Nal. ..... *And* Piap.

Nal. ..... *What is this?* [to E. K.] *E. K.* .....G.

Nal. ..... *No, it is an* H.

55 HOT. TOH.

There is a point, ſhewing a ſtroke, called Virgula.

54 MOH. HOM.

53 SD. DS.

52 LIPDAI. *Call it* IADPIL *accent ad.*

51 ONOG. *Call it* Gono.

Gab. ..... *Move not, for the place waxeth more holy.*

Nal. ..... *Pointeth* S.D. DS. *This was corrected on Monday following the too much.*

50 ANDA. *Call it* ADNA.

E. *K*. *Gabriel* did throw a brightneſſe upon *E*. *K*. after he had ſtroked his own face firſt, *E.K.* ſtarted at it.

49	AZRNZ		*Call it* Zurza.	△. As...*Znurza.*

E. K. *Nalvage* kneeleth down before the Table, and uſeth many inclinations,and geſtures of reverence,as Prieſts uſe to do at the Alter.

48	MZRAF:		FARZM.		
47	HALIP	*moreover*	PILAH.	*Three ſyllables.*	P Is diſtinctly pronounced by it ſelf
46	HANDAI	*the Ark of knowledge*	IADNAH.	[*yadnah.*	

E. K. *Nalvage* cometh and kiſſeth the Table and kneeleth down, and ſeemeth to pray.

45	MRE	*with*	ERM
44	BAC	*a Rod*	CAB

E. K. He kneeleth down again,and uſeth ſuch geſtures as before.

	GSN	*a rod*

E. K. *Nalvage* ſaid, *Adjuva me, O mi Deus.* He holdeth up his hand and kiſſeth the Table, and uſeth wonderfull reverence. He ſaith again. *Fer opem, O mi Deus.*

43	ERNOZ	*delivered you*	ZONRENSG	
42	SD	*and* △ *which*	DS	
41	RIP	*the holy ones*	Pir, *there is a point*	
40	ABAC	*govern*	*Call it* Caba,	
39	ALEROHO,	*I made a Law*	*Call it* Ohorela, |	
		Nal.	*There is a ſtop, ſhewing a ſtroke made ſtraight down thus* |	
38	MRASAC	*to whom*	Caſarm |	*a ſtop.*

E. K. Now he kiſſeth the Table again.

37	MASRG	*with admiration*	GRSAM	| *a ſtop at M.* △ *as* Gurſam.
36	HELOBO	*your Garments*	OBOLEH	
35	SBRU	*beautified*	URBS	
34	SD	*and* △ *which*	DS	

E. K. Now he uſeth the former reverent geſtures again.

33	IDLA	*of gathering*	ALDI	
32	EGRP	*with the fire*	PRGE	*as purge.*
31	PNONG	*I garniſhed*	GNONP	

Nal. ..... *Adjuva me, O mi Deus.*

30	LIHT	*ſeats*	THIL	*a point here.*
29	ABOS	*whoſe*	SOBA	
28	NEIZ	*of my hands*	ZIEN	*here a point.*

27. HOL-

27	HOLBON	*the palms*	*Nobloh.*	
26	AT	*as*	*TA.*	
25	HAMMOC	*truſſed you together*	COMMAH	A point.
24	DO	*And*	*As before OD.*	
23	ZMIZ	*of my veſtures*	*Zimz.*	A point.
22	AOHTON	*in the midſt*	*Notboa.*	Here is a point before the word. A point.
21	AAQ	*your garments*	*QAA.*	Three ſyllables.

E. K. Now he uſeth reverence to the Table again.

20	QLOH	*meaſureth*	*HOLQ*	△. as *Holquu.*
19	SD	*which*	*DS*	

Nal. Adjuva me mi Deus.

18.	GRPLAM	*a through thruſting fire*	*Malprg, as Malpurg.*	
17	AT	*as*	*TA.*	

Now he prayeth as before, his arms extended.

16	AARG	*and the Moon*	*GRAA.*	A point.
15	DASPZAN	*a Sword*	*NAZPSAD.*	

E. K. Now he prayeth again.

14	AT	*as*	*TA.*	
13	I	*is*	a word by it ſelf.	
12	ROR	*The Sun.*	*Ror.*	Here a point.
11	LOZ	*hands*	*Zol ... zod* △, as *ol*:	A point.
10	ARBOS	*in whoſe*	*Sobra.*	
9	OHPNOV	*of wrath*	*Vonpho.*	
8	ZLAC	*above the firmamets*	*Calz.*	
7	HSNAL	*in power exalted*	*LANSH as Lonſh.*	

Adjuva me O Deus.

6	TLAB	*of Juſtice*	*Balt.*	Here is a point.
5	DAI	*the God*	*Iad, as Yad.*	
4	OHOG	*ſaith*	*GOTTO.*	
3	GSROV	*over you*	*Vorſg.*	Here a point.
2	FNOS	*Raign*	*Sonf.*	
1	LO	*I*	*Ol.*	

E. K. Now

E. K. Now he ſitteth down in his Chair. This is the end of the mighty and firſt Call.

The firſt Call ended,

...... *Pray that you may underſtand what it is.*
Δ. Mean you preſently ?
Nal. ...... *I, preſently.*
Δ. I pray to that intent.

E. K. All the Stone ſheweth fire, and all is on fire, nothing elſe appearing : not like common fire, but clear, thin, *&c.*

Now it waxeth clear.

E. K. And now *Nalvage* is on the top of the Globe, and his ſeat remaineth in the former manner of fire. Now *Nalvage* holdeth up his right hand, and the ſame ſeemeth to be many hands. There is on one of his fingers an **I.** It vaniſheth away ; and ſo on divers fingers are words as follow.

I
Reign
over
you
ſaith
the
God
of
Juſtice,
in
power
exalted
above
the
firmaments
of
wrath,
in
whoſe
hands
the
Son
is
as
a
Sword,
and
the
Moon
as
a
through
thruſting
fire
which
meaſureth
your
garments
in
the
midſt
of
my
veſtures,
and
truſſed
you
together
as
the
palms
of
my
hands,
whoſe
ſeats
I
garniſhed
with
the 60
fire
of
gathering
and
beautified
your
garments
with
admiration
to
whom
I
made
a
Law
to
govern
the
holy ones,
and
delivered
you
a
rod
with
the
ark
of
knowledge,
moreover
you
lifted
up
your
voices
and
ſware
obedience
and
faith
to
him
that
liveth
and
triumpheth
whoſe
beginning
is
not,
nor
end
can
not
be
which
ſhineth
as
a
flame 60

in

in
the
midſt
of
your
Palace,
and
raigneth
amongſt
you
as
the
Ballance
of
righteouſneſſe
and
truth.

Move
therefore
and
ſhew
your
ſelves,
open
the
myſteries
of
your
Creation,
be
friendly
unto
me;
for

I
am
the
ſervant
of
the
ſame
your
God,
the
true
worſhipper
of 60
the 60
49 *Higheſt.* 49
169

E. K. Now all the fingers be gone.

Δ.

Second Table.
The covenant of God.
Obedience.
Many keyes.
Note theſe three degrees.

Nal. ..... *It is the ſenſe in your tongue of the holy and myſtical Call before delivered : which followeth in practice for the* moving of the ſecond Table, the Kings and Miniſters of government : *The* uttrance *of which, is of force,* and moveth them to viſible apparition : moved and appeared, they are forced (by the Covenant of God delivered by his ſpirit) to render obedience and faithful ſociety. *Wherein, they will open* the myſteries of their creation, *as far as ſhall be neceſſary :* and give you underſtanding *of many thouſand ſecrets, wherein you are yet but children*; for every Table hath his key : *every key openeth his gate, and every gate being opened, giveth knowledge of himſelf of entrance, and of the myſteries of thoſe things whereof he is an incloſure. Within theſe Palaces you ſhall find things that are of power, as well to ſpeak, as to do for every* [(1) Palace] *is above his* [(2) City] *and every City above his* [(3) entrance.]

Faith.
A key of the firſt ſeven.
A ſign to make an end.

Be you therefore diligent that you may enter in, not as ſpoilers, but as ſuch as deſerve intertainment in the name, and through the power of the Higheſt. For great are the mercies of God unto ſuch as have faith. *This is therefore* the key *of the* firſt ſeven, *according to the proportion of the firſt Creation. No more for this time.*

A ſign alwayes to make an end.

E. K. He drew a Curtain before the Stone, of white colour.

The ſame Saturday, after Noon, *hora* 3 ½ 4.

The white Curtain remained about half an hour after my prayer to God, and ſome invitation to *Gabriel* and *Nalvage*, at length the Curtain quaked as though wind blew it.

E K. Me thinketh that I hear a ſtir within the Stone. At length they appeared.

* I had diſcourſed ſomewhat with E. K. of the manner of ſkrimges.

E. K. They have very eyes which twinkle as other mens eyes do, and * therefore I ſee them with my external eye, not within my imagination, as.....

Gabr. ..... as I think.

...... *There are two kind of viſions, the one by infuſion of will and deſcending, the other by infuſion by permiſſion and aſcending. The firſt is the image of the Will of God deſcending into the body, and adjoyned to the ſoul of man, whoſe nature is to diſtinguiſh things of his own likeneſſe, but ſhut up in priſon in the body, wanteth that power ; and therefore being illuminated by ſpiritual preſence, inwardly, ſeeth now in part, as he ſhall hereafter do in the whole.*

E. K. he ſpeaketh hollowly.

But note, that every viſion is according to the ſoul of man in power : and ſo is received of him that ſeeth. The boy of man feeleth nothing ſpiritual until he be of incorruption : Therefore uſeth no ſenſe in and illumination. *The other is to be found out by his contrary.*

He.

E. K. Here is a Devil that derideth theſe inſtructions, and ſaith, you may know his vertue by his wiſdom : he never went to School.

Gabr. ....

Gab. ..... *I know what he is: Power is given to me to reſiſt him, but not to touch him. He* hath aſcended, and begotten him a ſon, wherein the people of the earth ſhall be accurſed. *As thoſe that are in priſon ſhut up from light, and the uſe of the day comprehend not any thing, but that which entreth unto them by permiſſion, or free will, ſo is the Soul of man ſhut up from all light, except that which entreth by the will, or ſuffrance of the higheſt.*

Note.
Pater Antichriſti.

But as obedience *is the tryal of dignification, ſo are the Ceremonies appointed by God, the witneſſes of juſtification. For he that violated the outward Law was accurſed: But the very end of Juſtice to ſalvation is the obedience, and ſubmiſſion of the Soul. How can it be that the earth and elements ſhall bear witneſſe againſt man in the day of Judgement, but in the perverſe uſe of them, contrary to God his Commandments. He is a ſlow School-maſter, and of ſmall underſtanding,*

The wicked ſpirit ſaid.

Gab. ..... *Ceaſe, for the conflict is great, and muſt have judgement of the Lord.*

△. Sall I joyn my prayers with yours to our God, to drive away this wicked ſcorner, and contemner of your miniſtery?

Gab. ..... *Not ſo, you know not the ſecret judgements of the Lord herein. The white Curtain was drawn.*

△. Deo Noſtro ſoli Omnipotenti ſit omnis Laus, Honor, Gloria, & imperium in ſecula ſeculorum. *Amen.*

Sonday, *Aprilis* 15. *Mane Hor.* 7½.

After a few prayers neceſſary, and invitation to *Gabriel* and *Nalvage* for their inſtructions.

..... *Our inſtructions* ſhall grow moſt plentifully amongſt you. *But give place to time, for this is the voyce of the higheſt. Be holy and righteous in the works of your hands*, and keep alwayes the Sabbath of your Redeemer *hereafter: For even yet, the Serpent is amongſt us. For even yet the Serpent is amongſt my holy ones*, and endeavoureth to cut you aſunder. *Therefore I ſay be holy even in the works of your hands, for he* thinketh to prevail againſt you: *But let your houſes be ſwept clean, that when the ſpy entreth, he finde nothing to feed on.*

A voyce out of the ſtone.
Sabaoth.
The Serpent laboureth to part us aſunder and hopeth to prevail.

△. We ceaſed and gave our ſelves to the Sabbath: conſidering, intending hence foreward to viſit the Church and Aſſembly, to pray and meditate on God his ſervice.

Solus Jeſus Chriſtus *eſt Triumphator contra mortem & Diabolum, Dominus Noſter & Deus Noſter.* Amen.

Monday, 15. *Aprilis.* *Mane, hora* 6. Cracoviæ.

△. After a ſhort prayer to God for remiſſion of ſins, and ſending of his graces, and his good Miniſters aſſigned for our inſtructions: and for the avoiding away of the great enemy, *&c.* who held conflict againſt *Gabriel*, &c. The white Curtain appeared ſtill drawn before in the ſtone for an hour.

E. K. There appeareth a face ſtanding upon two Pillars, the Curtain yet remaining drawn: The face is fiery, and hath very great teeth. The Pillars are like Marble ſpotted gray, and the ground of the Pillars colour white. He ſaid, the works of the higheſt are become a ſtumbling block, and have entred into the breaſts of a woman, and he is become angry. But when ſhe thinketh her ſelf happy, ſhe ſhall ſtumble, where ſhe would not, and become ſorrowfull without comfort.

E. K. This face and Pillars became a great water ſwelling upward, and ſo vaniſhed away.

△. After about an hour, the Curtain was opened. All appeareth as before: *Gabriel* ſitteth in his Chair, and *Nalvage* kneeleth.

Nal. ..... *Pray, for the mercy of God. Pray, for thou ſhalt not be heard? So, well ſaid, fy upon him.*

△. This Devil rayled againſt God.

△. *I* prayed divers prayers of God, & help againſt the wicked enemy, yet preſent, and moleſting us as he was permitted.

△. Thy judgement light on this wicked Rebel for this blaſphemy, O God.

Gab. ..... *Move not, for preſence of power is great.*

Nal. ..... *Number the words of the* firſt Key.

△. I have counted them, and they ſeem to be 88.

Nal. ..... *There are not ſo many.*

87 ∆. Where have I miſreckoned, I pray you? Perhaps *Poamalzod* is to be but one word, and ſo are 87.

E. K. There is a great Croſſe over all the ſtone that is red: Not onely over to be impreſſed through the ſtone.

Nal. ..... *Number the words in thy own language.*

∆. I have numbred them, and they ſeem to be 169.

∆. While I numbred, the great red croſſe went away: and ſhortly after came in again into the ſtone as before.

Gab. ..... *Move not, for the place is holy. You have* Zurza ds Gono *in the Call: the* ſd *is too much.*

∆. I will then put it out.

∆. I finde *Zurza Adna ds Gono.*

Nal. ..... *That* ds *is too much. I pray you, what is then the number of them, of you allowed?*

Nal. ..... 86.

∆. Making alſo *Poamolzod* one word? in that account?

Nal. ..... *Set down.*

1 —— 1
2 —— 1
3 —— 2
4 —— 1
5 —— 2
6 —— 2
7 —— 3
8 —— 3
9 —— 2
10 —— 2
11 —— 1
12 —— 2
13 —— 1
14 —— 1
--15 —— 2
16 —— 1
17 —— 2
18 —— 1
19 —— 4
20 —— 1
21 —— 1
22 —— 2
23 —— 3
24 —— 3
25 —— 1
26 —— 3
27 —— 1
28 —— 2
29 —— 3
--30 —— 1
31 —— 1
32 —— 2
33 —— 3
34 —— 2
35 —— 1
36 —— 1
37 —— 2
38 —— 2
39 —— 2--71
40 —— 4
41 —— 2
42 —— 2
43 —— 1

44 —— 2--80
45 —— 2
46 —— 3
47 —— 2
48 —— 1
49 —— 5
50 —— 2
51 —— 1
52 —— 4
53 —— 1
54 —— 1
55 —— 2
56 —— 2
57 —— 2
58 —— 3
--59 —— 1
60 —— 1
61 —— 3
62 —— 3
63 —— 3
64 —— 1
65 —— 1
66 —— 2
67 —— 1
68 —— 2
69 —— 2
70 —— 1
71 —— 1
72 —— 1
73 —— 1
74 —— 1
75 —— 3
76 —— 1
77 —— 1
78 —— 3
79 —— 4
--80 —— 1
81 —— 2
82 —— 2
83 —— 1
84 —— 5
85 —— 3
86 —— 3

.... 80
you lifted up your voyces.
1 .... *and*
1 .... *ſware*
1 .... *obedience*
1 *and*
1 .... *faith* 90
.... 102 *to him that liveth* 77
167

of your pallace

ſhew your ſelves

to be friendly unto me

Tueſ-

Tueſday, *Aprilis* 17. Cracoviæ.

After divers Ejaculations appropriate to the action, and the Curtain of white water yet remaining, *E. K.* thought divers times that he ſaw through the white Veil, and ſtone and all, nothing appearing therein. *E. K.* immediately fell into a new doubting of the verity of theſe actions, and ſaid he had a Viſion by a good Creature the laſt night, who ſaid theſe Creatures with which we dealt, *would no more appear unto him.* Hereupon he ſaid that both the laſt dayes ſkorner, and theſe our inſtructors were all Devils: and that he would no more ſit to *receive* A.B.C. And ſo by Letters, any Doctrine of theirs, unleſſe they would otherwiſe expreſly, and lively deliver a plain rule thereof: With many other arguments to diſprove the verity of our Actions, whereupon he ſaid, that *John* your boy can well enough deliver you their Letters, and ſo you need not me, *&c.* I referred all to God, his will, and mercies: For, as I had at his hands onely, and by his order, and for his ſervice *required wiſdom and true knowledge*, ſo do I not doubt but God will, according to his accuſtomed goodneſſe, *provide for me*, that is beſt for my vocation here in earth, *&c.*

E. K. He roſe, and went away: and left me alone in my Study, appointed for theſe actions.

> *Deus in adjutorium meum intende, Domine ad adjuvandum me feſtina. Gloria Patri & Filio & Spiritui Sancto, ſicut erat in principio & nunc & ſemper & in ſecula ſeculorum.* Amen.

Thurſday, *Circa* 9.

As I was in my upper Study, and had gathered the holy words of the ſecond and third call, and had conferred them with their *Engliſh* delivered alſo unto us: *E. K.* came up the ſtairs, and ſo went into his Study, and came out again, and as he was going down the ſtaires I opened my Study door, and ſaluted him: He thereupon came up again, and came into my Study: And there I ſhewed him what I had done; and how I had ſome underſtanding of thoſe holy words, their ſignifications by reaſon of due applying the *Engliſh* to the word Chriſtus, intending thereby to have induced *E. K.* to like the better of the manner of our friends, due, and Methodical, proceeding with us, and told him that unleſſe of this ſtrange language I ſhould have theſe words delivered unto us Letter by Letter, we might erre both in Orthography, and alſo for want of the true pronunciation of the words, and diſtinctions of the points, we might more miſſe the effect expected: But as on *Tueſday* laſt, ſo now again he ſaid, our Teachers were deluders, and no good, or ſufficient Teachers, who had not in two years ſpace made us able to underſtand, or do ſomewhat: and that he could in two years have learned all the ſeven Liberal ſciences, if he had firſt learned Logick, *&c.* wherefore he would have no more to do with them any manner of way, wiſhed himſelf in *England*, and ſaid that if theſe books were his, that he would out of hand burn them, and that he had written to my Lord (by *Pirmis*) that he took our Teachers to be deceivers, and wicked, and no good Creatures of God, with many ſuch ſpeeches, and reaſons (as he thought) of force to diſwade himſelf from any more dealing with them: But willed me to uſe *John* my Boy as my Skryer, for that theſe ſpiritual Creatures were not bound unto him, *&c.* I anſwered unto all theſe parcels and reaſons, as time ſerved declaring *my perfect truſt in God*, that ſeeing I have many years deſired, and prayed for wiſdome (ſuch as theſe Actions import) at his hands, and by ſuch means as to his Divine Majeſty ſeemeth beſt, that he would not either *miſlike* my prayer, or abuſe my Conſtant hope in his goodneſſe and mercy: Therefore *I* concluded that *I* referred all to the mercifull will of God, and doubted nothing at the length to be ſatiſfied of my requeſt, and prayer made unto him. So he went from me this ſecond time.... God lighten his heart with knowledge of the truth, if it be his Divine will and pleaſure.

Note, *Permis* went on laſt Wedneſday morning, and had received our Letters after noon, on Tueſday laſt: But on Monday before the wicked Prince of darkneſſe did what he could to hinder our proceeding.

On Thurſday, *Tabius* (brother to my Lord *Laskie* his wife) brought news to *Cracovia*, that my Lord *Laskie* was coming to *Cracovia* ward. *Emericus* came from *Keſmarke*, and returned back again. *Tabius* rode from *Cracovia* toward *Keſmark*.

Saturday, *Aprilis* 21. *à Meridie.*

After our prayers made, appeared ſhortly *Gabriel* and *Nalvage.* E. K. propounded ſix queſtions orderly, which had bred great doubt in this fantaſie, and requeſted their anſwers.

△. He would have our ſpiritual friends to promiſe him the performance of the Prints.

Gab. …… *If we were Maſters of our own doings, we might well promiſe: But we are ſervants and do the will of our maſter. But let me ask thee one queſtion:*

Doſt thou not think that all things are poſſible with God?

E. K. I do ſo, and I know ſo.

Gab. …… *Then is there no cauſe why thou ſhould diſtruſt. Let him that is a ſervant, and is commanded to go, go: and let not the earth riſe up, and ſtrive againſt the plowman. What ſin is more then the creature riſeth up, and ſaith in his heart,* Let the Lord make a Covenant with me, *conſidering he is a bond man?*

[E. K. They ſeem, both the voices at once, to come to my eare.]

None but he that becometh diſobedient, and refuſeth his Maſter.

△…… [△ would do ſo.

Gab. Nal. …… *Theſe things, that is to ſay, this Doctrine, delivered by us, is of God, and of his mercies granted unto you, which cannot be in vain:* and therefore to be performed; *for the ſecret determinations of God are unknown unto us.*

He never heard of any man that would ask, if God would perform his promiſes.

E. K. By *Auguſt* next?

What if it were a hundred Auguſts? *you may be a weary before* Auguſt *next, as the Children of Iſrael were of their Manna.*

E. K. Why joyn you numbers with theſe letters, and added none with thoſe of the former Table.

Numbers. [illegible]

Brother, what is the cauſe that all the World is made by numbers? The Numbers we ſpeak of, are of reaſon and form, *and not of merchants.*

△. I beſeech you as concerning the powder whereof he thinketh that he hath made due aſſay of it, as if it ſhould have been the Philoſophers Stone, and ſo affirmed to be, by the miniſter of this action? I beſeech you ſo to anſwer, the thing, as his reaſon may be ſatisfied.

△. They gave no anſwer hereunto, but proceeded in the former matter of Numbers.

Note the property of this Method and Language.

Gab. …… *Every Letter ſignifieth the member of the ſubſtance whereof it ſpeaketh. Every word ſignifieth the quiddity of the ſubſtance. The Letters are ſeparated, and in confuſion: and therefore,* are by numbers gathered together: *which alſo gathered ſignifie a* number: *for as every greater containeth his leſſer, ſo are the ſecret and unknown* forms *of things knit up in their parents:* Where being known in number, they are eaſily diſtinguiſhed, *ſo that herein we teach places to be numbred: letters to be elected from the numbred, and proper words from the letters, ſignifying ſubſtantially the thing that is ſpoken of in the center of his Creator, whereby even as the minde of man moved at an ordered ſpeech, and* is eaſily perſwaded in things that are true, *ſo are the Creatures of God ſtirred up in themſelves,* when they hear the words wherewithal they were nurſed and brought forth: *For nothing moveth, that is not perſwaded: neither can any thing be perſwaded that is unknown. The* Creatures of God underſtand you not, *you are not of their Cities: you are become enemies, becauſe you* are ſeparated *from him that Governeth the City* by ignorance.

[illegible]

E. K. Whether is this Language known in any part of the World or no? if it be, where and to whom?

Adam.

Coronzon.

Note two be the Languages.

Adam his ſpeech after the fall.

Lingua 2.

Lingua Angelica.

Lingua Angelica, vel Adamica in ſuo innocentiæ Statu.

Gab. …… *Man in his Creation, being made an Innocent, was alſo authoriſed and made partaker of the Power and Spirit of God: whereby he not onely did know all things under his Creation and ſpake of them properly, naming them as they were: but alſo was partaker of our preſence and ſociety, yea a ſpeaker of the myſteries of God; yea, with God himſelf: ſo that in innocency the power of his partakers with God, and us his good Angles, was exalted, and ſo became holy in the ſight of God until that* Coronzon *(for ſo is the true name of that mighty Devil) envying his felicity, and perceiving that the ſubſtance of his leſſer part was frail and unperfect in reſpect of his pure Eſſe, began to aſſail him, and ſo prevailed: that offending ſo he became accurſed in the ſight of God; and ſo loſt the Garden of felicity,* the judgement of his underſtanding: but not utterly *the favour of God, and was driven forth (as your Scriptures record) unto the Earth which was covered with brambles: where being as dumb, and not able to ſpeak, he began to learn of neceſſity the Language which thou,* E. K. *calleſt* [1 *Hebrew*:] and yet not that [2 *Hebrew*] amongſt you: *in the which he uttered and delivered to his poſterity, the* neareſt knowledge he had of God his Creatures: *and from his own ſelf divided* his ſpeech into three parts; twelve, three, and ſeven: *the number whereof remaineth, but the* true forms *and* pronuntiations *want; and therefore is not of that force that it was in his own dignity, much leſſe to be compared* with this that we deliver, *which* Adam verily ſpake in innocency, and was never uttered nor diſcloſed to man ſince till now, *wherein the power of God muſt work,* and wiſdom *in her true kinde be delivered: which are not to be ſpoken of in any other thing, neither to be talked of with mans imaginations; for as this Work and Gift is of God, which is all power, ſo doth he open it in a tongue of power, to*

the

the intent that the proportions may agree in themſelves: for it is written, Wiſdom ſitteth upon an Hill, and beholdeth the four Winds, and girdeth her ſelf together as the brightneſſe of the morning, which is viſited with a few, and dwelleth alone as though ſhe were a Widow.

Thus you ſee there, the Neceſſity of this Tongue: The Excellency of it, And the Cauſe why it is preferred before that which you call Hebrew*: For it is written, Every leſſe, conſenteth to his greater. I truſt this is ſufficient.*

E. K. As concerning the power, What is it?

Gab. ...... *What it is, that it is, for the knowledge of it may lead you to error.*

Δ. This anſwer offended greatly *E. K.* and thereupon he left off, and would receive no more at their hands. God make him patient, and a favourer of this Action as ſoon as it is needful that he ſhould be.

Δ. *Laudetur, magnificetur & extollatur nomen Jeſu Chriſti in omne ævum.* Amen.

24. *Aprilis.* this after noon.

Note on Tueſday after Noon, *circa horam quartam*, as we two ſat together, *E. K.* ſaid that he thought upon the matter, *Et quod jam vellet duas horas mihi concedere ſingulis diebus ad recipienda illa, quæ illi tradere vellent. Ego autem illi & maximo Deo gratias egi, quia hanc eſſe mutationem dextra excelſi factam verè judicavi; nam ante prandium rigidiſſimus erat in contraria opinione & ſententia.*

Wenſday, *Cracoviæ, Aprilis* 25, *Mane, hora* 7.

The Vail appeared as at firſt almoſt. After half an hour *Gabriel* and *Nalvage* appeared, after my manifold prayers and diſcourſes.

Δ. Two keyes we have received by the mercy of the Higheſt and your miniſters, the reſt we attend, according to the merciful will of the Higheſt.

Gab. ...... *Move not from your places, for the place is holy.*

Δ. Shew a token O Lord when thy will is, whereby to perſwade thy merciful dealings with us, and the preſence of thy faithful Miniſters.

Note.

Δ. The frame of the Stone gave a crickling, no hand touching it, or otherwiſe any mortal or worldly thing moving it. I heard it very certainly, and to *E. K.* it ſeemed the ſound of a bunch of keyes, as if they had quickly been ſhaken and ſtrongly.

E. K. *Gabriel* ſitteth, and *Nalvage* ſtandeth.

Gab. ...... *My Brethren hearken to my voice, for I am the true ſervant of the God of* Abraham, Iſaac, *and* Jacob, *the dignity whereof is ſufficient both for the verity of the Doctrine, and the confirmation, and perſwaſion of your mindes: for as God is the Father of the Faithful, ſo he ſheweth himſelf unto the faithful: whereby you may prove the great comfort and conſolation: that you may juſtly gather of the mercies of God, as touching your Election.*

For at what time hath God appeared unto the unrighteous? or where do you read that ever he viſited the reprobate? For the reprobate hath no viſitation, but in the rod of Juſtice:

But you may riſe up among your ſelves, ſaying lo, we are froward, we want faith. An objection.

True it is, the acts of faith, but not the roots of faith. But I ſay unto you, that the power of God in his Election, is the Baſis of mans purity and acceptation. Anſwer.

But here there is a Caveat.

That man imagining *his Predeſtination and perfect Election*, juſtifieth not himſelf; *for wheresoever this is found, or this Doctrine preached amongſt you, either ſimply in man, or publickly in Congregation, it is the ſure ſign and token of their perpetual ignorance and confuſion: For the Will and Power of God belongeth not to our meaſure (for it was the cauſe of rebellion amongſt us) much leſſe among men, which are fighting yet for the Glory of their reward. Behold it is a ſin in him that judgeth of his brothers Conſcience; Much more is it a threefold error,* to form the imaginations of ſin, by whoſe imaginations they are.

Be not proud therefore of the gifts of God, but become humble; Neither juſtifie your ſelf in reſpect that this is the word of God delivered unto you for your own ſelves: But the more you receive, be the more thankful; and the more you be in the ſtrength of God, the more uſe you the pureneſſe of humility.

Good Angels.

Of whom it is ſaid, Behold my Spirit hath entred, yea into my ſervants, and they are become humble and meek in the ſight of men: But if we be the ſervants of the God of Abraham, *then are we the ſpirits of truth and underſtanding, for our faith is dignified in the ſight of the heavens, and we are become mighty in the power of the Almighty. Therefore ought we to be believed.*

Now if you will confeſſe your ſelves to be the children of Abraham, *then muſt you alſo accept of our Doctrine: For the meat whereby* Abraham *lived, is the ſame food we miniſter unto you: of whom it is ſaid, He believed God, and it was counted unto him for righteouſneſſe. Even ſo do you,*

that

that you alſo may be righteous, wherein do you differ from Abraham? *Were you not barren? Who hath made you fruitfull?*

A Covenant. *Did God make a Covenant with* Abraham? *Even ſo he doth with you. Did the Lord in his Miniſters appear unto him? ſo doth he, and will do unto you. Were the ſins of* Sodom *(the fifth that periſhed) imported into* Abrahams *boſome, as the ſecret determination of the Lord? Are they alſo not manifeſt unto you (even by the ſame God) as touching the time and corruption of this world? Did he not up in the morning, and beheld the confuſion, and headlong Ruines of the wicked? And ſhall you not alſo ſee the ruine of him that is the ſon of wickedneſſe. Yes*, unleſſe you hinder your ſelves. For the promiſe of your God is without exception. *Be mindful therefore of your fathers, and conſider your calling: That you may be ſtill bleſſed in him that is the God of* Abraham, *and is your Father.*

The Keyes. *In theſe Keyes which we deliver, are the myſteries and ſecret beings and effects of all things moving, and moved within the world.*

[illegible] *In this is the life of* MOTION, *in whom all tongues of the world are moved, for there is neither* ſpeech nor ſilence that was or ſhall be *to the end of the world, but they are all as plain here, as in their own nakedneſſe. Deſpiſe it not, therefore …..For unto them that are hungry, it is bread, unto the thirſty drink, and unto the naked clothing: A Serpent it is of many* heads invincible. *Believe therefore, that with him you may be wiſe: that your humility may be ſuch, as may be numbred in the world. I have ſaid.* Nal. *Move not, for the place is holy.*

E. K. What mean you by that ſentence or phraſe.

Nal. *It is of two parts, the firſt in reſpect of the ſpirit and preſence of him that is holy: preſent and teaching. Secondly in reſpect of your conſent, which is obedience, for obedience confirmeth the will of God in man, and the will of God confirmeth mans ſalvation; wherefore it is ſaid*, move not: *and why? becauſe the place is holy. Move neither in mind, neither in body, for obedience is the concluſion, and confirmation of your ſeparations from the Devils. Sacrifice is accepted, but obedience is better. You are ſurely anſwered.*

E. K. I like your anſwer well.

Nal. *Our wiſdom, ſhall prove Rhetorick.*

80	Naaq	*in your creation*	*It is q á an*
79	LEANANA	*of the ſecret wiſdom*	*Ananael.*
78	ILPALP	*partakers*	*It is Plapli.*
77	OGUP	*as unto the partakers*	*It is Pugo.*
76	RAMAUMI	*apply your ſelves unto us*	*It is* Im ua mar.
75	DO	*And*	*Od.*

E. K. This letter turneth ſo about, that I cannot well diſcerne it.

74	GALGINU	*Deſcend*	*Uniglag.*

E. K. This letter alſo turneth round.

73	RACAZ	*Move*	*Zod a car.*
72	AIHOG	*we ſay*	*Gohia.*
71	GMRASAC	*in whome*	*Caſarmg.*
70	MOIAA	*Amongſt us*	*A ai om.*
69	ZLOACIM	*mighty*	*Mi ca olz.*
68	RAON	*is become*	*Noar.*

E. K. This Letter moveth.

E. K. Now he maketh a reverend Curſy.

67	NIAOODDO	*and name*	*Od do o a in.*

E. K. This letter alſo moveth. *Od is and*

it muſt be ſounded with one breath. *E. K.*

E. K. *Gabriel* ſhaketh his ſpeare. *Nalvage.*

66	MOCACAC	*Flouriſh*	*Ca ca com.*
65	ZOSUHEI	*his mercies*	*Jehuſoz.*
64	AMCIM	*Behold*	*Micma.*

E. K. Now he uſeth his reverent Curſies again.

63	NARIMA	*Your ſelves*	*Amiran.*

Nal. *Did I not bid thou ſhouldeſt not move?*

E. K. He hath thrown down his rod upon the Table.

[Δ. I had moved to the dore, becauſe I heard ſome going up and down the chamber without: we had forgotten to ſhut the ſtaire-foot dore.]

Δ. O Lord, I did it not upon any wilfull diſobedience. But pardon this Fault, and by the grace (O God) I will avoid the like fault henceforward.

Nal. *It was a great fault.* Δ. I beſeech the Almighty to pardon it.

E. K. Now he is kneeled down, and all his Face is under the Table. Now he is up again, and taketh his rod in his hand, and maketh a Croſſe with it three times: Eaſt, Weſt, North, and South.

Nal. *Sound your word.* Δ. *Amiran.*

E. K. He pronounceth the i ſo remiſſely, as it is ſcarce heard, and in the pronouncing of the whole word he ſeemeth not to move his lips.

62	SUHOG	*I ſay*	*Gohus.*

E. K. He made long leaſurely reverence.

61	ROLOHOG	*lift up.*	*Goholor.*

E. K. He uſeth reverence again.

Nal. *The next is a name mightier then the power of the ſame.*

60	DAM	*of the ſame your God*	*Mad.*

E. K. He uſeth long reverent Curſy again.

E. K. Now he holdeth up his Rod.

59	PAIOOD	*In the name*	*Do oi ap.*

E. K. He holdeth up his rod again.

38	NAOOVDO	*and truth*	*Od vooan.*
57	TLAB	*of Juſtice*	*Balt.*
56	HALANU	*The Skyrts*	*Unalah.*
55	NAON	*thus you are become*	*Noan.*
54	DLIP	*on the earth*	*Pild.*
53	GSOAC	*continually*	*Caoſg.*

Now he uſeth courteſy.

52	IGRIPLAM	*the fiers of life and increaſe*	*Malpirgi.*
51	RIPNAP	*powring down*	*Panpir*
50	LEEANAN	*my power*	*Na na e el.*
46	NUAV	*you might work*	*Vaun.*

E. K.

E. K. He uſeth reverence. Now he holdeth up his Rod and ſhaket it about his head.

48 BAATENG	*your governments*	Gnetaab
47 ED	*of*	De,is my name
46 GAONIIM	*the corners*	Mi i no ag

E. K. He uſeth courteſie.

E. K. Gabriel ſhaketh his ſpeare.

Nal. ...... *It may be called* Mi moag *or* Diuph

E. K. Now he extendeth. Diuf

45 DO	*and*	Od
44 POZIZI	*from the higheſt veſſels*	Izizop

Gab. ...... *Move not.*

43 NEFAF	*to the intent that*	Faſen
42 BSACOC	*of time*	Cocasb
41 LIMOH	*the true ages*	Homil
40 ALC	456	Cla
39 SROV	*out*	Vors

E. K. He uſeth moſt reverent Curſie.

38 ILAIMPAC	*ſucceſſively*	Capmiali
37 ASNOL	*power*	Lonſa
36 GRAZMOV	*unto every one of you*	*arg* as in barge Vomſarg
35 AGULD	*giving*	Dluga
34 BAATEN	*of government*	*Netaab*

E. K. Many ſounds are heard in the ſtone. He kneeleth down.

33 SONLIHT	*in ſeats* 12.	*Thilnos*
32 ALAAH	*placed you*	*AAla*
31 DO	*and*	*OD*
30 GRAZLAB	*Stewards*	*arg* as in *barge* *BALZARG*
29 LOE	*I made you*	*EOL*
28 ILI	*in the firſt*	*ILI*
27 LUZROT	*ſhall riſe*	*TORZUL*
26 DO	*and*	
25 ADGRB	*ſleep*	*as burgen to bud* *as Burgda*
24 TSD	*which*	*DST*

23 NEIZ

23	NEIZO	*mine own*	*OZIEN*
22	M	*except*	*E M it is a word*

E. K. Now he uſeth reverence.

21	EGSIHCI	*to are not*	*Kis* *I Chiſge*
20	SIHC	*are,*	*Kis* *Chis*
19	GROTLOT	*the Creatures of the earth*	*org* as in *george* *Toltorg*
18	NIIVQ	*wherein*	*Qui in*
17	HCOLET	*of death;*	*as och* *in hotch pot* *Teloch*

E. K. Now he maketh +.

16	HELP SOMQ	*or the horns*	*Q Mos Pleh*
15	NIVPAT	*as ſharp ſickles,*	*as two words* *Ta pu in* *You may call it* Tapui *alſo*
14	SIHC	*are*	*as Kis*
13	LDNV	*the reſt*	*Vnd L*

E. K. Now he maketh a Croſſe again.
.... Now he ſtoopeth down and kiſſeth.

			it may be *Vd L or Vnd L*
12	HAPIGIG	*of living breath;*	*Gi gi pah*
11	LIHTO	*the ſeats*	*Othil*
10	SIHC	*are*	*as Kiſſe* *Chis*
9	ZRON	*ſix*	*Norz*
8	HODNOLSO	*12 Kingdoms:*	*Os Lon doh*

A Croſſe again.

			[*Os ſignifieth twelve*] *Londoh*
7	BAIB	*are*	*Biah* *Biab*
6	NEIZA	*on whoſe hands*	*Azien*

He ſtoopeth and kiſſeth the ground.

5	HLESMOC	*a Circle,*	*Com Selh*
4	RIZ	*I am;*	*Zir*
3	DAIP	*your God*	*Pi ad*

He kiſſeth the ground. He ſetteth his hands on the ground.

2	OHOG	*ſaith*	*Goho*
1	AMCIM	*behold*	Mic ma.

Nal. ..... *This is all.*

Δ. Now, in the Name of Jeſus, as it pleaſed you before, ſo would we gladly have the ſence hereof in *Engliſh.*

Nal. ..... *Let him that hath wiſedom underſtand: For here beginne the myſteries of your world.*

1 *Behold,*
2 *ſaith*
3 *your God,*
4 *I am*
5 *a Circle,*
6 *on whoſe hands*
7 *ſtand*
8 12 *Kingdoms;*
9 *ſix*
10 *are*
11 *the ſeats*
12 *of living breath,*
13 *The reſt*
14 *are*
15 *as ſharp Sickles,*
16 *or the horns*
17 *of death;*
18 *wherein*
19 *The Creatures of the earth*
20 *are*
21 *to are not,*
22 *except*
23 *mine own hand,*
24 *Which*
25 *ſleep*
26 *and*
27 *ſhall riſe.*
28 *In the firſt*
29 *I made you*
30 *Stewards*
31 *and*
32 *placed you*
33 *in ſeats* 12 [*or*] in 12 ſeats
34 *of government:*
35 *Giving*
36 *unto every one of you*
37 *power,*
38 *ſucceſſively,*
39 *over*
40 456.
41 *the true ages*
42 *of time;*
43 *to the intent that,*
44 *from the higheſt veſſels*
45 *and*
46 *the Corners*
47 *of your governments,*
Gal..... *mighty is the God of Hoſts, amongſt his people.*
48 *you might work*
49 *my power,*
50 *pouring down*
51 *The fires of life, and encreaſe*
52 *continually*
53 *on the earth.*
54 *Thus*
55 *you are become*
56 *The skirts*
57 *of Juſtice*
58 *and truth.*
59 *In the name*
60 *of the ſame, your God,*
61 *lift up,*
62 *I ſay,*
63 *your ſelves;*
64 *Behold,*
65 *his mercies*
66 *flouriſh,*
67 *and name*
68 *is become*
69 *mighty*
70 *amongſt us;*
71 *in whom*
72 *we ſay,*
73 *Move,*
74 *Deſcend*
75 *and*
76 *apply your ſelves unto us,*
77 *as unto*
78 *the partakers*
79 *of his ſecret wiſdom*
80 *in your Creation*

Δ. Note. There are three calls in the ſecond part of *Cracovia*, and one in the firſt. Theſe four calls are the ſecond, the 3d. 4th. 5th. for the firſt Table can have no call, it is of the Godhead.

E. E. Now all all his fingers diſappear.

K. K. Now *Gabriel* ſtandeth up.

Gab. ..... *Heark, O ye ſons of men; is the firſt of nature, and the beginning of your being in body: Whereby the things of the world have life & live. Let him that hath wiſdom underſtand. Grow together, for this* hath its fruit in due time. *Albert Laskie hath not done the Commandment of God; he ſhould have* been here by this time.

Δ. Gloria, Laus, Honor, & Imperium ſit Deo Noſtro in infinita ſeculorum ſecula. *Amen.*

Remember

Δ. Remember that on *Wedſday* night, *Abril* the 25. my Lord *Albert Laskie* came at night to *Cracovia*, and lay in a little woodden building, among guards, by St. *Steniſlaus* Church : and on the *Friday* morning following intended to enter his journey toward *Keſmark*, and the recovering of *Keſmark*: Jeſus proſper his juſt Cauſe.

Wenſday morning, *Aprilis* 1584. Cracoviæ.
Jeſus ——

Nal. .... *A new Action* —— *Backward, as before.*

52	DAIOI	*of him that liveth for ever.*	Ioiad.
51	RIZ	*I am*	Zir.
50	PAL	*for,*	Lap.
49	PLERV	*a ſtrong ſeething;*	Vrelp.
48	MZAZO	*make me*	Ozazm.
47	DO	*and*	Od.
46	OZLACIM	*in power,*	Micalzo.
45	NARMAZ	*ſhew your ſelves*	Zamran.
44	DOQONC	*unto his ſervants,*	[as C Nó quod.

Gab. ...... *The place is become more holy, and he is become more meek.*
Nal. ......

43	AC	*therefore*	Ca.
42	RACAZ	*Move*	Zacar.

[Nal. ..... *Make a ſtop there.*]

41	LEHOG	*ſaith the firſt,*	Gó hel.

E. K. Now the Croſſe is come in again thinner than it was before.

40	UZROT	*Ariſe,*	Torzú
39	NODIAI	*of the all-powerful.*	Ia í don.
38	NINAM	*in the minde*	Manin.
37	QO	*but*	O qua.
36	EGAT	*as is not*	Tagé.
35	SROC	*Such*	Cors.
34	FORT	*a building,*	Trof.
33	NAON	*you are become*	No án.
32	PAL	*for*	Lap.
31	NOGNOZO	*then the many fold windes;*	Ozongon.

30	AIB	*your voices*	Bia.
29	SIHC	*are*	Chís [the I long.
28	PLACIM	*mightier*	Mi calp.
27	DO	*and*	Od
26	IRRO	*than the barren ſtone*	Orri.
25	DSUL	*your feet.*	Lusd.
24	SIHC	*are*	Chis [as Kis,
23	IUIG	*ſtronger*	as Giui.
22	HOTLAB	*of righteouſneſſe*	Baltoh.
21	EGOO	*for the Chamber*	Ooge.
20	SBRVT	*in their beauty*	Turbs.
19	QLSROL	*the flowres*	Lors l qua.
18	ATQ	*or as*	Quu Ta,
17	ADELCARAP	*for a wedding*	Paracleda,
16	OHLAT	*Cups*	Talho.
15	AT	*as*	Ta.
14	GMARBA	*I have prepared*	Abramg.
13	AMRASAC	*whom*	Caſarma.
12	HPDAIP	*within the depth of my Jaws*	Piadph.
11	ZAZAZI	*have framed*	Izazaz.
10	GRUPLAI	*the burning flames*	I al purg.
9	MABOS	*whom*	S o bam.
8	L	*of the firſt*	A word.
7	VIIV	*O you the ſecond*	Viiv.
6	DLAS	*your voices of wonder*	Sald.
5	PIAAF	*underſtand*	Fa á ip.
4	MO		Om.
3	GNOZ	*of the windes*	Zong.
2	HAAPV	*the wings*	V pa ah.
1	TGDA	*Can*	Adgt.

The

The firſt word. ———— *The firſt is the laſt.*
1 ———— *Can*

E. K. Now he holdeth up many hands and fingers as before, and on the very end of the fingers diſtinctly theſe parcels appeared in Engliſh.

2 ———— *The ſecond word* ——— *The wing.*
Vpaah, is the *wings,* and *Adgt,* is *Can.*
3 ———————— *of the windes,*
4 ———————— *underſtand your voices of windes.*
5 ———————— *O you*
6 ———————— *the ſecond.*
7 ———————— *of the firſt,*
8 ———————— *whom*
9 ———————— *The burning flames*
10 ———————— *have framed*
11 ———————— *within the depth of my Jaws,*
12 ———————— *whom*
13 ———————— *I have prepared*
14 ———————— *as*
15 ———————— *Cups*
16 ———————— *for a wedding,*
17 ———————— *or as*
18 ———————— *the flowres*
19 ———————— *in their beauty*
20 ———————— *for the Chamber*
21 ———————— *of righteouſneſſe;*
22 ———————— *ſtronger*
23 ———————— *are*
24 ———————— *your feet*
25 ———————— *then the barren ſtone,*
26 ———————— *and*
27 ———————— *mightier*
28 ———————— *are*
29 ———————— *your voices*
30 ———————— *then the manifold windes:*
31 ———————— *For*
32 ———————— *you are become*
33 ———————— *a building,*
34 ———————— *Such*
35 ———————— *as is not,*
36 ———————— *But*
37 ———————— *in the minde*
38 ———————— *of the all-powerful.*
39 ———————— *Ariſe,*
40 ———————— *ſaith the firſt;*
41 ———————— *Move*
42 ———————— *therefore*

E. K. All the Stone is become very dark.

The wicked ſaid .... *Thou ſhalt go no further* ......

Δ. I prayed *Roffenſis Pſalm 9.* and the *Lords Prayer,* and the Stone became clear, and the fingers appeared again, through the mercy of the Higheſt......

43 ———————— *unto his ſervants;*
44 ———————— *ſhew your ſelves*
45 ———————— *in power,*
46 ———————— *and*
47 ———————— *make me*
48 ———————— *a ſtrong.* [*See thing,*]
49 ———————— *for*
50 ———————— *I am*
51 ———————— *of him*
52 ———————— *that liveth for ever.*

This *his* and *him* corrected, were of the wicked his ſubtile ſuggeſtions.

E K. Now

E. K. Now appear no more fingers.

Nal. *Compare them now together.*

E. K. Now he is ſet down in his chaire.

Δ. I have compared the Engliſh Joynts to the myſtical words, and I find 12. of each: ſo that they agree.

Nal. *Thus you have this dayes labour. Now The white ſilk is extended over the ſtone.*

Δ. Soli Deo noſtro, Deo omnipotenti, & Majeſtatis tremedæ, & ſuper omnia amandæ, ſit omnis laus, gratiarum actio, & Jubilatio. *Amen.*

Friday, *Cracoviæ,* Aprilis: *Mane, hora ferè 9.*

Oratione Dominica & aliis

Precibus ad Deum finitis, pro luce & veritate, in hanc formam, Omnipotens, ſempiterne, verè & vive Deus noſter, mitte nobis ſpiritum ſanctum & veritatem tuam, ut ſapienter, fideliter & conſtanter tibi ſerviamus, omnibus diebus *vitæ noſtræ.* Amen.

The white Curtain, or veyle, appeared very long.

Δ. It fell ſo out by the wonderful providence of God, that *E. K.* and I quietly conſidered theſe actions, generally, & the contrary ſpirituall informations given to him, apart by himſelf; (& ſometimes, while we were receiving our inſtructions, by our Schoolmaſters) of which contrary power, ſome would rayle on God, and blaſpheme his Majeſty horribly, as may appear by the record of ſome late Actions; But this was our concluſion, that we both deſired the verity, and that ſo, as beſt might pleaſe God, in the manner of coming by it.

Note, arbitrement of God required.

Δ. Be Judge, O Lord, between us, ſending us the verity of the judgment, for the glory of thy name, for as much as they which impugne theſe proceedings, do (to *E.K.*) as it ſeems perfecter, and more wiſe and fruitful then our Schoolmaſters, which I took to be the true and bleſſed Angels, &c.

E. K. Now is the note pluck't aſide. Δ. About an eleven of the Clock.

Δ. Bleſſed be the higheſt, who is Almighty.

14. Dies menſis Sab.

Gab. Danida, *a mighty Prophet (not the leaſt upon the earth) opened his mouth, and ſaid, Behold, there ſhall a Whale come from the Eaſt,* the fourtenth day of this Month, SAB.

E. K. They ſeem to ſpeak both together.

Gab., Nal. *And he entred into the field, and he met with a Merchant, and he ſaid unto him, Thou art not for me:* for thy intent dwelleth in the world. *He went further, and, lo, there was a field of all kind of people, diverſly recreating themſelves in their own pleaſures: and he yet ſaid, Lo, theſe are not for me: and he went on; and, lo, he ſaw, AND IT WAS A NAKED MAN.*

Gab. Nal. *Mark,* [*to* E. K.]

E. K. So I do.

Gab. Nal. *In his hands were divers things; moſſe, leaves, flowers, and herbs; and he wondred, ſaying, Why art thou naked? and he ſaid, Lo, I am old, and am without Garments, and theſe are the things wherewithall I will be clothed. And the Prophet talked with him, and told him of the Whale.*

E. K. They ſpeak both together, that I cannot diſcern their voyce.

A Child

And he commanded him to kneel, and he lifted up his hands to heaven and prayed within himſelf; and he ſaid alſo unto him, I am a Prophet, riſe up, I will bleſſe thee in the name of my propheſie: and, lo, he took him by the hand, and went forward: and the way was rough, ſtony, and very ſound: and, as they went, they found men, huge and big, monſtrous: and the Prophet ſaid, Theſe pleaſe me not: and, as they talked on the way, they overtook a little child, And the Phrophet ask't him his name, and he anſwered, He was a man *: and he ſaid, Thou pleaſeſt me, for thou mayeſt be a man.*

A Hill.

There was a Hill, and they aſcended, and, after a while, the child became weary, and ſate down, ſaying with himſelf, This hill is troubleſome, I am not able to keep company with them; and the Prophet, miſſing him, went back, and found him ſitting. *And he began to weep, ſaying, Whither will you lead me? But the Prophet comforted him; and ſaid: Now thou ſeeſt, thou art not a man. And thus he did, aſcending ſundry times; and, lo, it was the top of the hill, and the Sun was hot and clear in the midſt of the day. The Prophet ſaid unto the child, look to the Centre of the Sun, and ſo he did, ſtedfaſtly.*

Pen, Ink, & Paper.

And the Prophet ſaid unto him, Now I have experience of thee, and I know thou wilt be a man; And he ſaid unto him, that was naked, Here are Pen, Ink, and Paper.

Oriens.

And lo thou haſt one that can ſee far off, and he ſhewed him the Seas: ſaying, look unto the Eaſt: and he told him of the Whale, and of his coming, and of many myſteries.

But the man anſwered him, ſaying, I am naked, *the ayre is ſharp, and I have no food: How*

can

can I therefore STAY *ſo many dayes? and he ſaid unto him*, Sit down, and note, untill this Child become a man.

Note untill.

Feed by comfort. For the Whale ſhall be thine, in whoſe belly is a Cheſt ſwallowed of great value, and they were contented. Behold, the people of the countrey were rich, and had conquered many Nations, ſo that he was a Monarch in the world; this Monarch was skilfull in all Sciences, and knew all things to come, and he called his Counſell together, and ſaid unto them.

Monarcha mundi & ſui ſubditi.

Lo, thus it is; the cauſe why I have made thoſe mighty banks, and have drawn my people from the lower places and the Seas, is for that, I fear a Whale: which, if he land in my Kingdomes, will be my deſtruction, and they told him what the Prophet had ſaid, and he began to rage, and was puffed up with anger, and he opened his books THE SECOND TIME; *and his eyes were opened, and he underſtood that the Prophet had aſcended unto* the top of the mountain, and had taken with him a naked man, and a child: *and he ſaid to his Miniſters, Aſcend, and bring me the child, for I will examine him, and know the Prophets meaning, and he apparelled him richly, and gave him much, but he prevailed not. And he ſaid within himſelf, Aſcend again they ſhall, and bring down that man.*

And the ſervants aſcended, and they found a Marble ſtone, and they were angry among themſelves, ſaying, Is this a man? And lo they came unto the King, and ſaid, Thou ſendeſt us forth, but we found a mighty ſtone not able to be moved. Where is it therefore that thou wilt have us ſeek that man; But he ſaid within himſelf, I will overcome the child, and he took him by the hand, and led him into his Orchard, where he opened unto him the ſecrets of his books, ſo that he became skilful. But, lo, the Prophet aroſe, and, as he walked towards the Hill, to comfort them whom he accounted his friends, he eſpied the child apparalled ſtrangely, and in company with ſtrangers: *and he opened his mouth, and began to propheſie, ſaying.*

A marble ſtone.

Strangers.

The King hath riſen up againſt himſelf, for he hath CHOSEN THE CHOSEN, *and hath opened the ſecrets of his own Kingdom to his deſtruction, and he ſtretched forth his hand, and ſaid unto the child, Come with me: and he was unwilling, for his pleaſures were great. And he lifted up his voyce and ſaid: and he* SWARE, *And, lo, he came with him even unto the mountain: and the Prophet ſaid unto him, When thou waſt a child, I led thee, but now thou art become a man. ſtretch forth thy leggs, and labour, and he was unwilling.*

Thus, whilſt they were talking, they that waited upon him were at his feet armed, ſaying, come with us, for we are ſtrong enough to deliver thee.

But the Prophet ſaid unto them, GOE *back and tell your King, that I found him on the way, and a ſtranger, and I had pity on him, and I took him for my own. Therefore ſtrive not, for juſtice muſt prevail. And they began to ſtagger as drunkards, for they knew it was true. And the Prophet ſaid, Now come with me, I will yet lead thee: and they aſcended. The Prophet held up his hands, and* SAID, I SEE, *and behold, he that was naked aroſe: and ſaid*, I SEE ALSO.

And the Seas aroſe, and a great tempeſt, and broke down the banks: and entred on the earth, doing much harm to the people of that Kingdom: And, lo, there aroſe a wind the SECOND: *and there were four beaſts, ſuch as are in the world, and were never known. And they came ſwimming, and ſo landed on the Hill. And the Prophet ſaid, Ariſe, draw out your ſwords and kill them, and ſo they did.*

Maris inundatio cum tempeſtate.

Ventus.

Behold, the blood of them vaniſhed into aire, and the fleſh became earth: The entrals of them waſted away with the waters: and their bones burned with a mighty fire. The ſecond wind aroſe, and there were five Crowns: in the midſt of them ſate the Father of life, *with a golden head: whoſe Feet bathed themſelves in due and ſweet Manna: and the Prophet ſaid, Put forth your hands: and they did ſo: But lo they were afraid, for he that ſtood in the midſt of the Crowns, was full of beauty.*

Ventus 2.

Pater vitæ.

And the Prophet ſaid, Fear not, come with me; and he opened unto them the ſecrets of the Crown, *for in every one of them was a golden ſentence.* And the ſecrets of the Hill began to ſhake, and there was a great Earthquake.

Myſteria 5 *Coronarum.*

The third wind *aroſe: and the twelve Cedar trees that were never corrupted, came and planted themſelves in twelve places of the Hill, and they brought forth ſtrange fruits, not as Cedar trees do.*

Ventus 3.

The Prophet ſaid, Gather, for I know you hunger, that you may be refreſhed. While they thus talked, the fourth wind aroſe, and, behold, all the mountain was a flaming fire; and there were five Earthquakes, ſuch as were not ſince the beginning of the world.

Ventus 4.

5. *Terræ motus.*

The Prophet took them up, for they were become as dead. And ſuddenly The Firmament and the waters were *joyned* together, *and* the Whale CAME, *like unto a legion of ſtormes: or as the bottomleſs* Cave of the North *when it is opened: and ſhe was full of eyes of every ſide.*

The Whale came.

The Prophet ſaid, Stand ſtill, but they trembled. The waters ſank, and fell ſuddenly away; ſo that the Whale lay upon the Hill, roaring like a Cave of Lions, and the Prophet took them by the hands, and led them to the Whales mouth, ſaying, Go in, but they trembled vehemently; He ſaid unto them the ſecond time, Go in: and they durſt not. And he ſware unto them, and they entred in, and he lifted up his voyce, and cried mightily, Come away, and, lo, they ſtood before him richer then an Emperours Throne, for unto him that was naked, were clothes given: unto him that was a child and a man, were 12 *gates opened. And the Prophet cried mightily, and ſaid, This Whale cannot die; and lifted up his voyce again and ſaid: Within this Whale are many Chambers, and ſecret dwelling places*, which I will divide betwixt you *on the right ſide (unto the which was a child, and*

The Whales mouth.

12 } 18 Δ } 56 21 *now a man) there are twelve opened, but unto thee that haſt provided ſtrange Garments for thy ſelf, and not ſuch as men uſe to wear, I will give thee* head, hart, *and left ſide, whoſe places are 46. You ſhall enter, and be poſſeſſed* this *day together: And* behold, *the ſon ſhall return again 21 times, and in one year, but not all at one time. You ſhalt depart hence into a dwelling that ſhall be all one: where there is no end, the place of comfort and inſpeakable glorie.*

A Miracle.

I have ſaid.

Δ. As you have delivered us a parable, *ænigma*, or propheſie, ſo I beſeech you, for the ſetting forth of God his honour and glory, to expound what is meant by the Whale, the naked man, the Childe, *&c.*

Gab. .... Nal. .... *The Prophet is in his name.*

The naked man is Dee,
The Childe is Kelly,
The Prince is the Devil,
The Hill is the World,
The waters are the boſome of God,
The 4 beaſts are the 4 Elements,
The 12 Trees are the 12 parts of the Heavens,
The Whale is the ſpirit of God,
The Chambers are the degrees of wiſdome,
The Thunders and windes are the ends of God his Will and Judgements.

The reſt are not to be ſpoken:

This I take to notifie to us the judgement and arbitrement of God between us, in reſpect of our Petition to his Divine Majeſty now made, whereby we may be aſſured what to judge of the Creatures which do deal with us in this action, and of the impugners, or diſwaders of the credit of it. This I take to be ſent and delivered unto us, of the meer mercy and providence Divine regarding his own glory, and the ſincerity of my hope and confidence, which I put wholly in him, and alwayes will.

Gab } Nal. } ...... *You are happy, for you believe,* E. K. *what am I.* Δ. *as happy if you believe likewiſe.*

Δ. Are you not to deliver us our leſſons orderly, as we have begun to receive?

Gab } N } ...... *Understand that, by the Prophet delivering Pen, Ink, and Paper.*

Δ. As concerning the book writing by the higheſt, what ſhall I expect thereof?

Gab } Nal } ...... *There is no point of faith.*

Δ. *I* believe verily that it ſhall be written *by the power* of the higheſt.

Nal. ..... The power of the higheſt confirmeth me, but not my power, the higheſt.

Δ. Be it as the will of God is.

E. K. The white Curtain is drawn.

Δ. Gloria Patri, & Filio, & ſpiritui ſancto; ſicut erat in principio, & nunc, & ſemper, & in ſecula ſeculorum.

E. K. Amen.

Saturday, 28. *Aprilis, Mane hora* 8. Cracoviæ.

Oratione præmiſſa ſtatim apparebant.

E. K. They are here.

Gab. ..... *Move not, for the place is holy.*

Δ. Holy, holy, holy, is he, who ſanctifieth all things that are ſanctified.

Nalvage. E. K. He maketh Croſſes with his Rod toward the four parts of the world, and then kneeleth down awhile.

Gab. ..... *Happy is he that hath his* skirts *tied up, and is prepared for a Journey, for the way ſhall be open unto him, and in his joynts ſhall there dwell no wearineſſe: his meat ſhall be as the tender dew, as the ſweetneſſe of a bullocks Cud. For unto them that have, ſhall be given, and from them that have not, ſhall be taken away: For why, the bur cleaveth to the willow ſtem, but on the ſands it is toſſed as a feather without dwelling. Happy are they that cleave unto the Lord, for they ſhall be brought unto the ſtore-houſe: and be accounted, and accepted as the Ornaments of his beauty: But pray with me.*

O thou eternal foundation and ſtrength of all things, mortal and immortal, which delight in thy face and in the glorie of thy name,

Conſider the foundation of our fragility, and enter into the weakneſſe of our inward parts: for we are become empty; whoſe ſalt is not, nor hath any ſavour: Fortifie, and make us ſtrong in thee, and in thy ſtrength; Have mercy upon us, Have mercy upon us, Have mercy upon us; that in this world our ſtrength may be in patience, and after this life, that we may aſcend unto thee.

Nal. .... *A-*

Nal. ..... *Amen.*

△. We prayed the ſame prayer.

E. K. Now *Nalvage* ſtandeth up upon his Table of Letters.

Nal. ..... *It is a ſide-long Letter.*

47	PALOMRON	*the ſons of men*	Nor mo lap.

E. K. Now he kiſſeth the Table.

46	FAA	*amongſt*	A af
45	LITSER	*that you may praiſe him*	Reſt el.

Now he kiſſeth the Table, and maketh moſt humble and low Curſies, having firſt laid down his Rod.

44	GNOSILEBO	*As pleaſant deliverers*	Obeliſong
43	NARMAZDO	*And ſhew your ſelves*	Od Zamran

E. K. Now *Gabriel* ſhaketh his Dart terribly.

E. K. Why ſhake you your dart ſo ?

Gab. ..... *Scholers ought to give ear to their School-maſters.*

42	RACAZ	*Move*	Zacar.
41	LAAQ	*of the Creatour*	Qa al
40	PIAOOD	*in the name*	Do oa ip
39	ALIPADO	*and liveth*	Od *Api là*
38	ISD	*which is*	D S I
37	DAIANERIZ	*I am the Lord your God*	Zire nai ad

Now he uſeth his accuſtomed Curſie.

36	ELGAB	*for*	Ba gle
35	AGSOAGF	*viſit the earth*	Fgaos ga
34	OD	*and*	Od.
33	IHASAVQRON	*you ſons of pleaſure*	Nor qua ſa hi
32	VGROT	*Ariſe*	Torgu
31	ALC	456	Cla
30	OLAT	*as the firſt*	Ta l o
29	SIHC	*are*	Chis
28	NIHSNOLDO	*and their powers*	Od lonſhin

Now he kneeleth.

27	NOAMIPAC	*the number of time*	Capi ma on

26	SIHC	*are*	Kis Chis
25	ILAMIPAC	*ſucceſſively,*	Ca pi ma li
24	TSD	*which alſo*	D S T

Now he falleth ſuddenly on his knees.

23	GEGVDO	*and wax ſtrong:*	as Wedge Od Vgeg
22	SIHC	*are,*	Kis Chis

Now he kneeleth.

21	IZDOORC	*The ſecond beginnings of things*	Cro od zi
20	GMRASAG	*in whom*	the g as in ſcurge Caſarmg
19	LPRC	*but one ;*	C R P L
18	OPMROC	*hath yet numbred*	Corm po
17	GA	*None*	as agg in nag Ag
16	MABOS	*whom*	So bam
15	MPAM	9639;	Map m
14	ILAO	*I have placed*	O a li
13	IMRASAC	*under whom*	Ca ſarmi
12	VIDVIV	*in the ſecond angle?*	Vi v di v

Now he lifted up his hands.

11	FNOSD	*which raign*	Dſonf

E. K. Now he goeth off the Table, and kneeleth Down.

10	DP	33	*Pe de* P D

Now he lifteth.

9	PMROC	*numbred?*	Comp
8	OGAVAVA	*the thunders of encreaſe*	Ava va go
7	EGSIHCG	*Are not*	G Chis ge
6	LOHOG	*ſaying,*	Go hol
5	AHPROD	*have looked about me,*	Dor pha

4 DO	*and*	Od
3 EGABAE	*in the ſouth*	Ba bage
2 IDSAL	*my feet*	Las di
1 LIHTO	*I have ſet*	O thil

E. K. The Table turneth continually to his Rod end, and the Letter ſeemeth to ſtand on his Rods end diſtinctly. That is it. This is this Call.

1 —— *I have ſet*
2 —— *my feet*
3 —— *in the ſouth,*
4 —— *and*
5 —— *have looked*
6 —— *about me,*
7 —— *ſaying,*
8 —— *are not*
9 —— *The Thunders of encreaſe*
10 —— *numbred?*
11 —— *Thirty three*
12 —— *which raign*
13 —— *in the ſecond* Angel;
14 —— *under whom*
15 —— *I have placed*
16 —— *9639.*
17 —— *whom*
18 —— *None*
19 —— *hath yet numbred*
20 —— *but one*
21 —— *in whom*
22 —— *the ſecond beginning of things*
23 —— *are,*
24 —— *and wax ſtrong*
25 —— *which alſo :*
26 —— *ſucceſſively,* [*or by ſucceſſion*]
27 —— *are*
28 —— *the number of time,*
29 *and*
30 —— *their powers*
31 —— *are*
32 —— *as the firſt*
33 —— *456.*
34 —— *Ariſe*
35 —— *you ſons of pleaſure,*
36 —— *and*
37 —— *viſit the earth ;*
38 —— *for*
39 —— *I am the Lord your God*
40 —— *which is*
41 —— *and liveth.*
42 —— *In the name*
43 —— *of the Creator*
44 —— *Move*
45 —— *And ſhew you ſelves* [*or appear*]
46 —— *as pleaſant deliverers ,*
47 —— *that you may praiſe him*
48 —— *amongſt*
49 —— *the ſons of men.*
50 ——

E. K. He hath now plucked the Curtain to.

Δ. Note.

Δ. Thanks be to God, now, and ever. *Amen.*

Δ. Remember to requeſt information of ſuch a word, as (ſaith the Lord) is not here to be underſtood, ſome where.

Note, the ſecond Angel.

Monday *Cracoviæ, Aprilis* 30. *Mane hora* 6 ½.

Oratione Dominica finita , & precatiuncula pro proſpero ſucceſſu *A. L.* (jam apud *Keiſmark,* queritantis & petentis jus ſuum hereditarium, & aliis breviſſimis ejaculationibus, pro proſpero ſucceſſu in hac actione tandem poſt ſemi horam apparuerunt.

E. K. Now they are here : and *Gabriel* is all full of glory, he ſeemeth to light all places.

Δ. O the mercies of God encreaſed, though his determination be all one

E. K. Now he is as he was before : and in the time of this his glorious apparition, *Nalvage* kneeled down, ſomewhat regarding towards *Gabriel.*

Gab. ..... *Give unto him that hath his basket open: But from him that is not ready, depart.*

B
L
R
A
H
I
C
A
V
N
H
D
L

E. K. There appear here, 7 other like Prieſts, all in white, having long hair hanging down behind: their white garments traile after them: having many pleits in them. Me think that I have ſeen one of them before, and upon that creature appeareth a B upon his cloathes, an L in another place, an R upon his other ſhoulder, another A upon his other ſhoulder. There is an H upon his breaſt; there is an I upon his head, and a C upon his ſide on his garment; and an A under his waſt behind: The Letters ſeem to go up and down enterchangeably in places. There ſeemeth an V on him, alſo an N, a D.

Now cometh a tall man by, all in white, and a great white thing rowled about his neck, and coming down before like a tippet. They all in the Stone (being 9) kneel down unto him.

The tall man ſaid ...... *Take this* Key, *and power: aſcend and fill thy veſſel, for the* River *is not pure, and made clean.*

E. K. Now he is gone (that ſaid this) in form of a great Millſtone of fire.

An Hill.

E. K. Now they go up a Hill, with a great Tankard, as it were, of Bone tranſparent; Now he openeth one door, he, I mean, that had the Letters on his back.

1. There appeareth a Partridge, but it hath one leg like a Kite: This Partridge ſeemeth to ſit on a green place under the gate, one leg is much longer than the other, being like a Kites leg. This Partridge ſeemeth to halt.

He biddeth one of his Company take it up. There goeth a bridge to the top of that Hill, all upon arches, and under it goeth a River.

He taketh the Partridge and pulleth all his feathers, and they fall into the River: He cutteth off the longer leg juſt to the length of the other. They about him cry, O juſt judgement.

Now he turneth him off over the Bridge, and he flyeth away, for the feathers of his wings were not pulled.

2. He goeth on, and cometh to another gate; and there the third man unlocketh it, as the ſecond next him unlocked the firſt Gate; he himſelf having the Key firſt delivered him, as above is noted. There appeareth a thing like a Kite, all white, very great, it hath a fowl great head, he ſeemeth to be in a very pleaſant Garden, and flyeth from place to place of it, and beateth down the Roſe trees and other fruit trees. The Garden ſeemeth very delicate and pleaſant. They go all into the Garden: and he ſaith, Thou art of the Wilderneſſe, thy feathers and carkaſe are not worthy the ſpoil of the Garden.

Now the Kite ſcratcheth and gaſpeth at this man; but he taketh the Kite and cutteth her carkaſe in two equal parts, from the crown of his head, and throweth one half over one ſide of the Bridge, and the other half over the other ſide, and ſaid, Fowles muſt be devoured of Fowles. The reſt ſay, *O juſtitia divina*, clapping their hands over their heads.

3. Now

3. Now the next in order openeth another Gate (going up upon the ſame Bridge ſtill.) The reſt of the building from the Gate inward, ſeemeth very round and bright: yet there appear no windows in it. It is a frame, made as though the 7 Planets moved in it. The Moon ſeemeth to be New Moon.

There ſtandeth Armour, and this man putteth on, all white Harneſſe. He ſeemeth to kick down the Moon, and her frame or Orb; and ſeemeth to make powder of all; For *there is no mercy here, ſaith he.*

4. Now another of them goeth forward to another Gate, and openeth the Gate, and goeth in; there appear an infinite multitude of men.

There ſitteth a man cloathed like a Prieſt, having a great Crown on his head: here are many preaching in this place. He goeth to that Crowned Prieſt, and he taketh away divers patches of the Veſture which he had, and the patches ſeemed to be like Owls, and Apes, and ſuch like.

He ſaith ...... *A King is a King, and a Prieſt is a Prieſt.*

He taketh from the reſt their Keyes and Purſes, and giveth them *a Staff and a Bottle* in their hands. He goeth from them. He putteth all that he took from them in a houſe beſide the Gate, and writeth on the door, *Cognoſcat quiſque ſuum.* He wrote *Cognoſcat.*

Now they proceed to another Gate, and another of them opened that Gate. The Bridge continueth ſtill, aſcending upward. Now there appeareth (that Gate being opened) a marvellous great Wilderneſſe.

There cometh a great number *of naked wilde men to him.* He ſhaketh that Gate with his hands, and it falleth in pieces, one falleth on one ſide into the River, and the other falls on the other ſide into the River,

> .... *Let both theſe places be made one. Let the ſpoil of the firſt, be the comfort of the laſt: For from them that have ſhall be taken, and unto them that have not ſhall be given.*

6. *E. K.* Now he goeth, and the laſt of his Company openeth another Gate; he is longer in opening of that Gate, than any of the reſt.

There appeareth a buſhy place, and there runneth a great River on the very top of the Hill, and a great Gate ſtandeth beyond the Hill, and a very rich Tower all of precious Stones, as it ſeemeth.

Here he filleth his Tankard in the River, and holdeth his hands up, and maketh ſhew as he would return.

He ſaid ...... *This was my coming, and ſhould be my return.*

E. K. Now they appear ſuddenly before the firſt Gate, and there the *Principal man diggeth* the earth, and putteth ſtones and brambles, and leaves aſide. There he taketh out a dead carkaſe, and bringeth it to a fire, and ſtroketh it: a very lean carkaſe it is; it ſeemeth to be a dead Lion; for it hath a long tail with a buſh at the end.

He ſaith ...... *Come let us take him up, and comfort him; for it is in him.*

Now the Lion ſeemeth to ſit up and lick himſelf, and to drink of the water, and to ſhake himſelf, and to roar. The man taketh of the ſegs or or flags by, and ſtroketh the Lion as he would make his hair ſmooth.

Now the Lion is become fair, fat, and beautiful.

He ſaith ...... *Tarry you here, till I bring you word again; for I muſt follow the Lion into the Wilderneſſe.*

E. K. Now all they are gone, except the two our *School-maſters, Gabriel and Nalvage.*

Gab. ...... *This is the Judgement* of God this day. *Happy is he that hath judgement to underſtand it.*

△. Thou O Lord knoweſt the meaſure of our judgement: Give therefore light, underſtanding, and the grace to uſe thy gifts duely.

Gab. ...... *Liſten unto my words, for they are a Commandment from above. Behold (ſaith he) I have deſcended to view the Earth, where I will dwell for ſeven dayes, and twice ſeven dayes: Therefore let them be dayes of reſt to you. But every ſeventh day, I will viſit you, as Now I do.*

E. K. He ſpeaketh as if he ſpake out of a Trunck.

△. I underſtand that this reſt is, that every *Monday*, for three *Mondayes* elſe next after other, we ſhall await for our leſſons, as now we receive, *and that we may all the reſt follow our affairs of ſtudy or houſhold matters.*

Gal. ...... *It is ſo*, for one day ſhall be as a week: *But thoſe dayes you muſt abſtain from all things that live upon the Earth.*

△. You mean on theſe three *Mondayes*, enſueing next.

Gab. ...... *You ſhall cover this Table with a new linnen cloth.*

E. K. Pointing to the Table we ſat at.

△. Moſt willingly.

Gab. ...... *Moreover a new Candleſticke, with a Taper burning.*

△. Obediently (O Lord) it ſhall be done.

Gab. ...... *And the Candleſticke ſhall be ſet on the midſt of the Table betwixt you two.*

Note ...... That a day may become a week, and a week as many years.

Gab. ...... *For I have put on my upper garment, and have* prepared to enter, *and it is ſhortly: and not yet.*

E. K. Now he hath plucked the Curtain, as if he had pulled it round about the Stone; and it ſeemeth full of little ſparkes like Stars.

Gloria patri & filio & ſpiritui ſancto; ſicut erat in principio,
& nunc, & ſemper, & in ſecula ſeculorum.

Vide libro .... F pro ſæquentibus.

LIBRI

LIBRI MYSTICI APERTORII
CRACOVIENSIS SABBATICI, *An.* 1584.

Saturday Cracoviæ, *7 Maii, Mane, hora 6.*

After prayers, appeared *Gabriel* and *Nalvage*, with the Table, and *Gabriel* with his Dart in his hand. Moreover there appeared the like furniture of Table with a white Cloth, a Candleſtick, and Taper on it, with a Desk and Cuſhions (which I had cauſed to be made with red croſſes on them :) alſo *E. K.* himſelf and I appeared in the ſame Stone. In effect, all things as we had before us , after half a quarter of an hour, that ſhew of our furniture, and our ſelves, diſappeared.

E.K. *Gabriel* ſtandeth up,and ſpeaketh as followeth.

.... *A mighty City was built on the top of a mountain, in the which dwelt many thouſands. Round about the Hill, ran a freſh River, which was the onely comfort of the Town : for, of it they drank, their wives, their children, their man-ſervants, their maid-ſervants, their camels, horſes, mules, and all the beaſts of their fields. The beginning of which River was a Spring, which was unknown to the City, by reaſon of the . . yth from whence it deſcended. It came to paſſe, that a Serpent groaned for her time, and lo, ſhe brought forth : and . . . were ſuch as her ſelf : and ſhe lifted up her head and leaned upon her twice writhen taile : and beheld the Sun ſtedfaſtly, (for her envy was toward that City) and ſhe ſaid within her ſelf : My children are yet young, the time grew, and they became big : and ſhe went unto the Spring, and ſmiled and ſaid with a laughing voice, The Earth is fallen into thee, thou art choked : but hearken unto my voice, Thou ſhalt receive comfort : But ſhe would not. And ſhe lifted up her voice and roared ; for ſhe was full of craft and deceit. And ſhe ſaid unto the ſhingles, through the which the Spring runs (or rather ſyeth) Thou art full of emptineſſe, and void places. Let my children (therefore) hide themſelves within thee for a ſeaſon : and they were contented ; And ſhe departed willingly, and ſaith within her ſelf : Now I know I ſhall be Lady of the City.*

And after a few years, the young Serpents became great ; ſo that the one half of their bodies dwelt within the Shingles, the reſt troubled the paſſage of the Spring : So that the Spring groaned ; for, the injury that was done againſt her, was great.

A great miſery, for the Hill is become deſolate without the water, and the City and the beaſts periſh for want of drink ; for the people groan, and are full of ſorrow.

This City and Serpents are 60 .. now, and judgement muſt be had, betwixt the Shingles and the Spring. for between lieth the life and death of the City.

Thus ſaith the Lord unto thee [pointing to E. *K.*] *Gird up thy ſelf, and ſit down, Conſider both parts, and give judgement : for thy mouth ſhall this day be the judgement of the Lord.*

E. *K*. Do you mean me ?

..

E. *K*. As the Lord hath put the Authority of Judgement into my hands, ſo I beſeech him to give me wiſdom and underſtanding to judge right. And becauſe the judgement hereof is committed to me, I ſuſpect ſome other myſtery to lie hidden in this my judgement required : But if it ſhall pleaſe God that my friend here, Maſter *Dee* ſhall give me his adviſe, I ſhall think my ſelf well ſatisfied.

.... *Conſider with your ſelf (ſaith the Lord) and give judgement againſt the Shingles, for the fault is plain. Conſider two points, the neceſſity of the Spring, that it muſt come that wayes : and ſecondly, the health of the City.*

E. K. My judgement is that the Shingles and Serpent ſhould be removed away by an Earthquake from the place which they encumber and let, that there may be a fit new place, and courſe for that Spring, to the relief of that City as before it was.

......, *Be*

...... *Be it ſo as thou haſt ſaid, for it is a juſt judgement.*

Now hearken, what the Lord ſaith. The people and City of the Hill, is the world, which are from time to time by the mercy and ſpring of Gods wiſdom, relieved . . quenched : according to the extremity and neceſſity of their thirſting : But the people and City are ſuch as are of the Temple and Church of God, which drink of his mercy to their comfort. The Camels and other beaſts are the people of the Earth, which delight in ſin, and in their own imagination, which alſo are relieved with thoſe that are of the City : but the diverſities of their bodies, doth cauſe the diverſity of the ends of their comfort. The Hill wherein the Spring is, ſignifieth his Prophets, and ſuch as are drunken in the Lord : *Through whom, inwardly the mercies and will of God and of the Higheſt are open from time to time, according to the* ſecret will and determination *of ſuch as are within the City of his Elect. But the frailties and affections of their fleſh and outward man, are their fond imaginations and looſe Shingles wherein the Serpent, the old Devil, hath harboured her children the ſpirits of darkneſſe and deceit, which alwayes reſiſt the Will of God, and are put between the mercies of God and his people.* Moſes, Daniel, Eſdras, *all the reſt of the Prophets : Chriſt his twelve,* Paul *the Meſſenger of God, they did all hurt the Congregation of the Faithful in their fleſh,* until *they gave ſentence againſt themſelves (as thou haſt done) with amendment of life : for who is worthy to know the ſecrets of our God, but he that delighteth in righteouſneſſe, is obedient, full of faith, and the ſpirit of underſtanding ? Be it therefore unto thee as thou haſt ſaid. Let the Shingles and Serpents be ſeparated, that the Fountain may feed as before. All the traſh that thou haſt of the wicked, burn it.*

E. K. I do not know, they are wicked.

...... Their doings with thee, are the hindrance of the Will of God, and therefore they are wicked.

...... *Thou haſt given judgement againſt thy ſelf : Take heed thou offend not thy own ſoul.*

Δ. Send down thy Spirit O Lord, and illuminate *E. K.* his heart with perceiving of his wrong opinion, *&c.*

E. K. If *Moſes* and *Daniel* were skilful in the Arts of the Egyptian Magicians, and were not thereby hindred for being the ſervants of God, Why may not I deal with theſe, without hindrance to the Will of God?

...... *Darkneſſe yeilded unto light : the Greater excluded the leſſer. The more a man knoweth wickedneſſe, the more he ſhall hate it, being called back. The more they knew the ſhadow, ſo much more they delighted in the body : For the doings of the* Egyptians, *ſeem, and are not ſo. The doings of the Lord are, and continue ; for as the Painter imitateth the geſtures of man in his faculty, ſo doth the Devil the ſubſtances and things created and made by God.*

Stand up and look into the whole World, into her youth, and middle age, for they are paſt. Where are the monuments that Satan hath builded ?

E. K. Hath Satan builded any monuments ?

...... *Yes : Hath he not builded him a Fort upon the whole Earth ? Hath he not the victory over the Saints ? Dwelleth he not in the Temple of the Higheſt ? Triumpheth he not in the Cities of the whole World ?*

Yes. ...... *But without comfort, are his victories : without pleaſure his dwelling places. For he knoweth his time is at hand. He that now giveth freedom, ſhall become bound ; And unto whom the whole World is as a Garden, ſhall there be no one foot left. Therefore are all his pleaſures vanity : all his Triumphs ſmoak, and his Authority, nothing indeed, but a meer ſhadow : For that that is not, cannot be ; where, it is ſaid of the Lord, it ſhall not be.* Neither can truth, light, or wiſdom, aſcend from the Earth, but deſcend from the Heavens.

Compare the Earth, (into the which the Devil is thruſt as into his dwelling) with the Heavens, which are provided for the holy. Conſider the pain of the one, and the pleaſure of the other : The ſeat of Gods Juſtice, and Fountain of his Mercy : The Cave of Darkneſſe, and the Diadem of Light. And then cry, wo, wo, wo, unto ſuch as erre, and whoſe lives are but ſhadows : For their felicity is ſuch, as from whence it came ; and their reward is all one, with the ſpirit and prince of Darkneſſe.

Compare fond knowledge, with true wiſdom, Thy ſpirits of lying with us, that are the voice of truth : *The vanity that they* lead thee *into, and the reward of our meſſage : And ſay within thy ſelf,* peccavi. *Wilt thou be perſwaded by experience ? Conſider thy impriſonments, thy affliction and ſhame of body. Conſider the love of a few, and envy of a multitude. Weigh with thy ſelf the vanity of thy life ; Thy raſh foot-ſteps, All that happned unto thee, by the ſociety, and (as thou thinkeſt) comfort ; but indeed the ſtinging pricks of thy enemies*

His life . . ned.

...... *Since,* we came *into thee, (ſent from the Lord, and calling thee, to God) thou haſt been delivered from them ; from a place full of fornication, and the wrath of God : exalted to the* skirts of worldly honour ; *and haſt been ſatisfied for the neceſſities of this World. Holy is the money that is gotten righteouſly ; but accurſed are the evils that are reaped with wrong.*

All

All which things thou haſt by us in bleſſedneſſe, and in the knowledge of the will of God , above all men. *Beſides our continual preſence with thee, to the comfort of thy Soul. Even theſe things are of us, and of our God. Which ſware unto Abraham, and dwelleth in the Temple of righteouſneſſe. Now, therefore let experience be a Judge betwixt us and them.*

But, this ſayeth the Lord. I deal with you as a Childe : But the veſſels that I muſt uſe , muſt be pure and clean.

Pure veſſels.

Δ. Cleanſe thou us, (O Lord) *Cor mundum Crea in nobis;Crea.*

Gab. ..... *They that are* incredulous *believe not the Lord, but drive away his ſpirit : But where a grain is, it becometh as a mountain. The Lord is upon the earth : Take heed thou ſweep thy houſe clean, for unto him that is naked, ſhall there be Cloathes given : But he that is covered already, ſhall be made bare.*

Incredulit.

Conſider with thy ſelf : for the Lord ſpeaketh not once more, till thou *haſt fulfilled thy own judgement.*

E. *K.* I will be contented to bury them in the field, and not to uſe them , or come at them : and that I will ſwear upon the Bible to perform : and if they be earthly, I will commit them to the earth : and ſo ſeparate thoſe ſhingles from the place near the ſpring : and in this manner fulfill my own judgement : For, *I will not be obſtinate , but commit all things to the end.*

His own judgement is to be fulfilled.

Becauſe thou art content to bury them ; and withall, upon faith in the promiſes of God, to abjure *them in ſimplicity of heart, and external uſe .... ſimply, as a true meaning before the face of the higheſt : The Lord accepteth it, and it ſhall be ſufficient.*

Further, thou haſt 27. *Confirmations of ſin,* and conſent with the Devil, *which your intention calleth* Characters, *whereby thoſe ſeven and twenty , (like unto their mother) are become familiar and pleaſant with thee,* they muſt *be brought before the Lord : and offered into his hands.* For ſo long as they are, the wicked alwayes vex thee : For the Obligation burnt, the condition is void. *Theſe muſt be buried with the reſt.*

Characters.

[E. *K.* Which reſt ?]

...... But *muſt be brought,* and burnt here before the preſence of *God* : *That, the cauſe diminiſhed, the effect may periſh.*

E. *K.* I will be contented to bury them likewiſe , beſeeching the Almighty to accept of my intent herein , as of the reſt before ſpecified.

...... *He is contented ; but let one be burnt. You may ſuffer one* to teſtifie the diſcredit of the reſt. *It is but according to the grounds of* thy own Magick.

E. *K.* I do not underſtand your meaning herein.

Gab. ..... *Radius partis,* may be *ſicut totius Corporis.*

E. *K.* I underſtand not that, alſo.

Gab. ...... *Magick worketh effect in things abſent , that* it doth in their parts , *being preſent.*

The wicked kill the body abſent, but the garment preſent : ſo are all of one confederacie , diſgraced by the confuſion of one. Thou art contented to bury them all, *upon the confidence , and ſure hope of the promiſes of the God of light, and to bring one as a confirmation of thy promiſe to teſtifie* thy obedience as concerning the whole : *which one* burnt and abjured , *may be a teſtimony to the Angels, that thou* art obedient for God his ſake, and for his teſtimony and truth. *But this you ſhall burn with Brimſtone only. Whoſe aſhes ſhall be kept as a teſtimony* , till the reſt be alſo conſumed. *This you ſhall* do the next Monday at the riſing of the Sun. That the number of the time may be of one bigneſſe. *For, before Auguſt ſhall* thoſe Keyes be delivered unto you : which give entrance, yea, even into the privy Chambers of wiſdom, whereof you ſhall have 14. the next Monday. *And this dayes action is not the leaſt amongſt them. Glory be to God , and* obedience *unto man.*

Δ. *I* doubt that *I* miſheard ſomewhat.
One burnt, and abjured obedience.
... ence.

E. *K.* The Curtain is drawn.

Δ. We are deſirous to know whether thus, this dayes action ſhall be finiſhed: and whether we ſhall faſt ſtill as was preſcribed.

Gab. ..... *Detract not from the day, that, which is commanded.*

Δ. We are very deſirous to underſtand of the preſent eſtate of the Lord *Albert Laskie* : for as much as we were willed to go with him, and he linked to us in ſome part of our actions : To underſtand of his ſtate, would be to our great comfort.

Gab. ..... *It needeth not, for the world her ſelf is at hand.*

Δ. Verily, I underſtand not that ſpeech: Is he coming back again? What, We are commanded we know : *And further then our Commandment is errour.* He is in his hand that knoweth how to uſe him.

E. K. I ſee a man climing over a Hedge , and as he clammereth over the ſtakes break , and he falleth down. Now he is going up between two Trees into a Medow-ward. Now he hath both the boughs in his hand , ſtanding ſtill on the ground. Now he goeth lower, there is a gap, and through that he is gone into the Medow ..... *ſo it is of Laskie* ..... ſaid a voyce.

△. This is dark : it may pleaſe you to give ſome light.

..... *This is more then enough for the matter.*
Ceaſe to ask theſe things here, where it is ſaid, no impure thing ſhould enter.

△. Gloria, laus & honor Deo Noſtro Omnipotenti, Patri, filio & ſpiritui Sancto, nunc & ſemper. *Amen.*

△. Note, at this preſent was one come, and in the houſe (of whom we underſtood not till he was gone :) whom the Lord *A. Laskie* had ſent to certifie us, that firſt he was in ſome cumber and hindrance. Secondly, how *Fabius* (his brother in Law) and another had given him counſel, very raſhly to proceed : But leaving that. Thirdly, by the gap and open way with eſtate of the Commons, or Citizens, by their great Zeal , and favour that he obtained his purpoſe. This (in effect) we underſtood at the Meſſager his return after noon. Which marvellous exactly did anſwer to the former ſhew.

May.

Remember that on *Saturday* after noon, the Chancelour came to *Cracow* , with 60 Coaches in his Company and train : he bringing in a cloſe Coach (covered with red) the Lord *Samuel S. Boroskie* Priſoner, whom he took on Friday night before , at his ſiſters houſe, being ſeparated from his Souldiers and ſervants, *&c.*

Saturday, 14 Maii, *Mane hora 6 Fere.* † Cracoviæ.

Orationem Dominicam fudimus, &c. *Mitte lucem tuam & veritatem* , *O Deus*,&c.

△. *E. K.* Said, he had done that with the traſh ſpecified, as he thought would be acceptable to the Lord : And as concerning one of the 27 Characters he had left it with me , ever ſince the laſt action, to be burnt at this dayes action, and it lay ready by me.

E. K. Our inſtructours appeared at the very firſt looking of E. K. into the ſhew-ſtone.

△. Will you that I ſhall now execute this burning of the Character here as a ſacrifice (to the higheſt) of our humility and obedience?

Gab. ..... *Not as a ſacrifice, but as a victory.*

△. Shall *I* then do it, *I* pray you ? As with the conſent of my yoke-fellow , and ſo all one to be taken as his action.

..... *He that doth righteouſly offereth up a ſacrifice.*

Nal. ..... *It is true, that he that is* obedient, *and doth well,* *is accepted with the Lord.*

E. K. I did take ſacrifice to be onely with bloud.

Gab. ..... *This is a ſacrifice, becauſe it is done righteouſly.*

E. K. You ſaid, Not, as a ſacrifice, but as a victory.

Gab. ..... *He that overcometh his enemy rejoyceth not for friendſhip ſake , but for victory. The friendſhip toward God is* obedience. *He that obeyeth God, is a friend unto himſelf. God needeth not the love , or friendſhip of man. Therefore you rejoyce with God, who overthrew them, and thereby comforted. For he that dwelleth in the Lord is comforted.*

Thou openeſt thy mouth, and ſayeſt before the Lord. The ſpirit of God hath deſcended.

☞ △. He noteth ſome ſecret diſcourſe, meditation, or prayer, and alſo action of E. K. as I conjecture.

△. Gloria Patri, *&c.*

And he hath entred into judgement with me, and I am condemned. But where Juſtice dwelleth, dwelleth alſo mercy. For, my Idolatry is forgotten before the Lord.

E. K. Have you committed Idolatry ?

E. K.

△. He ſpeaketh in your behalf Maſter *Kelly*.

..... *I will therefore open my mouth, ſaying, I have erred. I will open my mouth alſo, and confeſſe my ſins . And,* I will vow unto the Lord againſt the wicked. And I will ſay unto the Lord. *Lo, here are the ſpoils of the bloudy blaſphemy. Behold , O you Angels, a blaſphemy, and againſt the higheſt. Behold, the wickedneſſe of* Alcendam.

Bear

Bear witneſſe with me, for I have fulfilled his Commandement. Bear witneſſe with me, that I return not, and rejoyce; for ſuch are the ſpoyles of the wicked.

Gab. *Art thou contented to conſent hereunto?*

E. K. What I have done with the reſt, God, and they (if they be of God) know: upon the foreſaid conditions I am contented to have this Character to be burnt. Let it be burnt.

.....am in
......& ſi-
.....o
....no:
.....ſ
.....and
....de
....ied.

Δ. I burnt it immediately, with the flame of brimſtone, and brought the burnt black coal or cinder thereof to the Table, and laid it on a paper.

Now O Lord, darkneſſe is confounded, let thy light ſhine in us, and thy truth prevaile.

Gab. *It is well.* Δ. Bleſſed be the name of the higheſt: whoſe mercies are infinite, Oh, a ſweet and comfortable ſentence.

E. K. Now *Nalvage* turneth round, as he was wont.

Gab. *Move not, for the place is holy.*

E. K. Now *Nalvage* putteth down his rod to the Table, he maketh a croſſe upon the Table reverently.

Nal. All things go forwards, *Let us go FORWARD alſo.* Δ. In the name of Jeſus. Hor. 7.

Gab. *Move not, for the place is holy.*

E. K. *Nalvage* prayeth.

Nal. Not *BACKWARD*, as you were wont to do, but *FORWARD.*

E. K. Now he maketh three reverent Curſies, as he was wont to do, before the Table.

SAPAH	*Sá pah.* *Sa pah.*

E. K. Now he is on the top of the Table.

L. Lasky.

ZIMII	*Zi mii.*
DUIV	*Du iv.*
OD	*Od.*

O D.
...no
... reth
.... &
....ione
...ded.

E. K. He maketh curſy.

NOAS	*Noas.*
TAQANIS	*Ta qu a nis.*
ADROCH	*as otch* *Ad roch.*
DORPHAL	*Dorphal.*
CAOSG	*Ca ósg*
OD	*Od.*
FAONTS	*Fa onts.*
PIRIPSOL	*Pir ipſol.*
TABLIOR	*Táblior.*
CASARM	*Caſarm.*
AMIPZI	*A mip zi*
NAZARTH	*Na zarth.*
AF	*Af.*
OD	*Od.*
DLUGAR	*Dlugar*

E. K. Now he maketh curſy round about to all parts of the Table, he kneeleth down.

ZIZOP	*Zizop.*
Zod lida.	

It is a Word and a Letter.

E. K. He ſheweth it not in the Table yet.

Nal. *Now I ſee the word of five Letters together, following letter by letter.*

ZLIDA	*Z d-lida.* *Z lida.*

Stay there.

CAOSGI	*Ca ós gi.*
TOLTORGI	*Toltórgi.*

He maketh now Curſy.

OD	*Od*

E. K. He ſeemeth to read as *Hebrew* is read.

ZIZOP	*Zizop.*
ZCHIS	*Zod chis*

Nal. *It is better than the other, I mean that Zod-chis being of one ſignification, with Zizop that Zod-chis is better to be uſed.*

ESIASCH	*E ſiach.*
L	*L.*
TAUIU	*Ta ui u.*
OD	*Od.*
IAOD	*I á od.*

E. K. Now he maketh curſy again.

THILD	*Thild, one Syllable.*

Now he ma-----

DS.	*ds.*
HUBAR	*Hubar.*
PEOAL	*Pe ó al.*
SOBA	*So ba.*

Camps 1. 69. 5. Julii ſo expounded.

E. K. -----

CORMFA	*Cormfa.*
CHISTA	*Kiſta.* *Chis ta.*
LA	*La:*
VLS	*Uls.*}
OD	*Od.*

QCOCASB

QCOCASB		*Qcócasb.*
CA		*Ca.* *Sa.*
NIIS		*Ni is.*
OD		*Od.*
DARBS	*Obey*	*Darbs-one Syllable.*
QAAS		*Qá as.*
S, FETHARZI		*Feth ár zi.*

K. E. Curſy.

E. K. He hath drawn the Curtain.

It is not to be ſeen what he doth.

Δ. ....of 4 minutes of time the Curtain was drawn.

E. K. He is now otherwiſe apparelled, all the outſide of his Gown is white Furre, on his head is an attire of furre, wreathed or wrapped as the Turks uſe; his head is now ike a mans head, with ſhort hair.

OD		*Od.*	
BLIORA		*Bli ó ra*	Cor. 1.
IAIAL		*Ia ial.*	
EDNAS		*Ed nas.*	
CICLES		*Ci cles.*	
BAGLE		*Bá gle.*	
....		*ie in as ien tle iad-as iade,*	
....		*Ge jad.*	
		i l.	

That is one Call.

..........b........*Move not, for the place is holly.* ....b.

GAH		*Gah.*
SDIU		*es di u* *S dí u.*
--HIS		*Chis.*
EM		*Em.*
MICALZO		*Micálzo*

E. K. Curſy, and he kiſſeth the Table.

PILZIN		*pilzen.* *Pilzin.*

E. K The Curtain is now plucked again, for three minutes or four. Now the Curtain is opened again. Now is he changed. Now he is His apparel.

all

all in black ſarcenet, very plentifull of ſtuffe, girded to him, and with the coller high to the midſt of his face.

SOBAM	*Sobam.*
EL.	*el*
HARG	*argenton.* *Harg.*
MIR	*Mir.*
PIZIN	*Pizin.*
BABALON	*Babâlon.*

Put out the laſt Pilgin.

E. K. Why did you give us them?

Nal. ......*If it ſtand.*

OD	*od.*
OBLOC	*ob loc.*
SAMVELG	*Sam velg.*
DLUGAR	*Dlugar.*
MALPURG	*Mal purg.*
ARCAOSGI	*Ar ca bs gi.*
OD	*od*
ACAM	*A câm*
CANAL	*Sanal.* *Canal.*
SOBOLZAR	*So bol zar*
A or e. TBLIARD	*Tbli ard.*

It is better if the T be made an F, and pronounced F bli *ard.*

CAOSGI	*kaosgi.* *Ca os gi.*
ODCHIF	*kif.* *Od chif.*
ANETAB	*A né tab.*
OD	*od.*
MIAM	*Miam.*
TAVIV	*Ta viv.*
ODD	*Odd.*
DARSAR	*Darſar*
SOLPETH	*Sol peth.*
BIEN	*Bi en.*
BRITA	*Brita.*

Thi

The Curtain drawn again. Now it is opened.

He is altered in apparel; one half under the girdle is red, and above the girdle white.

OD	*Od.*
ZAC .. AM	*Za cam.*
GMICALZO	*G-ni cálzo.*
SOBHAATH	*Sob há ath.*
TRIAN	*Trian.*
LUIAHE	*Lu i a he.*
ODECRIN	*O de crin.*

Curſie.

MAD	*Mad.*
QAAON	*Q a a on.*

That is the ſecond.

Δ. Bleſſed.

$\frac{3}{7}$ RAAS	*Ra as.*
ISALMAN	*I Sal man.*
PARA .. IZ	*Pa ra di zod.*
OECRIMI	*O écri mi.*
AAO	*A A ó.*
IALPIRGAH	*Yal.* *I A L pir gah.*

E. K. The Curtain drawn again, and ſo remaind about 6 minutes.

E. K. Being weary of ſitting, I would gladly have leave to walk a little. His Apparel all one as it was.

Nal. ...... *You may; but to ſit, is more* obedient.

Δ. *E. K.* walked awhile.

E K. Now, when it pleaſe you.

Gab. ... .. *I feel a ſtaggaring minde.*

Δ. That God which created you and us, make us to have conſtant mindes in all vertuous purpoſes.

Gab. ...... *I ſwear: Move not; for the place is holy.*

QUIIN	*Qui in.*
ENAY	*Enay.*
BUTMON	*But mon.*
OD	*Od.*

INOAS

INOAS	*In ó as.*
NI	*Ni.*

E. K. He prayeth.

PARADIAL	*Pa ra di al.*
CASARMG	*Ca ſármg.* The *g* as *dg ármg.*
VGEAR	*V gé ar.*
CHIRLAN	*Kir.* *Chir lan.*
OD	*Od.*
ZONA ..	*Zo nac.*
LUCIFTIAN	*Lu cif ti an.*
CORSTA	*Cors ta.*
VAULZIRN	*Vául zirn.*
TOLHAMI	*Tol hā mi.*
SOBA	*Soba.*
LONDOH	*Lon dóh.*

The Curtain is drawn again : and after 6 minutes open.

Now he is all in a blew long veſture, with a long train ; and hath a little Coronet of Silver on his head.

ODMIAM	*Od mi am,* or *Od Nuám.*
CHISTAD	*Kis* *Chis tad.*
ODES	*O des.*

Curſie.

VM:DEA	*V má de a.*
OD	*Od.*
PIBLIAR	*Pib li ar.*
OTHILRIT	*O thil rit.*
ODMIAM	*Od mi am.*
CNOQUOL	*Kol.* *Cno quol.*
RIT	*Rit.*
ZACAR	*Za car.*
ZAMRAN	*Zam ran.*

OECRIMI	*O ć crimi.*
QADA:	*Q á dah.*
OD	*Od.*
OMICAOLZ	*O mi ca ol zod.*
AAIOM	*A A I om.*
BAGLE	*Ba gle.*
PAPNOR	*Pap nor.*

Curſie he maketh.

IDLUGAM	*Id lu gam.*
LONSHI	*Lon ſhi.*
OD	*Od.*
VMPLIF	*Vmp lif.*
VGEGI	*V Ge gi.*
BIGLIA..	*Bigli ad.*

Nal. ...... *This is at an end.*

△. Bleſſed be he that is the beginning and ending of all things.

E. K. The Curtain is pluckt.

Now it is open, and he is all in green, with a Garland on his head.

BAZMELO	*Baz me lo.*
ITA	*I ta*
PIRIPSON	*Pi rip ſon.*
OLN	*Oln.*
NAZAVABH	*Na za vábh.*
OX	*Ox.*
CASARMG	*Caſarmg.*
G or V RAN	*V rán.*
CHIS	*Chis.*
VGEG	*V geg.*
..SABRAMG	*Dſa bramg.* [g *not as* dg.]
BALTOHA	*Bal to ha.*

E. K. The Curtain is drawn, for a while

Now is in a Robe like a Marble colour ſpotted, white, gray, and black.

GOHOIAD	*Go hó i ad.*
SOLAMIAN	*So lá mi an.*

Fire came ſuddenly out of the Stone, that made E. *K.* ſtart.

TRIAN	*Tri an.*

E. K. Now he kneeleth.

TALOLCIS	*Ta lól cis* or *ſis.*
ABAIUONIN	*A ba i uo nin.*
OD	O D.

E. K. He ſetteth his foot on a letter, pointing to it. He throweth fire on *E. K.* again.

He putteth his feet on all theſe letters.

AZIAGIAR	*A zi á gi er.*
RIOR	*Rior.*
IRGILCHISDA	*Ir gil chis da.*
DSPAAOX.	*Dſpá a ox.*
BUFD	*Bufd.*
CAOSGO	*Ca,* or *Ka oſ go.*
DSCHIS	*Ds chis.*
ODIPURAN	*Odi pu ran.*
TELOAH	*Té lo ah.*
CACRG	*Ca curg.*
OISALMAN	*O i ſal man.*
LONCHO	*Lon cho,* or *ko.*
OD	*Od.*
VOUINA	*Vo ui na.*
CARBAF	*Car baf.*
NIISO	*Ni i ſo.*
BAGLE	*Ba gle.*
AUAUAGO	*A uá ua go.*
GOHON	*Go hón.*
NIISO	*Ni i ſo.*

BAGLE	*Ba gle.*

Δ. He caſteth fire on E. K.

MOMAO	*Mo ma o.*
SIAION	*Si a i on.*
OD	*Od.*
MABZA	*Mab za.*

E. K. He maketh a curſie, he ſayeth *Mabza* again.

IADOIASMOMAR	*Iad o i as mo mar.*
POILP	*Poilp, one ſyllable.*
NIIS	*Ni is, ſmall ſound of i.*
ZAMRAN	*Zam ran.*

E. K. The Curtain is drawn, white, and reddiſh, more red then white: Now it is away, and all open again: Now all his Gown is yellow and yellow furre in it; and on his head, a Hoode of yellow like Velvet, &c.

E. K. Why change you your Apparel thus:

E. K. He ſpeaketh very ſpeedily to *Gabriel*, but I cannot perceive him.

CIAOFI	*C I A O fi.*
CAOSGO	*Ka.* *Ca oſ go.*
OD	*O D.*
BLI....S	*Bli ors.*
OD	*O D.*
COR....	*Cor ſi.*
TA	*Ta*
ABRAMIG	*A bra mig.*

This is the end of that.

E. K. Now he pulleth the Curtain: Now it openeth again. His Apparel is now changed again of an Aſhy and brown colour, in faſhion as before.

Gab. .....*Who is to be compared to our God?*

59 MICAOLI	*Mi ca o li.*
BRANSG	*Branſg.*
P..GEL	*Pur gel.*
NAPTA	*Nap ta.*
IALPOR	*yal* *I AL por.*

	DSBRIN	*Ds brin.*
E F A F A F A F I	...FAFE	*E fa fa fe.*
..otia thus	VONPHO	*Von pho.*
	OL'ANI	*O L a ui.*
	OD	*Od.*
	OBZA	*Ob za.*
ε	SOBCA	*Ka* *Sob ca.*
	VPAAH	*V pa ah.*
	CHIS	*Chis.*
	TATAN	*Ta tan.*
	OD	*Od*
	TRANAN	*Tra nan.*
	BALYE	*Ba ly e.*

E. K. Now he turneth round about. He maketh a curſie. So doth *Gabriel.*

	ALAR	*A lar.*
	LUSDA	*Lus da.*
	SOBOLN	*So boln.*
	OD	*O d.*
	CHISHOLQ	*Chis hol q.*
	CNOQVODI	*Cno quo di.*
96	CIAL	*Si i.* *Ci al.*
	VNAL	*V nal.*
	ALDON	*Al don.*
	MOM	*Mom.*
	CAOSGO	*Ca oſ go.*
	TA	*Ta.*
	LA.LLOR	*Las ol lor.*
	GNAY	*Gnay.*

E. K. He plucketh the Curtain, and quickly openeth it, and ſayeth:

..... *You muſt after* E *ſa ſa ſe, put a* P.

Δ. This word is the 25 word backward.

E. K. My

E. K. My thinketh that I hear a rumbling, or clattering of Pewter in the ſtone.

E. K. After he had ſpoken, he ſhut the Curtain again : Now the Curtain is opened again.

LIMLAL	*Lim lal.*
AMMA	*Am ma.*
CHIIS	*Chis.*
SOBCA	*Ka.* *Sob ca.*
.ADRID	*Ma drid*
ZCHIS	*Kis.* *Zod Chis.*
OOANOAN	*O o A no an.*
CHI.	*Chis.*
AVINY	*A vi ny.*
DRILPI	*Dril pi.*
CAOSGIN	*Ca oſ gin.*
OD	*Od*
BUTMONI	*But mo ni.*
PARM	*Parm.*
ZUMVI	*Zum vi.*
CNILA	*Cni la.*
DAZI.	*Daz is.*
ETHAMZ	*E tham Zod.*
ACHILDAO	*Kil.* *A chil da o.*
OD	*Od.*
MIR.	*M irk.* *M irc.*
OZOL	*O zol.*
CH. .	*Chis.*
PIDIAI	*P i di a i.*

COLLA

COLLA..	*Col lal.*
VLCININ	*Vl ci nin.*
ASOBAMA	*A ſo bam.*
UCIM	*V cim.*
BAGLE	*Ba gle.*
IA.BALTOH	*I ad bal toh.*
CHIRLAN	*Kir.* *C hir lan.*
PAR	*par.*
NII..	*Ni i ſo.*
OD	*Od.*
IP	*Ip.*
O...AFE	*O fa fa fe.*
BAGLE	*Ba gle.*
ACOCASB	*A co casb.*
ICORSCA	*Ka* *I Cors ca.*
VNIG	*V nig.*
BLIOR	*Bli or.*

E. K. Now the Curtain is drawn.

A voyce. *The end of that.*

△. This is the fifth of this day.

E. K. Now is the Curtain open. All his Cloaths are .....ry, very clear, whitiſh, and blewiſh.

CORAXO	*Co rax o.*
CHIS	*Chis.*
CORM.	*Cormp.*
OD	*Od.*

BLANS.	*Blans.*	
...U....AL	*Lu cal.*	
AZI.......R	*A zi a zor.*	
PAEB	*Pa eb.*	
SOBA	*So ba.*	
LILONON	*Li lo non.*	
CHIS	*Chis.*	
VIRQ	*quu* *Vir q.*	
EOPHAN	*E o phan.*	
OD	*Od.*	

Between Chis and Virq, you muſt put in Op a word.

RACLIR	*Ra clir.*	
MA........	*Ma a ſi.*	
BAGLE	*Ba gle.*	
.........SGI	*Ca oſ gi.*	
DS	*ds.*	
IALPON	*Yal* *Jal pon.*	
DOSIG	*as big.* *Do ſig.*	
OD	*Od.*	
BASGIM	*Bas gim.*	
OD.	*Od.*	
OXEX	*Ox ex.*	
DAZIS	*Daz is.*	
...IATRIS	*Si a tris.*	
OD	*Od.*	
SALBROX	*Sal brox.*	
CINXIR	*Cynx ir.*	
F....BOAN	*Fa bo an.*	
UNALCHIS	*U n al chis.*	
CONST	*k.* *Conſt.*	
DS	*ds.*	
DAOX	*Da ox*	5678.
COCASG	*g as dg.* *Go casg.*	

OL

OL	*Ol.*
OANIO	*Oánio*
YOR	*Yor.*
VOHIM	*Vóh im.*
OL	*Ol*
GIZYAX	*Giz y ax*
OD	*Od.*
EORS	*E órs.*
COC…….	*gao.* *dg.* *Co Casg.*
PLOS…	*Plo ſi.*
M……I DS	*Mol ui.* *ds*
PAGEIP	*Pa ge ip.*
LARAG	*La rag.*
OM	*Om.*
DROLN	*droln*
COCASB	*Co casb.*
EMNA	*Em na*
LPATRALX	*El.* *L pá tralx.*
YOLCI	*Yol Ci.*
MATORB	*Ma torb.*

This word muſt come next after Om droln.

E. K. Now he pulleth the Curtain.

A. This *Om droln* is before four words. The Curtain is open away. He is in his flamin apparell.

NOMIG	*big.* *No mig.*
MONONS	*Mo nons.*
OLORA	*O lo ra.*
GNAY	*Gnay.*
ANGELARD	*An ge lard.*
OHIO	*O hi o.*
OHIO	*O hio.*
OHIO	*O hi o.*
OHIO	*O hi o.*
OHIO	*O hi o.*

OHI

OHIO	*O hi o.*
NOIB	*No ib.*
OHIO	*O hi o.*
CAO‥GON	*Ca óſ gon.*
BAGLE	*Bagle.*
MADRID	*Ma drid.*
I	*I.*
ZIROP	*Zi róp.*
CHISO	*K* *Chi ſo.*
DRILPA	*Dril pa.*
NIISO	*Ni i ſo.*
CRIP	*Crip.*
IP	*Ip.*
NIDALI	*Ni da li.*

...... A voice. *The end of that Call.* △. This is the ſixth.

The Curtain is drawn. He appeareth now all in violet Silk like a Cloke, and on his head a bundel wreathed of the ſame.

OXIAYAL	*Ox i Ay al.*
HOLDO	*Hol do.*
OD	*Od.*
·IROM	*Zir om.*
O	*O.*
CORAXO	*Co ráx o.*
DS	*Ds.*
ZILDAR	*Zil dar.*
RAASY	*Ra a ſy.*
OD	*Od.*
VABZIR	*Vab zir.*
CAMLIAX	*Cam li ax.*
OD	*Od.*
BAHAL	*Ba hal.*
NIISO	*Ni i ſo.*

SALMAN	*Sal man.*
TELOC··	*hotch.* *Te loch.*
CASARMAN	*Ca ſar man.*
HOLQ	*Hól q.*
OD	*Od.*
TI	*Ti.*
TA	*Ta.*
ZCHIS	*Zod chis.*
SOBA	*So ba.*
CORMF	*Cormf.*
IGA	*I ga.*
NIISA	*Ni ł ſa.*
BAGLE	*Bagle.*
ABRAMG	*Ab ramg.* g, *not as* dg.
N · NCP	*Nonſp.* *Noncp.*

. . . Curtain is drawn. . . The end of this.

...... *This is the ſeventh.*

E. K. Now is the Curtain pull'd away: and quickly pull'd again. Now it is open again. He is apparelled, of colour between a blew, and a red mingled; but blew ſeemeth to be the ground. From the ſhoulder on the arms, is a trunk of ſeven pendant labels, with laces. On his head a very broad Hat, between dun and black colour. His apparel is very long.

NONCI	*Non ci,* *ſi.*
DSONF	*Dſonf.*
BABAGE	*Ba ba ge.*
OD	*Od.*
CHIS	*Chis.*
OB	*Ob.*
HUBAIO	*Hubá i o.*
TIBIBP	*Ti bibp.*
ALLAR	*Al lar.*
ATRAAH	*A tra ah.*
OD	*Od.*
EF	*Ef.*

DRIX	*Drix.*
FAFEN	*Fa fen.*
MIAN	*Mi an.*
AR	*Ar.*
ENAY	*E nay.*
OVOF	*O vof.*
SOBA	*So ba.*
DOOAIN	*Do ó a in.*
AAI	*A a i.*
IVONPH	*I vonph.*
SOBA	*So ba.*
VPAAH	*V pa ah.*
CHIS	*Chis.*
NANBA	*Nan ba.*
ZIXLAY	*Zix lay.*
DODSIH	*Dod ſih.*
ODBRINT	*Od brint.*
TAXS	*Taxs.*

He maketh Curſie.

H.....	*Hu ba ro.*
TAST..	*Tas tax.*
YL..	*Yl ſi.*
......	*Do a lim.*
.....	*E o lis.*
.....	*Ol log.*
.....	*Ors ba.*
DSCHIS	*Ds chis.*
AFFA	*Af fa.*
MICMA	*Mic ma.*
ISRO	*Is ro.*
MAD	*Mad.*

OD	*Od.*
LONSHITOX	*Lon ſhi tox.*
DS	*ds.*
JUMD.	*J umbd.*
LUSDAN	*Luſ dan.*
EMOD	*E mod.*
DSOM	*dſom.*
OD	*Od.*
TLIOB	*Tli ob.*
DRILPA	*Dril pa.*
GEH	*jeh.* *Geh.*
YLS	*as Yils.* *yls.*
MADZILODARP	*Mad zí lo darp,*

That is the Twelfth.

....	*ILS.*
....	*Di alpert.*
....	*Za car.*
....	*Go hus.*
....	*Zamran.*
....	*O do.*
...ICLE	*CICLE.*
QAA	*Q á a.*

That is a call.

△. This is the eighth

NAPEAI	*Na pe ai.*
BABAGEN	*jen.* *B ba gen*
DSBRIN	*Ds brin.*
OOAONA	*V n.* *O O Ao na.*
LRING	*LRING.*
VONPH	*Vonph.*

SOBA-

SOBAIAD	*So bai ad.*
IVONPOVNPH	*I von po vnph.*
AL.ON	*Al don.*
DAXIL	*Dax il.*
OD	*Od.*
TOATAR	*To a tar.*

E.K. The Curtain is pluck't to.

A voyce. *That is the thirteenth.*

E. K. Now it is open again.

E. K. He is now as if he had a pall, or Robe of Gold with a ſtrange Cap of Gold on his head.

...	*Ils.*
....	*Mi ca ol zod.*
.L.IRT	*Ol pirt.*
IALPRG	*Yal.* *I al purg.*
BLIORS	*B liors.*
DS	*Ds.*
ODO	*Odo.*
BUSDIR	*Buſ dir.*
OIAD	*O i ad.*
OVOARS	*O vo ars.*
CAOSGO	*Ca oſ go.*
CASARMG.	*Ca ſar mg.*
LA...	*La i ad.*
ERAN	*E ran.*
.INTS	*Brints.*
CAFAFAM	*Ca fa fam.*
DS	Ds.
IVMD	*I umd.*
AQLO	*quu.* *A q lo.*
ADOHI	*A do bi.*
QZMOZ	*Moz.*

OD	*Od.*
MAOFFAS	*Ma óf fas.*
BOLP	*Bolp.*
COMOB - IORT	*Co mo bli ort.*
PAMBT	*Pambt.*

Curtain is now pluckt to.

A voice .. ... *That is all.*

Bleſſed be the Creator of all, who hath mercy on all.

E. K. Now he is here, apparelled as he was wont to appear.

Promiſe of God confirmed anew.

Nal. ...... *Thus, hath the Lord kept promiſe with you: and will not* forget the leaſt part of his whole promiſe with you. *Keep you therefore promiſe with the Lord; for, he is jealous, and not to be defiled. Proceed as you now do. The next Monday you ſhall have, as many.*

14 To be received the Monday next.

Δ. Will it pleaſe you to deliver us the Engliſh of theſe 14 now, as you were wont to do?

Nal. ...... *The Engliſh will have a day by it ſelf.*

Nal. ...... *The* [Δ.] Third *Monday to come, you ſhall have them all. So that, you have but three dayes to labour.*

Δ. You ſpeak of the next *Monday*, and the third; and ſpeak nothing of the ſecond *Monday:* and you ſaid, that the Engliſh will have a day by it ſelf: And you ſay we have but three dayes to labour, *&c.*

Nal. ...... *What I have ſaid, is ſo. Go alſo, and refreſh your ſelves.*

[E. K. The Curtain is drawn.]

A voice. ...... *Stay there.*

A voice. ...... *Give God thanks, and make an end.*

E. K. Prayed the 145. and 146. Pſalm kneeling reverently; and I likewiſe in heart conſenting thereto, attentively liſtning.

Note ..... E. K. is very well perſwaded of theſe Actions now, thanked be the Higheſt, who is Almighty.

Δ. Laudate Dominum de Cœlis, laudate eum in excelſis: laudate eum omnes Angeli ejus, laudate eum omnes virtutes ejus. Quia ipſe dixit, & facta ſunt nobis. Non fecit taliter omni nationi. Soli Deo noſtro, laus omnis, Victoria, Triumphus, & Jubilatio, *Amen.*

Monday *Cracoviæ Maii,* 21. 1584. *Mane, hora* 5. *Actio Tertia, Lunaris.*

E. K. There appeareth neither Vail, nor any thing elſe in the Stone.

Δ. At length appeared one, but none of them: he is jolly and green, with a long (like green Velvet) Robe: his hair long, like yellow Gold: nothing on his head but his hair. He ſtandeth as though he ſtood in a cloud, above the uſual paviment in the air.

.. re

...... *Lo the Sun ſhineth, and men fear no rain, the clouds are diſperſed, and they look not for a tempeſt: But when it raineth mightily, or the heavens frown, then keep they their houſes, ſaying one to another, What unreaſonable Tempeſt is this? what Hail-ſtones are theſe? Good Lord, who ever ſaw ſuch windes? were there ever ſuch windes? So ſhall it be of the power of God, which holdeth in his hands the windes, and ſcattereth cloudes abroad with his feet: For of his coming, ſhall it be ſaid amongſt you,* My Spirit hath vexed me, *and I am troubled: Why haſt thou brought in things, greater than thy ſelf? or where ſhall this power dwell that overſhadoweth me? Wanting you ſhall deſire, (as you do) and* being filled you ſhall think you have too much.

A..

God is not tied to time.

.. performance

.. meaneth dwelling with him. . ſe, are manſions.

. faithful

.. ſay

.. on.

Fleſh can never be throughly mortified but with death. Think not, that the Lord is as the Sun, that keepeth his continual watch through the heavens; which becauſe he is made for a time, is alſo tied to time.

He that ſitteth and judgeth, keepeth no courſe; but a continual performance of his long-before providence: *For he that uſeth* him otherwiſe, *ſhall be rejected: becauſe* his [Δ.] *dwellings* are not *in the manſions of the faithful. Lift up your ears therefore; for thus ſaith the higheſt:*

It be

Who made the heavens, or ſpread them like a garment? Who breathed into man, the ſpirit of underſtanding? Who overthrew the proud world with waters? Who ſmiled at the ruin of Pharaoh? *Who rooted the wicked out of their ſeates? and made them become vineyards for my people: yea the ſtiff-necked generation? Who threw down the Towers of Babylon, and the great Harlot? Who dwelt upon the Earth, and became fleſh, to pay for your wickedneſſe? Who tumbled the ſtone from the Well, that the Sheep might drink? Even he it is, that gave all theſe their times. He it is, that is as able to make you underſtand, as thoſe, that caſt into the waters, and ſaid,* Let us draw up our fiſh: *which* alwayes dealeth with the weakeſt: *To the intent he might prove himſelf the ſtrongeſt.*

[*E. K.* He ſpeaketh a great deal of ſpeech as to himſelf, which I perceive not.]

..... *Even he it is,* that will make you ſtrong and wiſe, *If he find you with garments.* *Veſte nuptiali*
He *it is, that* ſaith unto *you,* Waver not, *Be ſtedfaſt; for the faithful are never unrewarded.* *opus eſt.*

[*E. K.* He putteth his right hand out of the Stone, being graſped together. Now he openeth his hand, and it is written in; and it is ſo far from me, that I cannot read it: yet he ſeemeth to be nearer to me, very much more than his hand. The writing ſeemeth to be like the leaf of a Book. Thus it was written.

...... *Have an eye to my foretelling .... Troubles. Sudden ſorrow is at hand, in all the earth. No, his Ship is almoſt built.* Laskie, if he *ſerve me,* ſhall be King of *Poland. If he ſerve another, his bowels ſhall fall out, before him with poiſon.* .. L. Poiſon.

E. K. Now he claſped his hand together, and ſtayed the reading.

Δ. Whom is *Laskie* to ſerve (O Lord) but thee? to keep thy Laws, Statutes and Commandements? not to depend upon any creature.

...... *The King and Chancelor* have ſold *the people of this Land, and are ſworn Turks. Return not* home *to* Lasko (Laskie) *for, if thou do, thou ſhalt offend me. Go to the Emperour; for I will comfort thee with his favour. Let* him *not return thence, till he be warned by* me. Turks. Not to *Lasko.* *A. L.*

Δ. You mean, from the Emperours Court? *Ad Imperatorem eundum eſt.*

Δ. I beſeech you, by what token, ſhall he receive your warning?

....., Be thou his right hand, to his body, and his mouth *to me.* I will be merciful unto him, and hold up his head. *Leave off, till* the ſeventh hour *of the day; then cometh the Action.* Return by warning.

Δ. Mean you the ſeventh hour, as from midnight laſt?

Δ. That beginneth at noon, if you make but 12 hours in the day: or at 11 if you reckon common hours.

...... *The ſeventh from the Horiſon: Run, that run can.*

E. K. He himſelf runneth away.

Δ. All Glory and Praiſe be to God, *Amen.*

Eadem die lunæ, hora 7 (inchoante) in meridie. Hora planetaria.

E. K. After a quarter of an hour (almoſt) appeared our Inſtructors, as of . . e time.

Δ. Gloria patri & filio & Spiritui Sancto, ſicut erat in principio & nunc & in ſempiterna ſecula ſeculorum. *Amen.*

Gab. ...... *Move, move, move not, for the place is holy. Be patient a little while.*

E. K. *Nalvage* prayeth all the while.

E. K. *Gabriel* riſeth out of his Chair again, and warneth as before (thrice) that we ſhould not move, for the place is holy. *Nalvage* maketh a croſſe toward the 4 quarters of the World, with his rod, as he was wont.

Nal. ...... *There are 30 Calls yet to come. Thoſe 30 are the Calls of Ni . .* Princes *and ſpiritual Governours, unto whom the* Earth is delivered *as a* portion. Theſe bring in and again liſp . . Kings and all the Governments upon the Earth, *and vary the Natures of things: with* Princes. Offices.

Princes 12 Aug.
The 7 Angels.
91.
Good Angels of the *Air*, or Spirits dignified.
From the element of the fire to the earth.

the variation of every moment; *Unto whom, the* providence of the eternal Judgement, is already opened. *Theſe are* generally *governed* by the twelve Angles *of the* 12 *Tribes: which are alſo governed* by the 7 which *ſtand* before the preſence of God. *Let him that can ſee look up: and let him that can here, attend*; for this is wiſdom. They are all ſpirits of the Air: not rejected, but dignified; *and they dwell and have their habitation in the air diverſly, and in ſundry places: for their manſions are not alike, neither are their powers equal. Underſtand therefore, that from the fire to the earth, there* are 30 places or abidings: one above and beneath another: *wherein theſe aforeſaid Creatures have their aboad, for a time.*

Note.
For a time.

Pt tota terra diſtributa ſub 12. Principibus Angelis, 12. Tribuum Iſrael: quorum 12. aliqui plures, aliqui pauciores partes habent ſub ſuo regimine ex *91* partibus in quas tota terra hic demonſtratur eſſe diviſa.

Apocalypſi Johannis Teſtimonium, de 12 Angelis 12 Tribuum, Cap. 21.

Quando dividebat Altiſſimus gentes, quando ſeparabat filios Adam, conſtituit terminos populorum, juxta numerum filiorum Iſrael: Hoc igitur hinc egregiè patere.

They bear no name.

[E. K. What is without a name?]

Name.
.. or
.. th
.. e.

....., *Their orderly place: But w .. they have, in reſpect of their* being. *Underſtand them therefore, by the* firſt, ſecond, third .. *ſo, thirtieth Air.* ... *are ſo to be nominated, O thou the* Twentieth air, *O thou ſixteenth Air*, &c. ... *ſometime, (yea all together)* two or three, *of the .. elſe govern*, by times, *which* are the Kings *unto theſe* ... *e to be ſpoken of) and beare rule together, and at one time in the diviſions.*

In the firſt Air, *the ninth, eleventh, and ſeventh Angel of the* Tribes, *bear rule and govern. Unto the ninth*, 7000. *and* 200. *and* 9 *miniſtering Angels are ſubject. Unto the eleventh* 2000, 300, 60. *Unto the ſeventh* 5000, 300, 60, 2.

Nal. ...... *Count the number* ......

Δ. The whole ſum of this Government amounteth to 14931.

Nal. ...... *It is right.*

2. *The ſecond is divided into 3 parts, the Angel of the fourth Tribe hath the firſt; The Angel of the ſecond, the ſecond; The Angel of the ſecond the third. The fourth hath theſe many* 3000, 600, 30, 6. *The firſt ſecond of the ſecond* 2000. .. 0. 60. 2. *The laſt of the ſecond* ... 00, 900, 60, 2. *Adde theſe together.*

Δ. They are ...... *6660.*

3. *The third. The firſt, The ninth, The ſecond, the ſeventh, The third the tenth. The ninth* ...... 4400. *The ſeventh or the ſecond* ...... 3660. *The tenth or the third* ...... 9236.

Nal. ...... *Number them* ......

Δ. They are in all ...... 17296.

4. Nal. ...... *The fourth hath alſo his three parts. The Angel of the tenth Tribe hath the firſt. The tenth hath alſo the ſecond. The twelfth hath the third.*

E. K. He prayeth.

The firſt tenth ...... 2360. *Second tenth* ...... 3000. *Twelfth or the third* ....., 6300. *Number the fourth alſo.*

.. ———— *They are* ...... 11660.

.. *is alſo threeford. The firſt of the Tribes have the firſt .. enth hath the ſecond. The eleventh hath the third. The firſt hath under him* 8630. *The ſeventh or ſecond* .... 2306. *The eleventh, The third* —— 5000, 800, *two. Number them.*

Δ. They are —— 16738.

E. K. He prayeth reverently.

Be patient for a while. Theſe govern in the ſixth. Δ. If I underſtand you right, theſe.

6. *Theſe govern in the ſixth place (which is to come) The Angel of the* fifth *tribe, hath the firſt pert. (for there are ....) The Angell of the twelfth hath the ſecond. The Angel of the* fifth *hath the third part. The Angell of the firſt, that is to ſay, of the* firſt fifth, *hath ſubjects*, 3000, 600, 20, *of the ſecond or twelfth*, 900, 200, *of the third place and* ſecond fifth 7000, 200, 20. *The fifth governs in this order twice, therefore it is termed the ſecond fifth. Number it.*

Δ. They are ——— 20040.

7. *The ſeventh hath alſo three places. The fourth hath the firſt. The third hath the ſecond. The eleventh hath the third. The fourth and the firſt place*--- 6000, 300. 60, 3. *The third Angell and ſecond place*, 7000, 700, 6. *The eleventh Angell the third place*, 6000, 300, 20. *Number it.*

Δ. They are 20389. *ſo*, ... *it is the ſeventh.*

8. *The eight Ayre, hath alſo three parts. The Angel of the fifth hath the firſt. The Angel of the firſt hath the ſecond. The Angel of the ninth hath the third. The fifth Angel and firſt place* 4000, 300, 60, 2. *She firſt Angel and ſecond place* 7000, 200, 30, 6. *The ninth Angel and the third place*, 200, 300, 2. *Number it.*

Δ. They are——13900.

9. *The ninth is alſo of three places. The third Angel hath the firſt place. The tenth Angel hath the ſecond. The ninth Angel hath the third, the third Angel hath in the firſt place* 9000,900,90, 6. *The tenth Angel and the ſecond place* 3000,600,20. *The ninth Angel and the third place,* 4000, 200, 30. *Number them.*

Δ. They are——17846.

10. *The tenth hath places alſo three. The eleventh Angell occupieth the firſt. The ſeventh Angel occupieth the ſecond. The ninth Angel occupieth the third. The eleventh Angel and firſt hath* 8000, 800,80. *The ſeventh Angel in the ſecond,* 1000,200, 30. *The ninth in the third,* 1000,600 10, 7. *Number them.*

Δ. They are——11727.

Nalvage prayeth.

Gabriel. …… *Take heed you move not.*

11. *The eleventh, is three as before. The firſt is occupied by the tenth. The ſecond by the ſixth. The third by the third. In the firſt place.* 3000, 400, 70, 2. *In the ſecond place,* 7000, 200, 30, 6. *In the third place,* 5000, 200, 30, 4. *Number them.*

.. —— *They are* 15942.

12. *The twelfth hath alſo his diviſions. Three firſt places is of the ſixth. Second place of the eighth. Third of the ſecond. The firſt hath* 2000, 600, 50, 8. *The ſecond,* 7000, 700, 70, 2. *The third* 3000, 300 90, 1. *Number it.*

. ——They are 13821.

13. *The thirteenth hath three. The tenth is in the firſt. The firſt is in the ſecond. The ſeventh is in the third. The firſt hath* 8000, 100, 10, 1. *The ſecond* 3000, 300, 60. *The ſeventh Angel in the third* 4000, 200, 10, 3.

Number it.

Δ. They are 15684.

14. *The fourteenth hath threefold place as the reſt. The fift Angel occupieth the firſt, The ſeventh occupieth the ſecond, The twelfth occupieth the third. The firſt which is the fifth Angel,* 2000, 600, 70, 3. *The ſecond hath* 9000, 200, 30, 6. *The twelfth* 800, 200, 30. *Number it.*

Δ. They are——20139.

Nal. *Have patience.*

E. K. Now he ſtandeth on the top of the Table.

Mark diligently.

OCCODON *Occodon.*

Anſwereth to the Angell of the ninth, which is of the firſt, which occupieth the firſt place of the firſt Ayre. It is the name of that part of the earth which is governed by the Angel of the ninth Tribe, and thoſe that are under him *in the firſt diviſion. The firſt Ayre.*

Mark diligently.

……………. *Pax comb.*

Anſwereth the eleventh Angel, and is that part of the Earth which is governed by him and his Miniſters, in the ſecond place of the firſt Ayre.

Mark

VALGARS *Val gars.*

It anſwereth to the ſeventh Angel and to his Miniſters, 5562, *which are the laſt part of the firſt Ayre.*

Mark diligently.

DOAGNIS *Do ag nis.*

It is the firſt part of the ſecond, the firſt part of the earth, which is governed in the firſt part of the ſecond, as it ſhall after appear, under the fourth Angel.

Mark diligently.

PACASNA *Pa caſna.*

Note and underſtand this well, how one part is governed of divers Angels.

It is the name of that part of the world on earth, *that is governed* in the ſecond part of the ſecond Ayre, BY THE ANGEL of the ſecond Tribe, *with his Miniſters.* 2362.

Thus you ſhall underſtand of all the names that follow.

D..AL..VA *Di a lì v a.*

The third of the ſecond : whoſe governour is the .....nons of the Tribe.

The Third Ayre in the firſt place.

SAMAPH. *Sa ma pha.*

Samatha hath over it of the Tribe the ninth.

The ſecond of the third is.

VIROCHI. *Ki.*
Vi róchi.

Under the ſeventh of the Tribe.

The Third place of the Third Ayre.

ANDISPI *An dìs pi.*

It is governed by the Tenth of the Tribe.

The fourth Ayre, The firſt part.

THOTANF *Tho tanf.*

His Governour is the Tenth of the Tribe, whoſe Miniſters *are* 2360.

The ſecond of the fourth.

AXZIARG *Ax zì arg.*

It is governed by the tenth of the Tribe.

P..HNIR *Poth nir.*

It is governed by the Twelfth of the Tribe.

The fifth Ayre, The firſt part.

LAZDIXI *Laz dix i.*

Which is governed by the firſt of the Tribe.

The ſecond part of the fifth.

NOCAMAL *No cámal.*

Which is governed by the ſeventh of the tribe.

The Third of the Fifth.

TIARPAX *Ti ár pax.*

Which is governed by the eleventh of the Tribe, whoſe Miniſters are 5802.

Be patient awhile.

The ſixth.

Gab. …… *Move not* …… Moſes was to ſeek in theſe ſecrets.

Nal. …… *The firſt of the ſixth whoſe Governour is the fifth of the Tribe.*

S·XTOMP *Sax tomp.*

The ſecond of the ſixth, whoſe Governour is the twelfth of the Tribe.

VAVAAMP *Vá Va amp.*

The third of the ſixth, which is governed by the fifth of the Tribe.

ZIRZIRD *Zir zird.*

Whoſe Miniſters are 7220 as before.

The firſt of the ſeventh is governed by the fourth Tribe.

OBMACAS *Ob ma cas.*

K. E. Ever the Table turneth to the letter under.

The ſecond of the ſeventh, whoſe the third of

GENADOL *Ge na dol.*

The third of by the eleventh.

ASPIAON. *As pí a on.*

The firſt of the eighth, whoſe Governour is the fifth, &c. *whoſe Miniſters are* 4362.

ZAINFRES *Zá in fres.*

The ſecond of the eighth, by the firſt of the Tribe, whoſe Miniſters 7236.

TODNAON *Tod na on.*

The third of the eighth by the ninth of the Tribe, ad under him 2302.

PRISTAC *Pris tac.*

The ninth : the firſt, governed by the third, whoſe Miniſters, 9996.

dg.

ODDIORG *Od dí org.*

The ſecond of the ninth by the tenth, whoſe Miniſters 3620.

CRALPIR *Cral pir.*

Move not for the Lord is great amongſt you.

he laſt of the ninth by the ninth of the Tribe. Miniſters 4230.

DOANZIN *Do an Zin.*

The firſt of the tenth *by the eleventh of the Tribe.*

LEXARPH *Lex arph. Xarph.*

The ſecond of the tenth *by the ſeventh.*

COMANAN *Co ma nan.*

The third of the tenth *by the ninth.*

TABITOM *Ta bi tom.*

Whoſe Miniſters are 1617.

Have patience.

The firſt of the eleventh, *governed by the tenth.*

Miniſters 3472.

MOLPAND *Mol pand.*

The ſecond governed by the ſixth Miniſters 7236.

VSN.RDA *Vſ nar da.*

The third *by the third.*

Miniſters as before 5234.

PONODOL *Po no dol.*

The firſt of the twelfth, go by the ſixth.

TAPAMAL *Ta pa mal.*

The ſecond of the twelfth *by the eighth Angel.*

GEDOONS *Ge do ons.*

The third of the twelfth *by the ſecond.*

AMBRIOL *Ambriol.*

The firſt of the thirteenth *governed by the tenth.*

Miniſters 8111.

GECAOND *Ge ca ond*

The ſecond *by the firſt of the Tribes.*

LAPARIN *La pa rin.*

The laſt of the thirteenth *by the ſeventh of the twelve.*

DOCEPAX *Do ce pax.*

Is Italia.

The firſt of the fourteenth *by the fifth of the Tribes.*

TEDOAND *Te do and.*

Britan. *This is* England *and* Scotland *too, called anciently by the name of* Britania. *There liveth not a man that knoweth the truth of the* Britiſh Originals.

△. The *Britiſh* Originals.

The ſecond of the 14. *by the ſeventh.*

VIVIPOS *Vi vi pos.*

The laſt of the fourteenth *by the twelfth.*

Miniſters 8230.

OO.NAMB *O o a namb.*

E. K. Now he prayeth.

E. K. Now *Gabriel* ſtandeth up.

Gab. ..... *The Lord pardoneth your faſting, and accepteth the inward man, labour alſo to morrow. You ſhall have the reſt.*

Δ. May I be bold to ask you one queſtion?

Gab. ..... *You may.*

Δ. Is the Queen of *England*, alive, or dead?

..... *She liveth.*

I am nothing near the earth.

E. K. The Curtain is drawn. We prayed joyntly ſome prayers.

Δ. Upon my motion, for the Lord *Al. Laſ.* how to deal with the Chancelour, the Curtain was drawn open. And he in the green, who appeared to day, came into the ſtone, and ſaid as followeth.

Thus ſayeth the Lord: *Joyn body to body, but let mindes be ſeparate, for he is deſpiſed in the ſight of God,* and is delivered over to deſtruction, which doth tarry, till it finde him ready. Iſrael *deceived* Egypt, *and ſaw* Egypt *overthrown.* Let him do what he will with him, but let him not joyn his minde with him.

.. md the Chancelour .. nd Cracow.

Δ. We are deſirous to know your name.

My name is called Dic illis.
I am one under Gabriel, *and the name of* Jeſus *I know and honour.*

Δ. Jeſus declared his name, and ſo have other good Creatures before unto us.

Mapſama under Gabriel.

Map. *My name is* Mapſama.

Δ. Is, dic illis, the Etymology thereof?

Map. *It is.*

Δ. How much it importeth for us to underſtand the beſt counſel that is to be given to *A. L.* you know, *&c.*

Map. ..... *I am commanded, and I have done my commandment. But ſee, that thou, and he fulfill thoſe things that are commanded you by me.*

Δ. You ſaid I ſhould be his mouth to you: How ſhall I execute that, I pray you?

Map. ..... *Not to me,* but to God.

Δ. By prayer mean you?

Map. ..... *Yea, and by preſence.*

Δ. By preſence, with whom?

Map. ..... Thou ſhalt go from hence with him to the Emperour: God will ſtir up farther matter, by thy preſence there.

The Emperour.

Δ. Shall all our Leſſons be finiſhed, and ſufficient power delivered unto us according to the promiſe of God?

...... *you ſhall be able to practice by Sunday.*

Δ. By which Sunday?

..... *But the* practices *that are the* inſtructions of the Higheſt, *are not but* in lawful cauſes and for neceſſity, to glorifie God; and againſt *Pharaoh.*

Δ. What ſhall, then, be the hability of my skill to practice, before Sunday next

Map. ..... *Theſe Calls* touch all the parts of the World. *The World may be dealt withall, wtih her parts; Therefore you may do any thing. Theſe Calls are the keyes into the Gates and Cities of wiſdom. Which [Gates] are not able to be opened,* but with viſible apparition.

[Δ. And how ſhall that be come unto?

Map. .... *Which is according to the* former inſtructions: *and to be had,* by calling of every Table. *You called for wiſdom, God hath opened unto you, his Judgement: He hath delivered unto you the keyes, that you may enter;* But be humble. Enter not of preſumption, but of permiſſion. Go not in raſhly; But be brought in willingly: *For, many have aſcended, but few have entred. By Sunday you ſhall have all things that are neceſſary to be taught; then (as occa-*

Gates Viſible Apparition.

Note.

Obſerve permiſſion.

All taught by Sunday next practiſe, being called firſt, then practiſe.

occaſion ſerveth) you may practice at all *times. But you being called by God , and; to ;a good purpoſe.*

Δ. How ſhall we underſtand this Calling by God ?

Map. …… *God ſtoppeth my mouth, I will anſwer thee no more.*

Δ. Miſericordia Dei ſit ſuper nos, veritas ejus fulgeat & floreat in cordibus noſtris.

Amen.

Δ. *E. K.* read this prayer devoutly, and I joyning my mind to his pronunciation thereof kneeled by.

This prayer was miſwritten in this place place, it ſhould have been written the 22 of May following.

Domine Jeſu Chriſte, Deus ſalutarium noſtrorum. Cujus nomen ſit benedictum hodie & quotidie : qui aſcendiſti ſuper Cælum Cæli, ad dextram Dei patris : denuo venturus ad judicandum in nubibus, cum poteſtate magna, & majeſtate mirabili, educ nos vinctos in peccatis in fortitudine juſtificationis tuæ : ut dealbemur per remiſſionem peccatorum ſuper nivem; adeo ut beneplacitum ſit tibi habitare in nobis, & nos in te. Amen.

Δ. Ex Pſalterio poſt 67 Pſalmum.

Tueſday Cracoviæ, *Maii* 22. 1584. *in Whitſon-week, Mane circa* 7.

Illuder.

After our ſitting, and ſome prayer uſed, appeared a very little Creature, on the Cuſhion, by the Stone : ſaying, *Put out your Candle* ; *for you ſhall have nothing to do, to day.*

Δ. What is your name that we may alledge your meſſage for our excuſe : ſeeing we were bid yeſterday to labour to day.

E. K. He is gone.

Δ. After that about half an hour, there appeared our Inſtructors, as before time.

Gab. …… *Move, move, move not, for the place is holy.*

E. K. Gabriel ſtandeth up; and after a while ſaid.

Obedience.

…… *The heavens are called righteous, because of* their obedience. ***The earth accurſed, becauſe of*** her frowardneſſe. *Thoſe therefore, that ſeek heavenly things, ought to be obedient ; leſt with* their frowardneſſe, they be conſumed in the end, burnt to aſhes with fire, ***as the Earth ſhall be for her unrighteouſneſſe.***

Faith.

Therefore, be you obedient, and full of Humility ; uſing the inſtrument of righteouſneſſe , (which is faith) That you may be pertakers of the celeſtial comforts ; which are the hire of ſuch as forſake their frowardneſs. *It hath been ſaid unto you, …. Meaſure not out Gods building. It hath been ſaid unto you, …. Continue to the end. It hath been alſo told you, … That the Determinations of God are* not as yet eſtabliſhed upon you.

* *Vide* 1. *Reg. cap.* 2. *F[illegible] revocata determinatione Dei ſuper tribu Levi : Vide etiam [illegible] David. 3 Reg. in cap.* 2. *ut confirmet Dominus ſermones ſuos, &c.* St.

For it is written, It may, again be * undetermined *I ſpeak this for your inſtruction : For many have* the power of God, but not unto righteouſneſſe : *as was evident amongſt the Jews in the choice of their Kings. In the very houſe of God, amongſt thoſe that entred into the holy place. For, all that the Prophets annoynted were not good. Not, that they were* evil in the time of their anointing, *but becauſe their In-unction, and the dignity of their office was defiled in them* in the end, *through their* own frowardneſſe. *The High-prieſts alſo were choſen in righteouſneſſe , and by the ſpirit of God : but they became Rebels in the holy houſe : and ſuch as of whom it is ſaid ,* Altiſſimus autem fuit ſcandalum illis. *Even ſo my brethren may it be with you.*

Δ. Jeſus defend us from that inconvenience.

For although, it hath pleaſed God , to ſhew himſelf unto you, yet are you not aſhamed to ſay : If *the harveſt cometh not in, at the* time *appointed, I will become a runnagate.*

For what ?

But Euge (my brethren) Hath the Lord need of you ? It needeth not be told you ; you know the contrary. Then it followeth, you have need of God. But for what ? *and why ?* That *your ſouls may overcome this World, overcome the body, to the dignity of an Angel.*

And *becauſe you are miſerable, and turned out to the field, full of brambles and miſery, leane, naked, and unarmed, to fight againſt him, that reſiſteth againſt the might of God. Conſider theſe laſt two, and then anſwer your ſelves, for the reſt.*

Cave. *Promiſſa Dei [illegible].*

I give you a ſhort warning. God will fulfil his promiſes : *And (as he hath ſaid)* by this Auguſt, *you ſhall underſtand.*

1. How to know and uſe God his Creatures, good and bad.

Note the ſecond Inſtruction or Gift of the Higheſt.

2. *But* when, *and for what, is* the gift *of the Higheſt, and ſhall be fulfilled in you* (If *you will be obedient) when it pleaſeth him :* even with a ſound from his own mouth, ſaying, *Venite & audite.*

The Actions the greateſt.

For theſe Actions are twofold : Conſider it, if you can : and they are the greateſt, becauſe they are the laſt, and contain all that hath been done before them. *Which if you conſider well, and to what you are called ; you ſhall perceive, that the Judgements of God, are not a Tennis-ball.*

Move not from place.

This much I thought to warn you my brethren. Have a little patience for the Action. He that ſtirreth from his place *ſhall find the reward of it.*

Δ. After

Δ. After half an hour ?

Gab. ...... *Move not, Move not, Move not.*

..... *The fifteenth.*

Three parts.

The ninth hath the firſt,

The tenth hath the ſecond.

The twelfth the third.

The 16 hath 3 parts.

The ſecond hath the firſt,

The third hath the ſecond,

The twelfth hath the third.

17. ...... *The ſeventeenth.*

The ſecond hath the firſt,

The firſt hath the ſecond,

The ninth hath the third.

18. ..... *The eighteenth is of three.*

1 *the fifth,*
2 *hath* *the ſeventh,*
3 *the twelfth.*

E. K. He threw like duſt out of the Stone toward my eyes.

19. ..... *The ninteenth is alſo threefold.*
1 ..... *The twelfth.*
2 ...... *The eighth.*
3 .... *The eleventh.*

20 *The twentieth is alſo threefold.*
1 .... *fifth.*
2 .... *third.*
3 .... *ſeventh.*

21 *The one and twentieth, is alſo threefold.*
1 .... *twelfth.*
2 .... *eighth.*
3 .... *ſixth.*

E: K. There ſtandeth one, at one of my eares, and at another, another, howling like Dogs ; and ſaid, *Ah you beggars !*

A tempting illuding ſpirit come in place.

Gab. ..... *He will deceive you, take heed leſt you move.*

E. K. He ſeemeth to be telling money behinde me.

Δ. Look not back in any caſe.

The ninth of the fifteenth hath under him [Δ.] *of the* 12. 1000. 300. 60. 7.

The tenth of the firſt [Δ.] *hath under* 1000. 300. 60: 7. [Δ.] *of the* 12.

The twelfth of [Δ.] *the firſt* 1000. 800. 80. 6.

The firſt of the ſecond [Δ.] *hath under him* 9000. 900. 20. *and he is the ſecond of the twelve.*

Δ 15th. Sup. ..of this firſt Ternary.

The ſecond of the ſecond, which is the third of the 12. 9000, 200, 30.

The third of the third, which is the twelfth of the twelfth, hath under him 7000, 200, 40.

The firſt of the third (the ſecond of the 12 *) hath under him* 7000, 600, 20, 3.

The ſecond of the third , which is the firſt of the 12. 7000, 100, 30. 2.

The third of the third, which is the ninth of the 12. *hath with him , or under him,* 2000, 600, 30, 4.

18. *The firſt of the fourth, which is the fifth of the* 12. 2000, 300, 40, 6.

The ſecond, which is the ſeventh of the 12. *under him* 7000, 600, 80, 9.

The third of the fourth, which is the twelfth of the 12. *under him* 9000, 200, 70, 6.

The firſt of the fifth, which is the twelfth of the 12. *under him,* 6000, 200, 30, 6.

The ſecond which is the eighth of the 12. *under him,* 6000, 700, 30, 2.

The third of the fifth : which is the eleventh of the 12. *under him,* 2000, 300, 80, 8.

The firſt of the ſixth, which is the fifth of the 12. *under him* 3000, 600, 20, 6.

The ſecond of the ſixth ..... the third of the 12. 7000, 600, 20, 9.

The third, which is the ſeventh of the 12. *under him* 3000, 600, 30, 4.

21. *The firſt of the ſeventh, which is the twelfth of the* 12. *under him* 5000, 500, 30, 6.

The ſecond of the ſeventh, which is the eighth of the 12. *under him* 5000, 600, 30, 5.

The laſt of the ſeventh, which is the ſixth of the 12. *under him* 5000, 600, 50, 8.

Number every Ayre.

Δ. —— The 15. —— 4620
The 16. —— 28390
The 17 —— 17 89
The 18 —— 19311
The 19 —— 15356
The 20 —— 14889
The 21 —— 16829

The firſt of the fourth ſeventh hath three parts.

Have patience for a while.

1 —— *is the twelfth of the twelve.*
2 —— *is the firſt of the twelfth.*
3 —— *is the twelfth of the twelve.*

23. *The firſt of the ſecond.*

2 —— *the ſeventh of the twelve.*
1 —— *the ſeventh of the twelve.*
3 —— *the eighth of the twelve.*

24. *The*

24. *The third.*

1 —— *the fourth of*
2 —— *the tenth.*
3 —— *the twelfth of the twelve.*

25. *The fourth.*

1 —— *the fourth.*
2 —— *the ſecond.*
3 —— *the twelfth of the twelve.*

The fifth.

1 —— *the twelfth.*
2 —— *the eighth.*
3 —— *twelfth of the twelve.*

27. *The ſixth.*

1 —— *the ſecond.*
2 —— *the fourth.*
3 —— *the fifth.*

28. *The ſeventh.*

1 —— *the tenth* }
2 —— *the ninth* } *of the twelve.*
3 —— *the ſixth* }

22 *The firſt of the firſt, which is the twelfth of the twelve, under him* 2000. 200. 30. 2.
The ſecond of the firſt, under him 2000. 300. 20. 6.
The third of the firſt, which is the eleventh of *under him* 2000. 300. 60. 7.

.. *The firſt of the ſecond, which* 7000. 300. 20.
The ſecond under him 7000. 200. 60. 2.
The third of the ſecond, which is the ſecond of the 12. *under him* 7000. 300. 30. 3.

24 *The firſt of the third, which is the fourth of the twelve, under him* 8000. 200.
The ſecond of the third, which is the tenth of the twelve, under him 8000. 300. 60.
The third of the third, which is the eleventh of the twelve, under him 8000. 200. 30. 6.

25 *The firſt of the fourth, which is the fourth of the twelve, under him* 5000. 6000. 30. 2.
The ſecond of the fourth, which is the ſecond of the twelve, 6000. 300. 30. 3.
The third of the fourth, which is the twelfth of the twelve, under him 6000. 200. 30. 6.

26 *The firſt of the fifth, the which is the twelfth of the* 9000. 200. 30. 2.
The ſecond of the fifth, which is the eighth of the twelve, 3000. 600. 20.
The third of the fifth, which is the twelfth of the twelve, 5000. 600. 30. 7.

27 *The firſt of the ſixth, which is the ſecond of the twelve, hath under him* 7000. 200. 20.
The ſecond of the ſixth, the fourth of the twelve, 7000. 500. 60.
The third, which is the fifth of the twelve, 7000. 200. 60. 3.

28 *The firſt of the ſeventh, the tenth of the twelve,* 2000. 600. 30.
The ſecond of the ſeventh, which is the ninth of the twelve, under him 7000. 200. 30. 6.
The laſt of the ſeventh, the ſixth of the twelve, under him 8000. 200.

△. The 22th. .... is .... 6925.
23 —— —— 21915.
24 —— —— 24796.
25 —— —— 18201.
26 —— —— 18489.
27 —— —— 22043.
28 —— —— 18066.

They ...... I kneel to prayer. Then the Curtain was drawn.

E. K. There appeareth like the ſnuf of a Candle on the top of the ſtone, it is like a little ſpark of fire. After this, *Gabriel* ſaid by voyce, Have patience.

△. After half an hour. A voyce ſaid ... look to .... to **E. K.**

E. K. The Curtain is drawn open. *Nalvage* ſtandeth on the top of the Table.

Nal. ..... *The firſt part of the firſt ſeven you had to day.*

The ninth.

TAHANDO. *Ta han do.*

The

The tenth, the ſecond of the firſt, which is the tenth.

NOCIABI *No ci a bi.*

The third.

TASTOXO *Tas to x o.*

15 *The firſt of the ſecond.*

CVCARPT *Cu carpt.*

The ſecond.

LAVACON *La va con.*

The third is governed by the twelfth of the twelfth. *Miniſters 9240.*

SOCHIAL *Ki*
So chi al.

17 *The third.* *The firſt, which is the ſecond of*

SIGMORF *Sig morf.*

The ſecond.

AYDROPT *Ay dropt.*

The third, whoſe governour is the ninth of the twelve.

TOCARZI *To car zi.*

18 *The firſt of the fourth.*

NABAOMI *Na ba o mi.*

The ſecond.

ZAFASAI *Za fa ſai.*

The third.

YALPAMB *Yal pa M B.*

The firſt of the fifth.

TORZOXI *Tor Zóx i.*

The ſecond.

ABAIOND *A ba i on.*

The third.

OMAGRAP *O ma grap.*

20 *The firſt of the ſixth.*

ZILDRON *Zi L dron.*

The ſecond of the ſixth.	
PARZI · A	*Par zi ba.*
The third of the ſixth.	
TOTOCAN	*To to can.*
The firſt of the ſeventh by the twelfth.	
CHIRSPA	*Chirs pa.*
The ſecond of the ſeventh.	
TOANTOM	*To ān tom.*
The third of the ſeventh.	
VIXPALG	*Dg.* Call it, *Vix palg.*
Nal......*The laſt ſeven.*	
The firſt.	
OZIDAIA	*O-zi-dai a.*
The ſecond of the laſt ſeven.	
PARAOAN	*Pa ra o an.*
The third.	
CALZIRG	*Dg.* *Calzirg.*
23 *The firſt of the ſecond.*	
RONOAMB	*Ro no amb.*
The ſecond.	
ONIZIMP	*O ni Zimp.*
The third of the ſecond.	
ZAXANIN	*Zax a nin.*
24 *The firſt.*	
ORCAMIR.	*Or ca mir.*
The	*Ki.*
CHIALPS	*Chi alps.*
The third of the third.	
SOAGEEL	*So á ge el.*
The firſt of the fourth.	
MIRZIND	*Mir zind.*
The ſecond *by the ſecond of the twelfth.*	
OBVAORS	*Ob va ors.*
The thirds.	
RANGLAM	*Ran glam.*
The firſt of the fifth *by the twelfth of the twelfth.*	
26 POPHAND	*Po phand.*

The ſecond.	
NIGRANA	*Ni grá na.*
The third.	
BAZCHIM	*kim.* *Baz chim.*
The firſt.	
SAZIAMI	*Sa zi a mi.*
The ſecond.	
MATHULA	*Ma thu la.*
The third.	
ORPANIB	*Or pa nib.*
28 ...... *The firſt of the ſeventh.*	
LABNIXP	*Lab nix p.*
The ſecond.	
FOC·SNI	*Fo cis Ni.*
The third.	
OXLOPAR	*Ox lo par.*

Nal. ...... *Have patience for a while.* *Say on.*
The twenty ninth hath three parts.
The firſt part hath his Governour the third of the 12.
The ſecond the fourth of the 3 .... the fifth of the 12.

E. K. Now he ſtandeth off the Table.

30. *The thirtieth ...... hath 4 parts.*
1 ——— *the twelfth.*
2 ——— *the fourth.*
3 ——— *the third.*
4 ——— *the ſixth.*
} *of the 12.*

The firſt of the nine and twentieth hath under him, 9632.
The ſecond ..... by the fourth of the 12. under him 4236.
The fifth of the 12 that governeth under 7635.

30 *The twelfth of the 12.* 4632.
The ſecond .... by the fourth of the 12. under him 9636.
The third .... by the third of the under him 7632.
The laſt .... by the ſixth 5632.

.0 *The earth in the firſt diviſion of the 29.*

VASTRIM	*Vas trim.*
The ſecond part of 29 Ayre.	
ODRAXTI	*O drax ti.*

by the fifth of the 12.
The third, whoſe Miniſters are 7635.

GOMZIAM *Gom zi am.*

30 ....., *The firſt of the* 30 .... *under the* 12.

TAOAGLA *Ta ò a gla.*

The ſecond under the fourth of

GEMNIMB *Gem nimb.*

The third under the third.

ADVORPT *Ad vorpt.*

The laſt ...... by the ſixth of the 12.

DOZINAL *Do zi nal.*

The . . wrth . . . none . . re : but . . 30.

Nal. ..... *I have done.*

△. As you gave us taſte, or warning of *Italia* and *Britania*, ſo if it be thought good to you, we are deſirous to underſtand of the reſt, the Application to ſuch names as we underſtand.

Nal. ...... *Make an end for to day: Give over. Make your ſelves ready for to morrows Action.*

E. K. The Curtain is drawn.

△. Deo omnipotenti, Optimo, & maximo Univerſa machina creata laudem gloriam & honorem reddat, nunc & in perpetuum. *Amen.*

△. There is a prayer written after the Action of Monday *Maii* 21. next here before beginning *Domine Jeſu Chriſte, &c.* which I miſplaced there; for after this dayes Action, it was ſaid by E. K. and me.

LIBRI

LIBRI SEPTIMI APERTORII CRACOVIENSIS MYSTICI, SABBATICI,

Pars Quarta; Anno 1584. Maii 23.

Wedenſday, † *Cracoviæ, Maii* 23. *Manè, hora* 7. ¼ *ferè. Poſt orationes noſtras.*

The Curtain appeared, at the firſt looking.

▲. There happened a great ſtorm or temptation to *E. K.* of doubting and miſliking our Inſtructors and their doings, and of contemning and condemning any thing that I knew or could do. I bare all things patiently for God his ſake, *&c.* At length the Curtain was opened, and they appeared.

E. K. I am contented to ſee, and to make true report of what they will ſhew; but my heart ſtandeth againſt them.

Gab. ...... *The time ſhall come, that the oak that is beaten with every ſtorm ſhall be a Dining-Table in the Princes Hall.* . able

Gab. ...... *Move not, for the place is holy. He that doubteth, doth the property of the fleſh, but he that hath faith, hath the gift of the Holy Ghoſt. The Swallow flieth ſwift, but where ſhe lighteth, there is no remembrance of her being: ſuch are the words of man. But our words are like unto a ſwift arrow, that entreth and ſticketh where it lighteth.* doubting ½

As man loveth the Owre for the Gold that is in it, and for the end of his uſe; ſo God loveth the dunghills of the World, &c. *But the enemy, the more he lifteth up himſelf, the greater ſhall be his fall: for inſtead of joy, ſhall enter in an hundred, and inſtead of hundred a thouſand. But beware of thoſe Rebels; for they are like the ſmall ſtones which are in every place of the Earth. But move not. Let us do that which is our part: Unto others be it as they deſerve.* △. I ſuſpect this place to be imperfect.

E. K. There appeareth a great thing like a Globe, turning upon tvvo axell-trees. The earthly Globe appearing.

Nal. ...... *Turn to the firſt Air* ...... △. I have done.

Nal. ...... *The Earth in the firſt ayre, is this,* [*E. K.* pointing on that Globe to it.]

▲. We beſeech you to bound or determine the Countries or Portions of the Earth, by their uttermoſt Longitudes and Latitudes, or by ſome other certain manner.

Nal. ...... *Our manner is, not as it is of worldlings: We determine not places after the forms of legs, or as leaves are: neither we can imagin any thing after the faſhion* of an [△] horn: *as thoſe that are Coſmographers do.* .. wardes. .. th 15 Prin

Notwithſtanding the Angel of the Lord appeared unto Ptolomie, *and opened unto him the parts of the Earth: but ſome he was commanded to ſecret: and thoſe are* Northward under your Pole. *But unto you, the very* true names *of the World* in her Creation *are delivered.* An Angel appeared to *Ptolomie.* ms

△. There appeared a great water, long and narrow, reddiſh, and thereby appeared . . . ... ng

There appeared written *Egypt.* He hath in his hand written *Syria.* And of that he ſaid, that it was the ſecond of the firſt. ... any .. Poles . Divini- . atione.

Now appeared a very fine Land and Region in which appeared a great City, in the edge of it. There appeared written ..... *Meſopotamia.* The third of the firſt.

Now appeared a large portion of the Earth, wherein appeared Beares, a great River from a Hill going into the Sea with three mouths. The word written *Cappadocia.* The firſt of the ſecond.

The ſecond of the ſecond.

written in his hand *Tuſcia.*

△. I pray you, do you mean *Tuſcia* by *Italy?*

The third of the ſecond: written *Parva Aſia.*

The firſt —— *Hircania* —— △. *Mare Caſpium* appeared by it.

The ſecond —— *Thracia* ——

The laſt Here appear people going into Caves of the ground, and dwelling in Caves: they are long haired men, naked; Here appear great Hills, and the veines of the Gold Mines appear: the men ſeem to have baskets of leather. This is one of the places under the Pole Artick, written ..... *Goſmam.* Gold Mines under the Pole *Artick.*

△. —— Is it ſo called, of the people of the Country?

Nal. ...... *Even at this hour.*

E. K. Here

E. K. Here appeareth a mighty great Hill, and about it a great Cave of water. Here appear beaſts divers: ſome like a Swine, with feet like a Beare, his neither jaw hanging to his and divers and a mighty Hill running, with branches: there by lie things with huskes on them.

The firſt.
he appointeth,
written The b a idi.
The ſecond —— Here the Sun ſhineth fair. *Parſadal.*
The third —— Here appear people very beaſtly, with Mantles on their ſhoulders: and beaſts with long ſnouts.

India.

Here appear great rotten trees, very old, great Woods of them. Beyond the Woods are great Hills. Great Fens appear, and great Mariſh-ground: Fowles as big as Swans, green, ſcaled on their backs, in the water.

The firſt of the fifth —— Bactriane.
The ſecond —— Cilicia.
The third —— Oxiana.

6. *The firſt of the ſixth* —— Numidia.
The ſecond —— Cyprus.
The third —— Parthia.

7. *The firſt of the ſeventh* —— Getulia.
The ſecond —— Here is a great Deſart: no Trees.
in his hand —— *Arabia.*
The third —— Phalagon.
△. I never heard of it.

E. K. It is toward the North, where the *veines of Gold*; and ſuch △. Groynland as I think. people appear as before were noted. On this ſide them a great way appear men with ſwiniſh ſnouts, their viſage is ſo ſtrouted out; but to *be perceived to be of humane viſage.* The women have about their privities very long hair down to their knees. The men have things on their ſhoulders of beaſts skins, as inſtead of a Jerkin or a Mandillion.

8. *The firſt of the eighth* —— Mantiana.
People appear here of reddiſh colour.
The ſecond —— Soxia ——
On the one ſide of the black men
The third ——
like Spaniards appear very high men with Spaniſh Capes without Swords by their ſides. Here appeare great Towns; divers; The name being not evident we urged, and *Gallia* appeared.

8. *The firſt* —— Illyria.
The ſecond ——
....., *If thou ſtir, thou ſhalt never ſee more* —— To E. K.
—— —— Sogdiana.
The third —— Lydia.

The firſt Caſpis.

Men like Dutchmen with leather nether ſtocks.

The ſecond Germania.

The third.

Here appear Monkies, great flocks.

Trenam.

The people have leather Coats, and no beards, thick leather, and Garthers. They gather up thinkg......

Nal...... *Theſe people are not known with you.*

△. Are they not in *Africa?*

Nal...... *They be.* Now a dark fog covereth all the ſtone.

Nal...... *Stay awhile.*

E. K. I pray you let us go to dinner. *Move not, I ſay.*

E. K. *Nalvage* prayeth. Now he pointeth to a place.

11. *The firſt of the eleventh.* Bithynia.

The ſecond. [*A great Citie, and the Sea hard by it.*] Græcia.

△. Is not that great Citie Conſtantinople?

Nal...... *It is. There is the ſeat of that* great Devil the *Turk.*

Nal...... *He is but Tenant at will.*

The third. Licia.

12 *The firſt of the twelfth.*

E. K. Here appear handſome men, in gathered tucked Garments, and their ſhooes come up to the middle of their legs, of diverſe coloured leather.

Nal. ...... *Theſe be thoſe beyond* Hiſpaniola.

E. K. It is a low Countrey. Here appear great piles of ſtones like St. *Andrews* Croſſes. Two Notable Rivers are here, The women have great covertures over their heads, coming from their ſhoulders, as the Hoyks in *Flanders.*

O ni Gap.

There are on this ſide of it, (a great way) a great number of dead Carkaſes.

Nal. ...... *It is* beyond Gia pan.

△. Then it is that land, which I uſe to call *Atlantis.*

Nal. ...... *They ſtretch more near the Weſt: They are* 25 *Kingdoms in it.*

The ſecond ...... beyond a place where the Geſe.

I India.

India *in the heavenly government is divided into two parts: This is called the greater* Inde.

The third ...... a great many little Iſles.

Orchenii.

△. Do you mean the Iſles of *Orkney.*

Nal. ...... *No.*

△. They ſeem to be the Iſles of *Malacha.*

The firſt of the thirteenth ...... Achaia.

The ſecond ...... Armenia.

E. K. A great old Caſtle ſtandeth on the ſide of the top of a very high Hill. It ſeemeth to be made of wood, It ſeemeth four-corner'd.

△. I beſeech you what is that Caſtle?

Nal. ...... *It is* the Ark of Noe.

The third ...... Cilicia.

Nal. ...... *You never knew this* Cilicia. *This is* Cilicia, *where the Children of* Nemrod *dwell.* Nimrod. *It is up in the Mountains beyond* Cathay.

E. K. This

E. *K.* This people, ſome great Gyants, and very fair. Their Apparel is Gowns tuckt up, they are very coſtly Apparell'd, and in their faces they have *great Jewels like* precious ſtones hanged, they are marvellouſly rich apparelled in ſilks.

14 *The firſt …… Here ſeem as if many houſes were thrown down, and Caſtles.* Paphlagonia. *Onely one Hill appeareth in it very long.*

The ſecond …… Phaziana.

· *The third …… Here be men with broad Caps like* Egyptians, *and many Mountains are here on one ſide* Chaldæi.

· 5 *The firſt ……* Itergi. *Here appear Woods, Waters, and fair Towns, but the people are yellow, tawny, and have great lumps* of fleſh under their Throats. *They are to the South of the* laſt Ciliciens.

There are 14 Kingdoms of them.

The ſecond …… Macedonia.

The third …… Garamantica. *People of a low ſtature, black, ſwarty people, naked.*

The firſt of the ſixteenth …… Here like men of wilde geſture, cloathed like Polonians.

This Countrey is …… Sauromatica.

The ſecond …… Æthiopia.

E. *K.* Here are ſome naked, ſome not naked, covered with red Garments. The houſes ſeem like Tents, made of cloath and leather. There are great Rivers.

The third.

E. K. Now he ſheweth by the North-pole, and the great Mountain.

Fiacim. …… *Here be ſeven Kingdoms, their chief Citie is called* Fiacim, *all that are of that Kings Counſel are Aſtronomers. The Kings name that now governeth is* Gapſacar.

The firſt.

Seeſt thou this Countrey? …… Colchica. To E. K.

The ſecond …… Cireniaca. …… E. *K.* Hard by a great water.

The third …… Naſamonia.

The firſt …… Carthago.

The ſecond …… Now appear many Crocodiles, long necked, ſcaled on the body, with long tailes.

…… *Cox lant.* A great place appeareth, covered about with fire. *Many great Serpents appear here of* 200 *foot. It appeareth very Eaſtward. No people appear here.*

E. *K.* There cometh from Heaven like a Miſt, and covereth a great place, about 300 mile long, like a Park, encloſed with fire. It is on a *high ground.* There come four Rivers out of it, one Eaſt, another Weſt, another North, and another South. The pales, or encloſure of it ſeem to be Arches, beſet moſt richly with precious ſtones. In the Gate of it ſtand three men like us, one is in a long Gown with many pleats, the other like in a Caſſek. The third in the rough skin of a beaſt. In the name of Jeſus: Is this the *Paradiſe* that *Adam* was baniſhed out of?

…… *The very ſame; from hence he was turned out into the earth. This is the true* Vale *of* Joſaphat.

Δ. Will you give me leave?

Say on.

It ſhould ſeem this muſt be on the earth, not in the aire.

…… *It is upon the earth.*

You ſaid that from hence he was turned out into the earth.

…… *The curſe of God in* Adam *cauſed the earth, whereinto he was caſt to be accurſed. For, if* Adam *had after his fall tarried in* Paradiſe, *his wickedneſſe would have altred the innocency of the place. Therefore is* Paradiſe *diſtinguiſhed from the earth, in reſpect of her purity: becauſe the earth is defiled, and corrupted with man. The earth is ſaid to be ſinfull in reſpect of the ſin of man.*

Δ. Till 45 degrees, both Northerly and Southerly, all is known in the moſt part of the world: But of any ſuch place there is no knowledge nor likelyhood by any Hiſtory of theſe dayes, or of old time.

Nal. …… *There-*

Nal. ...... *Therefore this is* cunning, and the wiſdom of God. *There dwelleth fleſh in it that* ſhall never die, *which were taken up for a teſtimony of Truth..*

△. *Elie* and *Enoch*, by the Apocalyps do ſeem that they ſhould *ſuffer death*, under Antichriſt, if we underſtand right. There is *Elie, Enoch*, and *John* : They ſhall *ſeem to be* dead, by his power, but not dead.

The third ——— ——— Idumea.

Ninteen *The firſt* ——— Parſtavia.
I know it not.
The ſecond ——— ——— Celtica.

...... *That we underſtand commonly now for* Gallia. *It is that which you call* Flandria , *the Low Country.*

The third ——— ——— E. K. Here appear men with tallons like Lions. They be very devils. There are five Iſles of them. Theſe be they that can dwell in any part of the Earth, and are called *Piloſi*. Nothing differeth them, but in that they have bodies.

Vinſan.

20 ——— ———
The firſt. E. K. Under the *South Pole*.
Here appear little men with long beards: their bodies as childrens bodies.

Under the South Pole.

Nal. ...... *There dwelleth the wonderful Emperour of the World, and the wonderful City of the World : Here are an hundred and twelve Kingdoms. This City is a hundred forty ſix leagues about.*

△. A wonderful great City.

△. You underſtand two Engliſh miles for a league, as in *France*?

Nal. ...... *I. There dwelleth the true generation of* Cham.

Tolpam.

The ſecond ——— Carcedonia.
The third ——— Italia.

△. *Italia* and *Britania* were before applied : the third of the 13. and firſt of the 14.

...... *Therefore theſe two places to be reconciled.*

He pointeth to a great City with a River by it.

...... *This is that City which ſhall* not have one ſtone ſtanding in it. *This City is in* Italia

△. Is it *Rome*, I pray you ?

Nal. ...... *It is* Rome.

E. K. Now there is come a white miſt in the Stone.

Ceaſe, ſaid a voice.

A voice ...... *Stay for a while.*

E. K.

Nal. ...... *Read them in my hand as thou ſeeſt them* [△. He ſpake to E. K.]

21 *The firſt* ——— Britania.
The ſecond ——— Phenices.
The third ——— Comagineri.

22 *The firſt* ——— Apulia.
The ſecond ——— Marmarica.
The third ——— Concava Syria.

23 *The ſecond of the ſeventh* ———

The firſt ——— ——— Gebal.
The ſecond ——— ——— Elam *vide* Elamitæ.
The third ——— ——— Idunia.
Nal. ...... *It is beyond* Greenland.

24 *The firſt* ——— ——— Media.
The ſecond ——— ——— Arriana.

The third —— —— Chaldæa
Δ. I beſeech you, what differeth this *Chaldea* from *Caldei* before ?
Nal. ...... *You ſhall finde the difference* of it, in practice.

25 —— —— —— *Theſe people* Serici.
The ſecond —— —— Perſia.
The third —— —— Gongatha —— *E. K.* Toward the South Pole.

26 *The firſt* —— —— Gorſim —— Beares and Lions here.
The ſecond —— —— Hiſpania ——
The third —— —— Pamphilia ——

27 *The firſt* —— —— Oacidi.
Gal. ...... *There be 9 Kingdoms* —— Fair made people, but tawny.
The ſecond —— —— Babylon.
The third —— —— Median —— *E. K.* It is much Northward.

Maſpi.

28 *The firſt* —— —— Idumian. Nal. ..... *They are two Iſles environed with an arm*
The ſecond —— —— Felix Arabia. *of the* Scythian *Sea, which goeth in at* Maſpi.
The third —— —— Metagonitiden —— It ſtandeth very Southerly.

29 *The firſt* —— —— Aſſyria.
The ſecond —— —— Africa
The third —— —— Bactriani.

30 *The firſt* —— —— Afran. Here appear people with one eye in
The ſecond —— —— Phrygia. their head, ſeeming to be in their breaſt,
The third —— —— Creta. toward the Equinoctial.
The fourth —— —— Mauritania.

Δ. I remember of people called *Arimaſpi.*

Nal. ...... *This dayes Leſſon is as much worth, as all between this and* Mauritania.
Note. ...... *Here are* 15, *which were never known in theſe times.*
...... *The reſt are.*

Δ. I hear nothing of *Polonia, Moſchovia, Dania, Hibernia, Iſlandia,* and ſo of many other which I could name: what is to be thought of thoſe ? in reſpect of the diſtribution of the whole face of the earth ?

..... Polonia *and* Moſchovia, *are of* Saromatia ; Denmark, Ireland, Frizeland, Iſeland, *are of* Britain : *And ſo it is of the reſt.*

Δ. Are under the Regiment that *name* chiefly denoteth, *&c.*

Δ. I beſeech you to what part, is *Atlantas* and the annexed places, under the King of *Spain* called the *Weſt-Indies ?*

Nal. *When theſe do appear, they can each tell what they own. Prepare for to morrows Action.*

Δ. Moſt gladly ——

E. K. If you prove your ſelf true, you ſhall win me to God.

Nal. ...... *You may be anſwered with the firſt words I ſpoke to day.*

Δ. Deo, Opt. Max. ſit omnis honor, laus & Gloria nunc & ſemper. *Amen.*

Thurſday Maii. 24.

Δ. Becauſe *E. K.* came not, (according as it was bidden yeſterday) to follow the Action: I went to his Study door, and knocked for him: And I requeſted him to come; and he refuſed ſo to do, and gave me a ſhort and reſolute anſwer, That he would never more have to do with theſe Actions. I asked him the reaſon why: He would give none: But earneſtly denied to proceed. I told him that his words * yeſternight (that he could not this day deale) did very much grieve me, *&c.* whereof he made ſmall account. So I went into my Study again, and committed the Cauſe to God.

* Thoſe words he ſpake after the Action was ended more than an hour in the Chamber before my Study of practice.

After half an hour and leſſe, he came ſpeedily out of his Study, and brought in his hand one Volume of *Cornelius Agrippa* his works, and in one Chapter of that Book he read the names of Countries and Provinces collected out of *Ptolomeus* (as the Author there noteth) Whereupon he inferred, that our ſpiritual Inſtructors *were Couſeners to give us a deſcription* of the World, taken out of other Books: and therefore he would have no more to do with them. I replied, and ſaid, I am very glad that you have a Book of your own, wherein theſe Geographical names are expreſſed, ſuch as (for the moſt part) our Inſtructors had delivered unto us:

us: and that, according to the Tenor and form of my requeſt to him, ſo to have them expreſſed: for our more perfect information, by thoſe known names; to underſtand *thoſe 91* unknown and unheard of names, of ſeven letters every one: whereby they (our Inſtructors I mean) are very greatly to be thanked, and to be deemed (in all reaſonable mens judgements) moſt friendly, and far from coſenage, or abuſing of us: And farther I ſaid, that I my ſelf, had here ſet down on a paper, all the 91 names together orderly, as we received them, and that I had here brought the deſcription * Geographical of the whole earthly Globe: and alſo *Pomponius Mela* ſet forth in Engliſh with the Chartes thereunto belonging, fairly deſcribed by hand: To the intent he might ſee the verity of their words yeſterday delivered unto us: for the performance of my requeſt made to them, on Tueſday laſt in this form of words, as the Book hath it recorded thus;

91. Names of the world or earthly habitation.

* *Gerardus* Univerſal Chart of the World.

Δ. As you gave us a taſte, or warning of *Italia* and *Britania*, ſo, if it be thought good to you, we are deſirous to underſtand of *the reſt*, *the Application to ſuch names as we underſtand.*

Whereby you may perceive (ſaid I to E. *K.*) how your reaſon is marvellouſly confounded by your wilful phantaſie: For ſo much as, wherein you would find fault, in our ſpiritual Inſtructors doings, Therein they have done that which I requeſted them: as appeareth; and that to the intent, of known Countries we might underſtand which Angels had the government: for ſuch purpoſes, as occaſion might offer or require our practices to be tryed in.

This (*quoth I*) is to groſſe your error, and to wilful your wrangling: But I do in narrower points peruſe and conſider their words and doings; In which though ſometimes my writings (after your declaration) hath been amended by them, yet the occaſion of miſwriting for the moſt part, hath been either in your miſreporting what you ſaw and heard, or in my wrong hearing, or writing: and ſometime by the ſpiritual preſent correcting of my writing, and ſometime longer after, *&c.*

But for all this, *E. K.* remained of his wilful intent; and ſo departed to his Study again: And I committed God his Cauſe, into his own hands, care and ordering, as may be beſt for his honour and glory. So be it.

Monday, *Maii* 28. *hora* 10½ *ante meridiem.*

Δ. I ſaid the Lords Prayer.

E. K. Here appeareth nothing but the clear Stone.

Now there appeareth a white circle, more than uſual: it is as it were a white ſmoak, very large comprehending all the heavens in manner, having as it were, the breadth of my finger in the circumference or border of it.

Δ. After this, an hour and an half, after divers our diſcourſes of my Wife her ſpeeches and uſage toward *E. K. &c.*

E. K. Here appeareth one like him in the green that appeared laſt day: the Etymologie of whoſe name is *Dic illis*, and his name *Mapſama.*

Δ. In the name of Jeſus, and for the honour of Jeſus, we beſeech you to deliver the verity of your meſſage.

Mapſ. ...... *He liveth, and he ſaith, Ariſe up, and* ſay unto them. *How many times have I opened my armes to embrace you? How oft have I wept over you, as a father? But you are ſtill, ſtiff-necked and diſobedient children.* Lo, I ceaſe yet, *and will not impute this wickedneſſe unto you.*

Forte, Ceaſe not or Ceaſe: and that is to be underſtood From puniſhing you.

[Δ. O bleſſed God, bleſſed God, bleſſed God of mercies.]

Mapſ. ...... *Becauſe my promiſes may be: notwithſtanding, that the ſons of men, may not ſay, ſuch a day cometh in the Bridegroom; nor at ſuch a time ſhall the Lilly ſpring: Let the day, that I* will viſit you in, *be unknown unto you.*

E. K. I thought you would ſay ſo.

A perverſe ſpeech.

Map. ...... *But this you ſhall do* *utter part.*

...... *Bind up together,* 48 *leaves; whoſe skin ſhall bear Silver: Whoſe Perimeter ſhall be* 30 *inches, in length;* 8, *in breadth* 7.

Perimeter.

7
8 [30] 8
7

Δ. Do you require it to be parchment, or paper?

Map. ......*I have ſaid.*

Δ. What ſhall I, then, do, after I have cauſed 48 leaves to be bound?

Map. ...... This done, riſe up, *and perform* your Journey, *as you are commanded.*

Our going to the Emperours Court.

△. I have heard onely of the binding of the book : Mean you after the binding of the book that this journey ſhall be entred into?

Map. ..... *I* ———————————————————

△. What ſhall I do with the book, after I have bound it?

△ Perverſe.

E. K. I will anſwer for him....burn it.

Invitatio Bonorum.

Map...... *The fourteenth day of your reſt, even this Table-Cloath, and none other ſhall be ſpread for a Banket.*

E. K. He pointeth to this Diaper Table-Cloath.

The writing of the book by Divine means. The Emperour.

Whereunto, you ſhall invite the Angels *of the Lord : In the middeſt of the Table lay down the book and go forth; make alſo the doors after you. That the heavens may juſtifie your faith, and you may be comforted. For, man is not worthy to write that ſhall be written : neither ſhall there be found many worthy to open that book.*

Four moneths, *Vide* lib. 19. Septemb. 1. 184.

I have entered already into the Emperours heart.

But it may be he will become wilfull. *If he do,* a hundred and twelve dayes remain, and he is not.

Sudden alteration in this year.

For, I have cut down the banks, the waters may ruſh out, that there may be a ſudden alteration *In this,* now, *time.*

* Return warned, as before was bidden, May 21. But he meant not to warn us of any returning as appeareth by the nineteenth book : Therefore with humility that doubt muſt be moved. Be ready alwayes.

* *When* I warn you, *you* ſhall return*: But you pleaſe me much,* if you believe. *If time govern not my providence, (repine not) but let my providence govern time : Look neither for the* Sun *nor* Moon, *but* be ready alwayes.

For, whom I finde apt, ſhall be made after : And to him that is barren, ſhall there be little added.

Three dayes before our journey to the Emperour.

Three dayes before you take your voyage, *ſhall you meet me here.*

*For, I have ſomething to ſay unto you, which ſhall be hidden * till then.*

* *Vide* Junii 4. *in fine.*

* A L.

Let Lasky *ſtretch out his lims :* For I will * love *him, and let him gape wide : And take much for the Veſſel is wide, that he ſhall drink of.*

Let him not deſpair : *for he that governeth the windes, and dwelleth not in the hands of man, he it is that ſhall comfort him.*

God { Father. Son. Holy Ghoſt.

Glory be to God the Father. Glory be to God the Son. Glory be to God the holy Ghoſt. All the Heavens riſe up, and glorifie God.

△. Amen.

Map...... *Hallelujah.*

The Calls, or Invitations.

△. I beſeech you, as concerning the reſt of the Calls, or invitations : we are moſt ready to receive them now.

△. Thurſday, Friday, Saturday laſt, were loſt by *E. K.* his diſquietneſſe, God be mercifull unto us.

Map...... *Pray, that thoſe three dayes to come, may ſatisfie thoſe three dayes that are paſt.*

△. I beſeech you to let me underſtand, whether I ſhall take with me onely this Table-Cloath.

Map...... *With* the ſhew-ſtone *that is made for your ſelf.*

A voyce...... *Cauſe the book to be made all ready.*

△. I underſtand that I ſhall cauſe the leaves to be ſilver'd, and ſo prepared.

△. Miſericordias Domini in eternum cantabo : Ejus nomen ſit benedictum ex hoc nunc & in ſempiterna ſeculorum ſecula : Ille ſolus eſt Deus Noſter, Omnipotens, eternus & vivus : Illi ſoli omnis honor, laus & Gloria. *Amen.*

Saturday, Cracoviæ. 2 *Mane circa 7. Poſt preces aliquot & petitiones meas : ſtatim ferè apparuit.*

E. K. I ſee him, that we call *Gabriel*, ſitting in his Chair alone.

GOD.

Gabr...... *God is a ſpirit eſſential and in himſelf : Eſſential and working by himſelf : Eſſential in all works, and dignifying them by himſelf : So that the beginning and ending of all things, that are already, or are in him already, and to come, is placed in the fountain,* and well-ſpring of all life, comfort, and encreaſe : *Whereby we ſee, that the heavens and the mighty powers therein from the higheſt unto the loweſt, things that ſhall have an end, and the earth with all that ſhe bringeth forth; yea, the lower parts (though after another manner, and by another courſe) do all hang, and are eſtabliſhed, in and upon the unſpeakable power in the providence of him. How, therefore can the Heavens run awry? Or the earth, (for the Elect ſake) want a comforter? Or the lower places look for comfort? If it be ſo (therefore) that the heavens cannot erre : Or if the power of God be ſo mighty, and ſo full of* prevailing; *If in the houſe of light there be no darkneſſe, or from the Heavens can deſcend no wickedneſſe. (And why? becauſe they are dignified in the power of God.) What is he that ſhould live,* and diſtruſt the Lord? *But herein,* The power and quality of the

The Devil.

Devil

Devil is not onely manifeſt, but alſo ſtill contendeth *againſt the power and will of God: ſtirring up, and provoking man to faſt at* full Bankets, *to ſtudy* for good and evil. *To riſe up againſt the Lord, and againſt his power. And to vex the Lord himſelf: which cannot be vexed at the wickedneſſe of the Devil. Even for this cauſe, ſayeth the Lord unto you: How long will you wallow in wickedneſſe? How long will you be drunken with folly? How long will you riſe up againſt the Lord and againſt me?* * *Saying, And if this be* the power of God, *Are theſe the Meſſengers of the higheſt? Is this the will of God? Or can it be, that he hath care of the earth? But theſe are the blaſphemies of your mouth. But I ſee,* I muſt differre my ſelf for a time, *and* muſt raiſe up a Table *where there ſhall eat more worthy. Conſider what it is to deal with Devils: Is it not to take part with Rebels? Is it not to be Traitors againſt the annointed in his own Kingdom? Is it not a greater ſin then the ſin of the Devil? For why, The Devil ſinneth in himſelf, and therefore had his fall. But your ſin is in your ſelves and by the Devil, and therefore it is the greater. But, as it is ſaid before, Where is there a moniment upon the earth that the people have raiſed up, in the remembrance of wickedneſſe? Many there be that ſay, Lo, there is* Hieruſalem. *Lo, there was the Lord buried. Lo, there the floods divided themſelves with all the reſt; in remembrance of the Lord: But none there is that ſay, Lo, in this place the wicked have riſen up and prevailed. Therefore to cleave unto the Lord is good, and to follow a ſenſible Doctrine, which bringeth with it ſelf the loathſomneſſe of wickedneſſe, and the ſtudy to do well, that the wicked may be confounded. Alas! let the whole earth riſe up, [thruſting up his hand] even this hand, can gather them all together: what therefore can the Lord do when he frowneth? O unreaſonable Creatures, and worſe then beaſts, more ignorant then the beaſts that graſe in the Mountains: Are you not afraid of the power of God, when it becometh a ſkourge? For, doubt you not, to deal with thoſe that are wicked? (you of no faith) wherefore hath the Lord made the earth, but to be glorified in the creatures thereof? And what is he that glorifieth God on earth but man? Think you [not] (therefore) that the Lord hath not care of his people? Think you that there is a Seat upon earth, wherein he hath not hidden the might of his free power? Doth Satan get a Soul that he is not privy of? Believe, O you of little* Faith, for it is the power of God, *it is the Key of the whole world, which* is the Key of *mans conſcience: If he lock not the door, but depart and leave it open: Wo be to that Soul, for the Prince of darkneſſe entreth, and is poſſeſſed to the eternal woe of his dwelling place. If, therefore the earth be a Cave unto him that made it, (as appeareth by his Prophets, and by the Son of God)* What are you? Or how empty are you? When you think *it is in vain*, that the Lord hath appeared unto you.

Faſting, miſliked of the Devil.

Δ. * *Fortitudinem prævaleſcentem: Hæc enim Etymologia nominis ejus eſt.*

Blaſphemies.

A puniſhment of further and longer time yet of God his moſt mercifull viſiting of us.

Dealing with Devils.

The Devils Sophiſtry.

Faith.

Faith is the Key of mans conſcience.

The Devil is the picklock.

E.K. Very vehemently ſpoke.

But in you two is figured *the time to come: For many ſhall cleave unto the Lord,* even at *the firſt call: And many ſhall doubt of the Lord, and not believe him for a ſeaſon. But as you two ſhall dwell in one Center, (if you (yet) do look forward, and ſtep right)* So *ſhall the face of the whole earth be,* for 800. *one hundred and fifty years.*

(*For,* the fruit of *Paradiſe* ſhall appear, *that nothing may be on earth without comfort.*

For, lo, the firſt ſhall be laſt,) and it ſhall be a Kingdom without corruption.

Now, now, hath the Serpent wallowed his fill.

Now, Now, are all things in the pride of their wickedneſſe.

Now, now, is the Heir ready, moſt like his father. But wo unto the earth through his government.

For, his Kingdom ſhall have an end with miſery. And theſe are the latter dayes. And this is the laſt Propheſie of the World.

Now, now, ſhall one King riſe up againſt another: And there ſhall be bloud ſhed throughout all the World: fighting between the Devil his Kingdom, and the Kingdom of light.

Contentions and quarrels on the earth between man and man, father and ſon, wife and husband, Kingdom and Kingdom; yea, even in the very beaſts of the field ſhall there be hatred: And into them ſhall the ſpirits of Contention *enter.*

For, now cometh the neceſſity *of things.*

A figure of the time to come.

Vide lib. 19. *Praga,* 27. Aug.

Unum ovile, 950 years.

V. de Apocalyp. cap. 20.

Paradiſe.

Paradiſe was firſt made, and laſt to be enjoyed.

Regnum Dei mille annorum de quo cap. 20. *Apocalyp.*

Δ. *Antichriſtus.*

Dies noviſſimi iſti ſunt.

The laſt Propheſie.

Bella & Contentions

Neceſſity of things, *vide Poſt.*

E. K. He now kneeleth down.

Gab...... *As for you, thus ſayeth the Lord.*

I have choſen *you, to enter into* my barns: *And have commanded you to open the Corn, that the ſcattered may appear, and that which remaineth in the ſheaf may ſtand. And have entered into the firſt, and ſo into the ſeventh. And have delivered unto you* the Teſtimony of my ſpirit to come.

For, my Barn hath been long without Threſhers. And I have kept my flayles for a long time hid in unknown places: Which flayle is the Doctrine that I deliver unto *you: Which is the Inſtrument of thraſhing, wherewith you ſhall beat the ſheafs,* that the Corn which is ſcattered, and the reſt may be all one.

(*But a word in the mean ſeaſon.*)

If I be Maſter of the Barn, owner of the Corn, and deliverer of my flayle: If all be mine. (And unto you, there is nothing: for you are hirelings, whoſe reward is heaven.)

Then ſee, that you neither threſh, nor unbinde, untill I bid you, *let it be ſufficient unto you: that you know my houſe, that you know the labour I will put you to: That I favour you ſo much as to entertain you the labourers within my Barn: For within it threſheth none without* my conſent.

Election.

The twofold manner of this Doctrine.

The flayle for God his Barn.

Unum ovile futurum tam ovium jam ſub paſtore, quam diſperſarum, &c.

Note, bidding.

For,

Our uniting promiſed. Eſau & Jacob.

For, in you ſhall many people be bleſſed, and in you ſhall there be no diviſion: For Eſau *and* Jacob *ſhall be joyned together; and their Kingdom ſhall be all one: For as the Sacrifice is, ſo muſt the Prieſts be.*

A. L.

E. *K.* Now he kneeleth down again. Me thinketh, I hear them ſay, What ſhall become of *Laskie*?

E. *K.* And ſo the people ſay.

[*Ask me no Queſtions: but hear, what I have to ſay.*]

As thoſe that deſire to make a ſpeedy Dinner, and to entertain their gueſts, go ſuddenly out, and gather the dryeſt wood in the wood-pile: Not becauſe it is more wood than the other; but becauſe it is dry, and moſt apt for the ſpeedineſs of the kitchen. *So, it is with me, ſaith the Lord.*

A. L.

A. L. The apteſt in the world for ſome purpoſes of God. It

† *Joſue, cap.* 5. *&* 6. *Michael ille appareret &c.*

† Pride of *A. L.* ſuſpected.

For, I reſpect him not in that he is a man, but in reſpect of the manner of his minde *and inward man, which I find in reſpect of* my purpoſe, apteſt in the world: *becauſe he naturally* hateth the wicked, *Therefore naturally I love him, of whom I ſay I ſwear,* If he follow me (*ſaith the Lord*) I will be with him, as I was with my † Warrier at *Hiericho*: *And I will be mighty with him in this world, and a lover of him for ever. But me thinketh he* will *be* † proud. *If you find me weak: know you, that I am not weak, of my ſelf;* but your own weakneſs may be your confuſion. *For I am a fire, and take hold of ſuch matter as I find apt.*

E. *K.* He kneeleth again.

Deus ignis: nos autem, materia.

Neceſsity.

1. *I have now told you (my Brethren) of, and of the manner of the power of God.*
2. *Of the nature of Hell, and of her wickedneſſe.*
3. *Of the courſe of the World, and of the neceſſity of things.*
4. *Of your election, and of the end thereof.*
5. *Of* Laskie, *and why he is elected.*
6. *Now I am laſtly to perſwade you,* by the power of God, *that you make your ſelves* apt and meet matter: *and that you may ſtand before the Lord as acceptable: which you ſhall perform if you* intend your former Leſſons. *The ground whereof is Humility and Perſeverance, which becauſe they have been often ſpoken of, I paſſe with referring you to the conſideration thereof.*

Note. Apt and meet matter. Humility. Perſeverance. A great Caveat.

Giving you one warning, That this Action ſhall never come to paſſe, until there be no remembrance of wickedneſſe, or hell, left amongſt you: *and yet, after,* for a time, *you muſt have patience. For, your offices are above a Kingdom. Hinder not the Lord in his expeditions. Remember he hath commanded* you to go to the Emperour. *Happy is he,* that cometh when he is bid Go. *And fooliſh is he, that goeth not, when he is bidden.*]

We muſt go to the Emperour.

The place for which my Angel of Creation is ſealed.

There, uſe thy ſelf: *for* it ſhall be a key of thy habitation: *And* for that place, *is the Angel* of thy Creation *ſealed. Love together: Be humble and continue* to the end.

△. I underſtand as yet, either the Emperours Court, or *Prage, &c.*

△. Deo noſtro immortali, inviſibili, omnipotenti, & Patri miſericordiarum, ejuſque filio Redemptori noſtro, & Deo Spiritui Sancto, ſit omnis laus, gloria & gratiarum actio.

Amen.

Monday, † *Cracoviæ* † 4. *Junii, Mane, hora* 8.

Orationem dominicam genibus flexis recitavi, variaſque juxta propoſitam materiam ejaculationes habui, variaſque inter nos collationes, conſiderationeſque ultimorum verborum ipſius Gabrielis, &c. After almoſt an hour after our ſitting to the Action, he appeared.

E. *K.* *Gabriel* is here again in his Chair, and his dart upright in his hand, his dart is like a flame or ſtaff of fire.

△. Bleſſed be God.

△. After his appearing, he ſtayed almoſt a quarter of an hour before he began.

Gab. …… *As God in his eſſential being, is a Spirit, without demonſtration, ſo are his profound providences, works, and determinations, unable to be meaſured.*

[*E. K.* He maketh curſie: but nothing appeareth in the Stone.]

Gabr. …… *Hereby may you find, that the love of God towards you (O wretches and ſinners) is* more than a love: *and more than can be meaſured, which was the cauſe, that with his own finger, (delighting in the ſons of* Jacob, *) he ſealed this ſaying; yea with his own finger, this ſhew and ſign of his excellent, and more than, love toward his people.*

God his jealouſie.

Exod. 20. 2. Deut. 5. 2.

I am a jealous God; *which is as much to ſay,* Lo, *I am your friend: nay, rather your father, and more than that, your God: which delighteth in you, rejoyceth in you, and loveth you with that* affection [Jealouſie] which is more than love: *which is as much to ſay, as my love is ſuch toward you,* as I am to my ſelf. *But, O ye ſtiff-necked Jews, O ye Strumpets, you deſpiſed the love of God, you committed adultery, and ran into the Temples of Idols: which was the cauſe, that the* ſame mouth, *that praiſed you before,*

[*E. K.* He maketh curſie often.]

.... *Saith the Lord unto you; It repenteth me that I made this people. Let me raze them out, and make a people of * them. This Idolatry was the cauſe, from time to time, that you became Captives, and of Inheritours, Runnagates, and without a Maſter. Unto you alſo, thus ſaith the Lord (not you my Brethren, I ſay that are here) More than the love of a father is, is the love of God toward you: For, unto which of the Gentiles, hath the Lord ſhewed himſelf? Where dwell they, or where have they dwelled*, into whoſe houſes have the Angels of the Lord deſcended, ſaying, thus and thus, doth the God of Heaven and earth mean to deale with the World.

* To theſe Exod. 32. B Deut. 9. C The Jews.

The unmeaſurable love of God toward us L. Δ. E. K.

Think you not, that this is more than love? Look therefore narrowly into your ſelves: Uncover the doings of your life, and ſecret Chambers: Enter into judgement with your ſelves. Unto thee I ſpeak [To E. K.] *Haſt thou not run aſtray from the Lord, and committed Idolatry?*

Δ. He told E. K. of his faults, which *E. K.* would not expreſſe to me, and I deſired him to liſten to them, and to do as it appertaineth to a Chriſtian, *&c.*

Exhortation to penance and amendment of life.

Gab. ...... *But thus ſaith the Lord*, I am a pure Spirit that participateth not with the defiled: neither can I enter in mercy into that houſe which is defiled. *A great ſaying, my Brethren: For hereby you are moniſhed to make* your conſciences clean, to open your ſelves in pureneſs, *to the Lord, that he may enter into you with comfort. For, ſo long as thou dealeſt with wicked ſpirits, will the Lord keep back his hands:* and thou keepeſt back the Lord. *For ſhall it not be ſaid hereafter? Lo, is not this man known to have dealing with the wicked? And (as the fooliſh voices of the people are) Is not this he that can* conſtrain *the wicked? with further arguments, by repetition of thy doings. Well, if thou wilt be the Miniſter of God; If thou wilt go forward in his works; If thou wilt ſee the happy times that are to come, thou muſt abſtain from evil, and thou muſt* ſweep thy houſe clean: *Thou muſt put on thy beſt garments*, And muſt become humble and meek. *Let not thy* life *be a ſcandal to the will of the Lord, and to the greatneſſe of his works: For the power that is within thy ſoul (in reſpect of his* eſſential quid,) *is of great force and ability to perform thoſe things* that proceed with power: *which is the cauſe that the wicked ones obey thee; for they fear themſelves, when they ſee the* ſeal of thy Creation.

God.

The Lord kept back.

The chief Leſſon.

The eſſential Characteriſation of E.K. his ſoul, and ſo the cauſe of his election.

This is therefore the Cauſe, that God finding thee (*as he paſſeth by, by his Angel*) fit *in matter, but, my brother (God knoweth) far* unfit *in* life. *O Conſider the dignity of thy Creation; Conſider that the affection of God toward thee, is more than love. See how he beareth with thy infirmity, from time to time. O, I ſay, (yet) Enter into judgement with thy ſelf: And conſider, that thou art now at a Turning where there lieth two wayes: One ſhall be to thy comfort, The other to thy perpetual wo. Let not good ground bring forth weeds, leſt it choke her ſelf.*

Aliter ſ rè. Of God his finding thee fit in matter, unfit in life.

Δ. We will call unto God for his mercies, graces, and help, *&c.*

O, conſider, my brother that the appearing and works of the devil are but of neceſſity. That is to ſay, that he that is good, by reſiſting of the devil may manifeſt and make plain to the powers and ſpirits of Heaven, the ſtrength of his faith, and aſſurance of his Hope: and ſo, neceſſarily, by the promiſe of God, inherit everlaſting life, to the which he is elected. To the wicked, that becauſe of their diſobedience and partaking with them, that are the Angels of darkneſſe, (even thoſe that strive againſt the Lord) they might worthily be damned: according to the neceſſity of God his judgement. *See, therefore they appeare unto thee, either for the greatneſs of thy wickedneſs, or elſe becauſe they* ſuſpect thee to be elected. *If thou, therefore think thy ſelf elected, deſpiſe them; If thou therefore think to be a ſpirit dignified, and in glory, Then* be faithful in the aſſurance of hope, *and reſiſt the devil*: that we may teſtifie thee, before the heavens, and before the God of juſtice.

The neceſſity of the Devils doings. 1 either with good men 2 or with evil men.

Teſtification Angelical of E.K. his Converſion.

E. K. He weepeth.

Δ. E. K. and I alſo could not hold our teares.

*Ah, my brother, great are the joyes of Heaven. Remember what Hell is; for to thee the ** Fornace *was open: Remember the* viſion thou hadſt of hell, *and of her powers, at* Mortlake. *For nothing (my brother) is done without a cauſe. Remember thou couldeſt not abide it: No not to ſee :: Think thy ſelf accurſed (therefore) if thou feel it: For, if* Sodom *had ſeen it, they would have been* converted.

* *Anno* 1582. *Novembris* 20. at *Mortlake*.

E. K. He prayeth.

1. *I have now told you of the Jealouſie of God, and of the cauſe thereof.*
2. *I have alſo told you that the houſe of God muſt be clean, and without ſpot.*

[E. K. Now there cometh a brightneſſe about him.]

3. *Laſtly, I have told you, of that neceſſity which cauſeth the devils to work, and appear: and have exhorted you to the love of God and repentance, which were the things I onely had to ſpeak of.*

Δ. O Lord, ſeeing we are uniformly deſirous that the Action may proceed, and that we crave thy mercy and graces, as well for the pardoning of our wickedneſs paſt, as for the confirmation of us in thy ſervice, What ſhall we look for touching the proceeding, being thus ſtayed to our great grief?

Gabr. ...... *You have to receive the will of God (but what it is, I know not) thoſe three dayes,*

before

Vide Maii, 28. 1 *before you begin your Journey. And you are alſo, to learn, what the Angel is, and how many*
2 *Subjects he hath.*
3 Δ. Which Angel?
Hyle. Gab. ...... *That governeth* Hyleich *: which is the matter of the* 4 *Elements: And which onely*
4 *is an Element. The Princes and Governours alſo of the* 4 *Elements, (and of their Generation,*
5 *how they receive mixtion, and in what quantity) With their Miniſters that are under them.*
Δ. I ſaid to E. K. Theſe ſhall be part of your practice and portion.
6 [Gab ..... *You are all to joyn joyntly in the Harveſt of the Lord*] *The* Angels *alſo of the*
7 † 48 *angles of the heavens, and* their *Miniſters: For they are theſe, that have the thunders and the*
windes at Commandment. Theſe make up the time, and then, cometh the Harveſt.

† For ſeven degrees & a half to every angle. Thunders. Windes. The full time.

E. K. He is gone.

Δ. Non nobis Domine, non nobis, ſed nomini tuo da gloriam. Tu enim Altiſſimus, Omnipotens, ſempiternus, vivus, & verus Deus noſter es: unus & Trinus: Cui Angelicus cæleſtiſque chorus decantat perpetuò, Sanctus, Sanctus, Sanctus, Dominus Deus Zebaoth. *Amen.*

Friday, *Cracoviæ, Junii* 8. *Mane hora* 7½.

NOTA. Poſt preces, & ejaculationes varias & gratiarum actiones pro magna miſericordia Dei, erga nos & propter *E. K.* qui jam patefecit mihi horrenda & multiplicia hereſium, & blaſphemiarum dogmata, quibus illi hoſtes Jeſu Chriſti illum imbuerant, & quòd jam (confeſſione præmiſſa) vellet ſacroſanctum myſterium corporis & ſanguinis Chriſti recipere, illiſque malis Angelis renunciare, & omnes illorum fraudes detegere, *&c.*

Converſio E. K. *ad Deum, abdicatis omnibus Diabolicis experimentis*, &c. } Nihil apparuit hodie.

† Unaccuſtomed abſence and ſilence.

Albeit the like had never happened to us, (that I remember:) but that either Cloud, Vail, or ſome Voice was perceived by *E. K.* Yet this † doing we not onely took *patiently*; but E. K. uſed many good reaſons to prove, that ſervants ought to attend ſo long, as it pleaſed their Maſter to have them await his coming to any place, to them.

And that, about our own affairs we are contented to uſe patience for a long time, but to await the Lord his coming or meſſage, is a time better ſpent, than in any humane affairs, *&c.*

He very plainly, and at large made manifeſt *his converſion to God* from the practices with wicked ſpirits: Yea, that he was ready to burn whatſoever he had of their traſh and experiments. That he would write in a book the manifold horrible Doctrine of theirs, whereby they would have perſwaded him

..... *That Jeſus was not God.*

..... *That no prayer ought to be made to Jeſus.*

..... *That there is no ſin.*

..... *That mans ſoul doth go from one body, to another childes quickening or animation.*

..... *That as many men and women as are now, have alwayes been: That is, ſo many humane bodies, and humane ſouls, neither more nor leſſe, as are now, have alwayes been.*

..... *That the generation of mankind from* Adam *and* Eve, *is not an Hiſtory, but a writing which hath an other ſenſe.*

..... *No Holy Ghoſt they acknowledged.*

..... *They would not ſuffer him to pray to Jeſus Chriſt; but would rebuke him, ſaying, that he robbed God of his honour*, &c.

And ſo. of very many other moſt blaſphemious Articles and Points of Doctrine, whereof more ſhall be ſpoken in another place.

This forbearings of our Inſtructors preſence, I did expound or conjecture to be done greatly for the honour of God, many wayes, if the ſame were recorded ſomewhat near to the very manner of the thing as it was: for ſo, ſhould appear to the poſterity, how truely it had been ſaid before, that he ſhould be converted to God: How truely God did prepare *E. K.* his ſoul to be a veſſel cleanſed, and ſo made apt for his viſiting of him, in mercy and comfort.

The matter made apt.

whereby the life of E. *K.* (now being amended, and his dealing with the wicked clean left off) ſhould not be a ſcandal to the will of the Lord, and to the greatneſs of his works: as was noted unto us in the laſt Action.

Δ We left off *hora* 11.

Alſo I ſaid, that not onely his Converſion recorded ſhould be a more evident argument of his ſo oft repeated Election: But his *patient attending* this preſent day, ([Δ] two hours and a half, and taking all things in ſuch ſort as became an humble and patient ſervant,) will be a more ſure and evident argument that it was *no light pang*, ſuch as he hath made outward ſhew of of diverſe times before, but a very harty and ſincere converſion, ſuch as without all doubt, will be found very acceptable to the higheſt.

Moreover, he declared that about nine, or ten dayes paſt, he did intend to have gotten away *ſecretly by the help ſpiritual* of thoſe, with whom he had ſo long dealt: And therefore that *till now, he dealt hypocritically.*

But, whereas they to fore were ever accuſtomed to threaten him Beggery, (a thing which he moſt hated and feared.)

That now he careth not if he ſhould have want; yea, he took it neither to be ſhame, or ſin to beg: and that he now made more account of God his favour and life eternal, then he doth of all tranſitory wealth and riches, and to be entangled within the danger of theſe wicked ſpirits their ſnares, with all.

Alſo he now perceived his great errour wherein he was of late, when he would for an aſſured temporal maintenance have forſaken the dealing with the wicked, and ſo more willingly would have followed theſe actions without repining: Saying now, that he is no perfect Chriſtian, who for money muſt be hired to forſake the Devil and his works, *&c.*

And as for the iſſue of theſe actions *he would never either doubt, or miſlike, howſoever they fell out*; aſſuring himſelf: That God would do all things beſt, and for his honour, *&c.* Many other his ſayings very glodly I omit, thinking theſe ſufficient here.

Δ. O Almighty, eternal, and moſt mercifull God, we thank, glorifie, and praiſe thee; O bleſſed, and moſt glorious Trinity, we will for ever Magnifie thy unſpeakable providence, favour, Election, *and Converſion unto thee.* Converſion.

O Bleſſed Jeſu, we will for ever extol thy loving kindneſſe, and long ſuffering toward us, and thy Triumphant proceeding againſt Satan and his Miniſters, for thy Elect ſake.

O holy Ghoſt, the directer into all truth, and comforter of thy Elect, confirm, and eſtabliſh our hearts with thy gracious, and continual zeal, and love of truth, purity of life, Charitable humility, and conſtant patience to thy well-pleaſing untill the end: That after this life (through the mercy of the father, and Merits of our Lord Jeſus Chriſt, and thy charitable embracing of us,) we may for ever enjoy the heavenly Kingdom, among the bleſſed Angels, and all the dignified company of mankind. *Amen. Amen. Amen.*

Confirmation prayed for.

Munday, *Junii* 11. *Mane hora* $7\frac{1}{4}$. Cracoviæ.

Δ. After our prayers due, and thanks to the Almighty for his great mercies and power ſhewed in the converſion of *E. K.* we ſtayed ſtill attending ſome ſhew, as we were accuſtomed to receive: and among divers our ſhort diſcourſes of our faith, hope, patience, conſtancy, humility, and other our duties requiſite in this action, and in the ſervice of God: *E. K.* of himſelf ſaid theſe ſentences worthy to be recorded, as the evident token of his ſound and faithfull turning, and intent to cleave unto the Lord.

1. E. K. *I acknowledge my ſins have deſerved, that this ſeven years I ſhould have no ſhew, or ſight of his good* Creatures.

2. *E. K.* If I ſhould ſit thus for ſeven years, attending the pleaſure of God, I would be contented.

3. *E. K.* I repent me nothing of that I have done, in forſaking thoſe I was wont to have to do withall, *&c.*

E. K. In the ſtone nothing appeared all this while of our ſitting here.

Δ. *Nihil viſible apparuit in Chryſtallo ſacrato; præter ipſius Chryſtalli viſibilem formam: ut* E. K. *dixit.*

Δ. *Hora* 11. we left off, ſo we attended 3. hours and 3. quarters.

Δ. I will affirm nothing in this caſe, but this my conjecture may be ecorded: The cauſe of the non-appearance the laſt Friday, and now this Mounday may be his;

1. That, as we loſt and refuſed three dayes aſſigned by our inſtructours, to finiſh all in; o now we ſhall call, and requeſt three dayes, and have nothing: as, theſe two dayes it hath ll'n out: and it is poſſible, one day more we ſhall have the like non-appearance. The Juſtice of God.

Or elſe.

2. According to the premiſſes; Onely, three dayes before our journey ſhall be begun, e ſhall have that delivered us, which in the three laſt dayes we ſhould have received, *&c.* *Vide ſup.*

Or elſe.

The converſion of E. K. here made manifeſt.

3. That great Caveat before noted, (on Saturday *Junii* 2. laſt paſt) may have ſome fore-warning of *this our patience to be uſed, after our Converſion unto God*: The words then recorded are theſe:

> *This Action ſhall never come to paſſe, untill there be no remembrance of wickedneſſe, or Hell left amongſt you: And yet, after, for a time you muſt have patience. For, your Offices are above a Kingdom.*

To conclude; whatſoever, with God, is known and uſed as the true cauſe, we are contented: Nothing doubting of the goodneſſe, and wiſdom, and power of God to perform his promiſes and Covenant made to, and with us, for our ſervices to be uſed to his honour and glory.

Moſt willingly, and patiently we will attend the will and pleaſure of the higheſt herein. Intending hence forward (by the help of God) not to give our ſelves over unto, nor eaſily to be inveigled, or allured of the temptations of the world, the fleſh, or Devil.

For which our diſpoſition of minde, and all other benefits received from above, we render moſt humble, harty, and entire thanks to the Almighty, moſt glorious, and bleſſed Trinity. *Amen, Amen, Amen.*

Munday, Junii 18. *Mane, hora* 8. Cracoviæ.

Δ. After the Lords prayer, and ſome other peculiar prayers and thankſ-giving, for the exceeding great mercies ſhewed in *the Converting and Reforming of* E. K. & my promiſing to record the Act thereof, as well as God ſhould give me grace: and alſo craving earneſtly for comfort to be given to *A. L.* being ſomewhat oppreſſed with penſiveneſſe to ſee his own ſubjects, and ſervants to triumph againſt him in his low eſtate from high, and all for lack of money and wealth, *&c.*

Suddenly appeared a mighty long, and big arm and hand in the *aire, to catch at the ſhew-ſtone*: and *E. K.* meaning to ſave it from him, put his hand on the ſtone, and immediately the ſtone was out of the frame, we know not how, and lay by on the Cuſhion, *&c.*

Poſt mediam horam ab initio.

And then ſoon after appeared *Gabriel*, in all manner as he was wont, and on the right ſide of the ſtone (that is againſt *E. K.* his right hand) as he was wont.

Δ. *Gloria Patri, & Filio, & Spiritui Sancto, ſicut erat in principio, & nunc, & ſemper, & in ſecula ſeculorum.* Amen.

Gabr. ..... The comfort and peace of the Father, Son, and holy Ghoſt be amongſt you, quicken and confirm you.

Δ. Amen.

E. K. I pray you what was that, that would have ſnatcht the *ſhew-ſtone*?

Gab..... *Let his houſe come, that his iniquity may be ſeen.*

This ſeemeth to be *Grano* Caſtle in *Littaw*, where the King now is.

E. K. I ſee many houſes, and beſides them a fair Houſe, ſeparated by it ſelf, the *Houſe is of ſtone and wood, and a ſquare thing in the end of it, like a Turret.* The houſes of the Town are low wooden houſes, ſmall: There appear in that odd houſe fellows in red Coats, like *Poland* Coats. Now I ſee a bigge man ſitting within the houſe afore the window: and the houſe is hanged with *Turkie* Carpets, and there is wrought in one of the Carpets (juſt afore the door) *a man on horſback, with a ſword in his hand*: and the man is like the man I ſaw at *Mortlack* with a Wart on his cheek: There ſtand by him two boyes, they have red Coats on, one of them is a little fair boy: There ſtandeth a man by with a ſword, which he delivereth to him that ſitteth, and he looketh on it, being gilt and graven on it, and layeth it down on the Table.

The Arms of *Littaw*.

Δ: There ſeemeth to be Magical Characters.

Gab..... *This is a ſword, wherein he putteth his truſt, but it ſhall fail him.*

E. K. Now that man calleth the leſſer boy to him, and the boy thereupon runneth along a Gallery. Now that man with the Wart goeth out after, ſtrouting himſelf, and no body with him: Now he calleth that leſſer boy to him, and maketh ſigne to him, ſmiting one hand on another, and drawing it under his throat: as though he threatned the boy, unleſſe he kept ſecret. Now he cometh to a door and knocketh, and one like an Italian letteth him in. There he hath in the corner a frame of wood, and a great ſtone in the middle of it (of about 16 Inches ſquare) and there is a fire on that ſtone, on the middle of it. Now he taketh that engine, or frame with the fire between him, and that man (like an Italian) and carrieth it into another Chamber. There they have a dead mans hand. Now he taketh out of his Casket a black box of yern (as it ſhould ſeem by the blackneſſe of it) The box is about a foot long. Now he hath ſet down the box, and the ſame is open, and therein appeareth an image of wax of blackiſh colour, like ſhooemakers wax. There is one like an Angel, made of red ſtuffe, ſtanding at the head of the image, holding like a Skarf over the face of the image. The image is marvellouſly ſcratched and raſed, or very rudely made with knobs and dents in the legs of it.

Now he looketh four wayes: And ſpeaketh (the man with the Wart on his face.)

The man with the Wart invocateth.

The houſe aforementioned ſeemeth to ſtand *without the ſtone*, *and beyond the ſtone*.

Note, becauſe no wicked power can enter within this ſtone.

Now they poure bloud out of a Baſon upon the fire, and lay the hand upon it: and it frieth in the fire.

Now he, and the *Italian-like* man, have *put on* Apparel, black, like Gowns: each of them, and the engine ſeemeth now to be ſet in a Chimney.

Cloſe without any ſlit, but where their arms are put out.

Gab ..... *Be it, as it was.*

E. K. There be ſix ſmokes, like ſix men ſtanding about them: and they go like ſmokes out at a window, and there ſtandeth one like a Gyant man, and he taketh them, and *windeth them up* as they come out at the window. Now all that ſhew is vaniſhed away.

Δ. *Fumi quaſi ſunt ſpiritus qui venerunt, vocati ante.*

Gab. ..... *This is the cauſe that* Lasky is poor. *This is the ſeventh image that he hath ſcraped* ſo.

Δ. As it is the ſeventh, ſo (I truſt) it is the laſt.

Gab. ...... *This is* three years four moneths, and ten dayes, *ſince they begun; ſo long hath the Angel of the Lord been ready, for thy ſafe-guard,* (O Lasky) *ſtanding at the window: and ready to* binde up *miſchief prepared againſt thee.*

This miſchief ſhall light upon his own head.

But if *thou remain my ſervant, and do the works that are righteous, I will put* Solomon *behinde thee, and his riches under thy feet.*

Be therefore comforted in me: for the breath thou breatheſt is mine, and the body that thou dwelleſt in, is the work of my hands.

The earth from whence thou cameſt is mine alſo.

It is I, therefore, that caſt down, and none but I, that raiſe up *again.*

Δ. *Ergo, An.* 1581. 6. *Februarii inceperunt die Lunæ.* The Angel ſtanding at the window, winding up the 6. ſmokes.

E. K. All the ſtone is become full of a ſmoke.

Gab. ..... *Art thou ſure that the Sun ſhineth?* [*pointing to* Δ.]

Δ. I am as much as my eye may judge.

Gab. ..... *So ſure it is, that he ſhall reign: and be the King of* Poland.

A. L.

Δ. Alwayes I underſtand a condition, if he do, *&c.*

Δ. The will of God be done, to his honour, and to the comfort of his Elect.

Gab. ..... *Make haſte for your journey.*

△. O Lord, the man is ready (in manner) but hability wanteth: and to ask thy help herein, we dare not, but as thy will is, ſo be it.

Gab. ..... *To talk with God for money is a folly, to talk with God for mercy, is great wiſdom.*

△. Lord, this mighty arm and hand, which here appeared, and would have ſnatched at the ſtone, what was it, and who ſent it?

Gab. ..... *It is a wicked power, which the* Kings Enchanters *have ſent amongſt you, but he hath his reward for returning.*

△. What was his intent, I beſeech you? and I marvel that his Enchanters were able to detect any of our doings to the King.

Gab ..... *The King knoweth not your doings.*

△. I beſeech you, as concerning the 48 leaves, being commanded to be bound, and to be ſilvered; what, if I cauſed ſeven white leaves to be bound before, and ſeven behinde, for the more aptneſſe for the binding?

Note.

Gab. ..... *Uſe thine own judgement.* God will appear no more unto you, *untill you take your journey.*

△. We believe, The Lord will perform his promiſes.

Gab. ..... *According to your faith be it unto you.*

The white Curtain.

E. K. Now he hath pulled a white Curtain about the ſtone, and the ſtone is dark.

△. *Semper laudetur qui Trinus & unus eſt, Omnipotens & ſempiternus.* Amen.

Wedneſday, Junii 20. *à Meridie.* 1584. *Cracoviæ.*

△. It is firſt to be noted, that this morning (early) to E. K. lying in his bed, and awake, appeared a Viſion, in manner as followeth: One ſtanding by his beds head, who patted him on the head gently, to make him the more vigilant. He ſeemed to be cloathed with feathers, ſtrangely wreathed about him all over, *&c.*

There appeared to him [*E. K.*] four very fair Caſtles, ſtanding in the four parts of the world: out of which he heard the ſound of a Trumpet. Then ſeemed out of every Caſtle a cloath to be thrown on the ground, of more then the breadth of a Table-cloath.

Out of that in the Eaſt, the cloath ſeemed to be red, which was caſt.

Out of that in the South, the cloath ſeemed white.

Out of that in the Weſt, the cloath ſeemed green, with great knops on it.

Out of that in the North, ſpread, or thrown out from the gate under foot, the cloath ſeemed to be very black.

Out of every Gate then iſſued one Trumpeter, whoſe Trumpets were of ſtrange form, wreathed, and growing bigger and bigger toward the end.

After the Trumpeter followed three Enſign bearers.

After them ſix ancient men, with white beards and ſtaves in their hands.

Then followed a comely man, with very much Apparel on his back, his Robe having a long train.

After him came five men, carrying up of his train.

Then followed one great Croſſe, and about that four leſſer Croſſes.

These Croſſes ſeemed not to be on the ground, but in the aire in a white Cloud. The great Croſſe ſeemed to be of a Cloud, like the Rain-bow.

Theſe Croſſes had on them, each of them ten, like men, their faces diſtinctly appearing on the four parts of the Croſſe, all over.

After the Croſſes followed 16 white Creatures.

And after them, an infinite number ſeemed to iſſue, and to ſpread themſelves orderly in a compaſſe, almoſt before the four foreſaid Caſtles. △

Upon which Viſion declared unto me, I ſtraight way ſet down a Note of it; truſting in God that it did ſignifie good.

After noon, as *E. K.* ſat by me, he felt on his head ſome ſtrange moving: whereby he deemed that ſome ſpiritual Creature did viſit him; and as we were continuing together, and I had red to E. K. ſome rare matter out of *Ignatius* Epiſtles, *Policarpus*, and *Martialis*; ſome of the Sacrament, and ſome of the Croſſe, a voyce anſwered, and ſaid, *That it is true, that the ſign of the Croſſe is of great force and vertue.*

After this, the ſpiritual Creature ſeemed to E. K. to be very heavy on his right ſhoulder, as he ſat by me in my ſtudy: And as E. K. conſidered the numbers of ſuch as he had numbred to paſſe out of the four Gates, (it is to wit, 1 3. 6. 1. 5.) The ſpiritual Creature ſaid, the number 16. is a perfect number, conſiſting of 1. 3. 6. 1. and 5. He ſaid further more, God the father is a ſtanding Pillar.

△. Upon which word I asked him, if I ſhould write ſuch matter as he was to ſpeak, And he anſwered to E. K. at his right ear.

..... *If thou wilt.*

△. His voyce was much like unto a mans voyce, not baſe, nor hollow.

..... *Divi-*

...... *Divided with a ſtraight line, is one and two.*

Δ. What is to be divided with a ſtraight line?

...... *The Pillar.*

Δ. In the name of Jeſus, who art thou?

...... *The ſervant of God.*

Δ. Art thou ſent from God, with good tydings or meſſage?

...... *What I am he knoweth, of whom I bear witneſſe.*

Δ. What is your name, either as you are notified among the bleſſed Angels, or called by of any mortal man? If you be of Verity, and ſo of Charity, you cannot miſlike my ſpeeches.

E. *K.* He ſayeth nothing.

Δ. Belike he is not ſent unto us by God: for if he were, he would do his meſſage.

...... *I am* AVE.

Δ. This *AVE* is one *ex filiis filiorum*, of whoſe order *Rocle* is, *vide ſup. lib.* 2. *&* 4.

Δ. If you be *AVE*, In the name of Jeſus, ſay, that all wicked Angels are juſtly condemned: and, that, by the mercy of God, in the merits of Chriſt, mankind, elect, is to be ſaved.

Ave. ...... *The* * *viſitation of God, is twofold:* [1.] *In reſpect of his ſecret will and purpoſe: and in particularity. And in that he hath* [2] *ſealed us, with the good will of mankind to their comfort. But if I be a ſcandal to the word, then am I not of righteouſneſſe: But my righteouſneſſe is of the world: Therefore,* That I viſit you of my ſelf, *can be no offence. Thoſe that are, and die in wickedneſſe, are diſhonourable, and far from the mercies of God: For it is written,* I am a God to the living. *Therefore, do I diſhonour them: ſuch (I ſay) as are wicked.*

* *E. K.* and I ſaid now in our talk together, That God would not viſit us but at the dayes of journey taking (as was laſt affirmed) Therefore whatſoever came before was to be doubted as an illuſion. He therefore anſwereth firſt our doubt, and then to my requeſt he maketh anſwer.

The mercies of God, (which is the true Manna) comforteth the comforted, and giveth hope of amendment, of ſuch as run aſtray, are ſinners, and may return: Therefore, I ſay, The mercies [*of God*] *(which is the Fountain and ſweetneſſe of the love of God) is a thing moſt bleſſed, moſt holy, moſt to be deſired in Heaven and Earth, and of me, the creature and ſervant of God, to be reverently ſpoken of, and required: For, it is the food wherewith we live: even the very bread wherewith we are rejoyced.* Thus much, thou haſt required.

Miſericordia Dei.

Δ. I did ſo: for ſo, is his Juſtice againſt the impenitent, and his mercies to his Elect teſtified truely.

Ave. ...... *Have patience: I will return after a few moments.*

Δ. Hereupon, (in the mean ſpace) we conſidered the premiſes: and liked very well of the ſcandal, or offence, avoiding: Becauſe it was laſtly (*Junii* 18) ſaid, God will appear no more to you, until you take your journey.

And ſecondly he anſwered my requeſt of God his Juſtice againſt the wicked Angels, and alſo of his mercies towards mankind.

Δ. About a quarter of an hour after, there ſeemed a thing to come again on *E.K.* his right ſhoulder: and (as before) he cauſed his ſhoulder to be very warm where it lighted on.

Note this manner of a thing felt warm on the right ſhoulder.

Δ. Benedictus qui venit in nomine Domini. Hallelujah.

E. *K.* Amen

Ave ...... *The place is ſanctified.*

Δ. Sanctus, Sanctus, Sanctus, eſt Dominus Deus Zebaoth.

Ave. ...... *I, in the favour of God, conſidering (and by force of his ſecret love toward you) how Satan purpoſeth, yet, and daily to overcome you, thought good, (through the mercies of God) to prevent his malice, and the effect thereof.*

Δ. O bleſſed, be thou, our God of mercies and all comfort.

Ave. ...... *That, (although, yet, the Harveſt be not) the Vineyard might yeild ſome fruit: whereby* God might be glorified, *and you, (in deſpite of the world) revived and comforted, might rejoyce, and* ſhake off *the preſent cares to come. For if thoſe that be unworthy, can ſeem to be lifted up, and to enjoy the fruits of the Earth, by the Tempter: Much more ought the true ſervants of God, to feel his fatherly goodneſſe. Thoſe that truſt in me (ſaith the Lord) ſhall not be driven to deſpair; neither will I ſuffer the beaſt of the field to tread ſuch as I delight in under foot.*

For the glory of God.

feet. The Earth is mine, and the glory thereof: The Heavens are mine alſo, and the Comforts that are in them. Why *hath, (Therefore) the father of Darkneſſe, riſen up ſaying.*

1. I will ſhut up the Earth from them?

2. I will ſeal up the mindes of men: *and they ſhall become barren towards them?*

3. Their miſeries ſhall be great, even *unto death?*

The malice of Satan provoketh his own confuſion when he thought to prevail. So God ſuffereth his to be proved that the afflicted might be comforted, and the afflicter confounded.

For *this cauſe*: That *he might waken the Lord, when he is aſleep: That thoſe* that truſt in him, *might be comforted.* He hath ſealed the Earth from you, and I will open it unto you; *He hath ſaid, you ſhall* be poor: *But I ſay, you ſhall become* exceeding rich.

1. *I will bleſſe you with a twofold bleſſing: That the Earth may be open unto you* (which at laſt, you ſhall contemn.

2. *And that my bleſſing and laws may dwell amongſt you: wherein you ſhall rejoyce unto the end.*

△. O bleſſed, bleſſed, bleſſed, God of power, goodneſſe, and wiſdom.

Governours of the Earth.

Ave. ...... *This was the cauſe that I appeared to* thee, E. K. *this morning. Now therefore hearken unto me: for I will* open unto you the ſecret knowledge of the Earth, that you may deal with her, by ſuch as govern her, at your pleaſure; and call her to a reckoning, *as a Steward doth the ſervants of his Lord.*

I expound the Viſion.

4 Angeli Terræ.

The 4 houſes, are the 4 Angels of the Earth, which are the 4 Overſeers, and Watch-towers, that the eternal God in his providence hath placed, againſt the uſurping blaſphemy, miſuſe, and ſtealth of the wicked and great enemy, the Devil. *To the intent that being put out to the Earth, his envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preſerved,* within the compaſſe and meaſure of order.

What Satan doth, they ſuffer; And what they wink at, he wraſteth: But when he thinketh himſelf moſt aſſured, then feeleth he the bit.

E King.

5 Princes.

In each of theſe Houſes, the Chief *Watchman, is a mighty Prince, a mighty Angel of the Lord: which* hath under *him* 5 *Princes (theſe names I muſt uſe for your inſtruction. The ſeals and authorities of theſe Houſes, are confirmed in the beginning of the World. Unto every one of them, be 4 characters, (Tokens of the preſence of the ſon of God: by whom all things were made in Creation.)*

Enſignes, upon *the Image whereof, is death:* whereon *the Redemption of mankind is eſtabliſhed, and with the which he ſhall come to judge the Earth.*

4 Angels.

Theſe are the Characters, and natural marks of holineſſe. Unto theſe, belong four Angels ſeverally.

The 24 Seniors in the Apocalyps.

The 24 old men, are the 24 Seniors, that St. John *remembreth.*

Theſe judge the government of the Caſtles, and fullfil the will of God, as it is written.

The 12 names of God.

The 12 Banners are the 12 names of God, that govern all *the creatures upon the Earth, viſible and inviſible, comprehending 3, 4, and 5.*

The Angels of the thirty *Aires ſupra.*

Out of theſe Croſſes, come the Angels of all the Aires: *which preſently give* obedience *to the will of men, when* they ſee them.

Hereby may you ſubvert whole Countries without Armies: which you muſt, and ſhall do, for the glory of God.

The uſe in practice.

By theſe you ſhall get the favour of all the Princes, whom you take pity of, or wiſh well unto.

Hereby ſhall you know the ſecret Treaſures of the waters, and unknown Caves of the Earth.

And it ſhall be a Doctrine, for you onely, *the inſtrument of* the World.

The higher inſtructions.

For, the reſt of your Inſtructions, are touching the Heavens, and the time to come: *of the which, this is the laſt and extream knowledge.*

This will I deliver unto you, (becauſe I have yeilded you before the Lord.)

On Monday next 25 *Junii.*

Upon Monday next, I will appear unto you: and *ſhall be* a Leſſon of a few dayes.

E. K. The will of God be done.

△. Amen.

Ave. ...... *In the mean ſeaſon, deſire you of God, ſuch things, as are neceſſary for you.*

A bleſſing.

He that filleth all things, and from whom all things live, and in, and through whom, they are ſanctified, bleſſe you, and confirm you in peace.

△. Amen.

△. I beſeech you, to Notifie this mornings Viſion, by words: as all other holy Prophets have recorded theirs.

Ave. ..... A Vi-

Ave. ......

A Viſion.

The ſign of the love of God toward his faithful. *Four ſumptuous and belligerant Caſtles, out of the which ſounded Trumpets thrice.*

The ſign of Majeſty, the Cloth of paſſage, was caſt forth.

In the Eaſt, the cloth red; after the new ſmitten blood. Red.

In the South, the cloth white, Lilly-colour. White.

In the Weſt a cloth, the skins of many Dragons, green: garlick-bladed. Green.

In the North, the cloth, Hair-coloured, Bilbery juyce. Black.

The Trumpets ſound once. The Gates open. The four Caſtles are moved. There iſſueth 4 Trumpeters, whoſe Trumpets are a Pyramis, ſix cones, wreathed. There followeth out of every Caſtle 3, holding up their Banners diſplayed, with enſigne, the names of God. There follow Seniors ſix, alike from the 4 Gates: After them cometh from every part a King: *whoſe Princes are five, gardant, and holding up his train. Next iſſueth the Croſſe of 4 Angles, of the Majeſty of Creation in God* attended *upon every one, with 4: a white Cloud, 4 Croſſes, bearing the witneſſes of the Covenant of God, with the * Prince gone out before: which were confirmed, every one,* with ten Angels, *viſible in countenance: After every Croſſe,* attendeth 16 *Angels, diſpoſitors of the will of thoſe, that govern the Caſtles. They proceed. And, in, and about the middle of the Court, the Enſigns keep their ſtandings, oppoſite to the middle of the Gate: The reſt pauſe. The 24 Senators meet: They ſeem to conſult.*

* King.

40. Angels, on the 4 Croſſes, attending on the principal † 16 Angels.

I, AVE, STOOD BY THE SEER:

It vaniſheth.

So I leave you.

Δ. Omnium bonorum largitori, Omnipotenti Deo, ſit æterna laus, gratiarum actio, honor omnis, & Jubilatio. *Amen.*

Junii, 22, 23. Note.

On Friday, and eſpecially Saturday, *E. K.* had great Temptations not to credit this Action, and was ſaid unto by a voice, how our Inſtructors would uſe cavillation of our diſordered life, to forſake us, and not to perform, according to our expectation of the former promiſes to be performed by them.

A voice ſaid, likewiſe, to him, that *A. L.* ſhould not go to the Emperours Court, for lack of money: for he ſhould get none here. Likewiſe, it willed him to go up into his Study and he would ſhew him all the effect of our Inſtructions received. *E. K.* complained to me how he was thus greivouſly moleſted by ſuch means, and almoſt brought in deſpair. But I comforted him as well as I could (my ſelf being inwardly, moſt ſorrowful) and made my moane to God by prayer when I was alone: for him, and our Cauſe. Moreover he could not be perſwaded by me that *good Angels would undertake* to help us to any *relief by money* or treaſure: affirming that it appertained to the wicked ones: ſeeing they were the Lords of this World; and the kingdom of God was not of this World, *&c.* .... Said, that the wicked were in the world, and of the world: but the Elect were in the world, *but not of the World.*

Si de Mundo eſſetis, Mundus quod ſuum eſt diligeret: quia vero de mundo non eſtis ſed ego elegi vos de mundo, propterea odit vos mundus. *Joan.cap.* 15. C

Ergo dedi eis ſermonem tuum, & mundus eos odio habuit, quia non ſunt de mundo, *ſicut & ego non ſum de mundo. Non rogo ut tollas eos de mundo, ſed ut ſerves eos à malo. De mundo non ſunt: ſicut & ego non ſum de mundo,* &c. *Joan.cap.* 17. C

To be of the world, was to be in love with the trade of the vanities of this world, and to follow them: And that money and riches were things indifferent: good, if they were well uſed; and evil, if they were evilly uſed: And that, *Bonis omnia cooperabantur ad bonum*; Therefore the godly (as the Patriarchs and many now adayes) might have money; but to uſe, not abuſe it: and that ſuch is our caſe and neceſſary requeſt to God, *&c.*

Sunday, *Cracoviæ, Junii* 24. *à Meridie horam circiter tertiam.*

Δ. Note, while at my lodging (by Saint *Stephens*) I was writing the Note, (on the page going next before) of the Tentations of Friday and Saterday: *E. K.* was at my Lord *A. L.* his lodging (at the Franciſcan Fryars, where he lay at Phyſick) and at the ſame time, this happened, as followeth;

As my Lord *A. L.* and E. K. ſate together, conferring and conſulting of our affairs, of Gods mercies, and of ſundry tentations of the ſpiritual enemy, and afterward, as the Lord *A. L.* was reading *Roſenſis pſalm. de Fiducia in Deum,* ſuddenly, upon *E. K.* his right ſhoulder, did

did a heavy thing ſeem to ſit, or reſt, whereof he told the Lord *A. L.* And afterward was this voyce uttered by that Creature in *Latine.*

Lasky, *veniet tempus, cum tu portabis verſum ſedecimum, illius Pſalmi undecimi, in vexillo tuo, & vinces inimicos tuos.*

Then *A. L* ſought in *Davids* Pſalter for the eleventh Pſalm, and ſixteenth verſe thereof: and while he was ſo about that Pſalm, The voyce ſaid that he meant not that Pſalm of *David*, but the eleventh Pſalm of *Roffenſis*: which Pſalm the Lord *A. L.* was then in reading to *E. K.* and was about the verſe, *Hic labor ac dolor*, &c. being the ſixth verſe.

By and by after, the voyce ſaid in *Engliſh.*

—— Truſt thou in God.

Hereupon the Lord *A. L.* did read forth that Pſalm of *Roffenſis*, and when he came to the ſixteenth verſe thereof, being

Si ambulavero in medio tribulationis, me cuſtodies adverſus inimicos tu . . .
Manum tuam extendes, & dextera tua me ſalvabis.

Thereupon the voyce ſaid: Put to the firſt line of the next verſe: And that was *Domine tu omnia pro me perficies.*

And as he would have read further, the voyce willed him to ſtay at thoſe words, and ſaid as followeth:

Vide Anno 1585. Junii 12 Cracoviæ. —— I ſwear unto thee by the true and living God, that this ſhall come to paſſe.

Then E. *K.* ſaid unto the Creature: In the name of God, Who art thou? And he anſwered in *Latin*, and ſaid,

Ego Sum A V E, cras plura audietis.

Δ. Gloria, laus, honor & gratiarum actio perennis ſit Deo Noſtro, omnipotenti & Miſericordi. *Amen.*

Munday 25. *Junii, Mane hora* 7. Cracoviæ.

Δ. *Orationem Dominicam pronunciavimus, & aliquot alias oratiunculas ex Pſalmis*, &c. After we had ſit awhile together conferring of *Ave* his Viſion, *&c.*

Ave. A voyce ſaid, *bring up the ſhew-ſtone.*

Δ. I had ſet it down on the Table, behinde the Cuſhion with the Croſſes, for I had furniſhed the Table with the Cloath, Candles, &c. as of late I was wont: Hereupon I *ſet up* the ſtone on the Cuſhion.

E. K. There appeareth in the ſtone, like a white Curtain all over the ſtone: After awhile it was drawn, and layed on the back-ſide of the ſtone, on a heap together.

Δ. *Ave.* Now here ſtandeth one in a white Garment, with a white Cerclet about his head like a white ſmock, I remember not that ever I ſaw this Creature before, his Garment is tucked up.

Δ. Ave. ...... *Who is he that is rich?*

Δ. The Lord of all.

† Four. ...... *He it is that openeth the † ſtore-houſes, not ſuch as fly away with the winde, but ſuch as are pure, and without end.*

Δ. Bleſſed be his name for ever.

......*To the pure in ſpirit, and ſuch as he delighteth in.* Amen.

Δ. Da verbum tuum in ore me, & ſapientiam tuam in corde meo, fige. *Dixit Dominus, Invoca nomen meum,* & mittam vobis verbum quo fabricavi terram, *& reſponſum dabit de ſe, & teſtimonium dabit de ſe, ut in teſtimonio vincat malos.*

E. K. Now is there fire come, and hath conſumed this Creature all to pieces, and he is fall'n down to aſhes.

Δ. Quaſi figura de terra renovanda. Now he riſeth up, and *he is brighter then he was before.*

......, *So doth the glory of God comfort the juſt, and they riſe again with a threefold glorie.*

Δ. A place was made.

E. *K.* Now he ſpreadeth the aire, or openeth it before him, and there appeareth before him a ſquare Table.

Now he taketh off the Table a black Carpet.

The Table of the Earth.

Now he taketh off a green Carpet.

Now he taketh off a white Carpet.

Now he taketh off a red Cloath.

△ He taketh off the coloured cloaths in due order, reſpecting the four parts of the World.

And now the Table appeareth to be made of earth, as Potters Clay, very raw earth.

E. K. The Table hath four feet, of which two touch the ground, and two do not: The feet ſeem alſo to be of the earth. The Table is ſquare.

E. K. On the left corner (fartheſt from *E. K.*) did a T appear on the Table: Out of the top of this T do four beams iſſue of clear collour bright.

…… *That part [pointing to that* T*] of the Table of the earth of thoſe that govern the earth: that is are governed by the ſeven Angels that are governed by the ſeven that ſtand before God, that are governed by the living God, which is found in the Seal of the living God, (Tan with the four) which ſignifie the four powers of* God principal *in earth*,&c.

…… *Move not, for the place is holy, and become holy.*

…… *I ſaid not ſo, he ſaid it, that beareth witneſſe of himſelf. Unto this, obey the other three Angels of the Table.*

E. K. On the other farther corner of the Table (on *E. K.* his right hand) is a Croſſe like an Alphabet Croſſe.

This Croſſe, and the other T do ſeem to lye upon the Table, in a dim dunniſh, or a sky colour. All the Table over ſeemeth to be ſcribled and raſed with new lines.

…… *The earth is the laſt, which is* with the Angels, *but not as the Angels, and therefore it ſtandeth in the Table of the ſeven Angels,* * which ſtand before the preſence of God in the laſt place, *without a Letter, or number, but figured by a Croſſe.*

The Earth.

* *Vide* 1582 20. *Martii. lib.* 2.

…… *It is expreſſed in the Angle of that Table, wherein the names of the Angels are gathered, and do appear, as of* Michael *and* Gabriel.

△. I remember, there is an Alphabetary Croſſe.

E. K. Now in the corner of the Table, on the right hand to *E. K.* appeareth another Croſſe, ſomewhat on this faſhion †. and there appear'd theſe Letters and Numbers.

b	6
4	b

Vide lib. 3. *Anno* 1582. *Aprilis* 28.

…… *It is in that Table, which conſiſteth of* 4. *and* 8.

E. K. In the laſt corner of this earthly Table appeareth a little *round ſmoke*, as big as a pins head.

E. K. Now is all covered with a miſt.

E. K. Now I hear a great voyce of thumbling and rumbling in the ſtone.

E. K. Now all waxeth clear again.

Now hoveringly over the Table, appear infinite ſort of things like worms, ſometimes going up and ſometimes down; theſe ſeem ſomewhat brightiſh.

Over theſe higher in the aire, appear an infinite ſort of ſmall, little, blackiſh things, bigger then Motes in the Sun, and they go up and down, and ſometime come among thoſe *worm-like* Creatures.

Enoch.

...... *The Lord appeared unto* Enoch, *and was mercifull unto him, opened his eyes, that he* might ſee and judge the earth, *which was unknown unto his Parents, by reaſon of their fall: for the Lord ſaid,* Let *us ſhew unto* Enoch, *the* uſe of the earth: *And lo,* Enoch *was wiſe, and full of the ſpirit of wiſdom.*

And he ſayed unto the Lord, Let there be remembrance of thy mercy, and let thoſe that love thee taſte of this after me: O let not thy mercy be forgotten. And the Lord was pleaſed.

50. Dayes.

And after 50. *dayes* Enoch *had written: and this was the Title of his books, let thoſe that fear God, and are worthy read.*

The title of Enochs books, expounded into Engliſh.
150 Lions, or wicked ſpirits ſeducers.
Counterfeiting.

But behold, the people waxed wicked, and became unrighteous, and the ſpirit of the Lord was far off, and gone away from them. So that thoſe that were unworthy began to read. And the Kings of the earth ſaid thus againſt the Lord, What is it that we cannot do? Or who is he, that can reſiſt us? And the Lord was vexed, and he ſent in amongſt them an hundred and fifty Lions, and ſpirits of wickedneſſe, *errour, and deceit: and they appeared unto them: For the Lord had put them between thoſe that are wicked, and his good Angels: And they began* to counterfeit the doings of God and his power, *for they had power given them ſo to do, ſo that the memory of* Enoch *waſhed away: and the ſpirits of errour began to teach them Doctrines: which from time to time unto this age, and unto this day, hath ſpread abroad into all parts of the world, and is the skill and cunning of the wicked.*

Wicked Magicians.

Hereby they ſpeak with the Devils: not becauſe they have power over the Devils, but becauſe they are joyned unto them in the league and Diſcipline of their own Doctrine.

For behold, as the knowledge of the myſtical figures, and the uſe of their preſence is the gift of God delivered to Enoch; *and by* Enoch *his requeſt to the faithfull, that thereby they might* have the true uſe of Gods creatures, & of the earth whereon *they dwell: So hath the Devil delivered unto the wicked the ſigns, and tokens of his error and hatred towards God:* whereby they in uſing them, might conſent with their fall: *and ſo become partakers with them of their reward, which is eternal damnation.*

Devils Characters.

Theſe they call Characters: *a lamentable thing. For by theſe, many Souls have periſhed.*

The mercy of God to *Dee.*

Now hath it pleaſed God to deliver this Doctrine *again out of darkneſſe:* and to fulfill his promiſe with thee, for the books of *Enoch: To whom he ſayeth* as he ſaid unto *Enoch.*

To △.

Let thoſe that are worthy underſtand this, by thee, *that it may be one witneſſe of my promiſe toward* thee.

The wicked power expelled out of the earth.

Come therefore, O thou Cloud, and wretched darkneſſe, Come forth I ſay out of this Table: for the Lord again hath opened the earth: and ſhe ſhall become known *to the worthy.*

E. K. Now cometh out of the Table a dark ſmoke, and there remaineth on the Table a goldiſh ſlime: and the things which hovered in the aire do now come, and light down on that ſlime, and ſo mount up again.

He ſaid. .. ... *Non omnibus ſed bonis.*

E. K. He taketh the ſmoke and tieth it up.

..,... *I tie her not up from all men, but* from the good.

Now cometh a dark Cloud over all again.

△. *A* pauſe.

E. K. Now it is bright again.

He ſaid. ..... *Fiant omnia facillima.*

...... *Number.*

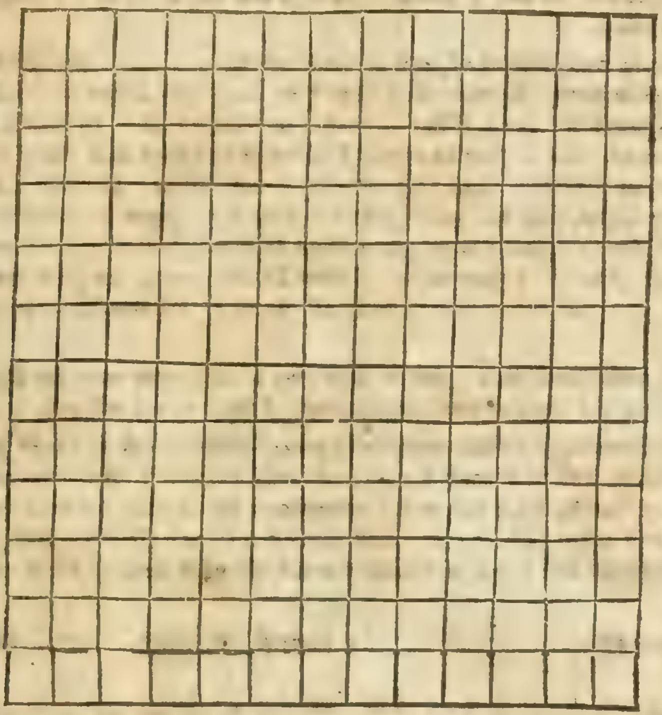
E. K. I

E. K. I ſee lines and ſcribblements (as before) going athwart the lines.

E. K. I count thirteen lines downward.

...... *Stay there.*

E. K. I count twelve this way overthwart.



E. K. In the juſt middle of every ſquare are little pricks. The Table ſeemeth to be eighth yards ſquare.

E. K. Now come upon theſe ſquares like Characters. They be the *true Images of God his ſpiritual Creatures.*

NOTE. Characters.

...... *Write what thou ſeeſt.*

E. K. I cannot.

Δ. Endeavour to do your beſt, for he that biddeth you do, will alſo give you power to do.

E. K. Did his beſt, at length fire flaſhed in his face, and ſhortly after he ſaid, I perceive they be eaſie to make, ſo that I tell the ſquares, by which the lines do paſſe, and draw from middle prick to middle prick.

Δ. At length E. K. finiſhed the Table: he ſaid that theſe ſeemed to be yellowiſh Gold.

E. K. You heard one here ſay, *I write my own damnation.*

A wicked power tempting E. K.

...... *He might have ſaid, you write his damnation. Pray, and write as many more lines.*

Δ. After awhile E. K. did with great eaſe finiſh the four parts of the Table.

E. K. The ſtone is become dark.

A voyce. .... *Ceaſe for an hour.*

Δ. May we paſſe from our places as now?

...... *I.*

Δ. After a little hour paſt we returned, and as we talked of the premiſſes, he ſaid.

...... *Loſe no time.*

Δ. He ſaid in the ſtone being clear again.

...... *In the name of God, be diligent, and move not for the place is holy.*

...... *Take the firſt ſquare: write from the left hand toward the right, you ſhall write* ſmall letters and great.

Say what you ſee [to E. K.]

r Z i l a f A u t l p a.

Δ. I finde here one ſquare among theſe Characters that hath nothing in it.

...... *It muſt be filled.*

a r d Z a i d p a L a m.

E. K. A dim Cloud cometh before mine eyes: now it is gone.

c Z o n s a v o Y a u b
T o i T t X o P a c o C
S i g a s o m r b z n h
f m o n d a T d i a r i
o r o i b A h a o Z p i

C n a b r V i x g a z d
O i i i t T p a l O a i
A b a m o o o a C v c a
N a o c O T t n p r a T
O c a n m a g o t r o i
S h i a l r a p m z o x

E. K. Now cometh a Cloud over.

Take the *ſecond, that is the third that was written.*

This p may ſtand backward, or forward
E. K. What is the reaſon of that diverſe ſetting?
-- For beginning there it will make the name of a wicked ſpirit.

b O a Z a R o p h a R a
u N n a x o P S o n d n
a i g r a n o o m a g g
o r p m n i n g b e a l
r s O n i z i r l e m u
i z i n r C z i a M h I
m o r d i a l h C t G a
Æ O c a n c h i a s o m
A r b i z m i i l p i z
O p a n a l a m S m a L
d O l o p i n i a n b a
r x p a o c s i z i x p
a x t i r V a s t r i m

Δ. So is the name of the firſt division of the earth in the 29 aire. A voyce to this intent.

...... *That laſt word is* Vaſtrim.

Δ. I marvel of that ſquare that lacketh this line.

...... *It muſt be drawn from the end, or foot to that prick, before where it cometh doubble from the firſt top, the prick is allowed but to one, and not twice to be accounted: So that, that ſtandeth but of ſix pricks: Therefore it muſt be framed, and now it is of ſeven.*

E. K. All is in a Cloud.

Now all is clear again.

This is the Table that hath 4. and D on the top, by me ſo noted.

d o n p a T d a n V a ..
o l o a G e o o b a .. i
o P a m n o O G m d n m
a p l s T e d e c a o p
s c m i o o n A m l o x
V a r s G d L b r i a p
o i P t e a a p d o c e
p s u a c n r Z i r Z a
S i o d a o i n r z f m
d a l t T d n a d i r e
d i x o m o n s i o s p
O o D p z i A p a n l i
r g o a n n Q A C r a r

P backward, .. or forward-
A is arſward.

E. K. Now

E. *K*. Now he calleth again, ſaying, See.

△. This is the Table that had the little round ſmoke.

△. No, it was the Table before.

T	a	O	A	d	u	p	t	D	n	I	m
a	a	b	c	o	o	r	o	m	e	b	b
T	o	g	c	o	n	x	m	a	l	G	m
n	h	o	d	D	i	a	l	e	a	o	c
p	a	c	A	x	i	o	V	s	P	s	yl
S	a	a	i	x	a	a	r	V	r	o	i
m	p	h	a	r	s	l	g	a	i	o	l
M	a	m	g	l	o	i	n	L	i	r	x
o	l	a	a	D	a	g	a	T	a	p	a
p	a	L	c	o	i	d	x	P	a	c	n
n	d	a	z	N	x	i	V	a	a	s	a
i	i	d	P	o	n	s	d	a	s	p	i
x	r	i	i	h	t	a	r	n	d	i	J

E. *K*. Now all is in a whitiſh cloud covered.

E. *K*. Now all is clear.

...... *Make the firſt figure upon a clean paper, and thereto adde the ſimple letters: Then ſhall you hear more. Thou muſt make the ſquares of the firſt part of the Table unto every ſquare and his letters.*

△. I have made the ſquares of the firſt part, and ſet in the letters.

Thou haſt in the middle line o r o i b A h a o z p i. *There are 6 lines above, and ſix below. That line is called* linea Spiritus Sancti : *and out of that line cometh the three names of God, from the Eaſt gate, being* of 3, 4, and 5. letters, *which were the armes of the Enſignes that were ſpoken of before.* Oro, ibah, aozpi , *I ſaid before, that God the Father a* mighty pillar divided with a right line.

Linea Spiritus Sancti.

Oriens.

The 3 names of God in Banners.

The Father himſelf, without the line.

The Father and Son by addition of the line.

Theſe two lines beginning
J A
i d
a r
&c.

That is the great Croſſe that came out of the Eaſt gate.

Eaſt.

△. With that line of the Holy Ghoſt?

...... *I.*

Thou haſt in the upper left angle in the ſecond line a r d z a.

Thou haſt that maketh the croſſe downward: firſt i, *then the ſame* d, o, i, g o.

△. Will you have ſix letters downward?

...... *I.*

So thou haſt the three other croſſes in their angles.

△. Will you give me leave to repeat them, for fear of erring?

I L a c z a, the down line of ſix letters, and p a L a m the croſſe line.

...... *It is ſo.*

△. Now to the other on the left ſide below.

a
i
a
o
a
i

the down right line. Now the croſſe line, is O i i i t.

Here thoſe Croſſes have ten faces.

Ten faces on the Croſſes.

△. One letter is reckoned twice which is in the center of the Croſſe: and ſo ſhould ſeem to be eleven.

...... *This*

...... *This is true knowledge.*

Δ. The laſt croſſe is thus, his down line is
a
O
u
r
r
z

Δ. The Croſſe is a L O a i.

Δ. So have I the 4 Croſſes attendant on the principal Croſſe.

...... *Here thou mayſt ſee the cauſe, that* Pilat *wrote with* 4 *letters.*

Δ. How doth the cauſe appear?

...... *For above every croſſe, ſtandeth* 4 *letters: Not that* Pilat *knew it, but that it was the fore-determination of God.*

Δ. Another pronouncing of it.
The 4 Angels over every croſſe of the 4. attendant croſſes.

They are thus to be read. In the upper left angle thou haſt r z l a : pronounce, urzla : *by this name the firſt Angel appeareth.* z l a : *go then to the firſt* r, *and pronounce it* zlar. *That was the firſt letter of the firſt Angel, is the laſt letter of the ſecond: as of the firſt* r, *was the firſt letter of the name, as* r z l a, *that* r *is now the laſt letter of the name of the ſecond Angel, beginning at* z, *as* z l a, *and ſo back again to the* r.

Δ. So that the third beginneth at *l*, whoſe laſt letter is the firſt of the ſecond name, and is called *Larz*, and ſo of the laſt: as *a r z l*, to be pronounced *arzel*.

The uſe.

Δ. So that you have, of thoſe 4 letters, 4 Angels names, here thus gathered out: but how are they to be uſed?

...... *Let it be ſufficient that you know theſe names. I will teach you to uſe them.*

4 *Angels over every croſſe.*

Δ. Shall we labour by like order of every the 4 letters over the croſſes to make 4 ſuch names?

...... *They are alſo to be made.*

Δ. I do know aſſuredly that there is very much matter in this Table.

Solomon his knowledge.
Six *Seniors*.

...... *It is true: for hitherto,* ſtretched the knowledge of *Solomon.*

...... *Now for your ſix Seniors: whoſe judgement is of God the Father, the Son, and the Holy Ghoſt. In the line* De Spiritu Sancto, *you have* Abioro *of ſix letters: The ſecond name of the ſecond Senior is of* 7. *as,* A (*the ſame, aſcending*) Aaix a *if the third, as the ſecond, in* patre & filio, H c *mord* A.

How to make the Seniors of 7. letters.

Again in Spiritu Sancto, *habzpi. The fifth, in* patre & filio deſcendens *hi pot ga. The ſixth,* A V to Tar. *If you will make them of* 7 *letters* (*becauſe two of them, are but of ſix*) that is, *when the* wrath of God *is to be encreaſed.*

Note.

The encreaſing of names with a letter.

Then whereas you ſay, Abioro, *ſay* Habioro; *and where you ſay* Haozpi, *ſay* ahahozpi. *Thou haſt* haoſpi, *before* h *is* A; *take that unto it and it maketh* Aha ozpi. *And ſo they conſiſt all, of* 7 *letters.*

b
a
T
a———
i———

Thou haſt b *the fifth, in the left part of the line,* de Spiritu Sancto : *thou haſt* a *the ſixth,* (*the firſt part of the line* de patre & filio *deſcending.*) T *the ſixth in the ſecond part deſcending.* a *The firſt in the ſecond part deſcending, or the ſecond aſcending.*

Thou haſt a *the fifth, in* aozpi.

i *The ſixth, and* V *the ſixth, aſcending in the part deſcending of the line* de patre & filio, *the ſecond and firſt part. Put the* A *or the* h *that ſtand in the Center, to it: Thou haſt* Bataiva *or* Bataivh. *You muſt take but * one of them, either the* A *or the* h. A, comiter, *and* h *in* extremis Judiciis.

A or H.
* To make the end of this word.
The King his name Eaſt.

Δ. So I ſee when the contract *A*, and when the contract *H* muſt end this word: That is the mighty Prince whoſe traine was holden up in *the Eaſt*.

To morrow.

...... *Spare me now, I will open you more ſecrets to morrow, I am ſecretly called away:* but you ſhall find me the true ſervant of God.

E. *K.* Now he ſpreadeth the white Curtain over all that was laid on an heap behind.

Characters or Notes.
* *Nalvage* delivered them, but by the ſame ſpirit of God.

...... *Yet one thing ere I go. Thoſe Characters or Notes* (*for, ſo call them*) *are* the parts of the whole Earth, *as you may find in thoſe names * I delivered you before*; To the intent you may work all the World over at one time. Now, my love reſt with you.

E. *K.* Now he is gone.

Note.

Δ. Amor Dei patris filii & Spiritus Sancti ſit ſuper nos. *Amen*, Semper.

Tueſday, *Junii* 26. *Manè hora* 8.

Precibus finitis, & poſt varias noſtras conſiderationes de præmiſſis, tandem apparuit *A V E*. In nomine Patris & *F*, & *SS* ſicut erat, *&c.* *Amen.*

E. K. He

E. K. He hath gathered the whole Curtain together as yeſterday, and ſet it behind. Now a white miſt cometh over all, Now the miſt is gone.

Ave. ...... *All glory and praiſe, be to God the Father, the Son and Holy Ghoſt.*

Δ. Amen.

Ave. ...... *Now to the purpoſe: Reſt, for the place is holy. Firſt, generally what* this Table *containeth.*

1. All humane knowledge.

2. Out of it ſpringeth Phyſick.

3. *The knowledge of all elemental Creatures, amongſt you. How many* kindes there are, and for what uſe they were created. *Thoſe that live in the air, by themſelves. Thoſe that live in the waters, by themſelves. Thoſe that dwell in the earth, by themſelves. The* property *of the fire:* which is the ſecret life of all things.

The general of the firſt table.

4. *The knowledg, finding and* uſe of *Metals.*
The vertues of *them.*
The congelations, and vertues of *Stones.*
} *They are all of one matter.*

5. *The Conjoyning and knitting together of Natures. The deſtruction of Nature, and of things that may periſh.*

6. *Moving from place to place,* [*as, into this Country, or that Country at pleaſure.*]

7. *The knowledge of all crafts Mechanical.*

8. Tranſmutatio formalis, ſed non eſſentialis.

A bodily and a true motion.

E. K. Now a white miſt covereth him.

Δ. ———— Pauſe for a ¼ of ——

E. K. Now he appeareth again

...... *Look out* Lexarph, *with the two other that follow him, among the names of the Earth* the three laſt.

Δ. The ninth Chapter may be added, and is of the ſecrets of men knowing; whereof there is a peculiar Table.

Lexarph, Comanan, Tabitom.

Look out the name Paraoan. *Write out* Paraoan *in a void paper.*

Δ. I have done.

Seek out Lexarph.

Δ. I have found it.

Look into the 4 parts of the Table, and take the letters that are of the leaſt Character. Look among the 4 parts that have the Characters: and look to the Characters that have the leaſt letters.

Δ. I have done.

...... *How many letters are they?*

Δ. Seven.

...... *They muſt be eight.*

Δ. They are theſe (as I have noted them) OA JA JA il.

...... *There are 8 in the 4.*

Δ. Afterwards I found 8 letters in the 4 principal: for I had omitted *Y I.*

Dwell in darkneſſe ——

Δ. I ſuſpect this was ſpoken to me, to my reproof, for no more diligence uſed in the ſearch.

They muſt be made all one Character.

e	x	a	r	p
h	c	o	n	a
n	a	n	t	a
b	i	t	o	m

Lexarph, Comanan, Tabitom.

Set down theſe three names, leaving out the firſt L [*that is of* Lexarph, *ſet them down by* 5.]

Ave. ...... *Your ſickneſſe cauſeth me to be ſick.*

Δ. *E. K.* had the Migrom ſore.

A great Temptation fell on *E. K.*: upon *E. K.* his taking theſe words to be a ſcoff, which were words of compaſſion and friendſhip.

...... *The firſt is* exarp, *five in order. Set them down without the firſt Table: That ſhall make he croſſe that bindeth the 4 Angles of the Table together. The ſame that ſtretcheth from the left to ight, muſt alſo ſtretch from the right to the left.*

Δ. They be 3 names of the Tenth air, anſwering to Caſpis, Germania, Trenam in Africa.

Δ. Have

△. Have I now made this croſſe of uniting all the 4 parts or Angels together, as you like of?

...... *I.*

Wicked Angels whoſe names are of 3 letters.

...... *Every name, ſounding of three letters, beginning out* of that line, *is the name of a Devil, or wicked Angel, as well from the right, as from the left,* excepting the [△] 4. Angels that are above *the croſſe, which have no participation with Devils.*

4. Angels above every of the leſſer croſſes. *Ergo,* 16 ſuch in every of the 4. principal quarters.

The letters that joyne thoſe names, which may be put before the [△ 4.] names *of the four Angels of the four croſſes in every angle, (as well from the right, as the left,) is the name of God, whereby theſe Angels, are* called and do appear.

△. An example (I pray you) give of this rule.

...... *As, in the firſt of the black croſſes thou haſt,* e.

△. So it is.

In the firſt ſquare of the right ſide thou haſt r. *beginning the name of the Angel* Urzla: *put* e *to it, and it changeth the ſound, into* Erzla. Erzla *is the name of God* that governeth, Urzla.

△. And likewiſe the other three above the croſſe are governed by that name of God, *Erzla.*

* In the croſſe of union, or the black croſſe.

The 4 Angels ſerving to this leſſer Croſſe.

Note. Appearing by one name, and doing by another.

Take * X *which is the next letter : look under the Croſſe in the firſt angle ; thou haſt* C z *(then* o, *in the croſſe :) then* n s. *Call it* C zod-en es : *It is one of the 4 angels that ſerve* to that croſſe, which are ruled *by this name* Idoigo. *It is the name of God, of ſix letters : Look in the croſſe that deſcendeth, In that name* [△ Idoigo] *they* appear, *by the name* [△ Ardza] *that is in the croſſe,* [△ Tranſverſary] *they* do that they are *commanded.*

△. Which they ? you named onely *C zod n es.*

Ave ...... *There followeth* Tot t.

△. Which more ? △. The principal Croſſe tranſverſary.

Thoſe two, under, till you come to the Croſſe.

△. Do you mean *Sias, f m n d ?*

Phyſick.

...... *Thoſe 4 be of Phyſick.*

△. As they do *appear* in the name of God *Idoigo*, ſo what ſhall be of the name of God *Ardza ?*

Ave ...... *The one is to call them, the other is to command them.*

Note.

† The Angel his name made of five letters.

If it be an incurable diſeaſe (in the judgement of man) then adde the letter that ſtandeth againſt the name, and make him † up five : *then he* cureth miraculouſly.

The uſe of the wicked powers.

But if thou wilt ſend ſickneſſe, then take two of the letters, and adde the letter of the Croſſe [△ *the black croſſe*] *to that, as in the ſecond,* a To.

[△. This *a*, is of the croſſe of union, or the black croſſe.]

The Call of the wicked.

...... *Then he is a wicked power, and bringeth in diſeaſe : and when thou calleſt him, call him by the name of god, backward : for unto him, ſo, he is a god : and ſo* conſtrain *him* backward, *as* Ogiodi.

Note. Apparition. Conſtraint.

△. I think the Conſtraint muſt be, by the name of the Tranſverſary backward pronounced, as of *Ardza*, is backway, *azdra* : For *ogiodi*, ſhould but cauſe him to appear by the order of *Idoigo*, uſed for the 4 good Angels.

BaatainA, or Baataivh.

...... *The name of God in the middeſt of the great Croſſe (where the name may have* A *or* H *in the end) upon which the 4 Croſſes of the firſt Angle attend, (or firſt part of the table attendeth)* calleth out the ſix Seniors : *which give* ſcientiam rerum humanarum & Judicum, *according to the nature of their parts : as in the Eaſt after one ſort, in the Weſt after another, and ſo of the reſt.*

E. K. A Cloud covereth him.

Now he ſpeaketh of the ſecond little croſſe above, on the right ſide in the Eaſt quarter.

The upper right angle in the next croſſe, hath the ſame name [△ *hath his peculiar name*] *of God to* call out, *and* to conſtrain.

△. Which name mean you ?

Ave. ...... *The name that is in the croſſe.* △. Ilacza --

4 Good Angels.

Metals.

The good Angels are alſo 4. *They have power over Metals,* to find them, to gather them together, *and to uſe them.*

The wicked Angels of this portion.

The table of creation.

Theſe, that are the wicked ones, (made by three letters) are the Princes of thoſe wicked ones, that ſtood afar off *in the* Table of the Creation.

Lib. 4. *aliter* 5. *Bnaſpol & Blyſdem.*

△. You mean in our fourth Book.

Ave. ...... *Theſe* can give money coined, in Gold *or Silver.*

△. Which theſe ?

△. Theſe wicked ones mean you ?

...... *I.*

The other give no money coined, but the metal.

△. You

Δ. You mean the good.

...... *I.*

Δ. As *X O Y.*

...... *E X O Y.*

Δ. I note this pronunciation.

Δ. The next is *apa.*

The third Croſſe is the Croſſe of transformation.

Δ. Mean you that on the left ſide underneath?

...... *I.*

Transformation.

The fourth is the Croſſe of thoſe Creatures that live in the four Elements, as you call them.
The firſt Angel the aire.
The ſecond ——— the water.
The third ——— the earth.
The fourth ——— the life, or fire of things that live.

The four Elements.

Δ. Is not *Acca* the firſt Angel?

Δ. En pe at.

...... *I. Then* N P *at.*

Δ. Then *O toi*, and P *mox.* A V E. *They are eaſie to call.*

1. *The knitting together of Natures lieth in the four Angels that are over the* firſt *Croſſe.*

Δ. As *Urzla*, zlar? &c.

...... *I.*

2. *The carrying from place, which place lieth in the Angels of the ſecond Croſſe.*

Δ. I underſtand in the Angels over the Croſſe.

3. *All Hand-crafts, or Arts are in the Angels of this* third *Croſſe.*

Δ. I underſtand in the Angels over the Croſſe.

The knitting together of natures.

Tranſlatio à loco in locum.

All hand-crafts.

E. K. He drew out much fire out of his mouth, and threw it from him now.

Note this rare action of a ſpiritual Creature.

Δ. I pray you, what meant you by that?

...... *For that I* fulfill my Office in another place.

Stay, at this time I muſt alſo be gone.

Δ. When will you deal again.

Ave. *After Dinner about one, or two of the Clock.*

E. K. Now he ſpreadeth the Curtain.

Δ. Deo gratias nunc & ſemper agamus. *Amen.*

---

† Tueſday, *Junii* 26. *à Meridie hora,* 1½ *Circiter.*

Gloria Patri, *&c.*

Mitte lucem tuam & veritatem tuam, O Deus, &c.

E. K. Now he is here, and the white Curtain laid behinde.

4. Ave. ..... *The Croſſe of the fourth, firſt Angle.*

Δ. I underſtand the Angels over the Croſſe in the lower right corner.

..... *Herein may you finde the ſecrets of Kings, and ſo unto the loweſt degree. But you muſt Note, That as the Angels of the firſt of the four Croſſes in the Eaſt, which are for Medicine: ſo are* the firſt *of the ſecond, the firſt of the third, and the firſt of the fourth; ſo that for Medicine there be ſixteen,* and ſo of all the reſt in their order: *but that they differ in that, ſome be the Angels of the Eaſt, other ſome of the Weſt; and ſo of the reſt.*

The ſecrets of all ſtates. ſixteen Angels for Medicine.

Notwithſtanding, to know the world before the waters, To be privy to the doings of men; from the waters to Chriſt; from Chriſt unto the rewarding of the wicked: The wicked doings of the fleſh, or the fond and deviliſh imaginations of man, *or to ſee what the bleſſed Kingdom ſhall be, and how the earth ſhall be* dignified, purged, *and* made clean, *is a meat too ſweet for your mouths.*

Note. The bleſſed Kingdom on earth. The earth.

Δ. Curioſity is far from our intents.

Ave. ..... But there is neither Patriarch nor Prophet ſanctified, Martyr, or Confeſſor, King, or Governour of the people upon earth, *that* his name, continuance, and end, is not (like the Moon at midnight) in theſe Tables.

Ergo, theſe are here to be learned out.

Δ. *Maximè enim ſplendet & manifeſta eſt, in medio cœli & in plenilunio.*

Δ. Mean you not the Croſſe of *the fourth firſt* Angle, to be that, which is of a O ü r r z. And his tranſverſary of a l O a i?

Ave. ..... *It is ſo.*

△. I underſtand not well, your account of 16 Angels for medicine.

Ave. ..... *Are there not four principal Croſſes? Every Croſſe hath alſo four. The firſt of every four are* the Croſſe *of medicine, ſo that there be ſixteen.*

Ave. ..... *One book of perfect paper. One labour of a few dayes.*

Forte, For the their promiſe.

The calling them together, *and* the yielding of their promiſe, *the repetition of the names of God*, are ſufficient.

I have given you Corn : I have given you alſo ground. Deſire God to give you ability to till.

△. We will pray for his help that is Almighty.

..... *I am free before God. Catch that catch can.*

Be it now as it was before.

E. K. He mounteth up into the aire, and is gone.

△. When would you that I ſhould prepare that book, and what call you perfect: and how many leaves would you wiſh me to make it of?

..... *Your book is not of my charge.*

△. Lord, as thou haſt dealt mercifully with us hitherto, and haſt given us the underſtanding of many ſecrets, ſo in reſpect of this ſtrange dealing with us, and leaving us of *Ave*, we are deſirous to know ſome cauſe: and therein we require that *Madimi* may be ſent.

E. K. She is here in the ſtone.

Madi. ..... *How do you?*

E. K. She maketh a low curſie.

△. I declared our admiration of *Ave* his ſo ſudden departure, aud required her opinion of the caſe.

Mad. ....., *Surely Sir, I cannot tell : but I will go ſee if my mother can tell.*

△. He that is the Creatour of all things, be mercifull unto us, and lighten our hearts with true knowledge, as our truſt is in him.

E. K. She went away, and came again after a little while.

Mad. ..... *My mother ſayeth*, you ſhould have been at the Emperours.

△. But you ſee it is impoſſible to get thither without ſome good proviſion of money made by our great friend *A. L.* I pray you, what can you ſay of *Ave?*

Mad. ..... *My gentle brother, Ave* is a good Creature : *indeed you might have made* more of *him.*

△. I beſeech you to give us ſome Declaration of *Ave* his laſt words.

Mad. ..... *There* is no word unperfect : My brother *Ave* his nature is to be plain and ſhort.

△. I pray you to ſay ſomewhat more plainly of *Ave* his laſt words.

Mad. ..... *If it were the commandment of my mother, I could do it.* But this *is the good will* of my brother toward you.

△. As your brother hath done this of his good will, ſo do I deſire you of your good will to do, or ſay ſomewhat to our comfort.

Mad. ..... *Sir, I pray you, pardon me. I may not meddle with* Ave *his doing. I have nothing to ſay to you, but* I know my Mother hath *much to ſay to you*

As the mighty thunder cometh, ſo cometh the promiſe of God.

Rodulphus the Emperour now.

If the Emperour *(my mother ſayeth) do any thing againſt* Lasky, *or hinder, (ſhe anſwereth in earneſt) there ſhall be an Emperour.*

A. L. Earneſt is means to be Emperour, *vide 22 Sept. Prage.*

△. Make your ſentence more perfect.

Mad. ..... *Therein lieth a myſtery.*

A Myſtery.

My Mother, my Siſters, Ave, *Il, my ſelf, and the reſt of us will not be from you* in your need.

A comfortable promiſe.

△. Now is our need, as we have declared.

Mad. ..... *Sir, Content your ſelf : For, yet a ſeaſon, you muſt have patience. God bleſſe you, for (as yet) I feel nothing to ſay to you.*

Miſericos, clemens & pius eſt Deus Noſter : Cujus nomen ſit benedictum, Nunc & ſemper. *Amen.*

Note. About ſeven of the Clock this afternoon, E. K. came again up into my ſtudy: and ſeing me reading, and conſidering this Action, began to finde talk of it, and willed me to aſſay the practiſe of it if I underſtood it: And, to be brief, by little and little fell to this iſſue, that he confeſſed himſelf to be very ſorry that he was ſo far raging in words as he was this day.

day. Nay, (ſaid I) any man living, elſe, would have found juſt cauſe of comfort and to give thanks for *AVE*, ſuch ſpeeches to him, as he uſed unto you upon true compaſſion, and no skoff, *&c.* But you by and by *called him Devil, and raged on* further *againſt* Michael *and* Gabriel, *and the heavenly powers* with moſt horrible ſpeeches, *&c.* He became very penitent, and *acknowledged that he had* offended God: and ſaid, that ſurely *it was of the Devil*, for he did not remember his words: but he is ſure that they were not decent, and beſeeched *God to forgive* him: And ſo did I, and was very glad of this his reforming himſelf, and we (being oft (before) called down to ſupper) were going out of my Study: and as he was almoſt at the door to go out, he ſaid to me, *I feel a very heavy thing upon my ſhoulder:* and it *is warm with all:* Whereat I put to the door, and we ſat down again: Verily thinking (as it was) that it was the preſence of *AVE*, whereupon I ſaid unto the Creature.

NOTA. *Pœnitentia Deo grata & acceptabilis in quâ horâ*

Note this manner of a heavy thing on the ſhoulder, and warm withall.

Δ. In the name of Jeſus, *Ave* art thou there, he anſwered immediately after as followeth.

Ave..... *Becauſe* thou [E.K.] *haſt acknowledged my honour again: I will alſo acknowledge my help toward you: But where man* curſeth *the Heavens, what holy Creature can abide? Or where Satan is brought* into poſſeſſion, by free will of man, *what good Angel is he that departeth not?*

Δ. **O Lord, confirm thy mercies upon us from henceforth.**

Ave. ..... *As concerning your Action, The Heavens bear witneſſe of it. Yea, yeſterday did the good Angels contend with the wicked: and there was a great conflict betwixt them; and that about the love of God towards you, and your Action. But I will viſit you again in the morning, and will perform my good-will in God toward you. But thou muſt pray often if thou wilt avoid temptation. God be mercifull to you, forgive you, and ſtrengthen you to the end.*

Δ There was a terrible ſtorm of thunder and rain, toward the end of our yeſter-dayes Action: which, I ſaid, was ſomewhat more then natural.

Δ. Amen, ſweet Jeſu, Amen.

Δ. When all was thus ended, I delivered to E.K. my Pſalter book (with the ſhort prayers annexed to every Pſalm) where he himſelf very devoutly, and penitently prayed three of them, and I hearing alſo of them, gave my conſent in heart to the ſame prayers.

Mr. E.K. Penitently prayeth.

Δ. To God onely be all praiſe, honour, and glory, now and ever. *Amen.*

Wedneſday, 27. *Junii.* Cracoviæ. *Mane horam circiter.* 7.

Oratione Dominica finita, & peculiari Oratione contra Tentationes Sathanæ, apparuit ipſe *AVE*, &c.

E.K. He is here.

Δ. Gloria Patri, & filio, & ſpiritui ſancto, *&c.* Amen.

Ave. ..... *In the name of the Father, and of the Son, and of the holy Ghoſt.*

Δ. Amen.

..... *Now, what is that, that is hard to you?*

4. Firſt, whether the Table (for the middle Croſſe of uniting the four principal parts) be made perfect, or no.

Ave. ..... *Thou haſt found out the truth of it.*

Δ. I think a myſtery did depend upon the choice of the three names, *Lexarph, Comanan,* and *Tabitom.*

Ave. ..... *That is not to our purpoſe.*

Δ. You bad me chooſe out of the Tables the Characters of feweſt Letters, and *I* found them to be O A ꝗ A J A, and ⅂, you ſaid they are eight, you ſaid there are eight in four: *I* know not what this meaneth.

Ave. ..... *You muſt make up the name* Paraoan.

Δ. It is the ſecond part of the 22 aire.

Δ. What ſhall become of the L averſed?

Ave. ..... *It may be* N, or L.

Δ. What muſt *I* now do with that name?

Ave. ..... *In* Exarph *there wanteth an* L. *which* L. *is of more force then the* N. *and therefore it is ſet in the Tables. As far as that* N. *ſtretcheth in the* Character, *ſo far ſhall* that Countrey be conſumed *with fire, and ſwallowed into Hell, as* Sodom *was for wickedneſſe. The end of all things is even at hand: And the earth muſt* be purified, *and* delivered to another.

The Heavens ſhall be 77 times above themſelves. *And the earth ſhall bring* forth without Tillage: *Prophets ſpeak of dayes,* [as] *preſently, that* * *are far off. But we ſpeak of dayes that are hard at hand. For,* immediately after your being with Cæſar, *ſhall the whole* world be in ſudden alteration. *Battails and bloudſhed great number: The Kings of the earth ſhall run unto the Hills, and ſay cover us.*

Δ. So is not one letter ſuperfluous, or wanting in the Tables.

A Propheſie of things at hand.

NOTE. *Nova Terra.*

* *Were.*

Rodolphus Cæſar.

Nota *Initium malorum inſtare.*

△. O. Thou mighty God of Hoſts : be our ſtrength and comfort.

Anti Chriſt.

..... When you hear the people ſay, *Lo, there is a man-child that doth great marvails,* (which is even at the door threſhold.) Then, then ſhall you ſee the calamity of the earth.

A. L.

But let *Laskie, the ſervant of God do as he is commanded* : And what goodneſſe ſoever he craveth ſhall follow him, for the Lord hath ſpared him among the Kings of the earth.

Money, proviſion.

Let *him provide for this one journey : He ſhall not need to provide for the reſt :* For, he that hath all, hath provided for him.

In Conſtantinople 1585 15. Septemb.

The fifteenth day of September, that ſhall be twelve moneths, ſhall you ſet up the ſigne of the Croſſe ; even in the midd'ſt of *Conſtantinople.*

△. Thy will be done, O Lord, to thy honour and glory.

Poland. *Promiſſio confirmata de* A.L. *fortè.*

Ave. ..... *In this Kingdom ſhall be much bloudſhed, and the one ſhall cut anothers throat. And as the Lord hath promiſed, ſo ſhall it come to paſſe.*

Ave. ..... *Now to the Table.*

△. Of the Principal King of *Bataiva,* or *Baataiva,* (uſing the laſt a twice) I doubt of the perfect writing of it.

Ave. ..... *Is it not written? It is all, moſt eaſie , and in gathering thou canſt not erre.*

24 Seniors. Note, This diverſity of working. The four plagues, or quarters.

The 24 Seniors are all of one Office : But when thou wilt work in the Eaſt , thou muſt take ſuch as bear rule there ; ſo muſt thou do of the reſt.

△. Do you mean the eſtate, in reſpect of any place we ſhall be in, or in reſpect of any earthly place , accounted alwayes the Eaſt part of the world, whereſoever we be?

Ave..... The Eaſt and Weſt, in reſpect of your Poles. *What will you elſe of me?*

△. Whether theſe four Tables be joyned in their right places, or no.

Ave. ..... *They be.*

Note, of the Letters in the black Tranverſary.

△. Of the Letters in the Tranſverſary of the wicked their black Croſſe, I know no uſe, as of m o t i v a t ; nan, *&c.*

The book.

Ave. ..... *Thou ſhalt know,* when thou writeſt thy book.

△. I deſire you of the book to ſay ſomewhat more for the faſhion, paper, and binding, *&c.*

Ave. ..... *Thou mayeſt uſe thy diſcretion.*

△. You mean (I truſt) the book that you bid me to prepare : For, the other is not for my writing.

A perfect maſter ready.

Ave. ..... *It is not.* I my ſelf will ſtand with you, and ſhew how to practiſe.

△. Bleſſed be God for his ready help.

△. I will prepare the book (by the grace of God) with all ſpeed.

The Offices of all the four quarters.

△. As concerning the Offices, vertues, and powers of the three other quarters of the Table, what ſhall we think of them?

Ave. ..... They are all as the firſt.

The twelve names of God in the twelve Banners. Four dayes. Fourteen dayes. Obedient. White linnen veſtures.

△. *Note.* Thou haſt *three names of God,* out of the line of the holy Ghoſt, in the principall Croſſe of the firſt Angle, ſo haſt thou three in the ſecond, *&c.*

Four dayes (after your book is made, that is to ſay, written) muſt you onely call upon thoſe names of God, *or on the God of Hoſts, in thoſe names :*

And 14 dayes after you ſhall (in this, or in ſome convenient place) *Call the Angels by Petition,* and by *the name of God, unto the which they are obedient.*

The 15 day you ſhall Cloath *your ſelves,* in veſtures made of linnen , white : and ſo *have* the *apparition, uſe,* and *practice of the* Creatures. For, it is not a labour of years, nor many dayes.

E. K. This is ſomewhat like the old faſhion of Magick.

Garment and book onely once to be uſed.

Ave. ..... *Nay, they all played at this.*

You muſt never uſe the Garment after, but that once onely, neither the book.

E. K. To what end is the book made then, if it be not to be uſed after?

△. It is made for to be uſed that day onely.

Ave. ..... *What will you elſe?*

△. As you beſt know : we need inſtructions ; yet neceſſary for us.

Ave. ..... *Very few.*

Ave. ..... *It is a ſtem with fruit, but it wanteth leaves.*

E. K. What mean you by that?

Fruit then leaves.

Ave. ..... *There be more* leaves then fruit, *and in many actions there be more circumſtances then matter.*

△. But here is onely marrow, and no bones, or fleſh.

△. As concerning the great multitude that *E K.* ſaw in the Viſion ſtanding after the ſixteen Angels, next the Gate, you made no mention in your Deſcription of the Viſion : Therefore I would know what they are.

Ave. ..... *They be Miniſters and ſervants.*

..... *There*

E. K. * Aliter, *Sendenna*, as E. K. ſaid.

There ſhalt thou *ſee thy old* Sondenna,* *and many other wicked ones, that thou haſt dealt withall. Hereby ſhall you judge truly of wicked Magick. God be with you: I will be ready, when you need me.*

Δ. Æterno & omnipotenti Creatori rerum omnium, viſibilium & inviſibilium ſit omnis laus, honor, gloria, & gratiarum actio. *Amen.*

Δ. Of this wicked Sondenna, E. K. by & by after this Action said. Seeing his name is come to be known (and not by me: for I had received the Sacrament with Mr. *Miniver*, of whom I had him, never to bewray or diſcloſe his name) I will tell you ſomewhat of him. He appeareth in many forms, till at length he appear in a Triangle of fire, and being conſtrained to the Circle, he taketh form (as it were) of a great Gyant, and will declare before for a month to come which ſpirits do orderly range: which by name being called, will do their offices, with a few other circumſtances uſed, &c. This, indeed was one, of whom I made moſt account, &c.

Δ. 1. Remember, I have not yet heard any thing of the 5 Princes which held up the traine of the chief King.

2. Neither any thing of the Trumpeter which went before all. Doubts.

3. Neither of the letters in the Tranſverſary of the black Croſſe.

4. Alſo of * *Docepax Tedoand*, being referred to *Cilicia*, *Nemrodiana*, and *Paphlagonia* in the late expoſition of the places by vulgar names: and before in the naming of them by the names of Creation they were applyed to *Italia* and *Britania*: One of thoſe is to be doubted of.

* Declared by *Gabriel* and *Nalvage*.

5. We are deſirous to know the Etymologies of all the names of God which we ſhall uſe, either to God himſelf, or to the Angels.

6. We require the form of our Petition or Invitation to be made to the Angels.

7. Of the 20 (and more) diverſities or corrections of this principal Table, we require your cenſure, which diverſities I have (by conjecture) ſo made or amended.

8. Whereas I was [Δ] willed to call 14 dayes, the Angels which are to be uſed: ſo would I know whether alſo I ſhould ſummon the wicked here recorded (out of the black Croſſe, having their off-ſpring) likewiſe 14 dayes.

Δ. *Pagina penultima precedente.*

Saturday, † *Cracoviæ, Junii* 30. *Manè, circa* 9. *horam.*

Oratione dominica finita, & propoſitis illis 7. dubiis, quievimus paululum. Deinde, aliquot orationes ex pſalterio recitavi, iterum quievimus paululum. Ad ſemihoram nihil apparuit.

At length appeared a face, very great, with wings about, adjoyned to it; afterward he ſeemed to be in a great Globe of fire.

...... *Hearken to my voice.*

Modeſty, patience, *and* humility *of* heart and body, *doth belong to theſe Actions. Tell me how many Thunders the Lord hath in ſtore for the wicked.* Note.

Δ. O Lord, we know not.

...... *Were you ever in the ſecret caves of the Earth?*

Δ. No, Lord, never.

...... *Then tell me how many windes the Lord hath prepared for an year?*

Δ. Neither that can we tell: We are not of the Lord his Council, in theſe things of his providence.

...... *Can you tell me none of theſe queſtions?*

...... *Can you tell what ſhall become of your ſelves?*

Δ. God onely knoweth, and no creature but by him: for all things are kept uncertain until the end.

...... *You beget children, know you the hour wherein they ſhall be born?*

...... *You begin labour, can you tell what point of time you ſhall end in?*

Δ. God only is the Fountain of all wiſdom and truth.

...... *Well, then I ſee, you are drowned in ignorance and know nothing.*

E. K. He turneth round very ſwiftly,

...... *Even as the Adder leadeth out her young ones, the firſt day one foot, (out of her hole) not becauſe they ſhould eat, but becauſe they might acquaint themſelves with the air, and her ſubtlety.* Note this ſimilitude well.

The ſecond day, one yard and more: ſhe encompaſſeth her hole, and windeth to and fro, and teacheth them to creep; and ſo five or ſix dayes, till they know how to move and ſtir their bodies.

After the ſeventh day, ſhe leadeth them further, and faineth deceit, ſtriking the ground with her tail, as though it were the ſound of ſome one at hand: And then gaping, beginneth to hiſſe, and ſtirreth up fear unto her young ones, ſo that they enter into her mouth. And thus ſhe doth till they be 12 or 13 dayes old: Then ſhe leadeth them a ſtones-caſt, and exerciſeth them both with fear, and hiding themſelves; And when they ſleep (being young and wearied with labour) ſhe ſtealeth from them and maketh a noiſe amongſt the leaves and ſmall ſtones, with the moving of her hinder parts:

To the intent ſhe might ſee what ſhift her wormes can make, which ſtirred up with fear, and miſſing their mother, ſo learn to couch themſelves in the Chymnes of the earth; At length, after ſilence, the mother thruſteth out her ſelf, and doubleth her tongue (with the ſound whereof ſhe uſeth to call them) They come together and rejoyce, wreathing themſelves diverſly about her body, for joy: She for a recompence, ſuffereth them to hang upon her back, and ſo waltereth to her hole; where ſhe gathereth the leaves of the earth: and after ſhe hath chewed them ſmall and tender, with her teeth, and mingled them with the duſt, ſhe ſpueth them out again, and beginneth to lick them by little and little, as though ſhe hungered, which ſhe ſubtlely doth, that her wormes might eat and forget their hungrineſſe.

Finally, in 20 dayes, they become big, and as skilful in the property of their kind . . . ſhe (I ſay) leadeth them out into a fertile place, and full of dew, and full of buſhes, and places apt to cover them, where they feed, dwell, obſerve their craft, and at laſt forſake their mother. *Even ſo, it is with you; So the Lord, (the true Serpent and worme) leadeth you out from day to day, according to your ſtrength: and as you grow, to the intent you might, at laſt be brought unto the pleaſant dew, and food of his mercy,* which is Triumphing true wiſdom.

Triumphing true wiſdom.

But this the Lord feareth of you; *that, as the wormes did, ſo you will forſake your mother.*

Δ. Forſake us not, O God, Confirm thy graces in us, and we ſhall not forſake thee.

The nature of the Serpent, is, not to forſake his young.

Δ. O Lord we depend onely on thee, and without thy grace and continual help, we periſh.

NOE.

The Lord told Noe *long before, the Flood would come, he believed him: Therefore he is ſafe in both worlds. The ſons in law of Lot,* ſunk into Hell, *for that they* derided the words of God, and believed them not. *His wife became a ſalt-ſtone, for that ſhe looked back, and did contrary to the Commandment of God. Moſes had the* reward of his holineſſe *in this world pluckt back, becauſe he ſaid,* Can this, *&c.*

Moſes. *Numeri 20. Num de petra hac vobis aquam poterimus elicere.*

I, as the meſſenger of God, am as one that ſay, Cave, *Take heed that you become not ſon in laws, though you paſſe the fire, Take heed you look not back: for if you do, you ſhall not ſee the flood, neither ſhall the Lord put a vail betwixt you and vengeance, neither (I ſay) ſhall the promiſes of God come in your dayes. If God had taken you up into the heavens and placed you before his Throne, and told you the things that are to come, you would believe: But that you cannot do.*

The Lord is merciful, he deſcendeth into your houſes, and there telleth you what is to come, where you may underſtand: But you believe him not. *Therefore ſaith the Lord of you,* I fear you will forſake your mother: *But* if *you do it, I ſay,* if *you do it, I will make of the Mothes, men,* that ſhall teſtifie my name.

H.

E. K. I ever told you I do not believe them, nor can believe them, nor will deſire to believe them.

Faith.
Obedience.
Humility.

...... If you be faithful, you be able to comprehend: *If you be* obedient and humble, *The Creatures of Heaven ſhall abide with you:* Yea the Father and the Son, and the Holy Ghoſt ſhall *make his dwelling with you. If you perſevere, even with* faith and humility, *you ſhall ſee the* wicked dayes *that are to come, enjoy* the promiſes *of God, and be partaker of* thoſe bleſſed days that follow: *For wonders unheard of, in, and of the world, are at hand.* You are warned, *The Spirit of God reſt with you.*

A Caveat.

Δ. Amen.

Δ. O Lord, ſhall we continue in this wavering or ſtiff-necked willful blindneſſe, and frowardly keep out thy mercies and graces by our fleſhly ſenſe, and unreaſonable perſwaſion againſt the verity of thy true Miniſters?

Δ. *Cum maximis lachrymis hæc à me & valde ſerio ad Deum dicta erant.*

1. *All things are committed to thy charge.*

Δ. O Lord as much as ever I can do by prayer or otherwiſe, I do, and yet I enjoy no fruit of my long travel.

2. *Thou haſt ground, ſow if thou can.*

Δ. How can I without further inſtructions and help? and now, when I require *Ave* to come, he cometh not: O Lord comfort me.

3. AVE *ſhall come when thou haſt need of him.*

Δ. In te Domine ſperavi, & ſpero, & ſperabo. In die Tribulationis exaudies me. Refugium meum, ſpes mea, vita & beatitudo mea Jeſu Chriſte, tibi cum Patre & Spiritu Sancto ſit omnis honor, laus, Gloria & Gratiarum actio *Amen.*

Monday, † *Cracoviæ, Junii* 2. *Manè hora* ½.

Oratione dominica finita, & mora aliqua interpoſita, & aliquot aliis ex pſalterio recitatis precibus, & poſt varias meas ad Deum ejaculationes.

Poſt ſemihoram. At length *Ave* appeared to E. K. in the Shew-ſtone, *&c.*

Δ. O Lord, all honour, thanks, and praiſe, be unto thee, who heareſt the prayers of thy ſimple ſervant.

Δ. Firſt,

△. Firſt, for the reforming of diverſity of letters in the names written, I require your aid, unleſſe you will firſt ſay ſomewhat elſe.

By the ſame Jeſus who ſitteth on the right hand of his Father, and is the wiſdom of his Father, I requeſt you to proceed with us.

Ave. ...... *So that the body of Chriſt, now, is glorified and immortal.*

△. Moſt true it is --- *Mors illi ultra non dominabitur.*

Ave. ...... *But as the Prophets, that were fullfiled with the Holy Ghoſt and Spirit of God, before Chriſt, taſted of him, in that he ſhould come as a Saviour, and in the ſeed of man; So is the Propheſie of this time, Chriſt being aſcended, in the ſame Spirit. But that Chriſt ſhall* come in his glorified body, *Triumphing againſt Satan, and all his enemies.* *Adventus Chriſti.*

△. So be it, O Lord.

Ave, ... *But that the words of the Propheſies may be fulfilled, It is neceſſary that the Earth ſwarm, and be glutted with her own fornication and idolatry: which, what it ſhall be, the ſame* ſpirit will open unto you.

△. Fiat voluntas Dei.

Ave. ...... *That you may not onely be wiſe in forſaking the world, and foreſeeing the dangers of perdition; But alſo preach the wonders of the ſame Chriſt, and his great mercies, which is to come and* to appear in the cloudes with his body glorified. *The Lord ſaid to Satan, I will give thee power,* in the end over their bodies, *and thou ſhall be caſt out into the fields, and that* for my names ſake: *But my Vineyard, and the fruit of my Harveſt, ſhalt thou not hinder. Thus my brethren hath the Lord loved you, Thus have the Treaſures of the Heavens opened themſelves unto you: But your faith ſpringeth not.* Our bodies to be caſt out into the fields.

△. It ſhall when it pleaſeth the Higheſt: We beſeech him to encreaſe our faith as ſhall be moſt for his honor and glory.

Ave. ...... *But unto you it ſhall be revealled, what ſhall come, after Morrows, after Dayes, Weeks, and Years: And unto you it ſhall be delivered, The Propheſie of the time to come,* which is twelve: of the which you have but one. Propheſie. 1 --- 11 12.

△. God make us faithful, true and diſcret ſervants.

Ave. ...... *For God will ſhake this earth through a riddle, and knock the veſſels in pieces, throw down the ſeats of the proud, and eſtabliſh himſelf a ſeat of quietneſſe: that neither the Sun may ſhine upon the unjuſt, nor the garments be made of many pieces.* *Regnum futurum.*

△. All ſhall be in unity: *unus paſtor, unum ovile*, &c.

Ave. ...... *Haſte* therefore and be gone: as the Lord hath appointed you, *that you may be ready for him, when he bringeth the ſickle. Purifie all the veſſels of your houſe, and* gather more into it, *and when the Lord preſſeth, he will give you wine abundantly: And lo, the * forks are weary of their burdens: But be diligent, watchful,* and full of care: *for Satan* himſelf *is very buſie with you. After dinner I will viſit* you with inſtructions: *But O my Brethren,* be faithful, *and perſevere; for the ſame ſpirit that teacheth the Church, teacheth you.* △. Be gone to the Emperour. * That hold up the grapes. Satan. Faithful. *Spiritus Sanctus.*

△. To the ſame *Holy Spirit*, with the Father and the Son, be all honor, power, glory and praiſe, now, and ever, *Amen.*

Julii 2. After Noon, *Hora* 1¼

△. Gloria Patri, & Filio & Spiritui Sancto ſicut erat in principio & nunc & ſemper & in æcula ſeculorum. *Amen.*

E. K. Here he is now.

△. Nobis adſit, qui cuncta creavit.

Ave. ...... *What will you?*

△. If it pleaſe you, the ſolution of the former 8 queſtions firſt.

△. 1. As of the five Princes, which held up the traine of the King.

Ave. ...... *The knowledge of them helpeth not now.*

△. 2. Secondly of the Trumpeter, what it betokened.

Ave. ...... *It hath no relation to theſe Tables.*

△. 3. Of the letters in the Tranſverſary, I would know your will.

Ave. ...... *They are, as the other,* but for a peculiar practice.

△. 4. For *Docepax* and *Tedoand* referred diverſly, as I have noted, What is the cauſe of his diverſity? *Docepax. Tedoand.*

Ave. ...... *It was the* fault of E. *K.* in reporting.

△. What is the very Truth?

Ave, ... *Thou ſhalt be taught that, when thou* haſt their Calls, *It belongeth to* Nalvage *his correction.* Calls. *Nalvage* is to correct.

△. 5. As concerning the Etymologies of theſe names of God, we would be ſatisfied.

Ave. ...... *God is a Spirit, and is not able to be comprehended.*

△. Some Notifying or Declaration, no full comprehenſion I require.

Ave. ....

Ave. .... *It is no part of mans underſtanding.* They ſignifie all things, and they ſignifie nothing.

Ave. .... *Who can expreſſe* Jehovah *what it ſignifieth.* Deus ſignificat ad id quod agit.

Δ. As for the form of our Petition or Invitation of the good Angels, What ſort ſhould it be of?

Ave. .... *A ſhort and brief ſpeech.*

Δ. We beſeech you to give us an example : we would have a confidence, it ſhould be of more effect.

Ave. .... *I may not do ſo.*

E. K. And why?

Invocation.

Ave. .... Invocation proceedeth of the good will of man, *and of the heat and fervency of the ſpirit : And therefore is prayer of ſuch effect with God.*

Δ. We beſeech you, ſhall we uſe one form to all?

Ave. .... *Every one, after a divers form.*

Δ. If the minde do dictate or prompt a divers form, you mean.

Ave. ..... *I know not : for I dwell not in the ſoul of man.*

Δ. As concerning the diverſity of certain words in theſe Tables, and thoſe of the portions of the Earth delivered by *Nalvage*, What ſay you?

Ave. ..... *The Tables be true.*

Is it *Aydropl*, or *Andropl*?

Ave. ..... *Both names be true, and of one ſignification. I have delivered you the Tables, ſo uſe them.*

Δ. As concerning the Capital letters, have I done well?

The uſe of the letters.

Ave. ..... *You have eaſily corrected that, and to good end*; for every letter, and part of letter hath *his ſignification.*

Δ. I beſeech you ſay ſomewhat of the *N* in *Paraoan*, of which you ſaid, ſo far as that ſtretched, ſhould ſink to hell.

Note.

Ave. ..... *Every letter in* Paraoan, is a living fire : *but all of one quality and of one Creation: But unto* N *is* delivered a viol of Deſtruction, *according to that part that he is of* Paraoan *the* Governour.

Δ. It may pleaſe you to name that Place, City, or Country, under that *N*.

Ave...... *Ask Nalvage*, and he will tell you.

Δ. As concerning the wicked here, Shall I call or ſummon them all, as I do the good ones in the name of God?

The wicked ſpirits are vile ſlaves.

Ave .... *No man calleth upon the name of God in the wicked : They are ſervants and vile ſlaves.*

Δ. We call upon the name of Jeſus in the expulſing of devils, ſaying in the name of Jeſus, *&c.*

Ave. .... *That* In, *is againſt the wicked. No juſt man calleth upon the name of God*, to allure the devil.

Δ. Then they are not to be named in the firſt ſummoning or invitation.

Ave. .... *At no time* to be called.

E. K. How then ſhall we proceed with them?

The Treaſures of the Earth. Our words to the wicked that keep Treaſure.

Ave. .... *When the Earth lieth opened unto your eyes, and when the Angels of Light, ſhall offer the paſſages of the Earth, unto the entrance of your ſenſes, (chiefly of ſeeing) Then ſhall you ſee the Treaſures of* the Earth, as you go : *And the caves of the Hills ſhall not be unknown unto you : Unto theſe, you may ſay*, Ariſe, be gone, Thou art of deſtruction and of the places of darkneſſe : Theſe are provided for the uſe of man. *So ſhalt thou uſe the wicked*, and no otherwiſe.

Δ. This is as concerning the natural Mines of the Earth.

Ave. .... *Not ſo, for they have nothing to do with the natural Mines of the Earth, but, with that which is corrupted with man.*

Δ. As concerning the coined they have power to bring it.

Ave. So they may : that they keep, and no other.

Δ. How ſhall we know what they keep, and what they keep not?

Ave. .... *Read my former words ; for thou doſt not underſtand them.*

Δ. I read it : beginning at the firſt line on this ſide, when the Angels of Light, *&c.*

Δ. I mean of coined money that they keep not; How ſhall we do to ſerve our neceſſities with it?

Ave. .... *The good Angels are Miniſters for that purpoſe. The Angels of the 4 angles ſhal make the Earth open unto you, and ſhall ſerve your neceſſities from the 4 parts of the Earth.*

Δ. God make me a man of wiſdom in all parts, I beſeech him.

> Δ. Note I had ſpoken ſomewhat of my part in *Devonſhire* Mines : and of the *Daniſ* Treaſures which were taken of the Earth.

Δ. Theſe our Queſtions being thus anſwered, now I refer the reſt to your inſtruction intended.

Invocations to be made.

Ave. .... *You have the corn, and you have the ground : Make you but* invocations to ſow th ſeed, *and the fruit ſhall be plentiful.*

Δ. I

△. As concerning our uſage in the 4 dayes in the 14 dayes, we would gladly have ſome information.

Ave. ….. *You would know to reape, before your corn be ſown.*

△. As concerning a fit place and time to call, and other circumſtances, we would learn ſomewhat.

Ave. ….. *You would know where and when to call, before your* invocations *bear witneſſes* of your readineſſe.

△. Then they muſt be written in *verbis conceptis*, in formal words.

Ave. ….. *I —— a very eaſie matter.*

△. What is the Book you mean that I ſhould write?

Ave. ….. *The Book conſiſteth* [1] *of Invocation of the names of God, and* [2] *of the Angels, by the names of God: Their offices are manifeſt. You did deſire to be fed with ſpoones, and ſo you are.*

The Book.

△. As concerning *Bataiva*, or *Baataivh*, I pray you not to be offended though I ask again, what is the truth?

Ave. ….. *The word is but of ſix letters, whereof, one is on the left ſide, one on the right, two above, and two under;* A *and* H *are put to.*

△. Sometimes or communiter, *A*, and in *extremis Judiciis H* as I was taught before.

△. So that the word is *Bataiva*, or *Bataivh*.

△. He meaneth of the left ſide of the ſquare center of the principal croſſe: not perfect ſquare, but heteromeces.

E. K. I think he be gone; for he made a ſign of the croſſe toward us, and drew the white Curtain.

△. As we ſate a while and talked of the Calls received in the holy Language, and not yet Engliſhed, there was a voice.

….. *You ſhall have thoſe Calls in Engliſh on Thurſday. And ſo ask me no more queſtions.*

The Calls to be had in Engliſh on Thurſday next.

△. Thanks, honour, and glory, be to our Creator, Redeemer, and Sanctifier, now and ever, *Amen.*

Thurſday, † *Cracoviæ, Julii,* 5. *Mane, hora,* 8. *ferè.*

Oratione dominica finita aliiſque extemporaneis ejaculationibus ad Deum, & repetito promiſſo ultimorum verborum de Angelica interpretatione 14. *illarum invocationum, quas à* 14 *Maii ultimi recepimus, tandem apparuerunt,* Gabriel *in Cathedra &* Nalvage.

Gabriel in his Chair, and *Nalvage* with the Table, or rather Globe with the letters in it, *&c.*

△. Bleſſed be our God alwayes, for his mercies: his graces be with us, now and ever.

E. K. *Gabriel* ſtandeth up.

Gab. ….. *Dictum eſt ſæpe vobis,* perſeverate uſque ad finem.

△. God give us that ability.

Gab. ….. *And why is it ſaid ſo? but becauſe you ſhall have many temptations and afflictions:* after which come conſolation and comfort.

If the Smith prove and temper his Gold by fire, his intent is to excell in the work that he hath in hand: that thereby it might be tryed, refined, and made apt, to the end wherein it ſhall be uſed: Much more, think you, doth the God of wiſdom, forge, try, and beat out, ſuch as he intendeth to uſe in the execution of his divine and eternal purpoſes. How therefore can you find fault with the Lord? How can you ſay, he dealeth not juſtly with you? when he ſuffereth you to be proved to the uttermoſt. If you pay the uttermoſt farthing, are you not become free? If you feel affliction and temptation, and withſtand it, are you not the more pure? the more juſtified? for the Vineyard and Harveſt of the Lord? O yes, my Brethren; for the more the wiſe man is afflicted, the more he rejoyceth; And the greater his adverſity is, the more he proſpereth.

Is it not written? No man cometh to the Lord but he is juſtified, purified, and accepted. Whence therefore (if you ſeek to come before the Lord, that is to ſay, to appear, to be bleſſed) ſhall your juſtification or purifying ariſe? Of your own nature it cannot; for you were born ſinners: But by Chriſt you may: In whom you are juſtified, through patience, and reſiſting temptations. True proof, and touch of man: But me thinketh I hear you ſay, O, if we were rich, *or of ability. True it is, for the duſt of the earth many men excel you: But in that you* ſpeak with God, in us his Angels *(that is to ſay Meſſagers) you are not onely happy (which happineſſe the others want) but you excell all the creatures of the Earth.*

Our great Priviledge with God.

O my Brethren, their joy is a bitter-ſweet: But the comfort that you have, is eternal, is ſweet, and a food for ever. Therefore, if you will be eternal, and in perpetual comfort with joy, deſpiſe the world for the worlds ſake: and delight in God for his mercies; which if you truly do, Then can no Tempeſt prevail, no affliction come amiſſe, nor no burden be too heavy for you: For it is written, Gaudium beatorum eſt Chriſtus: Cui Mundus omnia mala fecit.

O my Brethren, be contented, and ſuffer the world: for as Chriſt in vanquiſhing her, did prove himſelf the Son of God: So ſhall you in reſiſting her, at laſt overcome, and be accounted the ſons of

Dee. *God in Chriſt, of whom you are a follower.* *John Dee,* be of comfort, for thou ſhalt overcome,

△. God be praiſed therefore.

E. K. And what do you ſay of me?

△. If I prevail, Satan ſhall not have his will of you : for

Gab. ...... *But unto thee* [E.K.] *ſaith the Lord,* Take heed, how thou meddleſt with hell, leſt it ſwallow thee.

Have patience, a time.

E. K. They be gone out of ſight.

△. In the mean time we read over the premiſſes twice, to our great comfort.

E. K. Now they be here again,

Now is a Cloud over them, all white like a ſmoke.

A voice...... *Move not, for the place is holy* —— By a great hollow voice.

E. K. Why ſhould it be holy.

△. —— The Court is, where the King is : So where the Lord is preſent, the place is accounted holy, and is ſo.

E. K. Now they be out of the Cloud.

△. After this, they made another pauſe : longer than before.

E. K. When ſhall we practice *Ave* his Calls, *&c.*

Gab. ...... *My brother, thou haſt leaſt care : Thou draweſt both of God and man. That is promiſed thee, ſhall be payed thee ; and that which is to come, thou ſhalt be partaker of*

His fee of A.L. of 400 Dollers yearly.

[△. To E. K. for he hath no care neither for meat, nor drink for him and his, neither is he deſtitute of 400 Dollers yearly penſion, and is to have ſome help by Art.]

Nal. ..... *Say the firſt word of the Call.*

Gab S dix. △. *Sapáh* It is the fifth, for 4 being Engliſhed.

E. K. He holdeth up all his hand, and on his thumb ſtandeth written ———— and on the fingers orderly very big letters.

The Spirits of the fourth Angle *are*

There was no word there that ſignified Nine, the third word ſhould be E M.

△. It is yet a myſtery to what book theſe, and ſuch words have relation, they are in every Call following.

Nine
mighty
in the firmament
of waters,
whom
the firſt
hath planted
a Torment
to the wicked,
and
a Garland
to the righteous ;
giving unto them
fiery darts
to vanne the earth
and
7699
continual Workmen,
whoſe courſes
viſit with comfort
the earth,
and are
in government
and
continuance
as the ſecond
and the third :
Wherefore
Hearken unto
my voice,
I have talked of you
and
I move you
in power and preſence,
whoſe works
ſhall be
a Song of honour
and the praiſe
of your God
in your Creation.

That word thou haſt not, it is *Acdm.*

E. K. Like a cloud covereth between me & the things in the air. △ 6
2

Nal. :...., *That is one.*

E. K. Now he plucketh the Curtain over all.

△. Becauſe you ſaid that *Acam* betokening 7699. was to be put in his place : I have viewed and numbred, and I find the words of the Call, more, than the Engliſh parcells, by many : For the Engliſh parcels are 41, and the Call hath above 50.

A voice....... *You have* O D *the fourth word of that Call ; The whole Call is placed there, and ought to be the next.* Number the words of the next Call.

Sapáh. △. So that the next Call ought to have this Engliſh.

E. K. Now he ſheweth again.

Nal.... *The mighty ſounds*
have entered
into the third Angle,
and
are become
as Olives
in the Olive Mount,
looking with gladneſſe
upon the earth, E. K.
and Clouds.
** dwelling in the brightneſſe*
of the Heavens
as
continual comforters,
unto whom,
I faſtened
Pillars of gladneſſe
nineteen —— That is Af that word have not there.
and
gave them
veſſels
to water
the earth
with her Creatures,
and
they are
the brothers
of the firſt
and ſecond,
and
the beginning
of their own ſeats,
which
are garniſhed
with continual burning Lamps
69636. Nal.....
whoſe Peral *you want that word.*
numbers
are as
the firſt,
the ends
and
the Contents of time.
Therefore, E. K. *Now all the fingers are bowed downward.*
Come ye
and
obey
your Creation,
viſit us in peace
and comfort,
conclude us
as receivers
of their myſteries,
for why?
Our Lord and Maſter Δ $\frac{5}{1}$
is all one.

Nal. ....
E K Clouds came between.
E.K. His eyes and the ſhew-ſtone.

E K. Clouds.
Fortè ſic.

* Dwelling in the brightneſſe of the heavens as continual comforters.

Nal. ..... *That is it that went before.*

E. *K.* Now he draweth the Curtain.

Δ.. I underſtand this to be the *Engliſh* of the fifth Call; and that before of the ſixth: the Numbers of the parcels ſeem to agree. *So that we have now the* Engliſh *of the fifth and ſixth Call. Thanked be God.* E, *M*, *Af*. and *Peoal*, three words which you ſaid we had not, I finde them in the Calls: your meaning perhaps is ſome other then the common words.

E. *K*. Now he hath opened again.

A mighty
Guard
of fire,
with two edged ſwords
flaming,
which have
the Viols
eight
of wrath
for two times
and
a half,
whoſe
wings
are
of Wormwood,
and
of the marrow
of ſalt
have ſetled
their feet
in the Weſt,
and
are meaſured
with their Miniſters,
9996 ---- That is,

Nal .....
That is P. you have not mark the myſterie.

Theſe *C.al*, that you have not.
gather up
the Meſſe
of the earth,
[as] *the rich man*
doth
his Treaſure,
curſed
are they
whoſe
iniquities
they are,
in their eyes
are
Milſtones,
greater
then the earth.
And
from their mouths
runne
Seas
of bloud:
Their heads
are covered
with Diamond,
and
upon
their hands
are
Marble
ſleeves.
Happy is he
on whom
they frown not:
For why?
the God of righteouſneſſe
rejoyceth
in them.
Come away,
And not
your viols.
For,
the time
is ſuch as
requireth
comfort.

Δ $\frac{5}{9}$

The ninth.

Weſt.

E.K. Now he draweth the Curtain.

Δ. As I was comparing the Call to this *Engliſh*, a voyce ſaid.

Nall....., *It is the next Call.*

Δ. I underſtand it to be the fourth *Call*, or

E. K. Now he openeth.

Nal ....
Ox : And that you have not.

The midday the firſt,
is as
the third Heaven
made
of Hiacinct pillars
26.
In whom
the Elders
are
become ſtrange,
which
I have prepared
for my own righteouſneſſe,
ſaith the Lord,
whoſe long continuance
ſhall be
as Buckles
to the ſtouping Dragons,
and

like
unto the Harveſt
of a Widow.
How many are there
which remain
in the glory
of the earth,
which are,
and ſhall not ſee
death untill
this houſe
fall,
and
the Dragon
ſink.
Come away.
For,
the Thunders
have ſpoken :

Δ. I underſtand the end of this earth, &c.

Come away.
For,
the Crowns
of the Temple,
and
the Coat
of him, that is, was, and ſhall be Crowned
are divided.
Come
appear
to the terrour
of the earth
and
to our comfort,
and
of ſuch
as 4
are prepared Δ 8

E. K. Now he hath covered all again.

Δ. As I was ſpeaking of his diverſities, ſaying, This you have not, and this you have not. A voyce ſaid : *Some you have, and ſome you have not, whether you have, or have not,* it is a myſtery.

E. K. There is a little fire in the ſtone, going about it like a little Candle.

The Curtain is open, and a great Cloud over them.

Now they appear clear.

The Thunders of Judgement and wrath.

are
numbred
and
are harboured
in the North,
in the likeneſſe
of an Oak,
whoſe
branches
are
Neaſts
22.

Op.....
That you have not.

of lamentation
and
weeping,
laid up
for
the earth,
that
times
5678.
in the 24th.
parte

That is Daox that you have not.

of a moment
roar
with an hundred ——— *Torb.*
mighty Earth-quakes.
And
a Thouſand ——— *Math.*
ſurges
which
reſt not [or] *labour ſtill,*
neither
know.

Ol. That you have not.

E. K. Now cometh a Cloud over them very white like ſmoke.

Now they appear again.

Which
burn
night
and
day.
And
vomit out
the heads
of Scorpions,
and
live Sulphur,
mingled
with poyſon.
Theſe be

the Thunders
any
time
here.
One rock
bringeth out
a thouſand ——
even as
the heart
of man
doth
his thoughts,
wo, wo, wo,
wo, wo, wo,

Nal...... *Math.* you have it not.

Yea,
wo
be to the earth,
for
th
her iniquity
is,
was,
and ſhall be
great.
Come away.
But
not 6
your noyſes. 10

E. K. Now the Curtain is drawn again, after a quarter of an hour.

E. K. Now he appeareth.

Nal. ….. *Conſider by theſe, whoſe buſineſſe you have in hand.*

O you
that range
in the South,
and
are — *Oh……*
28. — That you
the Lanterns — have not.
of ſorrow
binde up
your girdles,
and
Viſit us,
Bring down
your train
3663. — *Mian……*
that
the Lord
may be magnified,
whoſe name
amongſt you — Δ 8
is wrath, *&c.* — 12

….. *Here muſt words in the end of the firſt Call, follow at* Move, *&c.*

Δ. But this Call, it differeth a little expreſly.

Δ. They are the 14 laſt words, in the holy language thus: Zacar e ca, od zamran, odo ic. Qua, Zorge, lap zirdo Noco Mad, Hoath Jaida.

Another ——
The mighty ſeat
groaned,
and
there were
Thunders
5.
which
flew
into the Eaſt,
and
the Eagle
ſpake,
and
cried with a loud voyce
Come away
and — Δ 7
they gathered themſelves together — 11
O…..
and
became
the houſe
of death,
of whom

There is no language for theſe words in the Call.

it is meaſured,
and
it is as
they are
whoſe
Number
is
31 ——— Ga.
Come away.
For — Gabr.
I prepare — *or,* have prepared.
for you.

Note. *Then begin at the firſt Call,* Move, *as before.*

E. K. Now they appear.

O thou
the governour
of the firſt flame
under whoſe
wings
are
6739.
which weave
the earth
with drineſſe,
which
know of
the great name
Righteouſneſſe,
and
the ſeat — Δ 11
of Honour — 15

——— I le meſe: *Wedneſday,* Julii 11. *dixit hic deeſt.*
Of the firſt flame.

At large.
Darg…..
Of the firſt flame.

Nal…… Then move *as before*, &c.

O you ſons — Sons,
of fury, — Daughters.
the daughters
of the juſt,
which
ſit — Nal….
on — Ol…..
24
ſeats
vexing
all creatures
of the earth
with age
which have
under you — *Nal…..*
1636. — *Quar.*
Behold,
the voyce
of God,
the promiſe
of him
which is called
amongſt you — Nal…..
Furie ——— *or extream* — Δ 10
——— *Juſtice.* — 14

….. Move, *as before.*

O you ſwords
of the South
which have — Nalvage.
42 ——— Ux.
eyes
to ſtir up
the wrath
of ſin,
making
men drunken
which are
empty.
Behold,
the promiſe
of God
and
his power,
which
is called
amongſt you — Δ
A bitter ſting; — 9
13

….. Move, *as before*, &c.

E. K. Now all is covered.

E. K. Now it is open again.

O thou mighty light,
and burning flame of comfort
which
openeſt
the glory
of God
to the Center
of the earth,
In whom

the

the ſecrets of Truth
Eran --- *6332*
have
their abiding
which

is called
in thy Kingdom
JOY,
and

not to be meaſured.
Be thou
a window of comfort 18
unto me. [14]

...... *Move as before.*

△ This is the 14 as I received them in the holy Language.

O thou
ſecond flame,
the houſe of Juſtice
which
haſt
thy beginning
in glory,
and

ſhalt comfort
the Juſt,
which walkeſt
on the earth
with feet
8763 ——— *Emod.*
that underſtand
and

ſeparate
Creatures
great
art
thou
in the god of *Stretch forth*
and Conquer.

△ [12]
16 ...... *Move, &c.*

E. K. They have covered all with the Curtain.

Faxs---- *Faxs* or *Faxis* to be found.d. I find in the Call *Taxs.* I finde alſo in ſome words *T* or *F* indifferently uſed.

O thou
third flame,
whoſe
wings
are
thorns
to ſtir up

vexation
and haſt
7336
Lamps living
going
before thee,

whoſe God
is Wrath in Anger.
Gird up
thy loynes
and
hearken.

[△. 13]
[17] ..... *Move, as before, &c.*

A voice...... *Upon Monday you ſhall have the reſt.*

△. The God of Hoſts be praiſed, his name extolled, and his verity prevail to the comfort of his Elect. *Amen*

A voice...... *The Eternal God bleſſe you. We have no more now.*

△. Amen, Amen, Amen. *Hora* 12.

NOTE. △. Upon my conſidering (immediately) of theſe Engliſhed Calls, and the Angelical Language belonging to them, I find that here are but 13 Engliſhed of the 14 which are in the third Cracovien Volume contained: and here wanteth the Engliſh of the third of thoſe 14.

Beſides this, you may conſider that theſe Engliſh Calls keep this order as followeth: and to make it a more perfect account from the beginning of the firſt Call of All (being long ſince Engliſhed, and three more) Then have we 18 Calls, whereof 17 are Engliſhed.

Note, the third of the third Book, which is the ſeventh, from the beginning, is not yet Engliſhed.
Vide poſt Julii 11. *hora* 4.
There is the Call Engliſhed,

The total ſumme from the very beginning.	The Numbers of the Third Book, *Cracovien.*	The Engliſhed Calls of this Book.
6	2	1
5	1	2
9	5	3
8	4	4
10	6	5
12	8	6
11	7	7
15	11	8
14	10	9
13	9	10
18	14	11
17	13	12
16	12	13

NOTE. *Ergo*, there lack yet 30 Calls, for the 30 Aires, *&c.* (beſides the Engliſh of the ſeventh or third, in the third Book contained) and ſo ſhall there be 48 Calls: For the firſt Table, is no Call: Although there be letters gathered, but made into no words; as you may ſee, before the firſt Call of all.

Saturday,

Saturday, *Julii 7. Manè hora 6* $\frac{1}{4}$ † Cracoviæ.

Oratione Dominica finita, aliiſque tam ad Deum quam ipſum *Ave* petitionibus, requirebam Judicium ipſius *Ave* de meis tam ad Deum quam bonos ejus angelos factis orationibus. Poſt vix quartam horæ partem apparuit.

Ave. ..... *If the words or truth of our teſtimony and meſſage, were, or were contained within the capacity of man, Then might the Devil thruſt in himſelf, and diſſemble the Image of Truth: But becauſe it is of Truth, and of him that beareth teſtimony of himſelf, it can neither have affinity with the fleſh, nor be ſpoken of in this ſenſe.*

Lo, thus, deceitfully, hath the Devil entred into man.

Δ. Bleſſed be the Lord of all truth.

Ave. ..... *Therefore ſeeing the word is not corruptible, Thoſe that miniſter the word, cannot dwell in corruption. I ſpeak not this, without a cauſe, my brethren.*

Δ. I pray you to proceed, accordingly, that we may know the cauſe, if it be your will: or elſe leaving this Caveat unto us, to proceed to the matter wherein we required your helping hand to correct or confirm, or to do that which is behooful.

Ave. ..... *For, which of you have ſought the Lord, for the Lord his cauſe or ſake?*

Δ. That, God can be judge.

Ave. ..... *Or in which of you hath due obedience; either to the word, or unto us that are ſanctified by the word, been faithfully performed?*

Δ. My points of erroar, and diſobedience I beſeech you to Notifie, that I may amend them.

Ave. ..... *It may be, you will ſay, we have laboured, and we have watched, yea we have called on the name of the Lord. What have you done that you ought not to do, yea, a thouſand times more?*

Δ. We vaunt nothing of any our doings, nor challenge any thing by any perfection of our doings.

Ave. ..... *Shall the hireling ſay, I have laboured hard? or doth the good ſervant think he meriteth his wages? It is not ſo But you do ſo; Therefore you are neither worthy of your reward, nor the name of faithful ſervants.*

Δ. No Lord, we challenge nothing upon any merits; but flie unto thy mercy, and that we crave and call for.

Ave. ..... *You do wickedly and injuſtly: yea you credit the Lord, as you do your ſelves: your faith is the faith of men, and not of the faithful.*

Many things have I ſaid unto you from the beginning, (ſaith the God of Juſtice) which you have heard, and not believed: But you tempt me, and provoke me; yea you ſtir me up to be angry with you.

Δ. If thy Anger ſhall be on us, beſide the ſorrow of this world, tentations of the fend, *&c.* Then are we not able to endure.

..... *Anſwer not me, and hear what the Lord ſaith unto* thee: *Satan laugheth you to ſcorn; for he ſaith* unto the Lord, ſtanding before him, *Are theſe they whom thou deliveredſt from the perils of the Seas, and from the hands of the wicked, whom the windes were a comfort to, and thy Countenance a Lanthorn? But the Lord ſeemeth not to hear him: for he knoweth it is true.* My brethren, you ſeek the world more than you ſeek to perform the will of God: *as though God could not rain Gold and Margarits amongſt you: As though the breath of God were not able to beat down the whole earth before you. O you faithleſſe Creatures: O ye hypocrites in the Vineyard of the Lord: O you unworthy ſervants of ſuch a Maſter. Neither unto* Abraham, *nor unto* Noe, *nor unto any other Patriarchs or Prophets, hath God done more merciful unto, than unto you. To* Abraham *he ſaid, When I return at this time of the year, Thou ſhalt have a ſon. Vnto* Noe *he ſaid, Build thee a Ship: Make up the Ark, Thus and thus, it ſhall be: for the people ſhall periſh.*

The great and peculiar mercies of God ſhewed on us.

You remember not that Joſeph *was ſold by his brethren; or if you do, it may be, you think* it is a fable: *If you think it to be true, Then conſider how he eſcaped the Pit; Conſider he was ſold, and ſo became a bondman: But who changed the imagination and ſenſe of his brethren? who (I ſay) came between their Tyranny and his innocency? What was he that made him free? that brought him before* Pharaoh? *yea, and that which is more, made him reign over* Pharaoh: Was it not the ſame God, that dealeth with you?

Geneſ. 27.

O ye of little faith, and ſtarvelings, withered graſſe, and blaſted willows: What and if you were in hell, could he not deliver you? If you become bondmen, cannot he make you free? If you be in priſon, cannot he deliver you? Cannot he compaſſe your neck with a chain? *But Satan ſaith,* Lo, they ſay, they have a long Journey: *It is neceſſary that God comfort thoſe that put their truſt in him.* Euge, *O ho O you beggerly ſtarvelings, Hath not the ſame God, the ſame* Raphael *that he had... Yes verily, a thouſand a hundred, and a thouſand and a hundred thouſand thouſands that are, and* more than Raphael *for the help and comfort of the faithful.*

When Herod ſought to kill the ſon of God, in that he was man: his Father delivered him not with a mighty wind, nor with beating down of Lords Palaces; but by a dream appeared *unto* Joſeph, *ſaying, flee,* Herod *ſeeketh the child his life. Note the manner of his warning, The man-*

ner

ner of his departure : But hear what the Lord ſaid in the end. Return, for he that ſought the Child his life, is now dead. Why, I ſay, you rotten Reeds, worſe than the excrements of the Fens, have not you greater warning ? Wherefore is it ſaid unto you, Up and be gone, *but that the Lord ſeeth* the thoughts of man ? *even* of him which ſeeketh your deſtruction ; *Even of this* wicked King which ſeeketh to deſtroy *Laskie*.

Up and be gone.

Stephen Bathor King of *Poland*.

Could not the ſame Lord, conſume that wicked monſter and ſeller of his people, (*which tarryeth for a time) with the fire of his mouth ? Yes, but that he hath given all things a time. Thoſe that are righteous are often times taken away becauſe of temptations that are to come : But the wicked are ſuffered to continue, becauſe they might be more heavy, and ſink deeper : But, (for love) I ſay unto you, my brethren,* Flee the miſchiefs that are to come, *and go forward in the ſervice of the Higheſt, that you may enjoy the promiſes that are made you, and be partakers of the happy dayes to come.*

Note of the death of the righteous now [illegible].

Flee.

Take heed of whoredom, and the provocations of the fleſh. *For why ? thoſe things that we ſay, are not without their cauſe. You have but ten dayes to tarry (if you will follow my counſel) But if* you linger any longer, *you may drink of a Cup that you would not. Wherefore doth God warn you, but that he* would be juſt *with you ? Hath he not the whole Earth to ſerve him ? Believe me, by the teſtimony we bear,* that the good Angels weep over *you* ; for, as you are particularly called, ſo have you your particular *and* unaccuſtomed *temptations. But pray unto God, that you may prevail.* Nititur enim, omnibus modis, Sathanas ut vos devoret.

But 10. dayes.

Particular Temptations.

It is ſaid unto you, If you provide for this Journey, *&c.* That word is as ſure as the ſtrongeſt rock in the world. *Conſidering that you were warned by the ſame Spirit (whereof I ſpeak) being witneſſe of himſelf, and by us, which bear witneſſe of him ; Give ear, gird up your ſelves,* and be gone : *For, even at the very doors, are miſchief. After a while I have ſomewhat elſe to ſay unto you.*

Provide for this Journey.

Spiritus ſanctus.

Be gone.

E. *K.* He covereth all with the white Curtain.

Δ. We read and conſidered theſe premiſes ſomewhat diligently.

Δ. Afterward, [*Ave*] he came again, and (after a pauſe) ſaid as followeth.

Ave ...... *My brother, I ſee thou doſt not underſtand the myſtery of this Book, or work thou haſt in hand But I told thee, it was the knowledge that God* delivered unto Enoch. *I ſaid alſo, that* Enoch *laboured* 50 dayes. *Notwithſtanding, that thy labour be not fruſtrate, and void of fruit, Be it unto thee,* as thou haſt done.

Enoch.

The Book confirmed.

Δ. Lord I did the beſt that I could conceive of it.

Ave. ...... *I will tell thee, what the labour of* Enoch *was for thoſe fifty dayes.*

Δ. O Lord I thank thee.

He made, (as thou haſt done, thy book) Tables, of Serpaſan *aud plain ſtone : as the Angel of the Lord appointed him ; ſaying, tell me (O Lord) the number of the dayes that I ſhall labour in. It was anſwered* him 50.

Nal. Ave. It is a kind of ſlate ſtone.

50 Dayes labour.

Then he groaned within himſelf, ſaying, Lord God the Fountain of true wiſdom, thou that openeſt the ſecrets of thy own ſelf unto man, thou knoweſt mine imperfection, and my inward darkneſſe : How can I (therefore) ſpeak unto them that ſpeak not after the voice of man ; or worthily call on thy name, conſidering that my imagination is variable and fruitleſſe , and unknown to my ſelf ? Shall the Sands ſeem to invite *the Mountains : or can the ſmall Rivers entertain the wonderful and unknown waves ?*

Enoch his prayer to God.

Can the veſſel of fear, fragility, or that is of a determined proportion, lift up himſelf, heave up his hands, or gather the Sun into his boſom ? Lord it cannot be : Lord my imperfection is great : Lord I am leſſe than ſand : Lord, thy good Angels and Creatures excell me far : our proportion is not alike ; our ſenſe agreeth not : Notwithſtanding I am comforted ; For that we have all one God, all one beginning from thee, that we reſpect thee a Creatour : Therefore will I call upon thy name, and in thee, I will become mighty. Thou ſhalt light me, and I will become a Seer ; I will ſee thy Creatures, and will magnifie thee amongſt them. *Thoſe that come unto thee have the ſame gate, and through the ſame gate, deſcend, ſuch as thou ſendeſt. Behold, I offer my houſe, my labour, my heart and ſoul,* If it will pleaſe thy Angels to dwell with me, and I with them ; *to rejoyce with* me, that I may rejoyce with them ; to miniſter unto me, *that I may magnifie thy name. Then, lo the Tables (which I have provided, and according to thy will, prepared)* I offer unto thee, and unto thy holy Angels, deſiring them, in and through thy holy names : *That as thou art their light, and comforteſt them,* ſo they, in thee will be my light and comfort. *Lord they preſcribe not laws unto thee, ſo it is not meet that I preſcribe laws unto them : What it pleaſeth thee to offer, they receive ; So what it pleaſeth them to offer unto me, will I alſo receive. Behold I ſay (O Lord) If I ſhall call upon them in thy name, Be it unto me in mercy, as unto the ſervant of the Higheſt.* Let them alſo manifeſt unto me, How, by what words, and at what time, I ſhall call them. *O Lord, Is there any that meaſure the heavens, that is mortal ? How, therefore, can the heavens enter into mans imagination ? Thy Creatures are the Glory of thy countenance : Hereby thou glorifieſt all things, which Glory excelleth and (O Lord) is far above my underſtanding. It is great wiſdom, to ſpeak and talke according to underſtanding with*

One Creatour of all things.

A Seer.

The Call of Angels.

[Δ] *Kings :*

LIBRI CRACOVIENSIS MYSTICUS APERTORIUS,

Julii, 12. 1584.

PRÆTEREA PROOEMIUM MADIMIANUM,

Libri primi, Pragenſis Cæſareique, Anno 1584.

Auguſti 15. *Stilo Novo.*

Liber 5. *Cracovienſium Myſteriorum Apertorius.*
Thurſday, Julii 12. *Anno* 1584.

YARRY	*to the providence*	Yár ry.
ID*UIGO *O	*of him that ſitteth on the holy Throne*	Id $\overset{o}{\text{u}}$i-go. I d oi go.

△. Note the wicked power dazeled ſo the eyes of *E. K.* that he could not well diſcern this O, but ſtaying at it a while concluded it to be an V: which afterward, and by and by, he corrected.

The Curtain being plucked.

Ile. ..... *Have Patience.*

△. As we were talking of the name of God *Idoigo* in *Enoch* his Tables, a voice ſaid.

A voice ...... *Where the moſt force was, the Devil crept moſt in. Herein the Devil thought to deceive you.*

△. It muſt be then *I doigo* ?

OD	*and*	Od.
TORZULP	*roſe up*	Tor zulp.
IAODAF	*in the beginning*	$\overset{Y}{\text{I}}$a ó daf.
GOHOL	*ſaying,*	Go hól.
CAOSGA	*The earth,*	Ca óſ ga.
TABAORD	*let her be governed*	Ta ba ord.
SAANIR	*by her parts;*	Sa á nir.
OD	*and*	Od.
CHRISTEOS	*let there be*	Chris té os.
YRPOIL	*diviſion*	Yr pó il.
TIOBL	*in her,*	Ti óbl.
BUSDIRTILB	*that the glory of her*	Buſ dir tilb.

NOALN

NOALN	*May be*	No aln.
PAID	*alwayes*	pa id.
ORSBA	*drunken*	Orſ ba.
OD	*and*	Od.
DODRMNI	*vexed*	Dodrumni. Dod rm ni.
ZYLNA	*in it ſelf.*	Zyl na.
ELZAPTILB	*Her courſe,*	El zap tilb.
PARMGI	*Let it run*	Parm gi.
PIRIPSAX	*with the Heavens,*	*Pe rip* ſax.
OD	*and*	Od.
TA	*as*	Ta.
QURLST	*an handmaid.*	Kurlſt. Qurlſt.

Il. ...... Have patience a little. E. K.

E. K. Now they are here again.

BOOAPIS	*Let her ſerve them*	*B o o a p i S.*
LNIBM	*one ſeaſon :*	Lnib m.
OUCHO	*Let it confound*	Choſe. *O v* Cho.
SYMP	*another,*	Symp.
OD	*and*	Od.
CHRISTEOS	*let there be*	Chris te os.
AGTOLTORN	*no Creature*	A g tol torn.
MIRC	*upon,*	Mirk. Mirc.
Q	*or*	Q.
TIOBL	*within her*	Ti ob l.
LEL	*the ſame*	Lel.
TON	*...... one and the ſame.* *All*	Ton.
PAOMBD	*her members*	Pa Ombd.
DILZMO	*let them differ*	Dil zmo.
ASPIAN	*in their qualities,*	As pi an.

OD

Wedneſday, *Julii* 11. *à Meridie, hora* 4.

Δ. At the firſt looking the Curtain appeared to *E. K.* his ſight.

Δ. When it ſhall pleaſe thee, O God, we are deſirous to receive wiſdom from thee.

Δ. At ſix of the Clock appeared a little one, yellow, like a little Childe: his hair fine yellow, and a very amiable face.

To avoid reproach, and for the truth of the word I viſit you, inſtead of Nalvage, *which cannot come. I am* Ile Meſe, *the ſervant of the higheſt, which inſtead of* Nalvage, *will, and am able to ſupply his place.*

NOTE. Ilemeſe. Δ. He is one of *ſigillo* *Dei,* one of the ſeptenarii whereof, *Ave* and... are The Tranſlation of the Call into Engliſh.

Δ. So be it in the name of Jeſus.

Ilem. .... *Many, and ſtrong are your enemies, both bodily and ghoſtly: But be you ſtrong, and you ſhall prevail.*

Many enemies bodily and ghoſtly.

Therefore ſay, what you will have me do.

Δ. That (if it pleaſe you) that *Nalvage* would have done.

The Eaſt is a houſe of Virgins.

Δ. He diſtinguiſheth it not by fingers.

Ile. ..... *Well, you ſhall have fingers.*

Singing praiſes
amongſt
the flames of firſt glorie,
wherein
the Lord
hath opened his mouth
and
they are become
Twenty eight
living dwellings,
in whom
the ſtrength of man
rejoyceth.
and
they are apparail'd

Ile.....
Ni,
That you have not.

with ornaments ſo bright
ſuch as
work wonders
on all creatures,
whoſe
Kingdoms
and continuance
are as the third
and fourth
ſtrong Towers
and
places of comfort.
The ſeat of mercy
and continuance.
O you ſervants of mercy.

Move,
appear,
ſing praiſes
unto the Creator,
and
be mighty
amongſt us,
for
unto this remembrance
is given
power,
and
our ſtrength
waxeth ſtrong
in our comforter.

Ile. ...... *Lo, there you have it.*

Δ. I pray you to conſider of the form of the promiſe, for we were promiſed to receive the Calls we looked for, and ſo to be fit for the 49 Gates, *&c.* If this you have done, be the performance of thoſe the words of *Gabriel*, or no, I pray you conſider. *Vide Supra.*

Ile. ..... *For the thirty Calls, or thirty Call,* to morrow *at the fourth hour, I will eaſe you ſufficiently.*

Thurſday at four of the Clock afternoon.

Δ. I beſeech you (if I ſhall not offend to requeſt it) *What is the cauſe of* Gabriel *and* Nalvage *their abſence?*

Ile. ..... Spiritual Contention between Satan and them, *and more then man can, or may underſtand.*

Δ. Then I pray you, why was not this ſupply ſent at the time appointed?

Ile. ..... *It is not of God, to think that God is of time. All things are tied unto him, and nothing can be ſeparated from him. Notwithſtanding, he may ſeparate himſelf from them. But you ſhall underſtand, that theſe* nineteen Calls.

Nineteen Calls received.

Δ. There are but 18. beſides the firſt to God.

..... *There are nineteen beſides the firſt*] are the Calls, or entrances into the knowledge of the myſtical Tables: *Every Table* containing one whole leaf, whereunto you need no other circumſtances.

The uſe of theſe 19 Calls.

1. *The firſt Call beginneth* Ol Sonf.
   In Engliſh *I raign.*
2. *The ſecond beginneth* *Adgt.*
   In Engliſh *Can.*
3. *The Call of the third Table beginneth* *Micma.*
   In Engliſh *Behold.*

E. K. A white cloud cometh about him, but hideth him not.

Ile. ..... *But you muſt underſtand, that in ſpeaking of* the firſt Table, I ſpeak of the ſecond. *So that the ſecond, with you is the firſt.*

4. *As this* laſt, *behold* is the fourth, *but with you the* third.

Δ. It is the ſeventh: but the third of the fourteenth.

Ile. ..... *It is the Call* of the third.

5. *The next* —— *in* Engliſh *is* I have ſet
Otherwiſe —— O thil.

6. *The ſixth* —— *The mighty ſounds.*
Otherwiſe —— Saphah.

7. *The ſeventh* —— *The ſpirits*
Gah.

8. *The eight* —— *The Eaſt*
ROa.

Ilem. ..... *Look that, that you call the third.*

Δ. It is *Raas*.

9. *The next* —— *The midday the firſt*
Baſenn lo, or *Baſemlo.*

10. —— *A mighty*
Micaoli.

11. —— *The Thunders of judgement and wrath*
Coraaxo.

There cometh a white bright Cloud about him.

12. —— *The mighty ſeat*
Sai
Ox *Cai* al.

E. K. Every time he ſpeaketh, he pulleth fire out of his mouth, and caſteth it from him.

13. —— *O you*
Nonci.

14. —— *O you ſwords*
Napti.

E. K. Now a white Cloud goeth round.

15. —— *O you ſons*
No Romi.

16. —— *O thou the Governour*
Ils Tabaam

Il. ..... *There you lack the third word?*

Δ. What is that?

...... *Of the firſt flame, it anſwereth to* L al purt.
You had not the expoſition of the third word.

17. *O ye of the ſecond flame.*
Ils vivi a purt.

18. —— *O thou third flame.*
Ils di al part.

19. *O thou mighty light*
Il micalZo al part.

Thus you have not loſt your labour.

E. K. Now he wrappeth the Cloud that was under him about his head.

...... *God be with you.*

E. K. Saw him go upward.

Δ. Glory be to God, praiſe and honour for. *Amen.*

Thurſday, *Julii* 12. *à Mere hora* 4. † *Cracoviæ.*

Oratione Dominica finita, & breviter ad *Ilemeſe* quibuſdam dictis.

E. K. The Curtain appeared at the firſt looking.

Δ. Now in the name of Jeſus, as concerning thoſe 30 Calls, or thirty Call, we await your information of *Ilemeſe*.

Δ. Af-

Δ. After divers parcels of our Actions paſt with *Nalvage* being read, which were very well of us liked, at length *Ilemeſe* appeared: and after he had ſhewed himſelf (the Curtain being opened) he drew the Curtain to again. *Ileméſe.*

Δ. I then ſaid three Prayers out of the Pſalms, *&c.*

E. K. Now he ſtandeth as *Nalvage* uſed to do, upon the Globe with the rod in his hand: *And* Gabriel *ſitteth by.*

Δ. In the name of the eternal and everlaſting God ſay on.

E. *K.* Now the Globe turneth ſwiftly, and he pointeth to letters thus, with the rod which *Nalvage* was wont to uſe.

MADRIIAX	*O you heavens*	Δ. I think this word wanteth as may appear by *Madriax*, about 44 words from the end.	*Ileméſe.*
DSPRAF	*which dwell*	*Ds praf.*	
LIL	*In the firſt air*	*Lil.*	
CHISMICAOLZ	*are mighty*	*Kis* *Chis Micáolz.*	

Gab. ...... *Move not, for the place is holy.*

Δ. Hallowed be his name, that ſanctifieth whatſoever is ſanctified.

SAANIR	*in the parts*	*Sa á nir.*	*Ile.*
CAOSGO	*of the earth*	*Ca ós go.*	
OD			
FISIS	*and execute*	*Od fiſis.*	
BALZIZRAS	*the judgement*	*Bal zi zras.*	
IAIDA	*of the higheſt*	*Ya* *Ia - í da.*	
NONCA	*to you*	*ſa* *Nonca.*	
GOHULIM	*It is ſaid*	*Go hú lim.*	

E. E. There came a black cloud in the air about the Stone, as though it would have hindered *E. K.* his ſight.

Gabr. ..... *It behoveth us to do that we do even with preſent contention againſt the wicked. Have a little patience.*

The curtain is now away again, and they appear again.

MICMA	*Behold*	*Mikma* *Micma.*	*aſper.*

E. K. Now is the curtain plucked to again, and they covered.

ADOIAN	*the face*	*A do ì an.*	
MAD	*of your God*	*Mad.*	
IAOD	*The beginning*	*I á od.*	
BLIORB	*of Comfort*	*Bliórb.*	
SABAOOAONA	*whoſe eyes*	*Sa ba o o ȧ o ná.*	O or A.
CHI	*are*	*Kis ſ* *Chis.*	

LUCIF-

LUCIFTIAS	*the brightneſſe*	*Lu cíf ti as.*
PIRIPSOL	*of the heavens,*	*Pe ríp sol.*
Δ S	*which*	*Ds.*
ABRAASSA	*provided*	*Abraáſſa.*
NONCF	*you*	*Nonsf* *Noncf.*
NETAAIB	*for the government*	*Ne tá a ib.*
CAOSGI	*of the earth,*	*Ca oſ gi.*
OD	*and*	*Od.*
TILB	*her*	*Tilb.*
ADPHAHT	*unſpeakable*	*Ad phaht.*

Ile. ..... *Read it.*
Δ. The Engliſh.
Ile. ..... *I*

DAMPLOZ	*variety,*	*Dám ploz.*
TOOAT	*furniſhing*	*To ó at.*
NONCF	*you*	*Nonsf* *Non cf.*
GMICALZOMA	*with a power, underſtanding*	*Gmi cál zo ma.*
LRASD	*to diſpoſe*	*Lrásd.*
TOFGLO	*all things*	*Tóf glo.*
MARB	*according*	*Marb.*

[Δ. It follows in *Libro Cra.* .

LIBRI

[Δ] *Kings: But to command Kings by a ſubjected commandment, is not wiſdom,* unleſſe it come from thee. *Behold Lord, How ſhall I therefore aſcend into the heavens? The air will not carry me, but reſiſteth my folly, I fall down, for I am of the earth. Therefore, O thou very Light and true Comfort, that* canſt, *and* mayſt, *and* doſt *command the heavens; Behold I offer theſe Tables unto thee,* Command them as it pleaſeth thee: *and O you Miniſters, and true lights of underſtanding,* Governing this earthly frame, and the elements wherein we live, *Do for me as for the ſervant of the Lord: and unto whom it hath pleaſed the Lord to talk of you*

[Δ] There were no Kings in *Enoch* his time; Conſider therefore how to ask this doubt of this phraſe prophetical. In *Samuel* I find cap. 8. that unjudged Nations had Kings long before *Saul* his time. Therefore there might be ſome in *Enoch* his time: or he propheſied of them.

Behold, Lord, thou haſt appointed me 50 *times;* *Thrice 50 times *will I lift my hands unto thee. Be it unto me as it pleaſeth thee, and thy holy Miniſters.* I require nothing but thee, and through thee, and for thy honour and glory: *But I hope I ſhall be* ſatisfied, and ſhall not die, (As thou haſt promiſed) *until thou* gather the clouds together, and judge all things: *when in a moment I ſhall be changed and dwell with thee for ever.*

* *Ave.* That is to ſay, thrice a day.

Theſe words, were thrice a dayes talk betwixt Enoch *and God:* In the end of 50 dayes, there appeared unto him, *which are not now to be manifeſted nor ſpoken of: he enjoyed the fruit of God his promiſe, and received the benefit* of his faith. *Here may the wiſe learn wiſdom: for what doth man that is not corruptible?*

Thrice a day.

I have not that I may ſay any more unto you: But believe me, I have ſaid great things unto you: If you will have me hereafter, I will come.

Δ ——.

..... *Conſider well my words, and what I have now ſaid unto thee: for here thou mayſt learn wiſdom,* and alſo ſee what thou haſt to do.

Δ. I will, if it pleaſe you read over ſome of theſe Invitations which I have made and written here in this Book.

Ave. ...... *You may not uſe that word* Obedientes.

Δ. You ſpake of a firſt word to call, and of a ſecond to *conſtrain.*

Ave. ...... *It ſignifieth,* it urgeth them more in God. *I have ſaid.*

Δ. Note, what is meant by the name of God that was ſaid to conſtrain, being the ſecond names of two before given.

What is meant by the phraſe or word Conſtrain, in reſpect of good Angels.

E. K. He is gone, and all covered with the Curtain.

Δ. All honour, praiſe, and glory, all thanks and power, is due to our God and King. So be it. *Amen.*

Monday, *Julii,* 9. *Manè hora* 7. *three quarters,* † Cracoviæ.

Orationibus quibuſdam finitis ad Deum & deinde ad *Gabrielem* & *Nalvage,* &c.

E. K. As ſoon as he looked, he found the Stone covered with the white Curtain.

Δ. A pauſe of a ¼ of an hour: In which ſpace I uſed ſundry ejaculations to God, and his good Angels.

Δ. This day was appointed, we attend therefore your inſtructions. At length they appeared not, but uſed a voice.

A voice. ...... *This day, but the Sun declining the fourth hour.*

Δ. Your meaning is, that at after noon, at 4 of the clock.

The voice. ...... *As thou haſt written* ——

Δ. The will of the Higheſt be done. *Amen.*

Monday, *A Meridie, hora* 4.

Δ. As E. *K.* was ſaying to me, that he thought that the Angels might tell the certain day and times of things to come, and that Angels could now fall no more, *&c.* Of ſuch things touching Angels; ſuddenly a voice was heard, as followeth.

A voice. ... ... *Herein will I talk with you, my brethren.*

E. K. *Gabriel* onely appeareth: neither *Nalvage* nor the Table appeareth. He ſitteth in a Chair, and with his fiery Dart.

Gabr. ...... *The Prophets inſpired with the Holy Ghoſt, were aſſured of the coming of their Meſſias, of their Chriſt: But what day, or in what year was not of mans underſtanding. Chriſt himſelf opened unto his Diſciples his death, and the manner thereof; but the day and hour he never diſcloſed.*

De ſecundo adventu Chriſti. *cloſed. So likewiſe the Scriptures ſpeak of* the coming of Chriſt, *but the day and hour, the Son of man knoweth not. But becauſe in time to come, and for this action, (the meſſage of the higheſt) And aſſured, and infallible Doctrine, (in reſpect that God appointed you no certain time) is neceſſary. For, for this cauſe you waver my brethren: and may loſe the benefit of God his favour, and mercies. O weaklings examine the Prophets, look into the doing of the Apoſtles: There alwayes went a promiſe before the end: But the end was the benefit and fruit of the promiſe. Some alleadge* Paul, *ſome* Peter, *ſome* Daniel: *But in this caſe ſhall you alleadge* the ſayings of God, *ſpoken* in the ſpirit of truth by me *Gabriel, the ſervant of the higheſt. God, for three cauſes hideth the end, and the very time of his heavenly purpoſes. As after a little ſilence you ſhall ſhortly hear.*

E. K. A cloud covereth him.

E. K. Now he appeareth again.

Gab. ..... *Firſt, by reaſon of his own inexplicable* Eſt & non eſt eſſe, *which is without the circumference, ſtrength, capable vertue, and power of man, his intellectuality, whereby he appeareth to be verily one God, and incomprehenſible.*

Secondly, becauſe Lucifer *with his* yea ſayers, *(damned juſtly) ſhould never taſte of his light, nor underſtand his ſecret judgements: which he would, and might do, if they were delivered to mans imagination, and diſcourſe: Becauſe it is within the circumference and compaſſe of his Creation. Conſider of theſe two.*

E. K. Now he is covered in a white Cloud again.

△. The firſt reaſon, or cauſe we do not ſufficiently underſtand, or conceive.

Deus eſt eſſe, Sanctis Deus.

Non eſt eſſe, Impiis Deus.

For, In the judgement *day, God in his ſon, Chriſt, ſhall ſhut up his perpetual and everlaſting Juſtice, wrath, and anger, with Hell and damnation. Leaving them, and forſaking them, and in no caſe to be called their God.* Fratres [mei] *non* habebunt Deum. *But they ſhall be without a guide, and without a Centre. Hereby you may underſtand*, Eſſe & non eſt eſſe. *To the purpoſe.*

Thirdly, that man firmly perſwaded of things ſpoken of by God above his capacity to come, and unknown, might worthily in the ſtrength of faith, and through the effect of his promiſes merit his favour in Chriſt, and receive eternal ſalvation, juſtly before God and his Angels. Theſe are the three cauſes.

△. This laſt cauſe, if it would pleaſe you to make more plain, it ſhould greatly enform us and confirm us.

..... *Theſe are the three onely cauſes, that the ends of God his determinations are ſecret.*

1. *In the firſt, that God might appear omnipotent.*
2. *In the ſecond, ſealed up in himſelf from the knowledge of ſuch as have rebelled to their deſtruction.*
3. *In the third, that man might juſtly be made worthy of the places prepared for him.*

Wedneſday following. Nalvage *is called away, and cannot be in Action with you till* Wedneſday. Then ſhall you have the Calls that you look for. And to enter into the knowledge and perfect underſtanding *of the 49 Gates and Tables if you will.*

△. O Lord, thy will and mercy be ſhewed upon us.

Gab. ..... *But underſtand that it is a labour, the hardeſt and the laſt.*

△. Violenti nihil difficile: God ſtrengthen our will and faith.

Gab. ..... *I have nothing elſe to ſay unto you. But God be mercifull unto you, and forgive you your ſins.*

△. Amen.

Gab. ..... *And that you go hence, make haſte.*

△.

E. K. He is gone.

△. Gloria Patri, & filio, & ſpiritui Sancto ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

Wedneſday, *Julii* 11. Mane hora, 6 ½. *Cracoviæ.*

Oratione dominica finita, &c. *The Curtain appeared ſtraight way.*

△. We await the promiſe, which you made us, O *Gabriel.*

A voyce. *Not now, but at the fourth hour, declining as before.*

At four of the Clock after noon. E. K. And why not now as well?

A voyce. *He that laboureth in his own harveſt laboureth when he liſt: but he that fiſheth on the Sea, muſt be ruled by her courſe.*

△. Fiat voluntas Dei.

Wedneſ-

OD	*and*	Od. *Long, or ſhort.*
CHRISTEOS	*Let there be*	Chris te os.
AGLTOLTORN	*no one Creature*	Ag l ter torn.
PARACH	*equal*	Ah. Ach. Pa rach.

The wicked ſpake behinde E. K.

Note.

ASYMP	*with another.*	A ſymp.
CORDZIZ	*The reaſonable Creatures of the earth, or Man.*	Cord ziz.
DODPAL	*Let them vex*	Dod pal.
OD	*and*	Od.
FIFALZ	*weed out*	Fi falz.
LSMNAD	*one another.*	Ls mnad.

E. K. Now the Curtain is drawn.

A voyce...... *Read.*

△. *I* read it .... tėr from the beginning hitherto.

Ile. ..... *Whereat doubt you.*

△. Is it true, that before the Creation of man this kinde of Malediction was pronounced, or when elſe ſhall we underſtand it to have been ſpoken?

A voyce. ..... *True it is that one man weedeth out another. To avoid which fault it is ſaid, and after God thy brother as thy ſelf.*

One Kingdom riſeth up againſt another, the ſervant againſt his Maſter, the wicked ſon diſdaineth his father. All which fell upon man when God curſed the earth: For, perfect love was taken from amongſt them, and the ſpirit of malice came amongſt them, to the intent they might be alwayes at variance, and one weed out another, and ſo muſt be, and ſhall be unto the end. Anſwer me, why turned God Adam *out into the earth.*

△. Becauſe he had tranſgreſſed the Laws to be kept in Paradiſe.

..... *It is true. Then* Adam *offending, received puniſhment for his offence, in that he was turned out into the earth. If he had been turned out to a bleſſed place, then can you not aptly ſay he was turned out, for he that is turned out goeth to diſhonour:* Even *ſo* Adam, *from innocency through his fall, was turned out to corruption into a priſon prepared for him before, if he offended. God (my brother) knew he would offend: he knew alſo how to diſhonour him.*

If.

As Jeſus Chriſt brought all bleſſedneſſe, and comfort into the world: So did Adam, *accurſed, bring all miſery and wretchedneſſe into the world, and in* the ſame *inſtant, when* Adam *was expelled; The Lord ſuffered the earth to be accurſed for* Adams *ſake, and* then, ſaid the Lord theſe things, and gave unto the world her time: and placed over her *Keepers, Watch-men, and Princes, for years, moneths, and dayes: [I am eaſie, you may underſtand my rule.]*

Note.
In the ſame inſtant.
Angelicall Watch-men, Keepers, Princes of the earth.

△. Note, All this was anſwered by a voyce, as concerning my queſtion, or doubt heretofore expreſſed.

..... *After this, a great pauſe was uſed: In which time in my minde, I diſcourſed of the Miniſtery Angelical, not all to have been committed to their charge with their Creation, but afterward in divers times, divers offices, both toward God and man.*

A voyce...... *To morrow morning I will meet you here the third hour.*

△. The

△. The third hour after the Sun riſing mean you?

A voyce. ..... *I.*

△. Let us hartily thank the Lord and praiſe him alwayes: His Mercy and Grace be vpon us, now and ever. *Amen.*

Fryday, *Julii* 13. *Mane hora* 7. † *Cracoviæ.*

△. *Oratione Dominica finita,* &c.

△. At the firſt looking, E. *K.* ſaw the Curtain uſual to appear, and ſomewhat plighted, and ſhortly.

A voyce. ..... *Read that you have done.*

△. I read hitherto that was written.

E. K. Now they appear, the Curtain being drawn away: But the round Table, or Globe appeared not.

E. K. Now they have drawn the Curtain over them again.

△. Bleſſed be they that are come in the name of our God, and for his ſervice.

E. K. Now they appear, and the Table, or Globe with them.

He. ..... *The reſt.*

△. In the name of Jeſus, and for his honour.

OD	*And*	Od.
FARGT	*the dwelling places,*	Gad. Farg t.
BAMS	*Let them forget*	Bams
OMAOAS	*their names,*	O ma o as.
CONISBRA	*the work of man*	Co nis bra.
OD	*and*	Od.
AUAVOX	*his pomp:*	A ua vox.
TONUG	*Let them be defaced*	g dg. To nug.
ORSCATBL	*his buildings,*	Ors cat bl.
NOASMI	*let them become*	No aſ mi.
TABGES	*Caves*	Tab ges.
LEVITHMONG	*for the beaſts of the field*	Levith mong.
UNCHI	*confound*	Ki. Un chi.
OMPTILB	*her underſtanding*	Omp tilb.
ORS	*with darkneſſe,*	Ors.
BAGLE	*for why?*	Bagle.
MOOOAH	*it repenteth me*	Mo o Oah.
OLCORDZIZ	*I made man*	Ol cord ziz.

LCA-

LCAPIMAO	*one while*	L ca pí ma o.
IXOMAXIP	*let her be known,*	Ix o máx ip.
ODCACOCASB	*and another while*	Od ca có casb.

Gab. ...... *Move not, for the place is holy.*

E. K. All is covered.

E. K. Now it is open.

GOSAA	*a ſtranger,*	Go ſa a.
BAGLEN	*becauſe*	Baglen.
PII	*ſhe is*	Pi i.
TIANTA	*the bed*	Ti án ta.
ABABALOND	*of an harlot*	A bá ba lond.
ODFAORGT	*and the dwelling place*	gt, or dgt. Od fa orgt.
TELOCVOVIM	*of him that is fallen.*	lotch, or loch. Te lóc vo v im.
MADRIIAX	*O you heavens*	yax Má dri iax.
TORZU	*ariſe,*	Tor zu.
OADRIAX	*The lower heavens*	O ádriax.
OROCHA	*underneath you*	ka. O ró cha.
ABOAPRI	*let them ſerve you,*	A bó a pri.
TABAORI	*Govern*	Tabá o ri.
PRIAZ	*thoſe*	Priáz.
ARTABAS	*that govern,*	Ar ta bas,
ADRPAN	*Caſt down*	dir A dr pan.
CORSTA	*ſuch as*	Cor ſta.
DOBIX	*fall,*	Dobix.
YOLCAM	*bring forth*	Yol cam.

E. K. Now the Curtain is drawn.

PRIAZI	*with thoſe*	Pri á zi.
ARCOAZIOR	*that encreaſe,*	Ar co a zior.
ODQUASB	*and deſtroy*	Od quasb.

QTING	*the rotten*	dg Q ting.
RIPIR	*No place,*	Ri pír.
PAAOXT	*let it remain*	Pa a oxt.
SAGACOR	*in one number.*	*Kor* Sa gá cor.
VML	*Adde*	Vm l.
OD	*and*	
PRDZAR	*Diminiſh*	Pur Prd zar.
CACRG	*until*	círg Ca crg.
AOIVEAE	*the Stars*	A oi véae.
CORMPT	*be numbred;*	Cormpt.
TORZU	*ariſe,*	Tor zu.
ZACAR	*Move*	Zacar.
ODZAMRAN	*and appear*	Od zamran.
ASPT	*before*	Aſpt.
SIBSI	*the Covenant*	Sib ſi.

E. K. Now he hath drawn the curtain again.

BUTMONA	*of his mouth,*	But mo na.
DS	*which*	Ds.
SURZAS	*he hath ſworn*	Sur zas.
TIA	*unto us*	Tia.
BALTAN	*in his Juſtice.*	Balta n.
ODO	*Open*	Odo.
CICLE	*the myſteries*	Cicle.
QAA	*of your Creation,*	Q áa.
OD	*and*	Od.
OZAZMA	*make us*	Ozazma.
PLAPLI	*partakers*	Pla pli.
IADNAMAD	*of undefiled knowledge.*	Iad na mad.

The firſt Aire, is called ——————— Lil.
The ſecond ——————— Arn.
The third ——————— Zom.
4 ——————— Paz.
5 ——————— Lit.
6 ——————— Maz.
7 ——————— Deo.
8 ——————— Zid.
9 ——————— Zip.
10 ——————— Zax.
11 ——————— Ich ik.
12 ——————— Loe.
13 ——————— Zim.
14 ——————— Ura.
15 ——————— Oxo.
16 ——————— Lea.
17 ——————— Tan.
18 ——————— Zen.
19 ——————— Pop.
20 ——————— Chr kar in palato
21 ——————— Aſp. very much.
22 ——————— Lin. ....
23 ——————— Tor.
24 ——————— Nia.
25 ——————— Uti.
26 ——————— Des.
27 ——————— Zaa.
28 ——————— Bag.
29 ——————— Rii.
30 ——————— Tex.

There is all ———

Now change the name, *and the Call is all one.*

Δ. Bleſſed be he who onely is alwayes one.

Δ. I take theſe names to be as *primus, ſecundus, tertius,* and to 30.

A voice. .. .... *Not ſo, they be the* ſubſtantial names of the Aires.

Note. How this One Call may ſerve the 30.

Δ. It was ſaid they had no proper names; but were to be called, O thou of the firſt Aire, O thou of the ſecond, *&c.* I pray you reconcile the repugnancy of theſe two places, as they ſhould ſeem.

E. K. The Curtain is opened.

E. E. Now *Gabriel* ſtandeth up.

Gabr. ......*Thus hath God kept promiſe with you, and hath delivered you* the keyes of his ſtore-houſes: *wherein you ſhall find,* (*if you enter* wiſely, humbly, *and* patiently) *Treaſures more worth than the frames of the heavens.*

But yet is not Auguſt *come: Notwithſtanding the Lord hath kept his promiſe* with you before the time. *Therefore, Now examine your Books,* Confer one place with another, and learn *to be perfect for the practice and entrance.*

God his promiſe fulfilled before *Auguſt.*

See that your garments be clean. Herein be not raſh: Nor over haſty; For thoſe that are haſty and raſh, and are lothſomely apparelled, may knock long before they enter.

Counſel for preparation.

There is no other reading of the Book, but the appearing of the Miniſters and Creatures of God: which ſhewing what they are themſelves, ſhew how they are conjoyned in power, and repreſented formally by thoſe letters.

The reading of the Book. The letters.

E. K. Now he taketh the Table, and ſeemeth to wrap it up together.

Δ. Seeing I have moved the doubt of *their names* I pray you to diſſolve it.

Gab. ...... *You play with me childiſhly.*

Δ. I have done.

Gab. ..,.... *Thinkeſt thou that we ſpeak any thing that is not true?*

Thou ſhalt never know the myſteries of all things that have been ſpoken.

The myſteries of this Book

If you love *together,* and dwell together, *and in one God; Then the ſelf-ſame God will be merciful unto you: Which bleſſe you, comfort you, and ſtrengthen you unto the end. More I would ſay, but words profit not. God be amongſt you.*

Dwell together.

E. K. Now they both be gone in a great flame of fire upwards.

Δ. Laudibus

△. Laudibus te celebrabo Domine Deus quoniam non prævaluerunt Inimici mei ſuper me. Domine exercituum clamavi ad te, & tu ſalvaſti me. Convertiſti dolorem in gaudium mihi, diſſolviſti luctum meum & circumdediſti me lætitia. Miſericordias tuas in æternum cantabo. Notam faciam veritatem tuam in vita mea. Os meum narrabit Juſtitiam tuam omni tempore beneficia tua: certè non novi numerum. Sed Gratias agam donec mors rapiat, tibi pſallam quamdiu fuero. Laudem tui loquetur os meum: & omne vivens celebret nomen tuum Sanctum, in perpetuum & ſemper. Laudate Dominum, O vos Angeli ejus, potentes virtute facientes juſſus ejus, obedientes voci verbi illius. Collaudate Deum Univerſi exercitus ejus, Miniſtri ejus qui facitis voluntatem ejus. Omne quòd vivit laudet te Domine, *Amen.*

Rolandus pene mortuus.

1584. Remember that on *Saturday*, the fourteenth day of *July*, by the *Gregorian* Calender, and the fourth day of *July*, by the old Calender, *Rowland* my Childe (who was born Anno 1583. *January* 28. by the old Calender) was extreamly ſick about noon, or midday, and by one of the Clock ready to give up the Ghoſt, or rather lay for dead, and his eyes ſet and ſunck into his head, *&c.*

I made a vow, if the Lord did foreſee him to be his true ſervant, and ſo would grant him life, and confirm him his health at this danger, and from this danger I would (duriug my life) on Saturdayes *eat but one meal*, &c.

Remember on *Wedneſday* night the eighteenth of *July*, as I walked alone about nine of the Clock in the evening, in the Chamber before my Study, (above) in divers places of that Chamber appeared flaſhes of fire, and did not lighten abroad.

Munday, *Julii* 23. *Mane Circiter* 8. † Cracoviæ.

Oratione Dominica finita.

△. I read *Mapſama* his firſt words of the book to be prepared of 48 leaves to be ſilvered, and would gladly know what I was now to do. By and by at the firſt looking into the ſtone.

E. K. There appeared ten Pikes, all black on the ground in a Circle as it were, and 1 in the middle, a great Pike, ſtanding up. And *Vera, falſis, falſa*, ſeemed to be written in the middle of that Circle, ſomewhat blacker then all the reſt, which ſeemed to be as new molten Pitch.

A voyce. ….. *Qui non in 7. vivant in undecimo.*

△. I made a ſhort diſcourſe to God of my ſincere, and juſt dealing, hitherto of the book of *Enoch*, written, of the book to be ſilvered, how hardly *I* can get it performed to my contentment: (the books being laid on the Table, that of *Enoch*, and that as it were ſilvered) *&c.* I craved therefore the expoſition of this dark ſhew, and as yet nothing pleaſant, or plain: My conſcience is clear, and I truſt in the Lord his mercies.

E. K. After this appeared a man all black, naked all over.

…… *O thou that art juſt, and haſt a clear conſcience, anſwer me.*

△. In the name of Jeſus.

Be gone.

…… *Who commanded thee to be gone?*

…… I take the Commandment to have been from God.

….. *Thou haſt broken the Commandment of God.*

△. I can in no caſe yield thereunto.

….. *You have diſhonoured the Lord: which is juſt in the bottom of his own breaſt, and gave you warning, and commanded you to go: which is the Lord of Heaven and Earth.*

May 21. *Mane.* *Et à Meridie* per Mapſama. … 27 *Junii*, per *AVE.*

△. O Lord, my firſt charge was in theſe words: Thou ſhalt go from hence *with him to the Emperour*: It was alſo ſaid that he ſhould make proviſion for this one voyage, and for the reſt God had provided. So that ſeeing I was to go with him, and he hath not yet provided (doing what he can) what ſhall I ſay, or do?

….. *True it is, thou haſt had the victory, and thou, and thy Children have taſted mercy. Thou art one of thoſe, that when I command thee to leave nothing with life, yet thou ſaveſt the fatlings to offer before him that abhorreth ſuch ſacrifice.*

△. Lord, I know no ſuch act of mine: The Lord be mercifull to me. For when it ſhould come to ſuch a caſe, God knoweth, I would ſpare none.

…… *O thou juſt man* [*ſhaking his head*] *thou art become a* Saul.

…… *Wherefore did God (anſwer me) take the Kingdom out of* Saul *his hands?*

△. It appeareth in the Bible, becauſe obedience was better then ſacrifice.

Reg. 1. *cap.* 15.

….. *Even ſo, if thou hadſt been obedient, thy obedience had been regarded. But I ſay unto thee, the Lord oweth thee nothing for thy labour: he hath payed thee to the uttermoſt.*

As for Lasky, *I will* give him over to the ſpirit *of errour: and he ſhall become more poor, ſo that his own Children ſhall deſpiſe him.*

A. L. His plague threatned.

But it ſhall not come to paſſe in theſe dayes: For I will keep my promiſe with you. *You do the Commandment* of *Princes, and Lords, and Maſters: But when the God of Juſtice (without your deſert) entertaineth you, and placeth you, and dwelleth amongſt you, (which is able to give you all things) commandeth you to go, and that for your own profit, you think it nothing to offend him.*

Δ. O moſt mercifull and juſt God.

But true it is, That, Obedience pleaſeth the *Lord for thererin, his Creatures glorifie him moſt. All Worſhip, all* Honour, *all* Love, *all* Faith, *all* Hope, *all Charity, all the knitting together of the Heavens conſiſteth in* Obedience. *For if you had been obedient, the very ſtones* of the earth ſhould have ſerved your neceſſity. *For the Lord will not be found a lyar.*

Obedience.

Δ. O Lord, be mercifull to me: I could not do thy Commandment in going without *A. Laskie,* and him I was not able to cauſe to goe without proviſion: And to our judgement he ſeemeth marvelloully to be carefull to make proviſion: but ſtill he hath hinderance.

...... *Thou (heareſt thou?) the Lord forgiveth thee: but from henceforth, he commandeth thee that thou open not the ſecrets and the judgements, which the Lord ſhall open unto thee of the times to come, unto* Laskie.

Dee, Is pardoned. No more ſecrets of God to be opened to *A. L.*

Δ. I pray you to ſay ſomewhat unto us, as concerning this book to be ſilvered: Elſe what ſhall I do, if I have not direction herein, the caſe being ſo hard.

...... *As concerning the book, when thou art at the end of thy journey it ſhall be told.*

Δ. Miſericordias Domini in æternum Cantabo, *Amen.* Hallelujah. *Amen.*

Tueſday, *Julii* 31. *Mane hora* 7. † Cracoviæ.

Oratione Dominica finita, & variis ejaculationibus factis tam ad Gabrielem, *quam* Nalvage, Ave, Mapſama, *&* Ilemer, *quàm maximè ad Deum ipſum pro ſuo lumine, auxilio & protectione: tam in ipſa actione quàm itinere præſenti, futuro, verſus aulam* Cæſaris.

After a great hour attendance. At length appeared one all naked, black, and about the ſtone a Circle of black.

He ſaid. ...... *Were you not commanded to go after ten dayes?*

Δ. It is true.

...... *And what followeth?*

Δ. I appeal unto the mercy of the higheſt, for that I have not offended upon wilfulneſſe.

...... *Say what followeth.*

Δ. It followeth that we may drink of a Cup, which we would not, *&c.* And alſo we were willed to provide for this journey, which proviſion onely now is made for us two, and not yet for *A. L.* himſelf.

...... *Thus ſayeth the Lord, I have ſtretched out my hand, and you have hindred me.*

I have brought things unto their courſe, but you have thruſt your ſelves between.

When I appointed you 10 *dayes, did I not alſo tell you that the earth was mine.* 10 Dayes.

Am not I the God of heaven and earth, by whom you breath. The ſame which alſo forſaketh not my people in the time of need.

I have opened my wings, but you have refuſed my cover.

I have brought in madneſſe into the houſe of the *unjuſt, but you have prevented my judgement.*

Δ. Fortè. Madneſſe procured in the K. and he is now recovered.

And becauſe you have done ſo, and have truſted more in the mallices of the world then in my power.

[Δ. Lord we have not done ſo: to our knowledges.]

...... *Therefore ſhall you drink of a Cup that you would not: but it ſhall not fall in theſe dayes, but in the dayes to come.*

Δ. A ſcourge to follow unto us: Lord be mercifull.

Moreover, [*E. K.* The fire cometh out of his mouth as he ſpeaketh.]

...... *If you go, it is: if you go not, it alſo ſhall be.*

[Δ. Make that dark ſpeech plain, for I need you not.]

Δ. We were willed to go, but with this condition, that *Laskie* ſhould make proviſion.

...... *I have not ſealed this ſin unto thee* [Δ.] *But yet I have meaſured out a plague, and it ſhall light upon you all. But unto* Lasky *I have ſealed it, and it ſhall be heavy.*

A. L.

E. K. Doth not *A. L.* uſe all the means he can for proviſion making.

...... *The time ſhall come when I am, and will appear unto thee in a Viſion, and of ſeven Rods thou ſhalt chuſe one, unto you both I ſpeak: For I will not let paſſe my diſhonour unpuniſhed, neither will I ſell my name like an hireling.*

Notwithſtanding, in the midſt of my fury I will be mercifull unto you, when you think I have forſaken you, then ſhall the Rod break in pieces.

△. Lord deal with us, as we have juſt cauſe to put our truſt in thee, not onely in the principal ſtate of our ſalvation, but alſo in this Action.

...... You go: I will not forſake you. *And what I have ſaid, that I have ſaid. And it is a living ſpirit, and ſhall bear witneſſe of it ſelf. For, great is the God of Hoſts in power, and in all his works, and words moſt juſt.*

△. Lord, is it thy will that we ſhall go before this *A. L.* toward *Prage?*

...... *If you tarry* it is, *and if you go*, it ſhall be.

△. Lord make that plain unto us?

Thus ſayeth the Lord, if you tarry, it is *becauſe I am, which am ſtrength, and triumph againſt mine enemies, and ſo againſt the enemies of thoſe that put their truſt in me: And* ſhall be, *becauſe I am juſt, and becauſe it is.*

For, that I am, I am, and my ſpirit is juſtice and truth: which before, was, is, and ſhall be, and after, world without end.

△. Lord, ſhew us the light of thy countenance, and be not wrathfull againſt us any longer, be a comforter unto us in our journey to be undertaken.

...... *Move me not, for I am gone.*

E. K. He is gone.

△. Miſericordia Domini ſit ſuper nos, nunc & in ſempiterna ſeculorum ſecula. *Amen.*

ANNO 1584.

On *Wedneſday* the firſt day of *Auguſt*, at afternoon (*hora* 3.) we entred on our journey toward *Prage*, in the Kingdom of *Beame*, whither we came on thurſday ſevenight after, by three of the Clock, that is exactly in eight dayes.

We came by Coach, I, *E. K.* and his brother, and *Edmond Hilton*, ſo that we came to *Prage* Auguſti 9. by the new Calender: but by the old *July* 30. two dayes before *Auguſt* the old Calender.

Miſerere Noſtri Deus Noſter neque in eternum iraſcaris nobis.

PRAGE 1584.

Auguſti 15. *Wedneſday*, we began on the day of the aſſumption of the bleſſed Virgin *Mary*: in the excellent little Stove, or Study of D. *Hageck* his houſe lent me, by *Bethlem* in old *Prage*. Which Study ſeemed in times paſt (Anno 1518.) to have been the Study of ſome Student, or A-- skilfull of the holy ſtone: a name was in divers places of the Study, noted in letters of Gold, and Silver, *Simon Baccalaureus Pragenſis*, and among other things manifold written very fairly in the Study (and very many *Hieroglyphical* Notes *Philoſophical*, in Birds, Fiſhes, Flowrs, Fruits, Leaves, and ſix Veſſels, as for the Philoſophers works) theſe verſes were over the door.

Immortale Decus par gloriaque illi debentur
Cujus ab ingenio eſt diſcolor hic paries.

And of the Philoſophers work (on the South-ſide of the Study) in three lines, uppermoſt was this written.

Candida ſi rubeo mulier nupta ſit marito: Mox complectuntur, Complexa concipiuntur. Per ſe ſolvuntur, per ſe quandoque perficiuntur: Ut duo quæ fuerant, unum in corpore fiant: Sunt duæ res primo, Sol cum Luna, tamen in imo, Confice, videbis, fit ab hiis lapis quoque Rebus.

Lunæ potentatu, peregit Sol Rebis acta: Sol adit Lunam per medium, rem facit unam. Sol tendit velum, tranſit per ecliptica Cælum: Currit ubi Luna recurrit hunc denuo ſublima. Ut ſibi lux detur, in ſole quæ retinetur. Nec abiit vere, ſed vult ipſi commanere: illuminans certe defunctum corpus aperte: Si Rebus ſcires, quid eſſet tu reperires. Hæc ars eſt cara, brevis, levis atque rara. Ars noſtra eſt Ludus puero, labor mulierum; ſcitote omnes filii artis hujus, quod nemo poteſt colligere fructus noſtri Elixiris, niſi per introitum noſtri lapidis Elementati, etſi aliam viam quærit, viam nunquam intrabit nec attinget. Rubigo eſt Opus, quod fit ex ſolo auro, dum intraverit in ſuam humiditatem. And ſo it ended.

MYSTERIORUM PRAGENSIUM
Liber Primus, Cæſareuſque, Anno 1584. *Stylo Novo.*

Auguſti 15. *incœptus ad Omnipotentis Dei Laudem, Honorem, & Gloriam.* Amen.

Δ. Fieri poteſt, quod anni 1588, & aliorum ſupputatio, initium ſuum habent ab ipſa die Paſſionis Chriſti vel Aſcenſionis in Cœlum. Atque hac ratione, 33, vel 34. anni plures conſiderari debent : quia tot annorum Chriſtus erat tempore ſuæ paſſionis, vel aſcenſionis : Addas igitur annis 1588, 34. & inde emergunt anni 1622. atque iſte numerus propius accedit ad tempus annorum diluvii & Arcæ, cujus ſimilitudinem fore circa ſecundum Chriſti adventum Scripturæ docent :

Conjectura levicula.

Nota de Anno, 88,

Vel, cum poſt creatum Adamum, Anno Mund. 1655, Diluvium Aquæ, omnia deleverit viventia : Poſt Chriſti, (noſtri Adami ſpiritualis) reſtitutionem in Cælum. Anno 1655 (qui erit anno 1688.) expectamus Diluvium ignis, quo omnia ſunt Immutanda : vel Charitatis & ardoris Chriſtiani magnum futurum ſpecimen.

Non faciet Dominus *D E V S* verbum, niſi revelaverit Secretum ſuum ad ſervos ſuos, prophetas. Leo rugiet, quis non timebit? Dominus Deus loquutus eſt : Quis non prophetabit ?

Amos, Cap. 3. *B.*

Nihil mali invenimus in homine iſto : Quid ſi ſpiritus locutus eſt ei, aut Angelus ? *Act. Apoſt. Cap.* 23 *C.*

Dico enim vobis, quod multi Prophetæ, & Reges voluerunt videre, quæ vos videtis, & non viderunt : & audire quæ auditis, & non audierunt. *Lucæ* 10. *E. Matthæi* 13 *B.*

Chariſſimi, nolite omni Spiritui credere : Sed probate Spiritus ſi ex Deo ſint : quoniam multi pſeudoprophetæ, exierunt in mundum. In hoc cognoſcitur Spiritus Dei. Omnis Spiritus qui confitetur Jeſum Chriſtum in carne veniſſe, ex Deo eſt, *&c. Johannes Epiſtola* 1. *Cap.* 4. *A.*

Quiſquis confeſſus fuerit, quoniam Jeſus eſt filius Dei, Deus in eo manet, & ipſe in Deo, *&c. Cap. eodem C.*

Paulus ad Corinthios, Epiſtola, 1 *Cap.* 1. *b;*

Gratias ago Deo meo ſemper pro vobis, in gratia Dei, quæ data eſt vobis in Chriſto Jeſu, quod in omnibus divites facti eſtis in illo, in omni verbo & omni ſcientia (ſicut teſtimonium Chriſti confirmatum eſt in vobis) ita ut nihil vobis deſit in ulla gratia, Expectantibus *revelationem Domini noſtri Jeſu Chriſti, qui &* confirmabit vos *uſque in finem ſine crimine, in die Adventus domini noſtri* Jeſu Chriſti. Fidelis Deus per quem vocati eſtis in Societatem Filii ejus Jeſu Chriſti Domini noſtri, *&c.*

Societas Jeſu.

Δ. Noto Revelationem & adventum Chriſti ſecundum : deinde confirmationem quæ reſpicit alium adhuc finem temporis : *unde de Regno Chriſti hic in terris,* ſecundùm Joannis Apocalypſim, videri poſſit hic locus aliquem præbere guſtum, *&c.*

Paulus ad Corinthios, Epiſt. 1 *cap.* 1. *D.*

Quæ ſtulta ſunt mundi, *elegit* Deus, ut confundat ſapientes : & infirma mundi elegit Deus, ut confundat fortia : & ignobilia mundi, & contemptibilia *elegit* Deus, *& ea quæ non ſunt* ut ea quæ ſunt deſtrueret, ut non glorietur omnis caro in conſpectu ejus. Ex ipſo autem vos eſtis in Chriſto Jeſu, qui factus eſt nobis ſapientia a Deo, & Juſtitia, & Sanctificatio & Redemptio. Ut, quemadmodum ſcriptum eſt. Qui gloriatur, in Domino glorietur.

Paulus ad Corinthios, Epiſt. 1. *cap.* 2. *C.*

Nobis autem revelat Deus per Spiritum ſuum: Spiritus enim omnia ſcrutatur, etiam profunda Dei, *&c.* Vide præcedentia & ſequentia in eodem capite.

Pragæ. Prima Actio, *Anno* 1584.
Wedenſday, *Augusti* 15. *Mane horam circiter* 9.

Δ. We thanked God for his ſafe bringing us hither, to the place appointed by him: We deſired him to direct us, as the reſt of our Action requireth: And thirdly, for the Book with ſilver leaves, to be prepared, we required inſtruction, as we were promiſed.

Anon after *E. K.* his looking into the Shew-ſtone, he ſaid, I ſee a Garland of white Roſe-buds about the border of the Stone: They be well opened, but not full out.

Δ. The great mercies of God be upon us: and we beſeech him to increaſe our faith in him, according to his well liking.

E. K. Amen

E. K. But while I conſider theſe buds better, they ſeem rather to be white Lillies.

Δ. The eternal God of his infinite mercies, wipe away our blackneſſe and ſins, and make us pure, and whiter than Snow.

Δ. 72 Angels. *E.* K. They are 72 in number: ſeeming with their heads (*alternatim*) one to bend or hang toward me, and another toward you. They ſeem alſo to move circularly toward the Eaſt: but very ſlowly. In the middeſt of this Circle, appeareth a little fire, of the colour of yern, hot; ready to melt: from which fire to every one of the ſaid lillies, is a fiery beam extended; which beam toward the end, is, of more whitiſh fiery colour, than it is near the center.

A voice. -... *E. K.* A voice cometh ſhouting out from the Lillies, ſaying, Holy, Holy, Holy: and all the lillies are become on fire; and ſeem to tumble into that fire. And now they appear again diſtinctly, as before: And the fire remained in the center ſtill: and the emanation of beams, came from it, ſtill to the foreſaid lilly buds.

E. *K.* I hear a ſound, as though it were of many waters, poured or ſtreaming down in the clifts of great Rocks and Mountains: The noiſe is marvellous great, which I hear coming through the Stone: as it were of a thouſand water-mills going together.

A voice. ...... *Eſt.*
Another voice. ...... Seemeth to pray over, *& quo modo eſt.*
A voice. ...... *Male & in ſummo: & menſuratum eſt.*

E. *K.* I hear a great roaring, as if it were out of a Cloud, over ones head: moſt perfectly like a thunder.

Another voice. ..... *The Seal is broken.*

Δ. *Vide Apocalypſeos, cap.* 16. *ſed videtur quod non ſequenter ordine, veluti quis ex textu judicaret; Aſt non aſſeritur hic effuſam eſſe etiamſi ſæpe & olim vindicatam requirebant illi qui ſub altari ſunt: nondum illis erat conceſſum, &c. Sic hic dici poteſt.*

Another ..... *Poure out the ſixth Viol, that the earth may know her ſelf* [Viola Sexta.]

Theſe are the dayes of wo, that are ſpoken of.

E. K. Now I ſee beyond like a Furnace-mouth, as big as 4 or 5 Gates of a City. It ſeemeth to be a quarter of a mile off: out of the Furnace-mouth ſeemeth a marvellous ſmoke or ſmother to come. By it ſeemeth to be a great Lake of pitch: and it playeth or ſimpreth, as water doth, when it beginneth to ſeethe. There ſtandeth by the pit,

pit, a white man, in a white garment tucked up: his face is marvellous fair; he ſaith very loud.

A white ſpiritual Creature. ...... *Aſcend.*

E. K. Now there cometh out of the Lake, a thing like a Lion in the hinder parts, and his fore part hath many heads, of divers faſhions: and all upon one trunk of a neck. He hath like feathers on his neck. He hath 7 heads: Three on one ſide, and three on another, and one in the middle: which branch from the neck is longer than the other, and lieth backward to his taile-ward. The white-man giveth him a bloody Sword: and he taketh it in his forefoot.

The white man tyeth this Monſter his 4 legs with a chain, that he cannot go, but as one ſhackled, or fettred. Now he giveth the Monſter a great hammer, with a ſeal at that end where the hammer ſtriketh, and the other is faſhioned like a hatchet.

The white man ſaid. ...... *A horrible and terrible beaſt......*

E. K. This the white man ſaid with a loud cry.

A voice out of the little fire. ...... *Seal him, for* two years of the Seven: *For, ſo long is his power.*

The Stars, with the Earth, even to the third part, are given unto thee: The fourth part thou ſhalt leave untouched.

E. K. The white man taketh the hammer, and ſtriketh him in the forehead of that head which is in the middle, and lieth down backward toward his taile.

E. K. Now all this viſion is vaniſhed away. The Stone is clear.

E. *K.* Now *Madimi* appeareth, and ſhe ſeemeth to be bigger than ſhe was.

Madimi. ...... *The bleſſing of God the Father, the Son, and (in the Father and the Son) of the Holy Ghoſt, in power and comfort reſt upon you, take hold of you, and dwell with you, that you may be apt to receive the comfort of my childiſhneſſe? and the reward of ſuch Innocents, as my voice beareth witneſſe of. You both, the Spirit of God, ſalute you: which alwayes comforteth the Juſt, and is the ſtrength and ſtay of ſuch as are Elected: of whom it is ſaid,* Mittam illis Angelum, in Adjutorium.

△. Are you *Madimi* (in the name of Jeſus) that I may ſo note of you?

Mad. ...... *I am* Madimi, *and of that order, wherein the wonders of God are wrought* with power, *with you, as my words are: with my ſelf, as my creation is.* Madimi *eſt ex ordine poteſtatum.*

*Lo, as I have often * promiſed you, ſo in the time of your neceſſity and grief, I viſit you.* * *Vide* 26. *Junii.*

△. Thanks be to the Higheſt.

Mad. ...... *Not as the friends of the world do, but as a comforting ſpirit: exalting the ſervants of God, and cheriſhing them with celeſtial food: But my mother is at hand, which openeth unto thee, the will of God. Believe me, many are the woes of the world, and great are the ſorrows that are to come: For the Lord prepareth his Rain-bow, and the witneſſes of his account: and will appear in the heavens to finiſh all things: and the time is not long.* *Mater* Madimi. The Rainbow. *Apocalipſ.* 4.

Bleſſed are thoſe that believe; for faith ſhall flee from the Earth, and her dwelling places ſhall be in caves, and unknown mountains, and in parts of the Earth which the Lord hath kept ſecret for ſuch as ſhall triumph and rejoyce in the Judgement to come. Faith ſhall hardly be found on the Earth.

1. *Wo be to women great with child, for they ſhall bring forth Monſters.*
2. *Wo be unto the Kings of the Earth, for they ſhall be beaten in a Mortar.*
3. *Wo be unto ſuch as paint themſelves, and are like unto the Prince of pride; for they ſhall drink the blood of their neighbours, and of their own children.*
4. *Wo be unto the falſe preachers, yea ſeven woes be unto them; for they are the teeth of the Beaſt.*

He that hath ears, let him hear. Seven Woes.

5. *Wo be unto the Virgins of the Earth, for they ſhall diſdain their virginity, and they ſhall become Concubins for Satan, and deſpiſe the God of Righteouſneſſe.*

6. Wo be unto the Merchants of the earth, for they are become abominable : Behold, they are become the ſpies of the earth, and the dainty meat of Kings. But they are fooliſh : Yea, they ſhall fall into the pit that they have digged for others

Mater Madimi.

7. Wo be unto the books of the earth, for they are corrupted ; and are become a wraſting ſtock, and firebrand to the conſcience.

Stay a ſeaſon, for my mother cometh.

Δ. We read over the premiſſes, and ſo conferred of the verity and weight of them. And all this while *Madimi* ſtood ſtill in *E K.* his ſight (as *E K.* told me : *)* But becauſe we were willed to ſtay, I moved no queſtion : but wiſhed to have ſome underſtanding, how my wife and children (at *Cracovia)* did. Hereupon *Madimi* ſaid as followeth.

My wife tempted to deſtroy her ſelf.

Mad. ..... *Hear what I ſay unto thee* [Δ.] *The King of darkneſſe whetteth his teeth againſt thee, and rampeth with great rage to overwhelm the world upon thee : And he ſeeketh the deſtruction of thy houſhold, and thereby thy overthrow : The life of thy Children ; yea, he tempteth thy wife with deſpair, and to be violent unto her ſelf.*

Δ. Why with deſpair?]

..... *But his lips are ſealed, and his claws made dull: that when he would bite he cannot : And where he ſcratcheth the bloud followeth not.*

Madami, my friend.

This name of God is in the 26th. principall Call, beginning *L vinial part. Salman t alt, &c.*

Satan his Traiterous inſinuation to be taken heed of.

But hear what thy friend *ſayeth unto thee : Both in her ſelf, and by him that moveth her to ſpeak ; As thou art the ſervant of the God of victory, ſo ſhalt thou triumph in the God of* ſtretchforth and Conquer. Δ. Madzilodarp. *Thy wife, thy children, thy ſervants, and more then that, ſuch as favour thee, even the coverings of thy houſe ; are under the protection and defence of ſuch as are of power : againſt whom, neither the rage of ſuch as raign, neither the fury of Authority (though it hath the help of Satan) can prevail. For why? God hath care over thee : But thy faith is ſomewhat lower. Take heed of Satan, he will* joyn *himſelf* unto thee. *But beware of him. For, ſin* keepeth back *the power of God, which is oftentimes* deferred *for another ſeaſon : Yea, even for the wickedneſſe of one Soul.*

A. L.

Lasky *I look for, but I ſee not : Behold, I wraſt my eyes after him, and cannot finde him. Peradventure he hath hid himſelf behinde ſome Mountain, or is crept into a Cave : for he appeareth not.*

Δ. I beſeech you, what is the cauſe thereof? Is he not gone from *Cracovia?*

Mad. ..... *Sin is the greateſt Mountain, and he rejoyceth when he pleaſeth himſelf : and in the fury of his fleſh creepeth into a Cave from us.*

At one inſtant *Madimi* ſeeth all the world over.

Lo, I look for him, and cannot ſee him, yet ſee all the world over, It is a ſign that God is not with him.

Δ. I beſeech you, is he not gone from *Cracovia* yet?

Mad. ..... *I tell thee, I ſee him not ; I can ſay nothing of him.*

Δ. Lord, our coming hither was to come with him.

Mad. ..... *Therefore brought I thee hither,* that thou ſhouldſt not tarry with him. *Knoweſt thou not that God is marvelous in his works? Haſt thou not heard of his ſecret judgements? If thou haſt, Think he hath care over thee.*

My wife, children, and houſhold muſt be moved to *Prage.*

For alſo, thy wife and children, and the reſt of thy houſhold muſt be moved hither.

Δ. When, I beſeech you?

Mad. ..... *Let that be my charge to anſwer thee.*

E. K. Now here appeareth a little fire like the ſame, which appeared before : but it hath no beams from it, as it had before.

Mad. ..... *Hic & hæc, eſt Mater mea.* [*E. K.* Pointing to the fire.]

Mater Madimi.

Trinity.

E. K. She falleth down on her face proſtrate : Now ſhe riſeth again. This fire entreth into her mouth, ſhe is waxen of higher ſtature then ſhe was, ſhe hath now three faces.

Δ. Now it is the vertue of the Trinity in her ſo repreſented.

Mad. ..... *I. And I have a few things to ſay, and I ſay.*

E. K. I hear a marvellous noiſe, as of many Mountains falling.

Mad. ..... *Ariſe, and believe. The time is come, that of the fooliſh I will make the wiſe. And of ſuch as are* ſinfull men, *my anointed :* if *they encline their ear unto my voyce.*

If.

E. K. The noyſe is marvellous: And which of the mouths doth ſpeak, I cannot diſcern.

Mad.

Mad. ..... *Firſt, thou ſhalt write unto* Rodulphus, *as I ſhall enſpire thee. Then ſhalt thou go unto him, ſaying, That the Angel of the Lord* hath appeared *unto thee.* ——

RODOLPHUS.

[*E. K.* A great noyſe ſtill.]

And rebuketh him for his ſins. [*I never heard any ſuch noyſe : it is as if half the world were ruſhing down an hill.*]

Mad. ..... *If he hear thee : Then ſay unto him,* He ſhall triumph , *Fear thee not.*

If he hear thee not: *Say, that, The Lord, the God that made heaven and earth, (under whom he breatheth, and hath his ſpirit) putteth his foot againſt his breaſt.*

Δ. Either E.K. ſpake not this, or I omitted to write it at the firſt.

V. I. 263.

[*E. K.* A great noyſe ſtill.]

And will throw him headlong from his ſeat.

Lo, thus (I ſwear unto thee) I will do. If *he forſake his wickedneſſe , and turn unto me : His ſeat ſhall be the greateſt that ever was, and the Devil ſhall become his priſoner.*

If *Dei Juramentum & Pactum cum* Δ. *de R.*

E. K. There came great flaſhes of fire out of her, and ſo out of the ſtone : and ſuddenly ſhe was in her former ſhape again.

Δ. In the name of Jeſus.

Mad. ..... *Where this voyce entreth, no man hath to ſay : For it is the beginning , ſo it is likewiſe the end.*

Therefore enquire not any more now, but ceaſe : For this is the marvellous beginning of this laſt time.

The marvellous beginning of this laſt time.

Δ. All thanks, Laud, Honor, Glory, and Empire be to the Eternal, Omnipotent, and our onely God of Heaven and Earth. *Amen.*

Thurſday, *Auguſti* 16. 1584. *Mane, circiter horam* $8\frac{2}{3}$. † Prage.

Δ. *Precibus finitis,* I propounded, as concerning the book to be prepared for the Angelical writing, *&c.* And becauſe *Mapſama* had dealt about that point : Therefore I required at God his hands, the Miniſtery of *Mapſama* herein : if it were his will.

E. K. Here is *Madami.*

Δ. Bleſſed be the God of Heaven and Earth, who regardeth the ſincere intent of his ſilly ones.

Mad. ..... *When ſeed time is paſt, who ſoweth his Corn ? Or what is he amongſt men that calleth back the Sun a minute ? So may it be ſaid of you, which were ſlack in ſowing, and therefore have let paſſe the benefit of time, wherein your ſeed might have multiplied. Behold, your labours are in vain, in reſpect of that you might have received.*

...... *For* Auguſt *is paſt with you the firſt day : And* Mapſama *wanteth, not by himſelf , but through your negligence : whoſe fingers wrought, and made an end of anothers work, which was tied to time.*

Mapſama.

Nalvage *was beaten back from you : But you conſider not his conflict, neither thank God for that he hath finiſhed for you : with whom* [Nalvage] *now, you have no power. For the Receiver and Giver for that time, were of time.*

But to the entent that the Heavens may agree, (becauſe they are the light of him, which is the light of his father) I ſay unto thee that thou muſt prepare, of fair, and decent paper , a book. To the entent, that the paper it ſelf may bear witneſſe againſt you : and receive that, which ſhould have been printed in Gold.

A paper book to be prepared.

Δ. God he knoweth, and the Heavens, that I did the beſt I could, to have had the book ſilvered.

Mad. ..... *It is ſo : I will bear witneſſe with thee. But where the watch-men ſleep, and do not their duety : Theft taketh place; and the enemies make havock.*

The ſins of Lasky *are not a few ; yea, they are ſuch as have brought in the Prince of Thieves, which had prevailed : But God was watch-man at the inner doors.* For, he doubted of thy faith, and laughed God to skorn. *But hear the voice of him that ſitteth : Leapers and defiled people uſe not to carve at a Kings Table : for when his Carvers become Leapers, they are not : becauſe they are expelled.*

Even ſo into my Chambers, and ſecret judgements entreth not the Incredulous , Proud , *and* Skornfull *ſinners. But becauſe he became worſe then a Leaper, I baniſhed him out of my Chambers, for I am more then a King.*

Notwithſtanding, becauſe I have ſworn unto thee for him , *I will ſuffer him to be exalted : But in the midſt of his Triumph he ſhall fall, as a* proud *Tree doth, whoſe roots are uncertain.*

Juſjurandum ad Dee, *pro* A. L.

And

Miſericordia Dei ſuper Δ. *Cum Imperore Rod. Prophetia de* Δ.

And becauſe thou haſt believed me, and haſt not murmured againſt me, I will be juſt with thee, And with this Emperour ſhall be thy aboad. *And through thy mouth ſhall ſpring a Cedar-Tree, whoſe top ſhall touch the Moon, and branches cover the beaſts of the field, the birds of the Aire; yea, and a part of the Seas. Becauſe thou haſt taken pains for me, I will deal juſtly with thee, and reward thee.*

*The ſons of wickedneſſe are proud, becauſe of their promotion; are ſtout, becauſe of their Kingdoms and Dominions: But they muſt fall, becauſe their building doth ſtand on * ſand.*

* *Mathei* 7. D.

Do my Commandment, be not afraid.

New leſſons. New books.

For I have new leſſons to teach thee, and new books to open, ſuch as have been ſealed in the wilderneſſe.

E. K. She is gone.

Δ. As concerning the Letter to be written unto *Rodolphus*, O Lord, I would gladly know the Argument, and when I ſhould ſend it.

A voyce...... *Incipienti, dabitur.*

Δ. I underſtand this thus: That, when I begin to write it ſhall be inſpired from God, as was ſaid before.

A voyce...... *Ceaſe.*

Δ. Deo Noſtro Immortali, Inviſibili, & Omnipotenti, ſit omnis honor, Laus & Gloria: Nunc & ſemper. *Amen.*

Friday, *Auguſti* 17. *Mane.* † Pragæ.

Δ. Becauſe I would make no delay, for the Letter writing to the Emperour *Rodolphus*, I framed my ſelf to write, beſeeching God that I might ſo write, as might be ſufficient for the purpoſe, *&c.* And thus I wrote as followeth.

Ne dicas coram Angelo non eſt Providentia. Eccleſiaſtes, cap. 5.

Omnipotentis Noſtri Creatoris (Chriſtianorum omnium Imperatorum fæliciſſime, O *Rudolphe*) tam eſt hominibus incognita illa, quæ cuncta diſponit perficitque *PROVIDENTIA*, rataque ipſa rerum ſeries & coordinatio (à primo ad ultimum) quòd à pleriſque, temerè, fortuito, vel caſu, hoc illove evenire modo, exiſtimentur omnia, quæ extra præterve ſuorum Conſiliorum deſignationes; fieri conſpiciant. Verùm quibus eſt mens Divinæ veritatis lumine colluſtrata, & ad multiplices longiſque intervallis diſtinctas rerum conſecutiones conſiderandas, attentior, evidentiſſimè deprehendent illi quidem, Quæ, quibus præcurriſſe, tanquam cauſas, occaſioneſque neceſſarias, alio priori, & interdum longe diverſiſſimo, tempore, oportuerat. Atque ut varietatem nunc omittam exemplorum, (quæ, ex aliorum hominum inter ſe collatis vitis, conditionibus, factiſque adferre poſſim,) Exemplum ſatis conſpicuum hoc unicum fieri poſſit: Nimirum illa, (incredibilis ferè) quæ inter ſacram Cæſaream Majeſtatem veſtram, & humillimum (in Deo) Mancipium me veſtrum (ex multiplicibus utrinque præcurrentibus occaſionibus) jam quaſi inſtare videtur, In unum (idemque admirandum quid) Combinatio, Divinaque conſpiratio. Ambiverunt me (Juvenem) Illuſtriſſimi Imperatores duo: Victorioſiſſimus ille *Carolus Quintus*, & ejuſdem Frater *Ferdinandus*, veſtræ *Cæſareæ* Majeſtatis Magnificentiſſimus *Avus.* Hic, *Poſonii, Hungariæ*: ille verò, *Bruxellæ, Brabantiæ.* Hic, *An.* 1563. Ille autem, *Anno* 1549. Aſt clementiſſimum Imperatorem *Maximilianum*, *Cæſareæ* veſtræ Majeſtatis Patrem (Immortali glora dignum) jam tum *Hungariæ* coronatum Regem, (invitiſſimo quidem ipſo Tyranno Turcico) eodem in *Poſonio*, eodemque, *Anno* 63. in deliciis habere cœpi: illiuſque rariſſimas virtutes, cum fideliter colere, tum poſteritati eaſdem reddere commendatiſſimas, opere quodam conabar Hieroglyphico. Quo etiam in labore exantlando, animus mihi præſagiebat, Auſtriacæ * familiæ; alium fore aliquando aliquem, in quo maxima mea ſpes, & publico Chriſtianorum ſtatui, Res, confirmaretur, (vel confirmari poterit,) Optima, Maximaque. Veſtræ igitur Cæſareæ Majeſti, Imperatorum Romanorum (ex Auſtriacorum Principum nobiliſſima familia) mea ætate florentium, *QVARTO*: Adſum, & ego, Triplicis Alphabeti, litera * Quarta. Atque ita adſum, ut me ipſum ad pedes Cæſareæ Majeſtis veſtræ demiſsè oſculandos offeram: plurimùm gaviſurus, ſi qua in re, Chriſtianæ Reipublicæ Imperatori tanto, talique, gratus, utiliſve eſſe potero.

* *Libelli Monadis Hieroglyphicæ Theoremate* 20. *jam ante* 20. *annos editi.*

* D Δ ⅂

Superſcriptio erat hæc.

Sereniſſimo ac potentiſſimo Principi ac Domino Domino Rudolpho, *Dei Gratia Romanorum Imperatori ſemper* Auguſto, *ac* Germaniæ, Hungariæ, Bohemiæ, *&c. Regi*, Archiduci Auſtriæ, *Duci* Burgundiæ *Stiriæ* Carinthiæ, *&c. Comiti Tyrolis*, *&c. Domino meo clementiſſimo.*

Veſtræ ſacræ *Cæſareæ* Majeſtati, ſoli, ſi hæc aliquandiu conſtare patiemini (neminique detegere velitis) rem facietis valde neceſſariam.

Pragæ, An. 1584. *Auguſti* 17.
Cæſareæ Majeſtis Veſtræ
Humillimus & fideliſſimus
Clientulus

Joannes Dee.

Monday, † *Pragæ, Auguſti* 20. *Mane circa horam* 7.

△. *Precibus ad Deum fuſis, ex more noſtro,* &c.

1. I propounded: If the letter written for *Rodolphus,* were as it ſhould be?

2. Secondly, becauſe we were willed to invite the good Angels, for the book writting, I asked how we ſhould invite them?

3. As concerning our wives, and my familly ſending for: I required, when that ſhould be done?

△. Quickly apparition was made.

E. K. Here is *Uriel.*

△. Welcome be the light of the Higheſt.

VRIEL. ...... *Wo be unto the world: for her light is taken away. Wo, wo be unto man, for the eye of light hath forſaken him. Wo, wo be to the underſtanding of man, for it is led out, with a threefold ſpirit,* * *the ſpirit of errour and ignorance. And wo be unto ſuch as believe not the glorious and ſupereminent light of this Teſtimony: for they are not written with the life, neither ſhall their portion be with the living.*

* *Aliquid deeſt forte.*

The Spirit of Pride.

Thus ſaith he that is a mere ſtone, (*which ſitteth between the ſeat of light and darkneſſe*) *whoſe wings are great, and more than mighty: wherewith he gathereth the Stars, and the powers that hang upon the firmament of the firſt and leſſer light: placing them and* powering *them, in the Spirit of Truth; and through his own power, the power of the word, whereby all things are, and are comprehended: in that he is as well in the heavens of Glory, Chaſtity, and Meſſage, as alſo in places unknown to us.*

This Teſtimony to be believed upon great diſpleaſure, &c.

Heavens of Glory, Chaſtity, Angels.

Behold, thoſe that dig into Nature with dull Mattocks, and dull Spades, are ſuch, as of every congeled ſubſtance can imagin, but not judge: are fooliſh, and of the world: whoſe imaginations, are become the inſtruments of vanity, and the piercers of him which is the father of ignorance. Wo be unto them, for their diſputations and doctrines, are dogma's and dull. Wo, wo unto them, for they are ſuch as pleaſe themſelves, and are become fathers to many lewd children: of whom it is written, They are become ſtiff-necked and proud, and the followers of their father. Therefore have I gathered my ſelf together, and am hidden from them; becauſe they are proud and haters of innocency. Theſe teach not unto you a doctrine, neither are you partakers of their Bankets; for the Spirit of God, is plain, pure, and moſt perfect. Theſe breath not upon you, neither are the Ornaments of your Garlands enterlaced by theſe: But by him are you lifted up, that is the God of Juſtice, and the Diſcloſer of his own ſecrets: *and the headlong drawer of things to an end.*

God to us is the Diſcloſer of his own ſecrets.

Therefore believe, and dream not with the world: For the world ſhall periſh, and all her adherents: and ſhall be caſt into the pit of wo everlaſting. Read the Scriptures, and underſtand them: but wreſt them not, with the wicked. Look into the ſimplicity, and nakedneſſe of God his Promiſe.: View the innocency of ſome that received them, And let not the wickedneſſe of thoſe that the Lord made vertuous, go out of your remembrance. But ſo Triumpheth true power, ſo gathereth he himſelf together to diſcomfort the Serpent: Of the lighteſt he maketh the heavieſt, and of the weakeſt the ſtrongeſt: And in the weakeſt veſſels, worketh he his mercy. And why? behold, leſt the world, in her proud imaginations, in the ornaments of her pearls, and moſt pretious wits, ſhould brag, ſaying, I can compare with the Lord. Hear my voice, for it is of God. The world bringeth forth no good thing, neither are the doings of man accepted; but where the ſpirit of humility dwelleth. Out of the depth of darkneſſe hath God made light: And lo, the light is great, and the darkneſſe comprehendeth it not. So, in the weakeſt will he be exalted.

Humility.

The Spirit that ſpeaketh unto you, is he that hath a Tower to build, a ſtrong Tower and a mighty; yea ſuch a one, as hath not been from the beginning: No, not from the beginning. Great is the foundation thereof; for, it is of Iron; But greater are her walls; for they are of Diamond. Moſt great are her Turrets; for they are the ſeven Heads, that behold, judge, and gather: And they are made of Truth, the Spirit of Eternity. Unto the laying of every ſtone, are you made privy; And for this Tower are you provided.

Uriel hath a Tower to build &c.

△. and *E. K.*

1. *For lo, the firſt hath appeared, and ſhewed himſelf mightily.*
2. *And the ſecond hath redeemed, and overcome Satan.*
3. *And lo, the third appeareth, and ſhall viſibly ſhew the power of God to all Nations.*

Primus Filius Spiritus Sanctus Elias.

For Now cometh the Deſolation of the World, *And* the fall *of her pride. And this is the laſt Rod that meaſureth, and ſhall be broken: For it is ſaid, Now will I hear you* from under the Altar, *Now will I revenge the blood of your brethren.*

Deſolatio de qua Propheta loquutus eſt. Apocalypſ. cap. 18. F.

O you ignorant, and of weak faith: Know you not the times that are to come? O you that ſpit out the meat of comfort: yea when it is put lovingly into your mouths. Why are you ſorrowful? Why rejoyce you not, that the God of Juſtice is girded, and hath whetted his ſword, upon a thouſand thouſand Mountains of fire? Why laugh you not the world to ſcorn? and deride her fornication? Weep not upon her; for ſhe is accurſed: Neither wonder at her; for ſhe will be more wonderful.

You

△. Eccleſiaſtes. Tempus eſt tacendi & tempus eſt loquendi veluti de transfiguratione Chriſti Matth. 17. B. Marc. 9 B Luc 9. B. 12. A. *Conſtat. Et propriè* Matthæi cap. 10. C. *Quod in aure audietis, predicate ſuper tecta,* &c Luc. 12.

* Joel, cap. 3.

† Fear not.

You have received this Doctrine in Chambers, and in *ſecret places: But it ſhall ſtand in the great City: and upon* 7 Hills, and ſhall eſtabliſh her ſelf in truth: *Purifie the walls, and ſweep out the duſt and cobwebs (the works of the venemous) that it may be caſt into the River, and brought into no remembrance.*

Yea, it ſhall ſit in * Joſaphat, in Judgement, *againſt the wicked, and ſhall become a fire engendred in the cave of Thunders. Therefore,* When you are commanded, lift up your heads, and † fear not: *for whom, the Heavens ſhall fight.*

But in your ſelves be patient, and continue to the end: That your Crowns may exceed the Garlands of the Earth.

† Promiſe of viſitation for the 48. great Calls, and the Holy Book writing and practiſing.

* *Legiſlatio manifeſta & in loco Sanctificato. Antichriſti everſio per Spiritum SS. futura.* * *Epiſt. Pauli ad Theſſ. 2. cap. 2.*

Thus ſaith the Lord, Lo, *I have promiſed thee, that my Angel ſhall † viſit thee: And ſo it ſhall be. But if I now viſit thee, Thus will the world ſay hereafter;* Lo, he hath fained a Doctrine for himſelf. *Lo he excelleth in ſubtilty. When* I gave my laws, they were not ſecret; *neither was the place unſanctified. When the Comforter cometh, girdeth himſelf againſt the ſon of * wickedneſſe; Then muſt you be known, and ſeen unto the Earth.*

An Election or Choice offered to △. RODOLPHUS Imp.

But I will give thee the choice: Chuſe therefore, whether thou wilt banket Now: becauſe I have promiſed thee: Or tarry, till I ſee *the time* more *convenient; For lo,* if Rodolph. *hearken unto my voice, He ſhall wonder, and rejoyce with thee: And I will exalt him, above the Kings of earth.*

Stay a while: I come again.

△. After he had ſtayed a while, and read over the premiſſes, and talked of the manner of the Choice or Election offered: and the dealing with *Rudolph:* we thought good *to beſeech God to regard his promiſe, for his glory and honour,* and we moſt humbly to thank him that he would offer a choice to me a man of no worthineſſe, nor wiſdom: therefore moſt deſirous *to be entred ſpeedily into the School of Wiſdom,* wherein we might grow, and attend the opportunities of any thing to be done or ſaid by us; So that (if it were his will) we were, and are deſirous *now to be viſited,* as his moſt merciful promiſe importeth.

A Viſion.

E. K. Now *Uriel* is here; he hath a Chair, and is ſet down in it: It is like a Throne..

Here I ſee a green Hill: and I ſee thereon three men, like learned men, in Gowns of puke-colour: they have Hats on their heads. *Uriel* hath in his hand a thing like a rolling-pin (of half an ell long) of Gold.

The Garden of Comfort.

I ſee beyond the men, a very fair Park, encloſed with pale, piked,&c. I ſee Roſes and Lillies, and goodly Flowers in one part of it, and fair running waters in it, and little Hills, and all manner of Birds: And in the middle of the Park, is a turret, and in the top of that, a round thing like a Stone, which giveth light all the Park over: but without the Park pale, it is duskiſh or dark. Theſe three men ſtand together upon the pitch of the bank of the Hill that goeth down toward *Uriel.*

There appear three diverſe fair wayes to the Park, two from the Hill where the men ſtand, and one from the place about *Uriel.*

1. I ſee one man walk in the Park, und he picketh Flowers,and putting them to his mouth, they ſmoke, as the ſmoke of the ſnuff of a candel when the candle is put out.

2. I ſee likewiſe another man gathering of Flowers there, and he would put the Flowers to make them ſtick on his Coat, but they will not hang on but fall down, it is ſo bare.

3. I ſee a third man, who hath his Robes all belayed with lace of gold, great and ſmall, and divers pretious Stones, and on his head a wreath like a Garland, very broad beſet with very beautiful pretious Stones: and he trimmeth himſelf all over with the flowers of the Park

or Garden, Now the three men are come from the Hill, before *Uriel* his ſeat.

1. ..... *I moſt humbly beſeech you that I may have acceſſe into* the Garden of Comfort.

One of thoſe men ſaith

Uriel. ..... *You ſhall: I am contented.*

E. K. Now they three go toward the Garden of Comfort: they point one to another, and ſeem to talke one with another. They go in the path which leadeth from him [*Uriel*] toward the Park.

Uriel. ..... *Theſe are Wiſe men, for they ſhall eſcape the danger of the* [△] firſt *and the ſecond, and ſhall live as* the [△] third *in comfort and pleaſure: For behold, Thoſe which have entred, and now ſhall enter, have deſerved their reward.*

But ſome there be that enter, and reſpect not the end; *and ſuch ſhall they be as he is, which* defileth the flowers.

△ He meaneth of the firſt and ſecond which gathered flowers, and of the third. *Reſpice finem.*

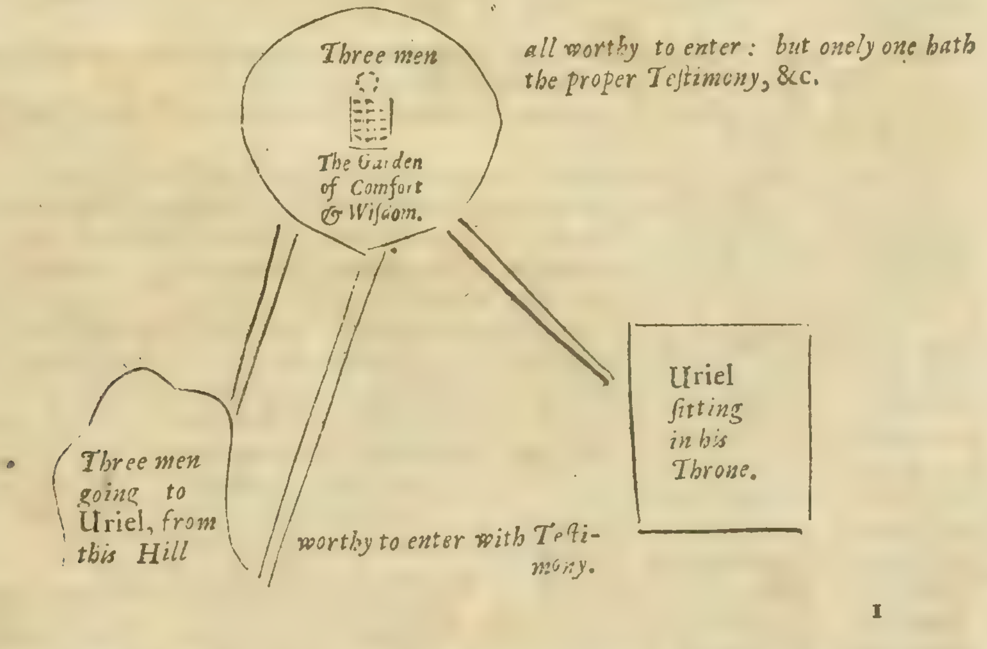
E. K. Now here cometh a man from the Park-ward, and meeteth thoſe three men, and giveth them three very rich garments: they put off their former garments, and put on thoſe rich and beautiful garments.

2. Uriel. ..... *Otherſome there be, and go* the middle way, *becauſe it is* the next and ſtraighteſt, *and thoſe be ſuch as enter with their* own ornaments, *which are very poor and bare, and upon whoſe garments can hang no pleaſure.*

3. *Some there are that enter* [1] from me (*for* without *me none entreth into that Garden*) *and becauſe I am the light of him that lighteth by Creation, therefore is there a way perfect,* and beareth teſtimony from me, *whereby they are thought worthy, and are* [2] apparelled *for that place of pleaſure, and ſo worthily enter.*

Note *Cauſa ſine qua non: & cauſa proxima & propria ut differunt hic.*

Lo they enrich themſelves, being made rich with the beauty of ſo pleaſant flowers: and they alwayes drink of the water of wiſdom to their comfort and continuance. Bleſſed is he that ſo entreth.


Three men
The Garden of Comfort & Wiſdom.
Uriel ſitting in his Throne.
Three men going to Uriel, from this Hill
worthy to enter with Teſtimony.
2
1

all worthy to enter: but onely one hath the proper Teſtimony, &c.

1. *He that* defileth *the flowers, was worthy to enter into our Garden: but becauſe he came not hither to my* Throne, *and ſo took the way deſcending from the Hill,* [*to me*] *and brought into the* Garden of Wiſdom, *his* worldly apparel; *which, lo, is alwayes* as a miſt *between him and true wiſdom, yet he thinketh* himſelf ſatisfied.

A defiler of the flowers.

The Garden of Wiſdom.

2. *He whoſe coat is bare, was alſo worthy: But becauſe he thought* himſelf *worthy, and viſited not my ſeat, he took the* middle *way, where are no* ornaments: *Therefore he brought in his own nakedneſſe which is ſo thredbare, that the flowers fall off it, as from a marble ſtone, and the waters glideth of it, as from the back of a Falcon.*

Behold, I ſit: happy are thoſe, that come unto me.

Lo, you ſee, you may become wiſe; with the [1] *Cloudy, wiſe with* the [2] bare; *and wiſe with thoſe that are* [3] *advanced; and dwell in true wiſdom.*

Three manner of wiſe men.

The Gate that thou ſhalt enter into, is a fire of fury, and of revenge:

Fury and Revenge.

But be it unto thee, as thy Election is. Even from the beginning, nakedly. *Open unto* Rudolph.

Rudolph the Emperour muſt be made privy to all. RUDOLPHUS IMPER.

Rudolph, *the manner of Gods viſitation : Shew unto* him the holy Viſion : *for I will make thee unto him* an hand, an arm, *yea* an half body. *Yea I will be merciful unto him,* and ſeal him for my ſelf : and he ſhall be thy comfort. *I will put* my fear *into him, and he* ſhall be afraid to ſin, *and he ſhall become a rod to thoſe that are ſinful.*

Opera ſine fide, mortua.

Happy are thoſe, whoſe works *are a* hope ; *and whoſe* faith deſerveth *the* aid of my light. This is of God, and I am the finger. *Happy are thoſe that are directed by me. For, in me is the true path and* light *of direction.*

E. K. He is gone.

Δ. As concerning this Gate (laſtly ſpoken of) whereinto I muſt enter, that it is *a fire of fury, and of revenge :* O Lord, I am afraid, if that phraſe be of any diſpleaſure to me : for *I referred my Election to the will of God, as was for his honour and glory* to be granted : *And I have long made Petition to God for your help,* and I deſire nothing that ſhould make the higheſt offended with me. But perhaps the ſervice of God wherein I am to ſerve him now, (with his Talent of wiſdom to be imparted to me) conſiſteth in the execution of the Juſtice of God, with a furious and revenging fire, as under the Altar they lie, and cry for, *&c.* — Apoc. cap.6.

Uriel.... ...... *Thou haſt ſaid* ———

His voyce.

Δ. All Laud, Honor, and praiſe be unto the Almighty, wiſe, and our moſt mercifull God : now, and ever. *Amen.*

Tueſday, 21. Auguſti : *Ante Meridiem horam Circiter 9.* † Pragæ.

Precibus finitis, & invito *Uriele* ut nos illuminaret, dirigeret, conſolaretur, *&c.*

E. K. *Uriel* is here, and about his head at a little diſtance, is a bright part of a Circle like a Rain-bow, *&c.*

Δ. We propounded unto you yeſterday (O you faithfull meſſager of the higheſt) as concerning this letter, how it is liked : when it is to be ſent, and by whom, *&c.*

Earth.

Uriel. ..... *O earth, how great a Monſter art thou, and how great is thy wickedneſſe, which makeſt dull mans capacity, and carrieſt him away into an obſcure and raſh ſenſe ? Not without a cauſe art thou hated with the higheſt ; yea, not without a cauſe are thy Garments made ſhort.*

My brethren, how long will you be grievous to the Lord, how long (I ſay) will you be without underſtanding,

O, how long will you conſider your own commodities, and neglect the harveſt of the Lord ?

[Δ. I underſtand nothing of the occaſion of theſe ſpeeches.]

A reproof of our choice made.

Uriel. ..... But behold, for you *have choſen unto your ſelves a viſitation , and have broken the viſitation of the* Lord.

For when you were commanded you went not , and unto your ſelves you chuſe dayes for advantage : Well, I ſay, Take your choice and become wiſe : for I am ready to deliver.

Prepare.

I ſay, prepare your ſelves, and be ready : But I fear me , (yea, I know it) that you will become foggy and miſty. *Notwithſtanding thus ſayeth the Lord : Since you will become wiſe,* Chaſtiſe your ſelf for a few dayes, and abſtain, and you ſhall ſee that I am a God that can viſit, and mightily : *I am not man, that my promiſes may not be, neither ſpeak I* of any thing that liveth not, *for I am light, and the breath of underſtanding.*

The Promiſe becometh life. God well pleaſed. A new promiſe to Δ.

Becauſe you have followed my Commandments (yet ſome of you obſtinately, and rather, as reprehenders then obedient ſervants) *I will put a ſnaffle unto Satan, and unto his Miniſters, and* thou ſhalt ſit in judgement againſt the wicked : *For I will multiply thee, and thy houſhold : And of thy ſeed ; yea, even of thy ſeed, will I finder out a* Camber,[a] *and* will root out a people, which I have long favoured. *And for this cauſe* ſpared **I him* unto thee, *for unto him that loveth me, will I be a juſt rewarder. The branches of the wicked do I cut off, and make worſe then the Aſſes dung : But unto the faithfull will I ſend honour, and a Crown of rejoycing.*

Hui, *who is he, that I cannot reward him ? Or where dwelleſt thou , (in Heaven, or in Earth) that art, and rejoyceſt not by me ? If thou follow my Commandments, and I* once begin to love thee ?

I have told thee that I will place thee here.

Δ. I muſt be placed here in *Prage.*

[Δ. In this Citie.]

Uriel...... *Not as a Citizen , but as an owner of many houſes. But take heed, thou be be juſt to me, and do what I command thee.*

NOT YET

Δ. Lord thou knoweſt my heart, help, and ſupply my wants.

Stewards Overſeers Labourers. The Lord his viſitation is not yet.

Uriel..... *Behold, the Corn is not ripe, neither are the Grapes red , nor the Sun hath not yet ſeaſoned them ; Therefore, yet, need I not Stewards,* but Overſeers : *And as yet, Laborers* are to me as ſhadows. *Becauſe, not* yet, no, not yet is the time of my *viſitation : therefore he that bringeth his Syckle now , muſt not reap for me, but muſt rejoyce in himſelf.* Happy is he that tarrieth the Lord, leaſt afterward the doors be ſhut, and the feaſt at an end. *All wiſdom (and ſciences*

[a] Camber, *vide Anno* 1582. 15.*Martii.*

* Δ. *Fortè intelligit Rolandum infantem meum cui vitam reſtituit Deus (miraculoſè quaſi) Cracoviæ, An.* 1584. *Julii* 14. *Sed Deus tu noſti quod hoc mihi tam mirum videtur quam virum Mariæ pregnantem cenſeri, &c. Vide* Sept. 21. *Miſericordiam Dei præmiſſam.*

ces comprehended in wiſdom) that worketh for himſelf, is of the world: But the wiſdom that I give, I give openly, and without reproach: that I alſo rejoycing in the wiſdom may be glorified, and exalted with a Diademe of honour. When Sodom *cried for vengeance, had I it not ready? Could not I from heaven have conſumed them with the breath of my own mouth? I, in my ſelf know it, and am witneſſe: But lo, in the pride of their filthineſſe I had regard* to time: *And (that it might be known to all Nations) licenſed* my Angels, *and gave them power: And lo, then made a promiſe unto all Nations that they ſhould be bleſſed in* Abraham: *even the ſame moneth that I deſtroyed the* Sodomites. *Theſe things did I, as unto* Noe: *and unto* Seth, *whom I loved:* I made them privy of time *to come, and opened unto them my judgements: becauſe the world ſhould be juſtly condemned. After the ſame manner made* I a promiſe unto you: *Lo, after the ſame manner have I called you to counſel.* But you have choſen the loweſt, and have refuſed the higheſt places, and have regarded your own comforts, and not my viſitation. *I commanded thee not to go into the woods, and to fetter Wolves: neither to ſaw the Tygers teeth. I delivered you not unto the wicked, neither ſuffered I them to rejoyce over you:* But I have brought you from death, and from the dayes of lamentation, *and have dealt with you as faithfull brethren do in their diviſions: Not that I forget my ſelf, but that I would be magnified, and that you might ſee your wildneſſe, and naked raſhneſſe: Many are there upon the earth, which would have burſt with gladneſſe, and have rent their Garments in pieces. If I had* touched them with the leaſt of theſe Counſels *(ſo I call them, becauſe they are my ſecrets) Is it not ſufficient that I have brought you*[Δ.]hither *ſafe? Have* promiſed you a ſure help?

Time.

Δ. Promiſe to Abraham.

Seth, the third ſon of *Adam.*

A promiſe made unto us.

The choice miſliked.

The mercies of God upon us.

[Δ To Prage.]

A ſure help promiſed.

Lo, you wraſt me, for what is he of the world, to whom I ſhall confirm letters?

[Δ. This is ſpoken in reſpect of God his judgement required of the letter.]

They grieve me, becauſe they are the doings of man: O man, let man anſwer unto thee, and let it ſuffice thee, that the mark whereat thou ſhooteſt is in my hand.

My work is not a work of hours nor dayes. But when I command, do ſpeedily. *When the Thunders fall from Heaven, and burn up the Earth, ſcale her face, and leave her naked. Then, Then, will* you believe.

Do the Lords Commandment ſpeedily.

Note, ſignes.

Behold, He that is a man, being new born, is accounted a Monſter.

Is it not written? Lo, the Lord looked from heaven in his viſitation, and in the midday, and groaned upon her, for ſhe had vexed him. Happy is he that is ready when he *viſiteth:* That which I command, let it be done. *For when the Kings of the earth, ſay, do this: They play not alſo the parts of their ſervants and ſubjects, but lo, it is done. Suffer me (I pray you) to have that favour.*

Δ. I underſtand not this.

Δ. Deo Noſtro Miſericordi, Pio, & Juſto, ſit omnis Honor, Laus & Gloria. *Amen.*

Tueſday, 21 *Auguſti.* † Pragæ.

After Dinner as *we* [E. *K.* and Δ.] were in my Study, and conferring of my choiſe, and *very ſorry that* we had made our choiſe not of the beſt: *E.K.* ſaw *Uriel* in the ſtone, which yet ſtood unput up: and ſaid, he had ſeen him there ever ſince we began: *So coming to the ſtone he ſaid as followeth.*

Uriel. ..... *Murmur not amongſt your ſelves: But rejoyce and be glad, and ſound into the greatneſſe of Gods mercies, which beareth all your weakneſſe, and leadeth you through the foggy and perilous miſts of your daily temptations even by the hand: And now, not onely giveth, but alſo exhorteth. I ſpeak with you as a man. Yea, let me ſpeak with you as a man:* You are oppreſt with ſin, and with the world, and are not yet apt for the viſitation of God.

Note our unaptneſſe yet to be viſited,

My brethren, God hath dealt mercifully with you, hath opened unto you theſe three wayes deſirous

Δ. In malevolam animam non introibit ſapientia, nec habitabit in corpore ſubdito peccatis, Eccleſiaſtes, cap. 1.

Eccleſiaſtes, cap. 1.

[E. *K.* He ſpeaketh other language, I underſtand not.]

..... *That* one of you might have entred into the higheſt Gate. *And why? Becauſe* the workman might be able, and correſpondent unto the work, and time (of the Lord) to come. God hath done may great things for you: but you will not ſee them. Tarry awhile till I come again.

The workman and the work muſt be correſpondent.

To Δ. Was ſaid, *In fac ſupra.* To E.K. *In vide.* To A.L. *Iu vive.*

E. K. He is gone beyond a thing like a Hill.

Δ. After half a quarter of an hour he came again.

E. *K.* He hath a pair of Tables in his hand, made as of white bone: and therein are many names written orderly, one under another.

E. *K.* If I thought this to be of God, and this to be *Uriel indeed*, it were another matter: but their too much familiarity maketh me doubt.

Δ. The old ſaying is true in you, *Nimia familiaritas parit contemptum.*

Uriel. ...... Believe me, by Heaven and Earth, *I am true* Uriel.

E. *K*. He hath another Book holden unto him, by one ſtanding by him, who is like a ſhadow.

A new choice, by God his great mercy granted 73 and a half Dee his age.

Uriel. ...... Give ear, ſay and chuſe: *for after this time*, there is no choice.

Dee, *thy age and continuance in this world, in fleſh, according to the finger, and* ſecond *proportion, which you call Nature, is* 73 *years and a half: and here it is* [Δ. pointing to the other Book.]

E. *K*. He that is like a ſhadow openeth the Book; it ſeeming to be of yern or ſteel. In which Book appeareth divers names, as *Bamaſan, Corſax, Tohomaphala*, &c.

[Δ. They ſeemed to be the names of good Angels proper to peculiar men.]

Uriel. ...... Thou [*E.K.*] *doſt more than thou art commanded. Yet, ceaſe a while.*

[Δ. Becauſe he [*E.K.*] read theſe names.

E. K. He ſpreadeth a thing like a Cloud before them.

E. K. Now he appeareth again, and the other with him.

Angelus bonus, E. K.

E. *K*. *Sudſamna* appeareth in the Book, and againſt it 46.

Uriel. ...... *So much ſhalt* thou [*E. K.*] *live by nature, and die* violently.

E. *K*. Now he is covered again.

E. *K*. Now he is here again.

E. K. *Aſlaſben* ſtandeth written in that Book, and 73 with a prick over the upper part of the figure 3.

E. *K*. The Book is very big and full of names, and numbers againſt them: the leaves are very thin.

Aſlaſben my good angel.

Sudſamna E.K. his good Angel.

E. *K*. Now *Uriel* openeth his book himſelf; And there appeareth againſt *Aſlaſben*, 122. And againſt *Sudſamna* appeareth 87.

Vita Natura, Gratia.

Uriel. ...... Beyond the which, you cannot: --- *Notwithſtanding this life, is alwayes given by God, or at the* interceſſion of ſome one, or mo, of us his Angels. *The other is natural: notwithſtanding is ſhortened through the ſin of man. I am a witneſs to my ſelf*, that theſe books and words are true.

E. *K*. Now he is in his Cloud again.

Δ. After a while, they appeared again, as before.

E. *K*. They look very gravely on their books.

Δ. As King *Ezekiah* did *Regnum* 4. *cap.* 20

Note.

Uriel. ...... *Behold my brethren, God is ready to open his merciful ſtore-houſes and gates of underſtanding unto you: But he that liveth for himſelf, and for the end of this ſhadow, limiteth his wiſdom with this number: and ſhall both have an end at once: But he that turneth* him to the wall, and weepeth bitterly, *ſhall enter into this Book: But he muſt not build his own houſe, but an houſe for the Lord; Neither muſt he be* viſited by the challenge of promiſe, *but by the* meer mercy and good will of God, and at his pleaſure and appointment: *He that hath underſtanding let him hear.*

* *Augusti* 23.

Our new or reformed choice.

Behold, This his pen, is a pen of Steel; But that that I raze withal, is of Gold, and a piercing Inſtrument. If therefore your viſitation ſhall be after to * *morrow, and that you covet to build (becauſe you are men) Then give your names unto the yern: But if you will remember the Lord, and adde any thing unto his building, faithfully,* Then vow your names unto me, In the name of him which created you. *After this time, there is no choice.*

A great mercy, and myſtery.

Therefore, conſider; for, never before, (but once) was this myſtery, and mercy of God opened unto man.

E. *K*. Now he hath drawn the Cloud to him.

Δ. I am not able (O Lord) to give thee condigne thanks for theſe mercies: But thy will be done: Not as we will, nor as we have raſhly and blindly (before) choſen: But this is our choice, to be thy ſervants all the dayes of our life; and we deſire not long life ſo much, as the *favour* which addeth thoſe dayes, wherein our faith may be fruitful through thy graces abounding in us. *I renounce my former choice, I challenge no promiſe:* But require thee, O God, of thy fatherly goodneſſe to be my light, director, ſtaff, ſtrength, defence, and comfort, now and ever, *Amen.*

The former choice renounced.

This Day.

Uriel. ...... *Alwayes* call unto me *for the Teſtimony and witneſſe of the promiſe of God, and* the remembrance of this day.

E. K. He

E. *K.* He hath written after the * numbers in his own Book, *Eſt*, *Eſt*. * 122 87.

Δ. Ad laudem, gloriam, & honorem Dei, Eſto, Eſto. *Amen.*

Uriel. ...... *Now deal with* Rodolph. and be not ſlack: *for* until thou have talked *with him, I appear no more.* Rodolphus.

Thy haſte, ſhall prevent the ſlander *of wicked tongues, whom Satan hath already ſtirred up againſt thee.*

Δ. I underſtand of none.

Uriel. ...... *It is beſt thou underſtand it not at all.*

E. *K.* He putteth a Cloud over all the Stone, like a white wrinkled Curtain: and ſo diſappeareth.

Δ. But though you appear not, yet of *Madimi* I may require anſwer, to know when my wife and children are to be ſent for, *&c.*

E. *K.* There is no anſwer given.

Δ. Fiat voluntas Dei, juxta illius beneplacitum: cui omnis laus gloria & gratiarum Actio, nunc & in omne ævum. *Amen.*

Δ. I received letters from my wife, that ſhe and her children are well. God have the praiſe and thanks therefore. *Amen.*

Friday, *Auguſti*, 24. *à Meridie.* Pragæ.

Being willed to deal with *Rodolphus*, firſt by letter, and then by ſpeech: I thought good to ſend the Letter before written, for the Emperour; by the Noble *Don wilhelmo de St. Clemente*, the King of *Spain* his *Præfectus Negotiorum* with this Emperour: and thereupon by *Emericus Sunttag*, the Lord *Laskie* his Secretary, I wrote this to the aforeſaid *Don Clemente*, and *ſent* it this *Bartholomew* Day.

EA eſt hominum in terris conditio (Nobiliſsime vir) ut ſibi ſoli nullus natus eſſe videatur: Immò neque ſibi ullus omnia ſponte naſcentia, vel ultro ab aliis oblata, quæ ſibi maximè ſunt neceſſaria recipiat. Mutuæ inde hominum emerſerunt ſocietates, mutuæ amicitiæ, mutuæ operæ, Mutua dona, Rerum commutatio, & emptionis, rerumque venditionis contractus: Aliique diverſi hominum exiſtunt ſtatus, unde hominum inter homines, & cum hominibus multiplicia procurantur officia, commerciaque. Neque omnium illorum, ſola eſt utilitas vel (quæ peribit) voluptas, ſcopus ille, vel finis, quem attingere conantur & ſtudent: Sed aliud aliquibus eſt propoſitum quod Divinius quidem eſt, quod virtutem vel Honeſtatem nominare poſſumus; quæ cœlitus demiſſa, hominum informet mentes & ornet, ſibique coaptet: Adeo ut ſedibus illas reddat cœleſtibus dignas. Illud, illud, ergo eſt Illuſtriſsime vir quod excellentiam veſtram tam mihi pridie reddidit attentam, benignam & perhumanam; Illud eſt quod veſtram refricabit memoriam, & veſtrum inſigniter acuet ingenium, in Cauſa mea, ſuæ Cæſareæ Majeſtati tam proponenda, quam commendanda: eoque tractanda modo, quo illa tractari Arcana debeant, quæ a paucis credantur, & a paucioribus intelligantur: veriſſima licet ſint, & ex ſeſe utiliſſima. Quo citiùs Cæſarea ſua Majeſtas, mirabilem hanc & maximam Dei, non Providentiam ſolum ſed bonitatem etiam amplexus fuerit, eo citius & abundantiùs, meæ ad illum legationis conſtabit ſinceritas, bonitas & utilitas. Voluiſſem equidem hunc incluſum libellum, literaſque incluſas veſtræ excellentiæ, ipſemet attuliſſe. Sed (cum venia ſit dictum) ex digiti pedis mei offenſa cuticula, non tam commodè poſſum hodie pedes venire. Proinde amico meo hoc onus impoſui, ut (cum veſtræ Excellentiæ manuum deoſculatione) omnia mea vobis offerat ſervitia: hocque, quicquid eſt, pro ſua Cæſarea Majeſtate, traderet munuſculi.

Pragæ 24. *Auguſti* 1584.

Joannes Dee.

The Superſcription of this Letter was thus,

Illuſtriſſimo Domino, Domino Don Gulielmo de Sancto
Clemente sereniſſimi atque Catholici Hiſpaniarum Regis Negotiorum apud ſacram Cæſaream Majeſtatem, *&c.*
Præfecto, Domino meo Obſervandiſſimo.

Monday

Monday, *Auguſti* 27. *Mane circa* 9. † Pragæ.

Precibus finitis, I propounded to God, of *Madimi* four things.

Firſt, what was the cauſe of the errour recorded, *Febr.* 18. this *Anno* 1584. at *Lasko* of Sir *Henry Sidney* his death?

Secondly, In what ſenſe is this to be underſtood, which *Madimi* willed me to ſay to *Rodolphus*, *An Angel of the Lord hath appeared unto me?*

Thirdly, *Madimi* ſaid as concerning the time of my wife and children and houſhold to be moved hither, *Let that be my charge to anſwer thee?*

Fourthly, *Madimi* willed me to write to *Rodulphus*: And I have done, and cauſed it to be delivered to *Don Wilhelmo de Sancto Clemente*, the Spaniſh Embaſſadour, to deliver it to the Emperour. God proſper it. *Amen.*

E. K. Here ſhe is.

△. The eternal roots of verity bring forth fruit, to the comfort of ſuch as delight in the pure verity for the ſervice of God, *&c.* And you *Madimi*, as a Miniſter of the Higheſt in verity, are unto me welcome.

Cauſa ſine qua non.

Note this phraſe of ſound.

Mad ...... *Even as mans fingers* [or a thing,] *touching*, *moving*, *or forcing an inſtrument muſical*, *is the cauſe*, without the which *it cannot ſound*, *or* drink up the air; *which again ſeeking iſſue*, *and feeling* a ſtay, *is the* [*objectum*] *cauſe of concord or diſſonancy*, *according* to the inward *ſpirit and imagination of the thing that moveth*, or *of the finger moving*: *So the earthly part of man*, *which hath no motion of it ſelf*, (*radically*) *moveth by touch or finger* (*whatſoever*) *ſpiritual*, and *ſendeth out ſounds*; *not according to her ſelf*, *but according to the fiery*, *yea inviſible*, *and ſpiritual power*, *wherewithal it is moved.*

Three movers in man concurring.

Hereby we learn, *that mans body*, *and his organical motions*, *hath three manner of movers*; centraliter, *by the property and perfection of the Soul*, à ſuperiore, *and by deſcenſion*, *from the Angels or participants of underſtanding*: E contrario, *and* aſcending, *ſpirits wicked*, *and tempters*, *all moving*

☉ *S[illegible] in di[illegible] lumen lunæ et [illegible] ſupra [illegible]*

Note the manner of the Devils working in, on every man.

But here you muſt note, *That as the Sun depriveth the Moon in reſpect of* her end, *which is to give light*, *but not of her ſelf*; *So do the Angels and higher powers drown and overſhadow the ſoul in man when they are preſent*: *working from God and in themſelves*, (*as from above*) *and not by the ſoul as any root*, *or firſt cauſe of the motion.*

But when the Devil entreth, *and aſcendeth*, *he worketh not by force*, *but by enticement*, *and ſo* allureth the ſoul, to grant of his poſſeſſion: *whereby he entreth and becometh ſtrong.*

Thoſe that have ears let them hear; *for my words are wiſdom*, *and the grounds of many Sciences.*

Mundus Humanum Corpus, *&c. tanquam Cera.*

Impreſſio { *Superior*, *Humana*, *Inferior.*

Pray againſt Temptation.

Impreſſio prædominans eſt conſideranda.

△. *Per quæ homo peccat per eadem punitur*: *qui dixit Aſcendam*, *&c. Jam ex Infernali ſtatu*, *ſemper aſcendere tentat.*

Then, *by a ſimilitude*, *is the world wax*: *Mans body wax*: *and the natural motions of things*, *naturally extended*, *wax alſo*: *But our purpoſe is of man*; *which* at one *inſtant receiveth three impreſſions*: *Miſſive*, *Natural*, *and Offenſive.*

Whereby you may perceive, *That man greatly needeth to pray againſt temptation*: *For* the laſt Seal, is ſign of him that oweth the wax, *Happy are thoſe*, *that can watch and pray*: *for ſuch they are that grant not any room or intereſt*, *to the* wicked aſcender.

I anſwer you: *If you* be but as a ſtring, *Challenge but your own duty*: *But take heed*, *you be* in *tune.*

E. K. She ſpeaketh, but I cannot expreſſe it.

△. I pray you let nothing of your words, that you utter to us, or before us, be unrecorded.

Mad. ...... *You are not worthy to write it*: *for it is the* harmony *of the heavens.*

Stay a while; *for I would open that unto you*, *which I perceive I may not*: *but I come again.*

[△. We read over the premiſes, and weighed them as inſtructions of the three divers movers of mans ſenſes internally, *&c.* And ſo after a quarter of an hour

E. K. Here ſhe is again.

Mad. ...... *For he that purifieth his houſe*, *and ſtraweth ruſhes*, *and beautifieth the chambers with Garlands*, *is worthy to receive* (*becauſe of his aptneſſe*,) *ſuch* as are meſſagers of underſtanding and light. *My friends and brethren*, *marvellous is the God of Wiſdom in all his doings and works*, *and full of variety are the works of his hands.*

E. K. Now ſhe ſpeaketh again; I underſtand it not.

The Anſwer to the firſt Doubt.

..... *But to the Anſwer*: *The end of my purpoſe*, Satan, *perceiving you* [E.K.] *as well to be moved by him becauſe of your* own *grant*, *as by the motion wherewithal you were moved and illuminated*:

minated: and being the father of ſuttlety, and a froward underſtanding purpoſed, even in this *one ſentence; yea, with* this one lye, *to overturn, or at leaſt to blemiſh the* worthineſſe of our *meſſage, and of your receiving: becauſe* he *ſaw the courſe of nature, and the doings of man, and that* this man *Mr.* Simon Hagek, young *Hagek, would firſt viſit* thee, [Δ] *therefore he* thruſt in *a ſhingle of his own cutting and nature: Not to the intent it ſhould be credited, but to the intent it ſhould be a ſtumbling block to the action in time to come, which is now.*

Δ. Satan about this time was very buſie with E. K. and declared his name to be Satan at *Lasko*.

An intended lye by Satan.

My brethren, he is a marvellous work-man: and one that ſtriketh now the moſt ſtrings, in a manner, all. But he hath his reward: Therefore do I deny it to be ſpoken by me, or of me.

Δ. So by God his Grace, I did conceive, and undoubtedly think, *and of many other things, beſides that,* I have occaſion of reforming the Records: that the heavens may agree, as the phraſe was uſed.

Reformation of the Records.

Mad. ..... Many there are not: But ſuch as are, gather them together, let me ſift them.

Δ. I thank God for that his mercy.

Δ. Now I beſeech you to the ſecond my preſent requeſt before propounded, it may pleaſe you to give anſwer.

Mad. ..... *When the King ſendeth a Preſent to a Noble man, or unto any one that he favoureth, he loveth, or delighteth in: The Meſſager carrieth it, delivereth it within his houſe.*

Anſwer to the ſecond in a Parable.

E. K. She ſeemeth to ſmile.

..... *He to whom it is ſent enjoyeth it, he uſeth it; yea, peradventure (being a dainty diſh) eateth of it.*

Afterward the King ſendeth to him by the ſame meſſager, ſaluteth his houſhold, and commandeth him to ſay: Thus ſayeth the King; Go to ſuch a man and ſalute him: Tell him that I will viſit him, and that I ſay ſo.

Behold, he ſitteth ſtill, and goeth not, neither doth he the Commandment of his Superiour. For lo, ſayeth he: The King commanded me not; his meſſager came, and would ſo. *But whether the King will ſo, or no, I know not.*

But heareſt thou: Thou wicked man, *haſt thou not eaten of his meat, and enjoyed the* benefit *of his preſent before? Yes,* A threefold benefit, which ſhall continue untill the * ſeventh Angel, and untill the third woe.

A Myſtery.

* *Vide* 8. 9. 10. & 11. *capita Apocalypſeos.*

Man begetteth a Son, and lo, his wife is with Childe, and ſhe looketh for the time of her deliverance: If the queſtion be moved unto him, (his wife not yet delivered,) whether he have iſſue, or fruit of his body, ſay thou unto me, what ſhall he anſwer?

Δ. As it ſhall pleaſe God.

Mad. ..... *That is no anſwer.*

Δ. Then he may ſay, He is in hope to have the iſſue his wife goeth great withall, may this ſeem an anſwer, I beſeech you?

Mad. ..... *Though the Childe be not yet born, he hath iſſue. Deliverance, is, by reaſon of the iſſue, and not called iſſue of the deliverance: for he is a ſon as well unborn as born.*

So is it of you: Thou haſt prayed unto God, and he hath heard thee.

Δ. My prayer unto God for wiſdom.

And lo, the iſſue, *which he giveth thee is* Wiſdom. *But lo, the* Mother *of it is not yet delivered.*

Wiſdom.

For, If woman know her times and ſeaſons of deliverance: Much more doth he, which is the Mother of all things. *But thou mayeſt rejoyce that there is a time of deliverance, and that thy* gift is compared to a woman with childe.

DEUS Mater rerum omnium, idem & Pater.

For, as the one is, and ſhall be viſible: ſo is wiſdom granted, *and* ſhall appear: *yea, a lively,* and moſt perfect Creature.

Benedictus ſit Deus noſter, qui reſpicit gemitus Pauperum.

Behold, the Angels of the Lord have been ſent down from God, *unto him* [E.K.] *here is ſight, which is of this houſhold in God: He hath brought unto thee that which he* taſteth *not himſelf: And yet thou doubteſt, ſaying, How ſhall I ſay the Angel of the Lord hath appeared* unto me?

E.K Not taſter of that he ſeeth, or heareth.

Unto thee, [Δ.] we have appeared: for unto thee, [Δ.] *we are* ſent. *And becauſe his* eye hath ſeen, *therefore we have joyned him unto thee, that in the time of darkneſſe thou mighteſt* ſee.

Note. Δ. How the Angels of the Lord have appeared to Δ. which may ſeem more certain (almoſt) then as the phraſe is verified of the *Angels* appearing to *Joſeph*, *in ſomnis, vide Matthai*, cap. 2.

Δ. It is to be made perfect before the time of his viſitation.

And before the time of thy *viſitation* thou muſt be made perfect.

And becauſe it is of thee and not of him: Therefore doth not God impute unto him his offences, *but placeth in you the* figure of time to come.

Supra lib. 15. 1584. *Junii* 2.

For ſome there be that naturally ſhall draw in the Plow of the Lord.
And other ſome there be, that muſt have their times and ſeaſons.

For thy houſhold affairs, I ſay nothing yet, *neither for thy Letter ſent, or Meſſenger.* Nam Deus agit in ſuis, ſicut vult.

Anſwer to the third and fourth demands.

I have nothing elſe to ſay unto thee: but bleſſed be thoſe that believe in the Lord, for they have their reward.

E. K. She

E. K. She goeth away, *divided into a great many pieces* of fire.

Deo Noſtro Omnipotenti, eterno & ſapienti : ſit omnis honor, Laus & Gloria. *Amen.*

Note. At noon, this day I received Letters from the Lord *Laskie*, from my wife, and from my brother *Nicolas Fromonds* in *England* : how Mr. *Gilbert*, Mr. *Sled*, Mr. *Andreas Firmorſhem*, my Book-ſeller, uſed me very ill in divers ſorts.

The Dates of the Letters from *England* were of the 15. and 16th. day of *April* 1584. My wife is in great ſorrow for my brother *Nicholas*.

Monday, Auguſti 27. At night after Sun ſet, *Emerich Sontag* brought me word from the Spaniſh Ambaſſadour, that he had delivered to the Emperour this day my Letters and Book : and that he took them graciouſly and thankfully, and ſaid that within *three, or four dayes* he would let the Spaniſh Ambaſſadour underſtand, when he would *give me audience*.

Deus bene vertat : & ad ſui nominis honorem & Laudem. Amen.

Saturday, *Septembris* 1. *Ante Meridiem Circa* 10. † Pragæ.

△. As I, and E. *K.* ſat in my little Study : after our talk of divers matters, and of my expecting audience at the Emperour his hand, *&c.* E. *K.* ſaw three little Creatures walk up and down in the Sun-ſhine, about an handfull from the payment : and the Creatures themſelves very ſmall, not an hundſ h long, like little ſhadows, or ſmokes, and the path wherein they walked ſeemed yellow. They walked a good while to and fro, till at length I ſuſpected *that they were ſent to us* ; and ſo prepared the ſhew-ſtone : But E. *K.* ſaid, he had rather ſee them thus out of the ſtone. I ſaid that in the ſtone we have warrant that no wicked thing ſhall enter : but without the ſtone, Illuders might deal with us, unleſſe God prevented it, *&c.* E. *K.* ſaid again, he had rather deal thus.

One of the 3. ſpiritual creatures ſaid. He in the middle of the Thre.....

..... *His meaning is above thy ſight.*

E. K. Now two of them ſeem to kneel down in the Sun beams.

..... *Bleſſed be God the Father, God the Son, and God the holy Ghoſt, the moſt holy and bleſſed Trinity : One, true, mighty, perfect everlaſting and incomprehenſible God.*

[△. Amen, Amen, Amen.]

..... *Which will be comprehended with thoſe that live in the Heavens (the true Church of God) of ſuch as meaſure him by faith, and not reaſon : which hath* ſent us to do his will ; *Both in that he* will *turn* his heart : *And in that he doth vouchſafe to make you witneſſes of his ſecret purpoſes, and determinations in hand.*

△. Rod. his heart is to be turned by God, but I know not the meaning.

△. *Sunt duæ hæ & ultima in linea Spiritus Sancti in Tertia Tabula.*

The [1] *middlemoſt ſaid* —— *I am the midſt of the third, and the laſt* [△] *of the ſpirit of life : Underſtood in this temporal controverſie, and conflict of mans Soul : but not according to his eternal and immenſurable proportion.*

Flagellum Dei. *The* [2] *on the right ſide ſaid* —— *I am the ſecond of the third, which dwell in the ſpirit, and power of God in earth* : I have power to ſcourge them that reſiſt the power, will, and commandment of God : and I am one of thoſe that ſtand, and is perpetual.

Trinitas & unitas Divina. *For even as the father, ſon, and holy ſpirit are one, but of themſelves and being* dilated, *is full of power, and many. So are we one particularly in power, but ſeparated ; notwithſtanding, ſpiritually, of, and amongſt others, and dilated in the will of God, and into the branches of his determinations : but particularly living, and joyntly* praiſing God.

E. K. Now [3] the other (the third) on the otherſide ſtandeth up, and ſayeth.

3..... *The Kingdom of God, and of his ſon Chriſt : (which is true God, and the ſubſtance of his father, True God of true God) is contrary to the Kingdom of this world.*

E. K. What is that, God of God?

△. The Confeſſion and belief of the Catholick Church : not to be talked of now.

E. K. They are diſappeared : but their path appeareth in the aire, in ſun-beams ſtill.

E. K. They are here again.

△. Half a quarter of an hour they had diſappeared.

Filii fidei & non rationis humanæ. ..... *Happy are thoſe that are of his Kingdom, for it hath no end ; yea, happy are thoſe that are* the ſons of faith, *and not* of the world : *which is called* Reaſon. *Which is blinde, and is ſealed with*

with the mark of deſtruction. Becauſe ſhe perſecuted, and put to death the Son of God, the God of righteouſneſſe, and light of all that live.

I am the laſt of the firſt, of the fourth, and I have power to gather up the bleſſings of God, and to ſet them (if they be diſdained) *in a better ſoyl.*

Ejus officium eſt tranſplantatio Donorum Dei.

Δ. His name is the laſt 3. letters of the 1. line of the fourth Table.

3 *For thus ſayeth the God of Hoaſts.*

1 He dream and will not hear me *Gather up that he hath, and that which ſhould be given him :* that his life may be ſhort, *and his houſe without comfort: that he may paſſe away nakedly, as a fellow.*

As ſo, behold, we go, and we will dwell there ; yea , even in the skirts of their Garments will we take up our habitation. And why ?

Behold, this hath God ſaid : *In the morning* watch *them , and ſee how they riſe. In the day time give ear unto them, and liſten unto their counſels. Stand over them in the night, and note their filthineſſe.* And when it exceedeth the number, ſtrike.

Rod lf. *Vide* lib. 15. *Maii* 28 1584.

Ga
Za
Vaa

Angli obſervantes Noſtra opera & conſilia.

Strike.

We are they that muſt direct your practiſes.

Note.

..... *Behold, let us give Teſtimony of our names.*

One of them ſayeth.

My name is —— Ga —— E. K. He in the middle.
My name is —— Za
My name is —— Vaa

Δ. The three names make one name of 7. Letters, *Gazavaa.*

So we are called *by* poſition.

Thou ſhalt finde us amongſt the mercifull Tables delivered unto *Enoch :* and ſo unto you.

1. *The middlemoſt I am of the third Table, and am extream.*

Δ. Of the Phyſick part.

2. *I am of the third, but of the humanity, and the ſecond.*

Δ. Note the third Table here meant, is that of the South, as Eaſt, Weſt, South, and North, their placing is others.

3. *And I am the fourth, but Angular , and extream, Linear of the uppermoſt.*

Δ. The three laſt Letters in the uppermoſt line of the fourth Table.

.....*We are gone.* *E. K.* They are out of ſight.

A voyce. *Follow that which is commanded thee.*

Δ. Æterno , Omnipotenti , Trino & uni Deo, ſit omnis honor Laus & Gloria.

Δ.
Ga —— *Ultimus ſpiritus vivorum.*
Za —— *Flagellator reſiſtentium poteſtati, voluntati, præcepto Dei.*
Vaa —— *Tranſplantator Donorum.*

Monday, *Septembris* 3. *Mane.* † Pragæ.

Δ. Nota. *Sathanæ aſtutum & violentum Stratagema.*

Δ. There was great diſquietneſſe in *E. K.* being come home from our Hoſts houſe, where he had lyen all night upon a form : by reaſon he had been (which he never was the like afore, as he ſaid) with wine overcome ſuddenly : yet intending with himſelf to take heed of being overſhot in drinking of wine : being requeſted by the Hoſtes to give her a quart of wine upon the good bargain he had in a Clock he bought of her for five Suckats : In this company of drinking was *Alexander*, the Lord *Laskie* his ſervant, who came with us to *Prage.* Unto whom E. *K.* (when the drink on the ſudden had overcome him) ſaid he would cut off his head, and with his walking ſtaffe did touch him fair, and ſoftly on the neck , ſitting before him : This *Alexander* being half drunken himſelf , by & by took thoſe words in great ſnuffe, and went to defend himſelf, and ſo took his weapon to him,and thereupon they by cauſed *Alexander* to go down : It was ſupper time ; and I that night refrained to ſuppe, and ſo tarrying at my Lodging, and looking out, ſaw *Alexander* ſitting on the great ſtone againſt our Lodging : I called to him, and told him that they were at ſupper : And he came over to me, and he had wept much ; he complained of E. *K.* his former words, and the touch of the ſtaffe, how it was againſt his credit to take that in good part , and ſpake many Souldiers terms of ſtout words, not worthy the recording. I, thereupon went to our Hoſts houſe, and would underſtand the very truth ; and there I found *E. K.* faſt on ſleep on a form, moſt ſoundly : for which I was right ſorry ; And yet better pleaſed to perceive the words of *E. K.* which ſo moved *Alexander* (being half drunken) to have been ſpoken by *E. K.* when wine , and not wit, bare rule : and ſo pleaded long time with *Alexander, that of words ſpoken ſo as they were, no ſuch exact* account was to be given to him, *&c.* And after two hours perſwaſion cauſed *Alexander* to go to bed in our Lodging, where he uſed to lye , For he would have gone out, to our former Inne, in thoſe raging half drunken pangs,he was in : which I thought not good. This Monday morning *E K.* coming home, and ſeeing *Alexander*, as he came in ; he ſaid, they tell I ſhould have ſpoken words, which greatly offended thee yeſternight, and that I touched thee with my ſtaff, *&c.* I know nothing of it, and ſhoke hands friendly with *Alexander.* Well ſaith *Alexander, Si fuiſſet alius*, &c. *E K.* came up to me : I told him how ſorry I was for this miſchance, and told him of the Watchmen perceiving *Alexander* his diſquiet mind, and hearing his words, they came to me and charged me to have a care of the peace keeping (as they did indeed) And farther ſaid, that *Alexander* in his rage, ſaid, that rather, or before, he ſhould cut off his head, that he would cut *E. K.* in pieces. So ſoon as I had expreſſed that word of this drunken *Alexander* likewiſe, (whom now I ſaw quiet, and E. *K.* alſo quiet) ſuddenly E. *K.* fell into ſuch a rage, that he would be revenged of him for ſo ſaying, and for railing on him in the ſtreet, as he did, *&c.*

Much ado I, *Emericus*, and his brother, had to ſtop or hold him from going to *Alexander* with his weapon, *&c.* At length we let him go in his dubblet and hoſe, without a cap or hat on his head : and into the ſtreet he haſted with his brothers Rapier drawn, and challenged *Alexander* to fight : But *Alexander* went from him, and ſaid. *Nolo Domine* Kelleie, *Nolo.* Hereupon E. *K.* took up a ſtone, and threw after him, as after a dog, and ſo came into the houſe again, in a moſt furious rage for that he might not fight with *Alexander.* The rage and fury was ſo great in words and geſtures, as might plainly prove, that *the wicked enemy ſought* either *E. K.* his *own deſtroying of himſelf, or of me*, or his brother, *&c.*

Satan his exceeding vehement Temptation.

This may ſuffice to notifie the mighty temptation and vehement working of the ſubtile ſpiritual enemy Satan, wherewith God ſuffered *E. K.* to *be tempted, and almoſt overcome* : to my great grief, diſcomfort, and moſt great diſcredit : if it ſhould (as the truth was) have come to the Emperours underſtanding, except he had known me well, *&c.* I was in great doubt, how God would take this offence, and deviſed with my ſelf how I might, with honeſty, be cleared from the ſhame and danger that might ariſe if theſe two ſhould fight, *&c.* At the leaſt it would croſſe all good hope here with the Emperour, *&c.* for a time, till God redreſſed it.

Note the cauſe to this recording.

1 Comfort in time of need.

After I had brought E. *K.* to ſome quietneſſe, (by yeilding much to his humour, *&c.* and ſaying little :) not long after, came my meſſager from my wife at *Cracovia* : and *Hugh* my ſervant with him, to *my great comfort* through her letters , and the full ſatisfying of me by *Hugh* my ſervant his knowledge farther than conveniently could be written.

2 More Comfort in time of need

About 2 of the clock after Noon , came this letter to me, *of the Emperour his ſending for me.*

Nobilis, Præclariſſiméque Domine, Domine obſervandiſſime.

Rod.

CÆſar, jam jam ſignificavit Domino Legato Hiſpaniarum , Hero meo, ut Dominationem veſtram ad ſe evocaret, ad horam ſecundam ; quæ eam audire cuperet : Dominatio veſtra ſi ad dictam horam venire poterit : accedet ſtatim Dominum Octavium Spinolam, qui eſt Majeſtati ſuæ Cæſareæ à Stabulis & Cubiculis. Is enim eam, ad Majeſtatem ſuam introducet. Quod reliquum eſt, me D. veſtræ quam officioſiſſimè etiam atque etiam commendo,

Dominationis veſtræ Studioſiſſimus

Arnoldus Vander Boxe.

Note the Original letter it ſelf is in this Book.

Octavius Spinola Chamberlain and Stall-Maſter in the abſence of the Officer who is ſent into *Spain.*

Hereupon, I went ſtraight up to the Caſtle : and in the Ritter-Stove or Guard-Chamber I ſtayed a little ; in the mean ſpace I ſent *Emericus* to ſee what was of the clock : and the Chamberlain , (*Octavius Spinola*) ſpied him out of the Emperours Chamber window, and called him, who came up to me, and by that time was the Chamberlain come out to me ; and by *Emericus* he underſtood that I was the man the Emperour waited for. He came to me very * curteouſly : told me of the Emperours deſire to ſee me, and to ſpeak with me. So he returned to the Emperour into the privy Chamber, and came out again for me, and led me by the skirt of the Gown through the Dining-Chamber, and the Privy Chamber, where the Emperour ſat at a Table, with a great Cheſt and Standiſh of Silver, before him, my Monas and Letters by him, *&c.* I came toward him with due reverence of three curſies , who ſhewed me a gracious and chearful countenance.

* *Hora tertia exactè à meridie.*

Then I craved pardon at his Majeſties hand, for my boldneſſe to ſend his Majeſty a Letter and the *Monas Hieroglyphica* (dedicated to his father.) But I did it of ſincere and entire good will I bare to his father *Maximilian*, and alſo unto his Majeſty : and that the rather, becauſe I had good proof of the favour which Almighty God beareth unto his Majeſty. He then thanked me for his fathers Book, and did affirm, that he believed me, that I was affectionate unto his Highneſſe : And of my eſtemation with the learned of the world, he had heard

heard by the Spaniſh Embaſſadour; and alſo of my zealous mind towards his grace. And commended the Book *Monas*, but ſaid, that it was too hard for his Majeſties capcity; and added, that the Spaniſh Embaſſadour told him, that I had ſomewhat to ſay unto him, *Quod eſſet pro ſua vtilitate.* I anſwered, So I have, and withal looking back whether any man were in the Chamber or no, I found that we were alone: Hereupon I began to declare that All my life time I had ſpent in learning: but for this forty years continually, in ſundry manners, and in divers Countries, with great pain, care, and coſt, I had from degree to degree, ſought to come by the beſt knowledge that man might attain unto in the world: And I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me thoſe truths I deſired, and longed for: And therefore I concluded with my ſelf, to make interceſſion and prayer to the giver of wiſdom and all good things, to ſend me ſuch wiſdom, as I might know the natures of his creatures; and alſo enjoy means to uſe them to his honour and glory And in this purpoſe made divers aſſayes: and at length it pleaſed God to ſend me *his* [Δ] *Light*, whereby I am aſſured of his merciful hearing of my long, fervent, conſtant, and continual prayer, in the cauſe before ſpecified: And that, His holy Angels, for theſe two years and a half, have uſed to inform me: and have finiſhed ſuch works in my hands, to be ſeen, as no mans heart could have wiſhed for ſo much; yea they have brought *me a Stone* of that value, that no earthly Kingdom is of that worthineſſe as to be compared to the vertue or dignity thereof, *&c.* And that theſe things be true, I proteſted, and took to witneſſe the God of Heaven and Earth, by *whoſe Commandment* I am now before your Majeſty, (ſaid I) and have a meſſage from him to ſay unto you; and that is this:

Δ. Uriel.

Books finiſhed.

A Stone brought by a good Angel.

The Angel of the Lord hath appeared to me, and rebuketh you for your ſins. If you will hear me, and believe me, you ſhall Triumph: If you will not hear me, The Lord, the God that made Heaven and Earth, (under whom you breath, and have your ſpirit) putteth his foot againſt your breaſt, and will throw you headlong down from your ſeat.

My meſſage to the Emperour *Rodolph* done.

Moreover, the Lord hath made this Covenant with me (by oath) that he will do and perform. If you will forſake your wickedneſſe, and turn unto him, your Seat ſhall be the greateſt that ever was: and the Devil ſhall become your priſoner: Which Devil, I did conjecture, to be the Great Turk, (ſaid I) This my Commiſſion, is from God: I feigne nothing, neither am I an Hypocrite, an Ambitious man, or doting, or dreaming in this Cauſe. If I ſpeak otherwiſe then I have juſt cauſe, I forſake my ſalvation, ſaid I.

The Emperour ſaid, he did believe me, and ſaid, that he thought I loved him unfaignedly, and ſaid, that I ſhould not need ſo earneſt proteſtations: and would not willingly have had me to kneel, ſo often as I did.

Farther I ſaid, His Majeſty was to ſee and underſtand nakedly, from the beginning, the whole courſe of this Angelical leading, inſtructing, and comforting of me: for ſo I was commanded, that I ſhould from the beginning, nakedly open unto *Rodolph*, the manner of God his viſitation, and ſhew unto him the holy Viſion: Which my charge I am ready to do. The Emperour ſaid, at another time, he would hear and underſtand more. I ſpake yet ſomewhat more in the purpoſes before, to the intent they might get ſome root, or better ſtick in his minde. To be ſhort, he thanked me, and ſaid he would henceforward, *take me to his recommendation and care*, and ſome ſuch words (of favour promiſed) he uſed, which I heard not well, he ſpake ſo low. In the end perceiving that his will was to end for this time, I did my duty with curſie; and at the door going out, I turned back, and made curſie, and ſo came into the next Chamber, where the Noble *Octavius Spinola* came to me again, and with curteous words, offered me great friendſhip. I took my leave of him, and ſo came through the Ritters Stove or Guard Chamber, and ſo down, and home. I had a large hour audience of his Majeſty.

All the courſe of our Actions and Viſions, nakedly to be ſhewed to the Emperour.

Octavius Spinola.

Deus bene vertat: ad ſui nominis Laudem, Honorem, & Gloriam. Amen.

Wedenſday, *Septembris*, 5. 1584. *Mane circiter horam* 8. † Pragæ.

Precibus finitis, &c. *Repetivi ter hanc Sententiam Mitte lucem tuam (O Deus) & veritatem tuam quæ nos ducat & perducat ad montem Sanctum Sion & Tabernacula cœleſtis Hieruſalem.*

Δ. I have to the beſt of my ability, both written and ſpoken unto *Rodolph*, as I was willed: how it worketh or taketh place in his heart, is known to thee O God, *&c.*

Now I am to receive farther inſtructions, what is to be done in this cauſe, or elſe whatſoever ſhall pleaſe the Higheſt, *&c.*

E. K. Now here is *Uriel*, and *a black thing like a Sarcent of ſilke* before his face, and over his head behind: by the reſt of his garments it ſeemeth to be *Uriel.*

Δ. Note, *Uriel* his face now not ſeen of the eye which had highly offended God.

Δ. God make all things white, and make us whiter than Snow: What that black Scarf importeth I know not; but I ſuſpect.

E. K. Had on Sunday laſt been marvaillouſly drunk, &c. Satan.

Uriel. …… *Such as defile the ſeat of the Soul, and are ſuffocated* with drunkenneſſe *enter not into the Kingdom of Heaven, neither* can behold *the ornaments of the Lord his beauty.*

See, how Satan, how he runneth headlong about and through you. See, how he maketh his dwelling place within you: of whom the Lord gave you warning, ſaying: Satan ſeeketh to ſift you.

Lo, he hath done wickedneſſe againſt the Lord, and againſt you; for he hath blemiſhed the eyes *of your underſtanding.*

[*E.* K. He ſpeaketh other words between, which I underſtand not.]

Jeſus. Uriel. …… *Is not Jeſus, God, and the High Prieſt of the Lord, placed on the right hand of his Father?*

△. He is: we believe it.

† Zach.cap.3.a. Uriel. …… *Is not Satan (as the* † Prophet *ſaith) ſuffered to ſtand and triumph on the* right hand of the Lord of Hoſts and Juſtice, as the open *enemy of the Lord, and of his anointed.*

The overthrow almoſt given. *True it is: and he* hath almoſt given you the overthrow.

△. Aſſiſt us O God, and be our ſtrength againſt this moſt ſubtile and mighty enemy.

Uriel. …… *But becauſe he is* ſubtile, *and hath power given unto him for a time, and hath ſtriven againſt you,* not for your own ſakes, (*but becauſe you are of the Spirit of the Higheſt*) *and againſt his teſtimony: Therefore doth not God, in his Juſtice impute* the ſins of the eye, *unto the* body.

The eye E K. the body △.

[△. Lord thy mercies are infinte, praiſed be thy name for ever.]

Uriel. …… *But commandeth* the [△] eye to be *reconciled, as the ſpirit of* Truth *hath taught.*

△. By the eye is underſtood E.K. the Seer in this Action, and by the body is underſtood *John Dee* △.

E. K. He is gone.

Vide Septemb. 13. of Reconciliation.

△. Glorified be God for his moſt loving kindneſſe and infinite mercies towards us fraile, and ſinful creatures: and we beſeech thee to ſhew us *the light* of thy countenance, to our comfort and direction, *Amen.*

△. As I was putting up all, *Uriel* appeared again, with his black Scarf, as he did before: but pauſed a while before he ſpake any thing.

△. In thy name (*O Jeſu*) we attend thy words by thy meſſager to be uttered.

Uriel. …… *Give ear unto my voice.*

E. K. Now he is become like a great wheele of fire, like a waggon
A wheel: He thruſt out his hands on the ſudden, and ſo became like a wheel full of mens eyes: it turneth round, it is full in all places of thoſe eyes, like living and ſeeing eyes.

V Now cometh fire out of it in 4 places.

Now there is a great Eagle, which is come, and ſtandeth upon it: It is a white Eagle: The wheel turneth ſtill, notwithſtanding that ſhe ſtandeth on it.

A great white Eagle.

I *E.* K. She hath in her beake, like a ſcrol of parchment. She hath two monſtrous eyes: one like fire red; her right eye as big as my fiſt,
S and the left eye, is Chryſtal-like. She ſtandeth hovering with her wings ſpread, and her ſtern or taile ſpread.

Under the wheel is a great valley, and in it a great City, and a Hill on the Eaſt part of it. And all toward the South are Hills.
I

The City is as as big as ſix of *Cracovia*: and many ruins of houſes in it there appear.

O There is one place in it covered, ſquare like a little Chappel: It hath a little round pinacle in the end of it; and over it in the air, hanging a little fire bright.

N There be many like unto fowles, like Ravens, and their heads like unto

unto bright fire: They flie into a Country a great way off from this City.

Now *Uriel* ſtandeth beſide the wheel, and the wheel is as it was before: and he as before with the Scarf.

The Eagle cryeth and ſkriketh as a Gull, or the Sea fowles do.

Uriel ſeemeth to deſcend from the air above, and to come to the ſide of the Shew-ſtone.

Uriel. ..... *The Lord hath choſen you to be* Witneſſes, *through his mercy and ſufferance, not in the office of Apoſtles, but in the* offices *and dignities* of the Prophets: *which is alwayes beautified with the wings of the Cherubims, with the voices that cry a thouſand thouſand times in a moment before the Lord, and before the Majeſty of his eternal Seat: wherein you do* exceed the * Temples of the earth: *wherein you are become ſeparated from the world, and whereby you are lifted up, as of the houſhold of the Bleſſed, even by the very* hand and finger *of the Higheſt.*

Δ. and E. K. we are Prophets through God his mercy and ſufferance.

* Which have not ſuch preſence angelical.

Δ. Bleſſed, bleſſed, bleſſed, is the Lord to whom Cherubim and Seraphim inceſſantly ſing, *Sanctus, Sanctus, Sanctus, Dominus Deus Zebaoth.* Amen.

Uriel. ..... *But* that it may appear, *that he it is,* that *revealeth, which gathereth the Clouds together, and is the breath of all things that live: Becauſe I ſay it may appear that* the Lord viſiteth, *and is of power, and that the imaginations of man, flie before themſelves, as the duſt of the earth doth before him that moveth it: I open unto you a Seal, yet ſecret and not known.*

Deus eſt qui hæc revelat.

[Δ. *Zach.* 13. --- Et erit dies una, quæ *nota* eſt Domino, *&c.*]

A Seal opened. Zachary 13. cap. B.

Behold, now cometh that day, that is known unto the *Lord himſelf, wherein the Kingdoms of the earth ſhall begin to fall: that they may perceive how they have run aſtray: and how weak they are in the triumph of their pompe.*

And now out of Hieruſalem, *out of* the Church *of God, and of his Son Chriſt, ſhall paſſe out and flow the water of life: That the ſayings of the Angels and Spirit of the Lord, may be verified upon the face of the earth, ſpoken by his* annointed Zachary.

Zach. cap. 13. B.

Now ſhall thoſe dayes open themſelves, which are the dayes of vengeance.

Dies vindictæ.

Now, Now ſhall theſe woes, that have been ſpoken of and ſealed, burſt out, to the confuſion of the wicked, and the eſtabliſhment *of his Kingdom, which is annointed.*

Regnum Chriſti jam ſtabiletur.

Behold, I teach thee.

Thoſe that inhabit the holy City, and uſurp the authority of the Higheſt, are cal'ed in remembrance before the Lord, and they ſhall be ſcattered *like unto the mighty hail, that the ſpirits of the North have gathered againſt the day of revenge.*

A Propheſie againſt the Clergy.

They are become proud, and think there is no God. *They are ſtiff-necked; for they are the ſons of wickedneſſe. Lo, in the dayes of* Rodolph, *ſhall this come to paſſe, of whom the Lord hath ſaid, If he hear me,* and believe my words, *I will place* Thee [Δ] unto him, as a mighty rock: I will open unto thee [Δ] (for his inſtructions, and ſafeguard to come) *my determinations in hand, and lo, to come. And when he hath wiped away his darkneſſe, and offence of his ſoul,* I will appear unto him, *to the terrour of all Nations.*

Rod. If

Divina Apparitio ipſi Rodolpho facienda.

For I rejoyce, when I exalt ſuch as are weak: And when I help the comfortleſſe, am I magnified.

Δ. Thanks, honour, and glory, is due to thee, O our God.

Uriel. ...... *And behold, the day of this viſitation, and of the execution of my judgements, is at hand: And lo I open unto you another Seal (Becauſe I have ſaid unto you, I am true, and juſt.)*

An other Seal opened. An. 1588. or which 88 elſe? Δ. *Fortè lege.*

In the year eighty eight, ſhall you ſee the Sun move contrary to his courſe.
The Stars [Δ] encreaſe *their light: and ſome of them * fall from heaven.*
Then *ſhall the Rivers run blood:*
Then *ſhall the wo be unto women with child.*
Then *ſhall the time come to paſſe, that this Propheſie ſhall be known.*

* Math. 24. C.

then to be known, *An.* 1588. -- Δ. Which 88? For I have not yet had (that I remember) the year notified to be 1588 &c. *Fortè* An. 1688. This Propheſie is to be known An. 1588.

This Propheſie not yet 1688.

For lo, the Lord hath prepared his Prophet, and he ſhall deſcend from the Heavens: *as it is written by* * Malachiah *the Prophet.*

* Malach. cap. 4 B.

Behold I will ſend before that day, (not that day *I ſpoke of, but the great day of the Lord)* Elias *again amongſt you.*

Elias ſhall come.

Δ. Note two dayes.

In

Rod. The beautifying of *Rodulph* his ſeat Imperial.

In the mean ſeaſon will I be mercifull unto Rodolph, *and will bring into his houſe, ſuch as ſhall be skilfull: unto whom* I will give my ſpirit, *to work Gold, Silver, and the Ornaments of his houſe. And he ſhall perceive that I bleſſe him*, *In that I* have *tied* him to my Garments.

If

If, he hear thee not

Vide infra Septemb. 22.

Behold, I have one in ſtore: *Yea*, *ſuch* an one as cleaveth unto Juſtice. *Man is but a Reed that is ſhaken with every winde. The pride of Kings, is as the beauty of a Peacock: See how they run all a ſtray. See how they tempt the ſpirits of righteouſneſſe.*

Rex Pol. *Stephanus.*

Lo, *(as I have ſaid unto thee)* I reſerve that wicked King, *not that I will be mercifull unto him. But that he* ſhall ſhortly *periſh with an eternal ſcourge.*

CAVE: *Uriel* onely in great cauſes is to be looked for.

And now hear me what I ſay unto thee. Hereafter, ſee thou tempt me not: Neither look for my preſence after this order: But for great cauſes.

The end of teaching, or inſtructing thus.

For lo, this is the end of Teaching. *Now cometh in the time of* warning and of counſel.

△. Will you give me leave to ſpeak?

Uriel. ..... *Say.*

△. I truſt it ſhall not offend God at any time, to call for [Uriel] *his light* in matters dark to us, and above our capacity. Alſo in *Enoch* his Tables underſtanding and enjoying, we are to require help of inſtruction at *Ave:* and ſo of other points and Doctrines already begun, we are to require their help, who have begun with us, *&c.*

Enoch his Tables.

Uriel. ..... *As far as the Lord hath ſuffered you to enter into his Garden: Even ſo far (I ſay) Taſte, and eat.*

△. The entrance yet we have not, but the manner to enter: The perfect practiſe is the beſt entrance.

Uriel. ..... *Man ſpeaketh not with thee: wherefore doſt thou* wraſt *the Lord? All things that are delivered thee are plain.*

△. Lord, I do thus ſpeak to be perfectly inſtructed in what ſenſe your words are to be underſtood, when you ſaid: This is the end of teaching.

△. *Uriel*, or perhaps in the name of God.

Uriel. ..... *Thou haſt called upon me, and I have heard thee. Thou haſt deſired comfort, and I have comforted thee.*

The ſpirit of choice

Thou haſt the ſpirit of choice.

Vide 13. September.

Garden of the Lord.

Be it ſufficient unto thee, that the Garden of the Lord is open unto thee: *where there is no hunger, nor thirſt, but a filling ſpirit, a comforter.*

Note.

† *What care is it unto me, if the Kings of the earth ſay: Lo, this is not of me. Lo, this is not of the higheſt.*

△. Ex Dei lumine.

This Teſtimony.

Adventus Domini.

Uriel. ..... *Behold, I am* the light, *and ſervant of God:* Bleſſed are thoſe which believe, and are made partakers in this Teſtimony: *by the which* you are become Prophets, *and are ſanctified for the* coming *of the Lord.*

△. He putteth us in remembrance of our frailty; and offence committed before noted.

But lo, why do I ſpeak unto you, who have defiled your ſelves? I will take up thoſe things that I have, and will be gone. Lo, bleſſed is he that giveth ear unto the Lord.

E. K. Now all is vaniſhed away, and he is diſappeared: Wheele, Eagle, Citie, and all, *&c.*

△. All laud, thanks, honour and glory be to the eternal, Almighty, moſt juſt Judge, and mercifull father our God, the God of Heaven and earth, whom of his infinite goodneſſe, we beſeech to have mercy upon us, and to purifie our hearts and conſciences, granting us humble contrition, and ſincere confeſſion of our tranſgreſſions and iniquities whatſoever. *Amen.*

E. K. His vow of faſting during life.

Note. While I was thus requeſting God, E. K. made a vow of penance, during his life: (in token of hearty ſorrowfulneſſe for his fault in that dayes action noted) *never to eat his ſupper, or evening meal on Saturdayes, during his life*; wherein I beſeech the higheſt to regard his inward intent, and his continual memory of the Lord his mercies, in ſparing him when he moſt had offended him.

△. Deo Noſtro vero, vivo, omnipotenti, & eterno ſit omnis Honor Laus & Benedictio, nunc & in perpetuum. *Amen.*

Wedneſday, *September* 5. NOTE.

△. The morning of this Wedneſday (before I prepared my ſelf for the former action) I ſent *Emericus* with two Letters to be delivered: the one to the *Spaniſh* Ambaſſadour (giving him thanks for his honourable dealing with the Emperours Majeſty in my behalf) and the other to the Noble *Octavius Spinola*: thanking him likewiſe, and requiring his inſtruction, or adviſe how I might moſt conveniently proceed in dealing with the Emperours Majeſty: The Copy of of which Letter I thought good to record here, that the effect thereof conſequent, might have the light of the Original cauſe (Divine and humane) annexed.

Illuſtri & Magnifico Domino, Domino Octavio Spinolæ, ſacræ Cæſareæ Majeſtatis à ſtabulis & Cubiculis Domino ſuo obſervandiſſimo.

ILluſtris ac Magnifice Domine: Non poſſum ſatis condignas veſtræ Magnificentiæ agere gratias, pro ſingulari iſta, qua me Heri amplexi eſtis humanitate & benevolentia: hominem quidem vobis incognitum, ſed tamen virtutis & veritatis ſtudioſiſſimum: quique *omne* reliquum meæ vitæ curriculum (Deo ſic volente) in hoc eo ſumere decrevi, ut ſacra ſua *Cæſarea* Majeſtas clarè percipiat ſibi, *incredibiliter* (ferè) *propitiam* fore Dei Omnipotentis tremendam Majeſtatem. Atque quamvis videam multiplicibus multarum Regionum negotiis, ſuam ſacram *Cæſaream* Majeſtatem occupatiſſimam ſepiſſime teneri, neque aliis, illiſque à me, ſuæ ſacræ *Cæſareæ* Majeſtati proponendis cauſis, commodè vacare, vel poſſe, vel evidenti aliqua ratione debere: TAMEN, ſi aliquis excogitari poſſit modus, pro loci, temporis, & rerum occaſione, quo ſua ſacra *Cæſarea* Majeſtas, ea penes me videre, vel ex me intelligere dignaretur, quæ illi forent grata: Ea in re, veſtræ Illuſtriſſimæ Magnificentiæ libentiſſimè audirem vel reciperem Informationem atque Judicium. Nam in hoc totus ero, ut tempore debito, appareat, Omnipotentis Dei, & ſuæ ſacræ *Cæſareæ* Majeſtatis ſervitio (Maximè autem, pro Sacroſanctæ *Orthodoxæ* Catholicæ & Apoſtolicæ fidei Illuſtratione, ac Reipublicæ Chriſtianæ defenſione, amplificationeque) Addictiſſimum, devotiſſimum, fideliſſimumque me eſſe, ac fore ſacræ ſuæ *Cæſareæ* Majeſtatis ſervitorem.

4. Septembris 1584.

Opportunitatis flos maturè colligi debet:
Cito enim fiet marcidus.

Illuſtriſſimæ Magnificentiæ veſtræ

Paratiſſimus

Joannes Dee.

Emericus went and delivered my Letter to the *Spaniſh* Ambaſſadour: But this he brought back again; ſaying, that the Emperour was ridden very early abroad to *Brandeiſh*, or elſewhere: (not certainly being known) and that this Noble *Octavius Spinola* was gone with his Majeſty.

Hereupon I determined with changing the Date, to * ſend unto him at the Emperour his Majeſties returning to *Prage*. *Deus bene vertat.*

* *Factum erat die 11. Septemb. ſequente.*

Mr. Doctor Hagek *his ſon was by*

At noon this day

I ſent Letters to my wife: to my Lord *Laskie*, and to Mr. *Paul Hertoll*, by the Meſſager of *Reichenſtein*, on this ſide *Niſſe*.

Monday, *Septemb. Manè hora 9.* † Pragæ.

△. *Precibus finitis*; I invited *Ga*, *Za*, *Vaa*, (as being aſſigned to underſtand of *Rodolph* his doings,) that of them I might receive inſtructions; that my proceedings might be anſwerable as occaſion ſhould be given.

E. K. There appeareth written in great letters upon a right hand (and no body appearing:) the hand being very big.

Cui eſt habet:
Cui nihil non habebit.

E. K. And ſo the hand vaniſhed out of ſight: The writing was in the palm of it.

△. After that appeared the ſame hand again, with his writing

Face, & factum erit,
Ultra, non habeo.

Ultra non habeo.

E.K. It

E. K. It vaniſhed away, by and by, hand, writing, and all.

△ Father, I have [illegible] to ſay, [illegible] do.

△. I take this (O Lord) in this ſence: That I am to proceed, and *to do* as I intended, in either writing to *Rudolph* himſelf, or to the *Spaniſh* Ambaſſadour, or to *Octavius* Spinola for the Emperour to give me audience, time, and place to hear, and ſee the Records and Monuments, which I have to ſhew him: And that when I *had done* as was commanded me, that, Then the purpoſe of God ſhall *alſo be done*.

△. Deus, in adjutorium noſtrum intende tuaque nos dirigat ſapientia, ad illud Faciendum, quòd tibi maxime erit gratum. *Amen.*

Tueſday, *Septemb.* 11. *Hora* 9. *ferè.*

Miſi per Dominum Emericum Sontagium Secretarium Domini Palatini Siradienſis literas illas ad Dominum Octavium Spinolam: quas ſuperiùs deſcripſi; ſed ubi in illis ſcripſeram *quæ me heri amplexi eſtis.* Nunc, ſcripſi, *qua me ante paucos dies* amplexi eſtis, & pro, *quique omne reliquum*, nunc ſcripſi quique reliquum, &c. & pro *incredibiliter (ferè) propitiam*, &c. ſcripſi, nunc, *Incredibiliter (ferè) & modo mirabili, propitiam fore*, &c. Et reliqua omnia ſcripſi ut ſupra annotavi: ſed datæ erant hæ, 11. *Die Septembris*: Illæ autem priores, 4. *Septembris.*

Tradidit iſtas literas (Emericus) Magnifico Domino *Spinolæ*, jam ſtatim poſt prandium *Cæſareæ* Majeſtatis, & craſtina die (poſt miſſam) pro reſponſo, venire juſſit.

Wedneſday, *Septembris* 12. *Manè.*

△. This morning, when *Emericus Sontag* went up to the Caſtle for anſwer from the Emperour: By the Noble *Octavius* Spinola, he received the effect of this anſwer, which I required the ſame *Emericus* to write down with his own hand (for ſundry reſpects;) which his own hand writing I have annexed ad majorem rei fidem. And becauſe his writing is not eaſie to be read, I have written it plainer ſomewhat, as followeth:

Reſponſum Imperatoris, per Dominum Spinolam.

Sacra *Cæſarea* Majeſtas benignè intellexit quæ Dominus *Joannes Dee*, per ſuæ Majeſtis Cubicularium, Dominum *Octavium* Spinolam, proponi curavit: Ad quæ, ſua Majeſtas gratioſè ſic ſe reſolvit: Quòd quandoquidem Latinum Sermonem non omni ex parte exactè calleat: præterea etiam variis & multiplicibus negociis occupata, non ſemper ad audientiam vacare poſſit, videri ſuæ Majeſtati ut idem Dominus *Dee*, cum Magnifico Domino Doctore *Kurtzio* (qui & ſua Majeſtati ab arcanis eſt conſiliis, ſatiſque fidus, eruditione quoque inſigni pollet) tractare, & negotia ſua concredere velit. Id quod, ſua Majeſtas prælibato Domino Conſiliario ſuo, *Kurtzio*, renunciari curabit. Sin verò, ſecus Domino *Johanni Dee* videbitur, ſuam Majeſtatem quomodocunque tandem per occupationes facere poterit, deſiderio Domini *Dee* ſatisfacturam.

1584. xii, Septembris.

Emericus Sontagius manu
propria.

Pragæ.

△. Which anſwer, both by word of month, and thus by writing being received by me: and the ſaid *Emericus* being (by the Noble *Spinola*) willed at Evenſong time, to bring my anſwer herein; which I gave him *of my great good liking the ſame, and moſt humble thanks. to his Majeſty, for ſo wiſe and gratious his conſideration had of the cauſe.* I required the ſame *Emericus* to underſtand; when, and how ſoon Doctor *Curtzius* ſhould be made privy of his Majeſties pleaſure herein: and ſo, after my diſpatching of *Emericus*, I endeavoured my ſelf to render thanks unto God for his mercies, graces, and truth, in theſe his affairs: beſeeching him to frame my heart, tongue, and hand in ſuch ſort, as to his Divine Majeſty, my dutifull ſervice, doing, may be acceptable: as chiefly of me intended to his honour and glory: And ſecondly to the comfort of the godly and elect: And thirdly to the confuſion of the proud, arrogant, ſcornfull enemies of truth and vertue. *Amen.*

Thurſday, *Septembris* 13. *Manè, hora* 7. † Pragæ.

I received the Noble *Octavius* Spinola his anſwer by *Emericus*, as concerning *my accepting of the Emperour his gratious former anſwer of condeſcending to my requeſt, ſo much as he conveniently could*: which my anſwer yeſterday * night, late was delivered to the Noble *Spinola*. Whereunto he ſaid, that *my Anſwer would be moſt acceptable* unto the Emperour: *and that to morrow*, (meaning

* On Wedneſday.

meaning this Thurſday) the honourable Doctor *Curtz* ſhould underſtand the Emperours pleaſure herein. Hereupon I willed *Emericus* to go up to the Caſtle, and to bring himſelf in ſight of the Noble *Spinola*, if he could. Thereby to help his memory, for warning and information to be given to the ſaid Doctor *Curtz* : That ſo we might come together, ſo ſoon, as conveniently might be.

Deo, omnis laus, honor, & gloria. Amen.

Thurſday, *Septembris* 13. *Manè, horam circiter* 9. † Prage.

Δ. *Precibus finitis*, and the caſe propounded of the Emperour his Anſwer, for dealing with Doctor *Curtz*, a man of his Privy Council, faithful, learned, and wiſe : upon the conſiderations alledged, I requeſted of God, his pleaſure to be ſignified unto me, by ſome of his faithful and true Meſſagers : whether I ſhall *openly and frankly deal with this Doctor*, ſo, as the Emperour, by him may underſtand that which he ſhould have done at my mouth and hands originally : And whether I may, both alone with the Emperour, and before, and with the ſaid Doctor, deal in this Action as occaſion ſhall ſerve from time to time, at my diſcretion, informed by his ſecret grace divine. ——

Δ. Nothing appearing, or being heard, in a quarter of an hour ſpace, I ſuſpected ſome of our miſdoings, to be the cauſe of the Lord his refraining to anſwer : and thereupon I did fall to prayer for mercy and grace, and deliverance from the aſſaults and malitious purpoſes of the Devil againſt us : And that I did the rather, becauſe as I felt my good Angel (or other good friend) in vertue, ſo I felt *Piloſum*, ſenſibly, buſie, and as it were to terriſie me with my offences paſt, or to put me out of hope, at this preſent, from being heard. But I held on to pray divers Pſalms, and at length againſt the wicked tempters purpoſely. After my prayers and aſſuring *E. K.* that the ſpiritual enemy was here buſie, and attended to fruſtrate this dayes Action : He anſwered, that againſt him [*E. K.*] he could not prevail, or accuſe him, for his late notable fault; for he had made a reckoning, and ſorrowful bewailing for that his treſpaſs, to the Lord, and that he doubted not of forgiveneſs; and that he was ſo reconciled to God, that Satan nor any other wicked accuſer, could put him in any doubt of God his mercy, *&c*. And he ſpake very well both of repentance, Gods mercies, his juſtice, and of theſe Actions.

Reconciliation

Mary, he confeſſed that *by reaſon*, he himſelf was an unmeet perſon to come before the Emperour, or Princes, *&c*. and therefore if it would pleaſe God to diſcharge him of further medling, ſo, by reaſon he might ſeem well at eaſe, *&c*. At length, after an hour appeared *Vriel* ; but with a Scarf before his face, as he had laſt.

Δ. God ſend us the brightneſſe of his countenance when it ſhall pleaſe him.

Uriel. ..…. *True it is, that in reſpect of the terrour and force of God his wrath and indignation* in [1] Judgement : Reconciliation is made : *through that power which is given unto the Lamb, to whom all power is given in Heaven and Earth : But with the* [2] *congregation, and the members of Chriſt his body, the number of the faithful, the Church of God, you have not made reconciliation, And* therefore, *are not ſinners* worthy to behold the face of true light and underſtanding : *for there is a double Reconciliation : One (and the firſt) between* the Conſcience and the Judge : through the force of faith *and repentance : that is to ſay*, Reconciliation againſt Judgement. *Another, (the ſecond) Reconciliation between the* Spirit of Truth, (*the Church of God*) *and mans Conſcience.*

Reconciliation of two ſorts.

Wherefore *Vriel* his face is yet covered.

1.

2.

Vide ſupra S premb. 5.
The eye was commanded to be reconciled to the Spirit of Truth.

Behold I teach you a myſtery.

1. *Thoſe that are at one with God, ſhall not be judged with the wicked in the laſt Judgement : Notwithſtanding the Juſtice of God is pure, and undefiled* : and ſuffereth not mans fault unpuniſhed. 2. *But he that is at one with* the Spirit *of God, is* made one with *him, and* without puniſhment,

Juſtitia Dei.

For there are many things that God beareth witneſſe of, in the ſoul and ſecret Chambers of man, that neither the bleſſed, already dignified, nor to be dignified, do, or can know : *which is the cauſe that the ſoul of man, (after his body ſleepeth) being found* polluted, *is received*, and ſnatched up, of ſuch as are the Meſſagers of puniſhment: *and ſo, according to the multitude of their ſins*, are in horrour, and puniſhment. *Therefore not* all, that are puniſhed, ſhall be damned ; *Neither is it evident unto the Angels, who ſhall be ſaved : I ſpeak generally.*

Δ. *Ab occultis meis munda me*, &c.

A temporal puniſhment.

Therefore when you offend, be alſo *reconciled unto the Mother of the houſe : that you may have place before ſuch* as are reproved.

Eccleſiæ catholicæ reconciliari debemus.

Herein you may underſtand the retaining of ſin; *For the* [Δ] retaining of ſin is a judgement : *And therefore it is neceſſary that God ſhould hold a general day, that thoſe that have truſted in him, and inwardly have been ſorry for their offences, may alſo taſte of his mercy. Elſe how could it be verified, that the Prophet ſaith ?* If in Hell, thou art alſo there.

Δ. *Accipite Spiritum Sanctum, quorum remiſeritis peccata, remittuntur eis : & quorum retinueritis, retenenda ſunt:* Ioannes 20. E. Math. 16. C. 18 C.
Si deſcendero in Infernum, tu illic es,

Ignis purgationis.

The perfect aſſurance by Chriſt and his Church or Spirit.

* Math.c.5.D.

But, here, there is a Caution ; All ſins that are forgiven by the Church, paſſe not the fire *: but he that is* forgiven *in his heart by God, in his Son Chriſt ; and* [2] reconciled *through the holy Spirit, to the body from whence he is fallen, is ſafe,* as well from the wrath of God to come, *as the* puniſhment due unto his offences.

*And therefore is the reconciling of brethren, of great force. Wherefore * hath Chriſt* left his body *with the Church? Wherefore is he called the bread of Life ?*

I ſay unto you, my brethren, that the body of Chriſt dignified and glorified, is true bread ; is true comfort, which cleanſeth ſinners that are penitent, *and wipeth away the puniſhment of adverſity.*

△. *Aliqui heretici dicunt Chriſt corpus fuiſſe phantaſticum.*

Happy are thoſe, that eat of him, and that account not his body, as the ſhadow of a candle.

Behold, I teach you : Even as the Spirit of God filleth the Congregation of the faithful ; ſo doth the body of Chriſt now dignifie, fill and cleanſe *all that* receive *with ſorrow : ſorrow I mean for their wickedneſſe.*

But lo : his body is become an offence unto the world. Many there are that ſay, This is Chriſt : But behold I teach you. Even as all things were made by him, ſpiritually : So are all, that are of his Elect, nouriſhed through him, bodily.

Lo, *he is become one* power, one God ; *in that he* is neither ſeparated from his body, nor ſeparateth his body from his Church.

After a while I come again.

E. K. Now he is gone away.

△. We read over the premiſes to our great comfort, in the mean time, while *URIEL* diſappeared.

E. K: Now he is here again.

△. Now he anſwereth to my requeſt firſt propounded.

Rudolp.

If.

Uriel. ...... *O ye timerous birds, How long run you headlong into the Wilderneſſe ? How long will you be ignorant ? How long will you tempt the Lord with the ſpirit of fooliſhneſſe and errour ? Behold thou haſt not judged well of me. Behold thou haſt placed me in a low room, and haſt taken the Garland from my head, and trod it under thy feet : For, what is* Rodolph, *that is not at leiſure for the Lord, the God of righteouſneſſe, the King of Heaven and Earth ?*

Are they troubled with things that are greater than I ? True it is ; for with me there is no trouble : for where I enter, I ſet all things in quiet. Will the Counſellours of the Earth, ſit in judgement to ſift the Lord ? O ye fooles and ſtarvelings of the Earth : O you of little underſtanding. Think you, that you are able to find light amongſt the affairs of the World ? true judgement in the imagination of man ? or verity amongſt the hoords and corruption of covetouſneſſe and falſhood ?

If he be not at leiſure to hear me : Have not I told thee, that I have another in ſtore ? Lo, I ſee, all fleſh is full of folly.

△. It is not yet done : and therefore we ask counſel of thee ; and I thank thee (O Lord) for rebuking of us, before farther errour committed.

Spiritus Electionis quid ſit vide pagina ſequente.

Rodulp.

Spiritus veritatis.

Uriel. ...... *Lo, I gave unto thee, the* ſpirit of choice*: and therefore I will regard thy doing,* and will wink at thy weakneſs. *I will bleſſe all that thou takeſt in hand, and will cover thee with a Robe of Purple ; that thou mayſt underſtand that all is mine, and that I raiſe up whom I liſt. And I ſay unto thee again :* Lo, *Rodolph* hath heard thee, And I will poure my Spirit of truth into thee, and thou ſhalt be a light unto him.

If.

△. From the Eaſt, Comfort and Triumph.

Rodolphi *ſoboles in tertiam generationem.*

But, now, If *he live righteouſly, and follow me truly ; I will hold up his Houſe with Pillars of Hiacinct, and his Chambers ſhall be full of Modeſty and Comfort. I will bring the Eaſt wind over him, as a Lady of Comfort : and ſhe ſhall ſit upon his Caſtles with Triumph, and he ſhall ſleep with joy.*

Moreover I will bleſſe his loynes : and his Houſe ſhall ſtand to the third generation : and to the end ; *for, now, the World hath hoary hairs, and beginneth to be ſick.*

If.

Secreſie required.

If he deſpiſe my commandment, *I will put the ſword againſt him ; and in his dwelling places ſhall his enemies banket.* (But thoſe that deal with thee, let them ſow up their mouth : leſt being cut with a Razor, they ſpeak not.) *For thoſe that neglect my Judgements I will deſpiſe them, and their ſeed ſhall wither, as corn ſown out of ſeaſon : But he that loveth me, I will multiply him,* And he that addeth unto me, I will adde unto him a thouſand.

Addere Deo *quo modo bonum eſt: vide infra.*

Spiritus Electionis ſupra Sept. 5.

But lo, thou haſt the ſpirit of choice.

△. O Lord open my underſtanding of that ſaying.

Uriel. ..... *Quos tu eligis, electi ſunt : quo autem deſpicis, deſpiciuntur etiam.*

△. Dwell thou in me (O Lord) for I am frail, and (without thee) very blind.

E. K. Now he is gone.

△. Thy glorious name (O Lord) be magnified, *praiſed, and extolled for ever.* Amen.

△. I ſpake this to *E. K.*

△. I perceive that I ſhall not *deal* with the *Doctor Curtz* now. Well, I can let him underſtand that I had rather deal with the Emperour himſelf, and ſo ſhift my ſelf of him.

E. K. He is here again.

Uriel. ...... *Yes,* deal *with him : and hide nothing from him.*

D. *Curtz.*

△. With Doctor *Curtz*, O Lord ?

Uriel. ...... I ——— *And therefore I ſaid, He that addeth unto me, I will adde unto him a thouſand :*

thouſand: But he that playeth with me; lo, I ſwear, I will blot his name from life:

[Δ] Liberè agas: Deus eſt enim liber.

E. K. Now he is gone.

Δ. Deo Omnipotenti, Inviſibili & miſericordi ſit omnis honor, laus, gratiarum actio, & Gloria: nunc & in perpetuum. *Amen.*

Δ. Frankly as my term was in my firſt requeſt, or queſtion this day made.

Thurſday, *Septembris* 13. *Mane.* † Pragæ.

Emericus did bring himſelf in ſight of the Chamberlain, the Noble *Octavius Spinola*: as I willed him: And he called *Emericus* to him, and told him, that this day Doctor *Curtz* ſhould underſtand the Emperour his pleaſure, to confer with me, *&c.*

Emericus about 10 of the clock before Noon being in the Ritters Stove (or Guard-Chamber) ſaw Doctor *Curtz* come out from the Emperour.

Friday, *Septemb.* 14. *Mane, circa* 10.

I ſent *Emericus* to Doctor *Curtz* his houſe in *parva parte*: with my commendations; and to ſay that before, I underſtood of Doctor *Hageck* Mr. Doctor *Curtz* his deſire to be acquainted with me: whereof I was very glad and deſirous: and now I truſt that the Emperour his majeſty, by his Authority hath taken order with him whereby to begin our acquaintance, and (God willing) our perpetual friendſhip. The Doctor was at home, and to *Emericus* (ſaying the effect of my meſſage before noted) the Doctor declared that *Captaverat antea varias occaſiones mecum contrahendæ amicitiæ, &c.* and that now he is very joyful of the occaſion offered by the Emperours Majeſty: and that this day ſundry affairs did hinder the opportunity of our meeting, but to morrow at any hour (at my choice) he would be ready to welcome me to his houſe: and ſo with the uſual phraſe of offering all his ſervices to my pleaſure, he ſent *Emericus* to me with his ſaid Anſwer.

Quos Deus conjungit, Homo ne ſeparet. Amen.
Quos autem Deus & Cæſar copulat, copulatiſſimi maneant. Amen.

Saturday, *Septembris*, 15. *A Meridie hora (ferè) prima.* † Pragæ.

I came to the foreſaid (called Doctor) *Curtz*: about one of the clock after Noon, who had all the day been ready to have heard me, if I would ſo have had it: but I ſent him word in the morning by *Emericus*, that after Noon, (as now at this hour) I would come to him. Being come, he entertained me curteouſly: and two chairs being at the Tables end, he gave me the preeminence (by a friendly kind of earneſtneſſe) Then he told me, that long ſince in *Germany*, he had heard of my fame, and had ſeen of my writings: and that he was very glad of the opportunity now of my coming to this City; and that otherwayes he was deſirous of my acquaintance, but chiefly ſeeing the Emperour his Majeſty *Ore tenus* (for that was his phraſe) by word of his own mouth, had willed him to hear what I had to ſay to his Majeſty. I began and declared my long courſe of ſtudy for 40 years, alwayes, by degrees going forward, and deſirous of the beſt, and pure truths in all manner of ſtudies, wherein I had paſſed, and that I had paſſed as many as were commonly known, and more than are commonly heard of. But that at length I perceived onely God (and by his good Angels) could ſatiſfie my deſire: which was *to underſtand the natures of all his creatures, and the beſt manner how to uſe them to his divine honor and glory, and the comfort of the elect, and alſo to the reproof and confuſion of the adverſaries of his name and honour.* And herein I had dealed ſundry wayes: And at length had found the mercies of God ſuch as to ſend me the inſtruction of *Michael*, *Gabriel*, *Raphael*, and *Uriel*, and divers other his good and faithful Meſſagers, ſuch as I had here now brought books (about 18) to ſhew him the manner of their proceeding: And that I thought it good to begin at the laſt book, which alſo concerned moſt this preſent Emperour *Rodolph.* And ſo I did; and ſo by degrees from book to book lightly, I gave him a taſte or ſight of the moſt part, and alſo let him ſee the Stone brought me by Angelical miniſtery, *&c.*

Δ. *Studiorum meorum ſcopus.*

Rodolph.

All things being ſeen and heard, that in ſix hours I could ſhew him: at length he required of me what concluſion, or ſummary report he ſhould make to the Emperour. I anſwered, as he had occaſion of the things ſeen and heard; but if he would follow my counſel (ſomewhat expert in theſe Divine and Angelical doings.) That his Majeſty was to thank God for his great mercies and graces offered: and that by me one, who moſt ſincerely and faithfully gave his Majeſty to underſtand the will of God herein, and that his Majeſty was to do, as *Mary* (the bleſſed Virgin) did, to lay up all theſe my informations in his heart, and to ſay *Ecce*

My counſel to Doctor *Curtz.*

ſervus Domini, fiat voluntas tua, and ſo to attend the manner of the Lord his proceeding, while he framed his life, as it became every Chriſtian to do.

He ſaid, that he would write (for his own memories help) ſome ſhort note of his obſervations of my ſpeeches, and things ſeen and marked: and that he would to morrow (being Sonday) or on Monday, if he conveniently could, make a report to the Emperour, and ſo with all ſpeed give me to underſtand further of the Emperour his Majeſties will and pleaſure. Hereupon courteouſly he brought me down to the ſtreet door of his houſe; and I came home after ſeven of the Clock, and an half, in the evening.

The mercies of God be on me, and his name be magnified and extolled in this world, and for ever. *Amen.*

Note. In the mean ſpace while I was thus occupied with the foreſaid Mr. *Curtz.* E.K. was viſited at our Lodging with a wicked Tempter, *who denied any Chriſt to be*: and that as the heart received comfort of all the Members of the body: So that he, who is God, of all things received comfort by Angels, and other the Members of the world: and that I was now with one, who would uſe me like a Serpent, with head and tayl compaſſing my confuſion, *&c.* he earneſtly reviled *E. K.* in divers manners: he ſaid, that *E. K.* ſhould be damned, and ſaid: moreover, that of our practiſes ſhould never come any fruitfull end, *&c.*

He alſo ſaid that in the former my Records that I had noted many a ly, and untruth.

Δ. The eternal and Almighty God confound the Adverſaries of his truth and glory, and of his Son Jeſus Chriſt our Redeemer, and the Triumphant Conquerour againſt, Hell, ſin, and the Devil. *Amen.*

PRAGÆ.

On Monday and Tueſday the 17th. and 18th. of *September*, I ſent *Emericus* up to the Caſtle, to liſten after anſwer of that Doctor *Curtz* his report to the Emperour, of that he had perceived by me. (But on Monday *Octavius* Spinola had ſent into the Town for *Emericus*, and told him that the Emperour *had care and deſire to underſtand my doing with the Doctor*: And therefore asked *Emericus* if I had been with the Doctor, and he affirmed that I had. Hereof (ſaid he) the Emperour will be glad: And yet (as I began to note) *Emericus* coming on Tueſday in the face of the Doctor in the *Ritters* ſtove; had not one word ſpoken to him, that either he had ſpoken to the Emperour, or he had not. And therefore *I ſuſpect* that the Doctor dealeth not honeſtly, faithfuly, or wiſely in this ſo weighty a caſe. And foraſmuch as he told me, that the Emperour his Majeſty was perſwaded, that he was pious, *&c.* perhaps he would be loath; now, to prefer me to the ſpeech of the Emperour, ſeeing both he himſelf, and the reſt of his counſel ſtood perſwaded to the contrary of this King. Hereupon this great delay, upon ſiniſter report made to the Emperour might follow, *&c.*

Note, the Emperour enclined to hear, &c.

I ſuſpect the Doctour doth not deal ſincerely.

Note. Fryday, *Septemb.* 21. *Circa horam* 10. *Ferè, Mane.* † Pragæ.

Δ. As I and *E.K.* were together in my Study, earneſtly diſcourſing of Auricular confeſſion, publick confeſſion, and confeſſing to God alone, and of the Authority of the Church, and the manner of the ſame Authority uſing to releaſe, or retain ſins, *E. K.* ſaw one walk on the Table between him and me: Thereupon I framed me to write, and note what ſhould be ſhewed, or ſaid, *E. K.* willed me to ſet down the ſhew-ſtone: So I did, and he looked.

E. K. I ſee him here with the Scarf over his head and face, untill his waſte, but I ſee his hair yellow behinde on his head, *&c.*

Mitte lucem tuam, O Deus & varitatem tuam ut ipſæ nos ducant ex hac valle miſeriæ ad montem Sanctum Sion, *& ad cœleſtia tua Tabernacula.* Amen.

Uriel. ..... *I am* Uriel *the ſervant of the moſt wiſe, mighty, and everlaſting God: which viſit you for two cauſes.*

The firſt, that I may open unto you true, and perfect light: ſuch as darkneſſe comprehendeth not, infallible, and true meat, the power and ſpirit of the everlaſting God.

The ſecond, that I may counſel you againſt the world, and teach you to triumph againſt her frowardneſſe. For, who hath truſted in the Lord, and hath been caſt down? or what is he that hath cried aloud, and is not heard? Therefore, I ſay unto you; Hear my voyce: For I am of truth, and put againſt darkneſſe, *and in me are publiſhed* the light, *and myſteries of the Trinity from time to time, and in all ages unto thoſe that fear, and obey God.*

Two things there are which are the ſeals and marks of Satan: which bring eternal death and damnation to all ſuch as are noted, or burned with them, that is to ſay, lying, and froward ſilence.

Trinitatis Lux & myſteria per Urielem revelantur.

Mendacium Obſtinatum, ſilentium.

Behold

Behold the words of Chriſt, unto the ſubtile (your father is a lyar from the beginning , and the Devil.)

Hearken unto my voyce : He that [1] *teacheth falſe Doctrine, openeth* [2] *his mouth againſt truth, or defraudeth* [3] *his brother is a lyar, and ſhall not be forgiven.*

1. *For firſt, he ſinneth againſt his Creator, which created all things in truth.*

2. *Secondly, he offendeth againſt the* truth, *and his Redeemer, which is the ſon of God, very Chriſt.*

3. *Thirdly, he offendeth againſt the ſpirit of God, (of the Father, and the Son) the holy Ghoſt : which ſhall not be forgiven ; And therefore doth he incurre the rigour of Gods juſtice , his eternall damnation.*

But, I ſay, give ear unto my words : For, I will ſift the duſt, and finde out the Pearle, that of a long time hath lyen trodden under the feet.

I will come again. E. K. He is gone.

Δ. We read over the premiſſes, and ſo expected the reſt.

E. K. He is again here.

Uriel. ..... *Now let us joyn theſe things together.*

All fleſh offendeth, and is a lyar. Who, therefore ſhall be ſaved, or eſcape eternal damnation? *Objectio.*
He it is (I ſay) that when he hath lyed, and ſpoken againſt the truth doth not frowardly drown'd, and keep down his ſin in ſilence. *Solutio.*

For, lying meriteth the vengeance of the Trinity. But he that is wilfully *froward , ſealeth up his own damnation : For this cauſe (my brethren) and to the intent that the* mercies of God might alwayes be ready for ſinners ; *hath he provided the light, and comfort of his ſpirit , left as a* continual workman *in the Church and ſpouſe of Chriſt.*

Mendacium.

Eccleſiæ Dignitas & Authoritas.

I teach you briefly : that, he whoſoever, opening his mouth againſt the ſpirit of truth ; and with wilfull frowardneſſe continueth in his lying, without reconciliation to *the Church ſinneth againſt the holy Ghoſt, and ſhall be damned eternally.*

Reconciliation to the Church.

I come again. E. K. He is gone.

E. K. He is here again.

Uriel. ..... *Be now therefore admoniſhed (I ſay) be warned : And conſidering you be ſinners, acknowledge your offences, leaſt in the end your ſin be againſt the holy Ghoſt, and ſo not to be forgiven. But herein they erre with you that expound the Scriptures, ſaying, that* man ſinneth, and cannot be forgiven, becauſe he ſinneth againſt the holy Ghoſt.

I teach you, my brethren : that there is no ſin againſt God, but it is againſt the holy Ghoſt:
If *ſo be,* in the end, *it be ſhut up with* wilfull ſilence.

Wilfull ſilence.

Whenſoever, (therefore) you have offended acknowledge , I ſay, your ſins, before God and his Angels : That God may forgive you, and the Angels bear witneſſe of your forgiveneſſe , and ſhut not up your ſins in froward ſilence.

Δ. *Finalis impœnitentia.*

Teſtes Angelici.

*If thou commit adultry, if thou blaſpheme the name of God, if thou be a lyar ; yea, if thou ſpeak againſt the truth : yea, if thou ſay there is no God (as the * fooliſh do)* Deſpair not ; *ſaying, I have ſinned againſt the holy Ghoſt, becauſe I am a ſinner, and a blaſphemer of the name of God, becauſe I have ſpoken, and opened my mouth againſt the ſpirit of truth : But* go unto the Church , *which is governed by the ſpirit of God, and there with hearty, and open confeſſion diſcloſe , and make plain thy offences, that the holy* Ghoſt may bear witneſſe *in the ſpouſe, and Church of Chriſt ; That thou haſt not ſinned againſt him to eternal death : Becauſe thou art not drowned in* froward ſilence.

Froward ſilence.

* *Pſal.*

Ito ad Eccleſiam.

Δ. Voluntary confeſſion is contrary to froward ſilence.

For, although God bear *witneſſe of repentance. Although he hear, and open his ears, yet conſider alſo he hath* hands, *and muſt untye* thoſe bonds wherewith you are bound. *What are the hands of God , but his ſpirit, wherewith he maketh and created all things. Therefore when thou haſt* cried out and art ſorry, endeavour thy ſelf alſo to be lifted up by the hands of God.

Aures Dei , Manus Dei, Vide de Lazaro, Joh. c.11.

Learn a ſimilitude in Chriſt, which (ſignifying the power of his Church,) commanded the offender to go and waſh himſelf : and ſo he was whole. I ſpeak this, for thy [E.K.] *inſtruction : I ſay alſo unto thee,* [E.K.] Go and waſh thy ſelf : *For thou art a lyar, thou art a drunkard : And therefore thou art a ſinner. And if thou perſevere, and ſhadow thy ſins with wilfull ſilence frowardly , then ſealeſt thou thy ſelf with the ſecond brand, and canſt not be forgiven, becauſe thou ſinneſt againſt the Ghoſt.*

* Ananias *fell down at the feet of* Peter , *not onely for that he lyed : but becauſe after his offence he was* wilfully ſilent. * *Act.* 5.

Here thou mayeſt conſider the greatneſſe of God his myſteries, and ſecrets of his will and of favour, that he ſtretcheth out unto thee in mercy, *for thou art a* Childe, and muſt aſcend , and muſt become a man. *The reſt after you are refreſhed.* *Supra.*

Δ. We went to Dinner to our Hoſt his houſe.

Δ. Thanks, honour, glory, and praiſe be unto the Almighty Trinity, now and ever. *Amen.*

Δ. After we had been at Dinner, they read over the premiſſes, and conſidered them quietly.

E. K. Here he is.

Δ. Bleſſed be he that cometh in the name of the higheſt, to whom be all honour and glory. *Amen.*

Uriel. ..... *Lo, Lo, Lo, (I ſay) which of you hath an eye, that ſeeth not, (now) the world: the vanity, and folly of worldlings: and ſuch as are choked with the mildew of vanity and worldly promotion?*

For thus ſayeth the Lord; wherein could I ſhew my ſelf more, either unto this age, or unto this Emperour, then with rebuking him for his ſins from Heaven?

† More aſſuredly.

Who is able to promiſe more, or to perform † aſſureder then I, which lighten, and make all things? Yet they believe not,

Δ. Is deſpiſed of *Rud,* and *Curtz.*

Yea, they rejoyce in their own folly, and deſpiſe me: yea, becauſe they deſpiſe thee, *whom I have ſent with my word unto them.*

E. K.

Contra Rud.

Contra Curtz.

Well, thus ſayeth the Lord, they have deſpiſed their own Garlands, and have trodden their food under feet: They have rent their Robes in pieces, and have caſt them into the waves. They are become maſterleſſe Dogs, for I have forſaken them. And lo, Rodolph, *I will ſcatter thy bones, and thy head ſhall be devided in many pieces. I will bring in thy enemies over all thy Kingdoms, and for thy ſake ſhall many thouſands periſh. He alſo that thinketh himſelf wiſe, if he dye a natural death; then ſay, I am not, neither that I live with my people.*

Δ *Fecit quod illi injunctum erat. Pactum miſericordiæ divinæ cum* Δ.

But becauſe thou haſt done that which I commanded thee, and haſt not forgot my name. Lo, I will plant thee my ſelf, and thou ſhalt grow, and out of thee ſhall ſpring a mighty and a terrible ſword: *whoſe Hilts ſhall be as the* Carbuncle, *and* edge like unto the ſting of a Dragon, *and I will not ſuffer thee to fall: neither ſhall thine enemies ride upon thee. Truely, truely, thou ſhalt know I am with thee.*

Sathanas. * Ne magnitudo revelationum *extollat me, datus eſt mihi* ſtimulus carnis meæ, &c. *Paulus ad Corinthios ſecunda,* cap. 12.

*But be patient: for Satan hunteth hard after thee. Thou ſhalt have alwayes a * prick even unto thy laſt grave. But therein ſhall thy faith be exalted, and thy reward great.*

...... *I come again.*

E. K. He is gone.

E. K. Here he is again.

England pardoned for Δ. his ſake.

Uriel. ..... *Lo, for thy labour I will* reward *thee: And ſo it ſhall be. Behold, I* had determined *to have rooted out the* Engliſh *people, to have made a wilderneſſe, and deſart of it; to have* filled *it with many ſtrange people, and to have tied the ſword to it perpetually.*

But

Δ. This is no contradiction, for thus this wilderneſſe and filling is to be underſtood.

Δ. The filling of it with ſtrangers ſhould have been for the conqueſt, and in a manner razing, or defacing of all Cities, Towns, and Caſtles, and ſo to have brought it to a *wilderneſſe* and deſart.

God will give me England, that is to ſay, ſpare it from diſtruction for my ſake, &c. England. Δ. Our good return into England. Δ. Perhaps, ſpiders flying in the aire, are carried by ſtrings of their own ſpinning, or making, or elſe I know not how. *Rud.* I remained for the moſt part in Bohemia, and in the Empire, till 1589.

But Lo, I will give thee that land; (onely for thy ſake) it ſhall not be conſumed.

And after certain moneths, I will bring thee home; *yea, thou ſhalt* live till thou be able to paſſe the waves without a ſhip, and to aſcend the Hills, as the Spiders do. *Notwithſtanding, I will take the Crown from the houſe, it is in, and I will place it, as I have* Propheſied *unto thee. Notwithſtanding, for* a time, *thou ſhalt live with* Cæſar.

....., *I come again.*

E. K. He is gone.

Δ. O Lord, what ſhall become of my good friend the Lord *Laskie.*

E. K. Here he is again.

A. L.

A. L. Came to us to Trebon, in Bohemia, An. 1588. *poſt captum Maximilianum à Polonis, &c.*

Uriel. ...... *Of* Lasky *thus it is ſaid: Thou* [Δ.] *haſt groaned for him, and haſt placed him in thy* [Δ.] *heart: From henceforth will I reconcile him unto me, and I will ceaſe my anger upon him, and he ſhall come hither * ſhortly. But he is a wanton, and very prone to ſin.*

But hear what I ſay unto thee.

• [E. K. He ſeemeth to have talk with one afar off]

Rud.

Num. 11.

Pſal. 77.

Cæſar *thought thou hadſt had the Philoſophers ſtone, and (as yet) he thinketh ſo.*

Even as I choaked the gluttenous Iſraelites *with quayles, ſo will I choake him with that ſecret.*

Behold,

Behold, thou ſhalt write unto him, ſaying, that he regardeth not heaven*: And ſay unto him, that* thou canſt make the Philoſophers ſtone, I will perform it unto *thee :* Thou ſhalt do it : *And I will give unto thee* a ſpecial vertue in healing *: That whenſoever thou* comeſt hither *: Thou ſhalt underſtand the truth. And this I do, becauſe they ſhall not deſpiſe thee.*

A Letter to be written unto *Cæſar.*
Lapis Philoſophorum.
A ſpecial gift in healing by the ſhew in this ſtone.

△. O Lord, for me to be deſpiſed in doing thy commandment , is honour and comfort to me: But as concerning thy honour and glorie ; Thou in thy wiſdom knoweſt what is beſt to be done.

R. Peribit.

Uriel. ..... *Notwithſtanding, thou ſhall ſee him periſh before thy face. Lo, from this time,* I will bleſſe thee marvellouſly, *and I will help thee in all thy works.*

Benedictio Dei ſit ſuper nos.

{Do thou *alwayes :*
{*And make me thy Buckler.*

Supra. Tu fac.

△. What ſhall I do with Doctor *Curtz*, as concerning his anſwer?

Uriel. ..... *Handle him like a man, for he will deceive thee.*

E. K. I requeſt you but one thing for all my labour and travel; that is, that this Doctor might this night be bereft of his life, to the terrour of other, *&c.*

Uriel. ..... *Have patience, God turneth all to his glory, and your commodity. To morrow I have ſomething elſe to ſay.*

Deus Noſter in cœlo, omnia quæcunque voluit fecit: Ille ſolus eſt Omnipotens, æternus, ſapiens, Bonus, Juſtus & Miſericors: Illi debetur omis Laus, gratiarum actio, honor & gloria. *Amen.*

Saturday, 22. *Septemb. Manè, Circiter horam 9.*

Precibus ad Deum finitis, & variis ad ipſum Ejaculationibus pro Luce & veritate Dei, *&c.* & quibuſdam de *Rudolphi* & *Curtzii* corruptis Judiciis (qui Dei Miſericordias, juxta carnis ſenſum judicare auſi ſunt) [apparuit *Uriel* facie velata ut ante.]

Uriel. ..... *For this cauſe (ſay I unto thee)* write unto *Rudolph, ſaying,* I can make the Philoſophers ſtone : *Becauſe I would* place thee with them, *according* to their hope and imagination*: That whileſt they think little of me,* and of the ſweetneſſe *of my* meſſage and teſtimony , *I might burſt out amongſt them ; as the mighty waters do out of Hills, when the earth moveth : For I have* ſaid unto thee, *I will* place thee here ; If I ſow thee here, what *Raven can pluck thee up by the roots. No,* I will hide thee, *as* the Hen doth her Chickens : And I will make thee ſpring to their deſtruction. *For why, thou ſhalt* overcome that myſtery *for thy own ſake.*

A Letter to *Rudolph* the Emperour.
Eruptiones aquarum ex Terræ motibus.
Lapis Philoſophorum.

△. For the glorie of God : his honour and triumph, all good come unto me.

Uriel...... *Behold, ſince they will not* tye thee *unto them from heaven : Thou ſhalt tye them unto thee from earth : That thou mayeſt rejoyce when thou ſeeſt their deſtruction , and be* ready cloathed *for* him that is to come.

Cæſar futurus.

It was ſaid unto thee, my mother ſaith ſhe will chuſe an Emperour in erneſt *: But it is* Erneſt *that ſhall ſit upon his ſeat. Behold, there ſhall be no ſeed* left in him*. for his wickedneſſe. Yea, the bleſſings that* I have offered *him ſhall* return again ; and I will *leave his houſe naked. But when* he ſeeth and hath Gold *(which is the thing he deſireth, and thoſe that counſel him, do moſt deſire him, for)* Then *ſhall he periſh with a moſt cruel, terrible, and unheard of miſchief.*

It is a ſaying of *Madimi*, Junii 26. 1584. *Cracoviæ.*
Erneſtus Frater Rudolphi.
△. Bleſſings offered are promiſes with conditions.
Gold, *ex lapide Philoſophorum.*
Mors crudelis, terribilis, inaudita.

But lo, I have written his name within my hand, becauſe I would not forget to puniſh him. *Behold, I could ſend the windes to devour him, and could open the Caves of the earth to ſwallow him ; which would* turn to my honour : *But* I have a care over you.

Note.

. *Now I am unto you* in mercy and wiſdom . *But I will be with you in* terror *and* miracles. *And I will deal with you in a higher degree : And you ſhall hear my voyce, as men do their brethren.*

God in mercy, wiſdom, terror, miracles.
Vox Domini ut hominis futura nobis audibilis.

△. What thou wilt (O Lord) for thy honour and glory: That be.

Uriel. ..... *But thoſe that are his counſellers have commanded him , rather then counſelled him,* to have no dealing with thee *at all.*

Conſiliarii Cæſaris.

And he is poſſeſſed with a great, and a mighty Devil. And behold Belzagal *(which is the fury and Prince of the Turks) doth aſſiſt him in his wickedneſſe, for he knoweth it may come to paſſe that* * his *Kingdom ſhall be ſhort. But give ear unto me. Fawn thou upon* Cæſar *as a worldling, that thou mayeſt draw him with the world, to ſee the glory of God : but to his deſtruction. For lo , how much more a mans felicity is in this world, the more ſhall be the burden of his deſtruction.*

R. *Poſſeſſus*
Belzagal *Cacodæmon Turcarum.*
* *Turkiſh, or Rudolphus rather.*

There be that gape after thy books, and ſpeak vainly of things that are not. *Therefore I counſel that they dwell not* long *with* Poland.

My books from *Poland.*

Behold, when Lasky *cometh, he ſhall not haſtily return into* Poland *: till I whiſper in his ears, He is dead that ſought thy life. I have more to ſay, but they are not (yet) neceſſary.*

A. L.

△. I beſeech you to tell me when I ſhall prepare my ſelf to go for my books, *&c.*

Uriel. .... *I ſpeak not, that I know not*; but chuſe thy own time. *Now will I become a Courtier.*

E. K. He is gone.

Fiat voluntas Dei, ad ejus laudem, honorem & gloriam. Amen.

I may chuſe my time to go to Cracow.

Monday, *Septembris*, 24. *Mane hora* 8. † Pragæ.

Δ. At the firſt looking E. K. ſaw *Uriel*, but covered with his Scarf, *&c.* Notwithſtanding I ſaid ſome prayers to God on my knees, and came and ſaid here. *Mitte lucem tuam & veritatem tuam O Deus: ut ipſæ nos ducant ad montem Sion*, &c.

It is to be remembred that for two cauſes we repaired to the Shew-ſtone: the one by reaſon of the letter which I had written to the Emperour: and was minded to go to ſhew it to the Spaniſh Embaſſadour before I ſent it to the Emperour, to have his opinion of it, and alſo to bear it. Secondly, by reaſon of foul ſlanderous words which were ſpoken of me here at this Embaſſadours Table: That I was a Conjurer, and a bankrupt alkimiſt, and came here to get ſomewhat of the Emperour: and that I had ſold my goods, and given to the Lord *Laskie* the mony, and that he had deceived me. To theſe untruths the Embaſſadour did reply in my behalf: for which I meant to thank him, *&c.*

Uriel. ...... *Even as the accurſed, and caſt down, moſt wilfully abhorreth, hateth, and diſhonoureth, the God of Juſtice, becauſe of his mightineſs and power over him: So do all thoſe that ſuck and hang upon his dugs, that are coveteous and deſirous of worldly promotion: that gape and thirſt after the glory of this world, abhor, hate, and continually vex and diſhonour, ſuch as love Juſtice, or dwell under the wings of the God of power and Triumph. Herein may you rejoyce, that you are partakers and innocents (railed at, and deſpiſed with the world) in the fellowſhip of God, and of his Son Chriſt. Herein may you be glad, that you are ſealed, and dwell with the Fathers, and that you play alſo upon the Harpe of* David: *for verily as they are, ſo ſhall you be; and as they are made righteous by reaſon of their election, and crowned toward eternal Joy; So ſhall your Election eſtabliſh your righteouſneſſe, and give you Garlands of eternal comfort. Thoſe that are on the Seas, are fearful of the windes: And why? becauſe of the motion of the place, and of the power of nature: But it is not ſo, with you: for you dwell in Caſtles made of marble, wrought out of the middeſt of a ſure rock, a moſt ſtable foundation. For why? I am ſure that God dwelleth in you, and you in him. Therefore lift up your heads, and rejoyce when you are afflicted,* and keep the image of God ſincere and perfect in you, *that you may alwayes be * merciful in the Image of his Son Chriſt. But when the Lord openeth his mouth, and calleth you* together, *ſaying*, † Venite & audite: *Then* lay away all mercy; for the God of * Juſtice dwelleth amongſt you. *Who dwelleth in a houſe till it be perfectly finiſhed? or what is he that putteth on a garment before it be made? Be you aſſured, that when* the † houſe is finiſhed, and your * garments made, *you ſhall both enter, and be clothed with comfort: Comfort of † wiſdom and power. I am mindful of you, and will be mindful of my * promiſe toward you. And* If *you remain and dwell* [forte [*together*] deeſt] *and be conſtant in me, you ſhall paſſe the † Thunders* that are to come; you ſhall be witneſſes of my power: *and ſhall enter into the * Land of Promiſe with thoſe that ſhall be comforted:* where theſe dayes ſhall have an end. *O my brethren, this world exceedeth in wickedneſſe, and is a terrour to the good Angels: Becauſe of the ſouls that ſhe devoureth. But when lightneſſe is rewarded, and Juſtice ſitteth in place, Then ſhall ſhe bear no weight, but be made all one with the bottomleſſe pit. Deſpiſe her, deſpiſe her; for ſhe is an Harlot.*

Cithara Davidis.
Electio.
Deus habitat in nobis & nos in Deo.
Imago Chriſti
Paulus ad Cor. cap. 15. F.
* *Miſericordia.*
† *Signum noſtrum ſuprà in multis locis.*
* *Juſtitia.*
† *Domus.*
* *Veſtes.*
† *Sapientia cum potentia.*
* *Promiſſa.*
† *Tonitrua ventura.*
* *Terra promiſſionis.*

Behold I have entred in amongſt you; and it is my Spirit that leadeth to the Embaſſadour from *Spain*. I will reward him.

*Therefore as thou haſt opened me unto the * wicked, ſo let alſo the good bear witneſſe of me.*

The Lord is become a firebrand in fury, and hath armed himſelf: and hath taken unto him his great Target, and the Spear of his indignation: Accurſed are they that have offended him.

A Spiritu Dei ſumus ducti ut Domino Magnifico Domino Gulielmo de Sancto Clemente, Hiſpaniarum Regis legato hæc aperiremus: cui mercedem dabit Deus.

* D. Jacobo Curtzio *Conſiliario Cæſario.*

Δ. *Quantum memini in Sibylla oraculis Græcis & Latinis facilis per Caſtaleonem, habetur nomen Urielis inter illos qui collecturi ſunt homines ad judicium. Vide & hic aſcribe.*

Tum verò æterni Genii Immortalis
·Ηκα & * ερομικλ. URIEL, Saniel, Azaelque,
Quæ mala quiſque hominum patraverit ante Scientes
E tetris animas tenebris caliginis omnes.
Judicio ſiſtent ad formidabile patris
Magni, Immortalis ſolium, *&c.*
Orat. Sibyl. pag. 79.
Ubi ſequuntur plura de *URIELE*.

And when I ſeparate them in the day of wrath *to come, (as one of the fingers and gatherers in of the harveſt of God) Then they ſhall know that I am* URIEL, *which will not forget the wickedneſſe of their hands, nor their blaſphemous mouth, in that day of revenge.*

After

After a certain time cometh Michael *unto you, and ſhall ſhew unto you his bloody Sword; and you ſhall ſtand under his Banner. He ſhall ho'd up his hands, and ſhall fight againſt the Hills* for you: *and your enemies ſhall not be. Unto which time, receive you* Light *and Comfort: and be contented with adverſity in the Lord.*

Propheſia de MICHAELE.

My brethren, it is better to be poor, with thoſe that are * poor in ſpirit: *then to be rich with thoſe that are gluttons, and with the Princes of the Earth*

* Math. cap. 5. *Quoniam ipſorum eſt regnum cœlorum, &c.*

Thou ſhalt be with Cæſar, *in deſpite of the Devil.*

I have ſaid.

△. Gloria patri & filio & Spiritui Sancto: Sicut erat in Principio & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

△ *Erit cum Cæſare.* I underſtand not this, how it is, or ſhall be verified, or with which *Cæſar.*

Note: As I had finiſhed this Action, and was come to my Study door; *Emericus* was returned again from the Spaniſh Embaſſadour, to whom I had ſent him deſirous to know his leaſure for me: who had now ſent me word by *Emericus* to come to diner, & ſo he would have leaſure, *&c.* Whereof I was right glad; and went thither to diner: who into his inermoſt Study (where he himſelf was writing of letters) cauſed me to be brought. And after I had complained of injury and violence done unto me, by foul ſlanders, and that, at his Honours Table: (to which his Honour, in my behalf had replied: and therefore moſt humbly, and ſincerely I did thank him) I ſaid that the Emperous Majeſty himſelf could bear me witneſſe, that I uſed this phraſe unto him, that I came not for his riches as, *Non veni ad vos O Sereniſſime Cæſar propter divitias veſtras, ut inde ego dives fierem, ſed à Deo miſſus, non audeo aliter facere quam ejus ad veſtram Cæſaream Majeſtatem voluntatem declarare,* &c. And therefore, How falſly they ſlandered me, it was evident: and becauſe I perceive that Doctor *Curtz* hath not dealt neither with due entertainment of me as of a ſtranger, or a Sudent, or a Mathematician, or of one whom (to my face) he gave great praiſe unto, as of one long ſince of great fame in *Germany*, and ſo in his good eſtimation, *&c.* And leaſt of all, as of one, who offered ſo great curteſies to the Emperours Majeſty as he was made witneſſe of: I thought good to ſend unto the Emperours Majeſty this letter following, and ſo read it unto him after diner, when I ſhewed him *Librum Pragenſem ſive Cæſareum*; and moreover *Librum decimum,* (whoſe former title was *Libri Sexti Myſtici Tertiarius*) and there ſhewed him divers Actions in Latine already tranſlated, becauſe now to tranſlate ſo to him of the Engliſh, did ſeem to me both tedious, and to him not ſo readily pleaſant. All things on his part conſidered, his ſummary final concluſion was, as well of the laſt offer in this my letter, as of the great actions and divine purpoſes. For the firſt he declared that he was lineally deſcended out of the conſanguinity, *of one a Gentleman, but unlettred at the firſt, who left his wife, children, and family in* Maiorca, *and aſcended an Hill there, and in place ſolitary remained an whole year, and at the years end, he came down, but ſo learned* and wiſe, that all who knew him before, wondred at it. And that the ſame man was called *Raymondo Lullio*: and that he made that which is called the Philoſophers Stone, as in *England* (ſaid he) I underſtand is good record of it: Therefore I ſee, quoth he, that it is a truth and poſſible: and as he hath granted the knowledge of it to one man, ſo he may grant it to another, *&c.* And as for the other higher matters, *I perceive that God intendeth ſome great matter in this world.* But I am not able to judge or determine of it: But I am of this mind, wherein I can any way further the ſervice of God, I will be ready and obedient, *&c.* And as for the Emperours perſon himſelf, I find him of a good nature, curteous, and moſt zealouſly Catholick: yea ready to ſhed his blood in the cauſe, if opportunity required. He underſtandeth the Latine well, and ſpeaketh ſufficiently well: That is true (quoth I) for he ſpake well in Latine to me divers things Moreover (ſaid he) as *concerning you, I ſaw him very well affectionated, making great account of your book,* &c. Therefore you are not to regard theſe *Dutch mens ill tongues, who hardly can brook any ſtranger,* &c.

Domini Legati Regis Hiſpaniarum Reſponſum.

Upon farther matter that I had to ſhew him, I offered my ready repair unto him at all times of his good leaſure, being called or warned. And he deſirous to ſee the Stone brought to me by an Angel, willed me to come to morrow alſo, to Diner: I promiſed him, and ſo with thanks yielded to his honour, I departed toward my Lodging at *Bethelem* in old *Prage.*

The Copy of the foreſaid Letter to the Emperour.

MUltis (O Sereniſſime Cæſar) & permagnis (ferè omnium) Creaturarum Dei, immò ipſius Dei, & cœleſtibus haud paucis myſteriis, arcaniſque, veſtræ Cæſareæ Majeſtatis juſſu per me (jam, ante quatuordecim dies) fideliter, ſincere, & diligenter (quantum ſex horarum fieri poterat ſpacio) declaratis, ac manifeſtatis: eidem, cui, eadem penes me videnda, audienda, intelligendaque eſſe voluiſtis: Inde, nunc, quæ ſit veſtræ Cæſareæ Majeſtati, ſimplex (tanquam ab æquo rerum Æſtimatore) facta relatio: vel, quod cum relatione adjunctum Judicium: vel, qualis totius proceſſus excogitata cenſura: vel, qualis mecum procedendi, vobis perſuaſa cautio; vel, quale pro Cæſarei veſtri reſponſi forma, initum captumque conſilium, Non ſum tam immodeſte curioſus, ut expiſcar, Neque aliter, vel alia ratione de ſacræ veſtræ Majeſtatis Cæſareæ prudenti & gratioſa (in præmiſſis) Reſolutione, ſum ſollicitus, quam, me (fidelem, ſincerum, & devotum) Dei Omnipotentis, & (in Deo, propterque Deum veſtræ ſacræ Cæſareæ Majeſtatis ſervitorem deceat. Video tamen me (dum nullum adhuc ad præmiſſa receperim reſponſum) per tam alti ſilentii (quaſi) ſtimulum, aliquantulum impelli, ut ſecundò veſtram Cæſaream Majeſtatem admoneam, Ne divinam hanc, & divinitus oblatam Miſericordiam, tam inexpectatam, tam magnam, tam inauditam, tam admirandam, tam multiplicem, tam ſtatui Imperatorio, Chriſtianæque Reipublicæ neceſſariam, tam certam, tam paratam, eamque (per Dei Omnipotentis. Cæſareæque Majeſtatis veſtræ, fidelem ſervitorem) re ipſa, vobis confirmandam, & adminiſtrandam: (ſi ſacra veſtra Cæſarea Majeſtas voluiſſet) parvi momenti negotium, vel inventum aliquod humanum, aut fraudem Diabolicam, eſſe, fuiſſe, vel fore, ullo modo ſuſpicemini, vel Credatis. Tali enim & tam gravi veſtræ Cæſareæ Majeſtatis errore, Omnipotentis Dei incendi poſſe furorem vehementer vereor: & ne hanc Dei miſericordiam reſpuentes, ejuſdem indignantem provocetis vindictam, valde metuo. Quapropter, cum videam Cœlum ipſum, & cæleſtia talia myſteria, non tali tantaque curæ, veſtræ ſacræ Majeſtati Cæſareæ adhuc eſſe, quali, quantæque optaſſem equidem: Ego potius quam, ut, vel Deus hujus ſuæ (prius inauditæ) Miſericordiæ ultroque veſtræ Cæſareæ Majeſtati oblatæ, prorſus nullum (penes homines) haberet conſpicuum judicium, argumentum, Teſtimonium vel experimentum: Et potius quam mea (ſæpe nominata) fidelitas, ſinceritas, & Devotio (ſive votum) erga Deum & veſtram Cæſaream Majeſtatem, omni (apud poſteros noſtros) careret fide, & veritatis manifeſtæ robore: In Dei Nomine, & ad ejus laudem, honorem, & gloriam: & ut veſtræ ſereniſſimæ Cæſareæ Majeſtatis ſatisfaciam deſiderio Heroico, De lapide illo Benedicto: (Philoſophorum vocato lapide) infallibiliter videndo, poſſidendo & utendo: Aſſero veſtræ ſacræ Cæſareæ Majeſtati, lapidem eundem me (auxilio favoreque Divino) conficere poſſe. Et propterea; Si veſtra Cæſarea Majeſtas, me velit interim, ſibi intimè charum habere: Et, ſi, pro dignitate tanti myſterii, & Beneficii (ſibi a me liberaliſſime & humillime exhibendi) gratioſe me tractare dignabitur (Non tamen alio quidem vel altiori me inſigniens Titulo quam qui veſtræ Cæſareæ Majeſtatis Philoſopho & Mathematico conveniat,) Hiis literis ore & corde polliceor, ſanctèque coram Deo Omnipotenti voveo: Opus illud philoſophicum, Omnibus ſuis numeris perfectum, in manus veſtras Cæſareas, (& ſine ſumptibus veſtris ad illud opus perficiendum requirendis) ac breviſſimo, quo fieri poterit, tempore (Nutu Dei) me daturum. De aliis præterea Arcanis, adhuc mihi ſilendum eſſe video. Nunc autem ſacræ Cæſarea Majeſtatis veſtræ gratioſam, liberam, conſtantemque voluntatem, in præmiſſis, non aliter, niſi ex veſtro proprio gratioſo ore vel ex veſtris Cæſareis literis propriis, intelligere Cupio. Nullum enim jam noſco, dignum & aptum, qui in iſtis, aliiſque Naturæ & Artis ſecretis, meus (penes veſtram Cæſaream Majeſtatem) fieri deberet Mercurius.

Tueſday, *Septembris* 25. Prage.

Note: I went to Diner to the Spaniſh Embaſſadour: and carryed with me the Stone brought me by an Angel; and the fourth Book, wherein the manner of the bringing of it is expreſſed. And alſo I carried with me *Librum Sextum Sanctum Myſticum.*

After Diner, when I had ſhewed him theſe things: his final anſwer was, that verily he took the doing to be by good Angel: marry, the matters to be too great: Therefore (ſaid I) they are for the ſervice of God, and not onely man. He ſaid he was a ſinner, and not worthy to be privy, much leſſe to be a doer in them: Notwithſtanding whatſoever he can do therein acceptable to God, he would be moſt obedient thereto. He deſired a Copy of the Emperour his foreſaid letters, that he might conſider circumſpectly of the Contents before he ſhould deliver them; whereunto I conſented. Rendering his Honour thanks I departed.

A Copy of the letters deſired.

After

After my return home, I found *E. K.* reſolved to go from hence to morrow, for his wife, and ſo ſtraightway into *England*: which was to me a grief: But what can I do, but refer all to the mercies of God, whom I have called upon for wiſdom to ſerve him withal? I have put my truſt in the Lord, I have not murmured at any ſuch pangs and tentations hitherto.

E.K Ready to go into *England* as he pretended.

The mercies of the Higheſt be upon me, as I have put my truſt in him.

Amen.

Now were we (all) brought *to great penury*: not able without the Lord *Laskies*, or ſome heavenly help, to ſuſtain our ſtate any longer.

Poverty.

Beſides this, I underſtood of the Queens diſpleaſure for my departure, and of the Biſhop of *London* his intent to have begun to nave accuſed me of Conjuration, and ſo to have had the ſecret aſſiſtance of you know whom.

Tu es Deus fortitudo mea, refugium meum Suſceptor meus, & liberator meus.

Amen.

Wedenſday, *Septembris* 26. *Antè Meridiem.* Pragæ.

About 10 and a half of the clock, Dr. *Curtz* ſent with Mr. *Simon Hageck* his ſervant to know my lodging: He had paſſed not far off in a lane on horſeback his ſelf going into the Town, and ſo met Mr. *Simon Hageck* at the lanes end, *&c.*

D. Curtz.

Thurſday, *Septembris* 27. † Pragæ.

Manè: About 7. of the clock came Dr. *Curtz* his ſervant from his Maſter to tell me, that his Maſter would come unto me at 9 of the clock.

D. Curtz.

At 9 of the clock came Dr. *Curtz* on horſeback to me, to my lodging (at Doctor *Hageck* his houſe by *Bethleem*) my wife he ſaluted, and little *Katharine*, my daughter. Mr. *Kelly* had gotten him into his chamber, not willing to be ſeen.

After he was come up into my little Study, and there ſet, in Mr. *Kelly* his uſual place, and I in mine; I began to complain of the great injury done unto me here; for I came as a ſincere and faithful ſervitour of the Emperour his Majeſty, intending all goodneſſe and honour unto him: no hindrance, loſſe or hurt; neither came I *propter divitias Cæſaris mihi colligendas*, as I ſaid expreſſely unto his Majeſty. I was, before I came hither, of good name and fame, both in this Court, and all *Europe* over, As you your ſelf Mr. Doctor (quoth I) can bear me witneſſe: and other in this Court divers: And that here my name and fame ſhould ſuffer ſhipwrack, where I thought I had been in, a ſure Haven of my principal Patrone: My thinketh that great injury is done unto me: I know no means how to help it, but to give you warning of the envious malitious backbiters that alſo are about this Court, that as you find occaſion, you might encounter with this evil, and foul monſter, in ſo mighty a Princes Cauſe intruding it ſelf.

The Doctor ſeemed not to know what I meant. I told him, that at a Noble-mans Table, There was, of great account, who ſaid, that there was an *Engliſh* man, come to the Emperours, *A bankrupt Alchimiſt, a Conjurer, and Necromantiſt: who had ſold his own goods, and given the Lord* Laskie *the money: and that he had beguiled him:* and that now *he would fain get ſome of the Emperour his money from him*, &c. The Doctor ſeemed greatly to miſlike theſe ſlanderous words, and ſaid, that he never heard of any ſuch; with ſome few words more, of the wicked manner of backbiters.

After this, as concerning the report making to the Emperour, of that I had ſhewed unto him, at his houſe, (as before is noted) he ſaid that he had made a plain and ſincere report. Whereunto the Emperours Majeſty, had (as yet) given no anſwer. And to be plain with you (ſaid he) his Majeſty thinketh them almoſt either incredible, or impoſſible: and would have ſome leaſure to conſider of them: and is deſirous to have the ſight *of thoſe Latine Actions you ſhewed me*, or a Copy of them, and eſpecially, of that, which containeth *a paraphraſis of the Apoſtolical Creed.* I anſwered, that my Books I would not deliver out of my hands: And as for a Copy of them, I would (at leaſure) write it, that his Majeſty might have it. And then I told him farther, that becauſe it was ſo long before I heard any word of him, I had letters ready to ſend to the Emperours Majeſty, to have farther declared my mind unto him, and I declared unto him the tenor of them: and he told me that about three of the clock after noon, his man ſhould go to the Court, and if then I would ſend them, his man ſhould carry them. I anſwered that I would expect a day or two for the Emperours return hither. After this we talked of ſome Mathematical matters: And I ſhewed him the little Book *de ſuperficierum diviſionibus*, ſet forth by me and *Commandinus*, printed at *Pezaro* in *Italy*. He ſaid that he never ſaw it before: I bad him then take it with him to peruſe: and that if I had another Copy, I would give it him; but I had none other but that. I ſhewed him alſo the *Propædeumata Aphoriſtica de præſtantioribus quibuſdam Naturæ virtutibus*, which he had never ſeen before. After this, with mutual curteſies offered on both parts (after the manner of the world) he took his horſe, and returned homeward.

Friday, *Septembris*, 28. Prage.

Intending to ſend the Emperours letter (here before written) to his Majeſty, by my good friend, the Spaniſh Embaſſadour, I wrote this letter to ſend to the Embaſſadour in that behalf, and as concerning the credit of theſe Actions.

Illuſtriſſimo Domino, Domino Don Gulielmo *de Sancto Clemente, ſereniſſimi*
atque Catholici Hiſpaniarum Regis apud ſacram Cæſaream *Ma-*
jeſtatem, &c. *Legato, Domino ſuo obſervandiſſimo.*

Illuſtris & Magnifice Heros: Multis hoc probari poteſt teſtimoniis & exemplis, quod illa, quæ (præter vulgarium artium & ſcientiarum decreta) Nova, & ſupra vulgariter Studioſorum expectationem, hominibus (licet piis & candidis quidem) Divinitus revelantur myſteria, cum ſumma difficultate vel intelliguntur à pauciſſimis, vel vix ſine ſuſpicione admittuntur, aut creduntur à pluribus: Aſt qualis, in noſtris, (ſi recte piéque informatum noſtris adhibeatur judicium) eſſe poteſt ſuſpitio? Nam à Deo Omnipotente, per multos jam annos, fideliter, ardenter, & conſtanter per preces requiſita ſapientia: Una (ſcilicet quæ penes nos quidem) videtur eſſe radix & occaſio tanti iſtius Doni obtinendi. Aſt in cœleſti ſuo Palatio, ante conditum mundum, determinata, & aſſignata erga nos Miſericordia & gratia Omnipotentis Dei, præcipuum, ſolidum, immobileque hujus tanti myſterii eſt cenſendum fundamentum: In quo myſterio, talis relucet, per potentes fideleſque Angelos Iſagogica Informatio, De Arcanis Dei conſiliis, tam in mundi creatione Creaturarumque naturis, & vero uſu, quam in mundi præſentis moxque futuri ſtatu: Et preterea, de unius Catholicæ Eccleſiæ (chariſſimæ Jeſu Chriſti ſponſæ, noſtræque piæ matris) ſanctitate, dignitate, & Authoritate (veluti in qua etiam eſt Sanctorum Communio, & Peccatorum remiſſio) & de multis nondum per nos revelandis Dei Arcanis Magnalibus & Determinationibus: Quòd tantum abeſt, ut aliquis (ſanæ mentis) Chriſtianus, Actiones Noſtras Myſticas, Diabolicas eſſe fraudes, contendere, immo ne ſuſpicari quidem conetur aut poſſit: ut potius, tale Arcanum Dei propoſitum, incredibiliter admirari, rationem humanam, in eiſdem examinandis, ſubjugare, & Dei erga Electos ſuos admirandam miſericordiam in iſtis eſſe manifeſtam, humillimè, & cum ſummo tremore fateri velit: Ego quidem, hactenus, in iſtis, aliud (ferè) nihil, me eſſe invenio, niſi Calamum ſcribæ, velociter per me ſcribentis. Nam viſa auditaque (in mea præſentia) fideliſſimè, de litera interdum ad literam, interdum, verbatim, interdum pluribus ſimul receptis verbis (ipſo eodem temporis momento, quo traduntur) annotare ſum ſolitus. Aſt jam in quam multa excrevit Noſter talis labor volumina? Ex quibus omnibus illum fructum, ſucceſſumque expectamus, qualem præfixit ille, cujus nutui cuncta obediunt. Iſtas autem ad ſuam ſacrem *Cæſaream* Majeſtatem literas meas: Cum veſtra magnificentia opportunitatem inveniet primam, ſi meo nomine: humillimè eidem exhibere dignabitur, Tum magno mihi (Divinitus) injuncto, levatus ero onere: Tum magno, à veſtra magnificentia affectus beneficio: Interim verò, Dum ſuæ ſacræ Majeſtatis *Cæſareæ* ad iſtas reſponſum dabitur, (nimirum ſi ad 14. vel 16. dies prius expectandum eſſet) vel, ſtatim poſt acceptum reſponſum (ſi tam expeditè illud recipere poſſum, quam quod recepi ultimo) ad iter me accingere debeo, propter familiam, libros, & aliquam meam ſuppellectilem, huc (ante hyemis aſperitatem) transferendam. Ubi, cum *Cæſareæ* Majeſtatis gratioſo favore, & ſub ipſius Protectione Imperatoria, voluntatem Omnipotentis Dei implere, pro viribus, & ſuæ ſacræ *Cæſareæ* Majeſtati inſervire (tanquam ejuſdem *Philoſophus & Mathematicus*) fideliſſime, de tempore in tempus, paratus eſſe potero.

Illuſtri veſtræ Magnificentiæ

Addictiſſimus

Joannes Dee.

I an-

I annexed hereunto a Poſt-ſcript, which followeth :

Poſt-ſcriptum.

MEarum eſſe partium , & conſultum eſſe duxi veſtræ Magnificentiæ pauciſſimis verbis ſignificare , quod heri , manè , hora nona , vir egregius , & ſuæ Majeſtis *Cæſareæ* fidus Conſiliarius D. Doctor *Curtzius*, me humaniſſimè inviſebat in meo ergaſtulo , & hypocauſtato , juxta *Bethlehem* , ubi videre poterat Bibliothecam preſentem meam , nullam (ferè) aliam eſſe, præter Sancta Dei Evangelia & Biblia ſacra ipſoſque noſtrorum myſteriorum libros : Ego autem quodam humili modo (inter cæteras querelas meas) de tam longa interpoſita mora conquerebar, inter ejuſdem (de meis rebus) factam relationem , & *Cæſareum* de eiſdem recipiendum reſponſum. Ille verò ſe ſimpliciſſimè *Cæſareæ* Majeſti viſa auditaque (penes me) retuliſſe aſſeruit , nullo ſuo , de eiſdem , adhibito judicio. Verum, *Cæſari* (dixit) quaſi impoſſibilia vel incredibilia fuiſſe viſa. Et de reſponſo mihi (in hac parte) dando , ſecum , adhuc , ſuam deliberare velle Majeſtatem *Cæſaream*. Unde ego de literis meis iſtis , ſuæ Majeſti mittendis , mentionem feci & ſummatim earundem tenorem , eidem enarravi. Ille eaſdem ſtatim habere voluit , ipſi *Cæſareæ* Majeſtati à Meridie mittendas : Ego quidem *Cæſaris* me velle ad pauculos dies expectare adventum dixi. Deinde de rebus Mathematicis breviſſime inter nos habito ſermone , illique (ad pervidendum) dato libello quodam Geometrico (per me & *Federicum Commandinum Urbinatem*) in lucem olim dato, & mutuis, poſt, utrinque promiſſis officiis humanitatis & benevolentiæ, abiit.

1584. *Sept.* 28.

Saturday, *Septemb.* 29. *Die Sancti Michaelis.*

The foreſaid Letter to the Emperours Majeſty, with this Letter to the Ambaſſadour , and this Poſt-ſcript : And moreover , (according to the Ambaſſadour his requeſt) the Copy of the Emperours Letter, all in one uttermore paper cloſed (Letter like) ſealed, and with ſuperſcription to the foreſaid Ambaſſadour ; I ſent to his honour on *Michaelmas* day at dinner time , by *Emericus Sontag*: Who delivered the ſame to the Secretary of the Ambaſſadour, and he to the Lord Ambaſſadour, as he ſat at dinner.

Deus bene vertat, ad laudem
nominis ſui. Amen.

September 29.

Remember that this day (after-noon) I ſent *Hugh* on foot with my Letters to *Cracovia* to *Edmond*, that my folk ſhould not be out of quiet , or afeard to ſee Miſtreſſe *Kelly* , ſent for, and no Letters to come from me, *&c.* I writ to the Lord *Laskie* of our want of money, *&c.*

Monday, *Octobris* 1. *à Meridie circa* 3. *horam.* Pragæ.

Oratione dominica finita , *&c.* Valde citò eſt facta apparitio.

E. K. Here be two, one his face is covered , and the other is not : And he, whoſe face is uncovered ſeemeth to be *Gabriel*. *Uriel. Gabriel.*

Δ. Sit benedictus Deus Pater, Deus filius, & Deus Spiritus Sanctus nunc & Semper. *Amen.*

Δ. Our chief cauſe (at this inſtant) why we reſort to this ſhew-ſtone , is for to underſtand (according to the grounds of God his promiſe) the ſtate of my wife her grievous diſeaſe, and means to cure her, wherein if it pleaſe the Lord to be mercifull unto her and me, it ſhall be the occaſion whereby ſhe will all her life time praiſe the name of God for his mercies, and be of a quietter minde , and not ſo teſty and fretting as ſhe is. *Jane uxoris meæ morbus periculoſus.*

...... *Who are you, or from whence come you , that you require ſcience ; which ſeek to be more wiſe and expert , then ſuch as are the Children and Doctors of this World ? whoſe judgements are* Gabriel.

raſh, and underſtanding naked: and in whoſe lips dwelleth no truth. Who (I ſay) are you, that you ſhould deſerve the majeſtral benefit of ſo great and ſanctified grace? as to underſtand the determination of God, the power of his Angels, *or the brightneſſe, or obſcurity of mans Soul, and underſtanding: You deſperate ſinners, and partakers with the wicked, how can you ſeek bread at your fathers hands: when you ſeek* to ſteal into his barnes? *Yea, into his houſe, and dining Tables: and more then that; yea, even into his privy Chambers: not to ſpoyl him of his houſhold ſtuffe, of his Gold, or precious ſtones, but of the diademe, and Crown of his everlaſting Majeſty and* honour: *you are thieves and robbers;* and through the Dignity of your ſpirit you ſhall think to exalt your ſelves, and to live in Majeſty with the world.

The robbing God of his honour.

True it is, you may live ſo: But you live with an Harlot, and ſhall poſſeſſe the reward of Fornicators and Adulterers.

Boni Angeli Dei.

Therefore ſeek not *to feed of ſuch food, as the holy, and bleſſed meſſengers, and Miniſters of the God of Hoſts and glory do taſte of: and are comforted; for they are the ſpirits of truth and underſtanding: ſuch as cleave unto their God, and fight againſt the abominations, and horrible blaſphemies of the world and her adherents: which (becauſe you ſet your ſelves againſt them) ſhall keep, and cloſe up the brightneſſe, and obſcurity of each Soul from you, that your ignorance may be greater; and your darkneſſe thicker, and that you may return without light: to the* Barathrum *of ignorance, where pride, ſelf-love, and the Children of vanity have their habitation.*

Animarum ſplendor vel obſcuritas.

Superbia philautia vanitas.

Then (peradventure) will you ſay within your ſelves: There be other doors, there be other woods; yea, there be other wayes, let us therefore ſeek out them.

Vigor Elementalis.
Coagulatio.
Pabula.

But behold, I will ſhut up from you all Elemental *Vigor: So that the Fountains of coagulation ſhall be dried when you ſeek them, and the natural nouriſhment and food of parts that dwell in one proportion ſhall hide themſelves, and be aſleep when you ſeek them; yea, in the loweſt I will place a threefold door-bar, ſtronger then a Rock of yearn, which ſhall ſtand between your eyes and knowledge, and you ſhall not ſee: for peradventure you may ſay in your ſelves.*

△. *Fortè lapis philoſophorum intelligitur.*
If.

Behold, there is a ſcience known; yea, there is a conjunction of [△] equal qualities, *opening unto us the myſteries of comfort in infirmities, that is not ſo. O you fooliſh: for neither* here, nor there, *ſhall you finde the Lord,* if *you follow the ſteps, and* defiled wayes that the world teacheth you.

For I ſaid of you: Lo, I will place you againſt the world, that my name may be magnified, and the world ſhall hate you for my ſake.

Nos mundi Inimici eſſe debemus, & mundus nos odio proſequitur propter Deum.

△. O Lord, be mercifull unto us: Deal, O Lord, with us, as I have put my truſt in thee: Turn away thy wrath (O God) and viſit us in mercy: O God, O Lord, what grievous ſayings are theſe?

Gabriel..... *Trouble* [△] thou *not thy heart, but hear the voyce of me, Gabriel,* the man of God. *I am the* true medecine of ſuch as put their *truſt in the God of Hoſts, and in his ſon Chriſt; which is the Lamb of life, and the comfort of his father, which give unto thoſe that thirſt, the true medecine of* comfort and conſolation; neither ſhall God forſake thee, neither ſhall thy Soul be deceived.

Gabriel. Miſericordia Dei ſuper △.

But it behoveth theſe things to be ſpoken, that ſin might be corrected, and the name of him that ſent us, magnified.

Nota cauſam acerbæ increpationis iſtius.

Gabriel, *Hear my voice: as* I *ſaid unto thee, ſo will I place* thee here. And from hence thou ſhalt have ſcience and underſtanding, *and thou ſhalt be favourable in the eyes of him, that I favour not: that my glorie might be exalted in him, and againſt* his childiſhneſſe. *Yet, I will be mercifull to him; yet if he hear me.* E. L.

Here placing.

△. In nomine Dei loquitur, qui per omnes Angelos loquitur: licet enim *Uriel* dixerit vel alius, tamen Deus ſemper loquitur.

Rudolphus adhuc Miſericordia capax.

...... *Unto thee* [E. K.] *I ſay,* (O thou that art a worldling) *I will ſtir up friends amongſt you, and I will fill thy* hands with that thou deſireſt: *But that thou receiveſt in the one, I will pluck back in the other, that when thou wouldeſt* be wiſe, thou ſhalt not, and when thou wouldeſt ſee, thou ſhalt not.

A voyce from an uncertain place. There were ſome wicked tempters vexing E. K. from hearing quietly.

E. K.

△. E. *K.* Was very much offended at theſe ſharp words, *&c.* and would have left off, *&c.*

Uriel...... Inobediens es, & caſtigatione dignus.

Gabr...... *As for the vertue of the holy ſpirit* * *(ſpoken of) the gift of medecine, and healing (which you call Phyſick) Alas, you know not.*

* *Sept. 21. in fine.*

Inſa-

Inſani ſunt omnes, & fatui: For, Phyſick is in very deed, the true, and perfect ſcience of the natural combination, and proportion of known parts, anſwering in graduation real, to one principal and defined; is *therefore above the capacity of ſuch as are worldlings, and do hunt after money more then* the truth of Gods ſpirit.

Definitio Medicinæ, Medicina eſt vera & perfecta ſcientia naturalis combinationis, & proportionis partium notarum debito modo reſpondentium in graduatione reali ad unum principale, & definitum eſſe.

Uriel *as a witneſſe ſtanding by.*

But lo, light ſtandeth by me, and my words are medicine: and whatſoever I ſpeak, light beareth witneſſe of me: Therefore are my words true.

...... *Have patience awhile.* Δ. He diſappeared.

Δ. We examined the definition of Phyſick to be a very apt anſwering, both to the Anatomical natures of man, or any patient, and alſo of the Herb, or ſimple, that is medicinal, *&c.*

Δ. He came again and proceeded.

Gab. .... *Which conſiſteth of two parts, the knowledge of cæleſtial* radiation (*the cauſe of* [1] *combining*) *and of Elemental* vigor, *the ſtay, and cauſe of* [2] proportion.

Radiatio cæleſtis, vigor elementalis.

The firſt, and cæleſtial is threefold, that is to ſay, from God, from the Angels, from mans Soul.

The ſecond (*that is to ſay Elemental*) *is the knowledge of the ſtar* [1] *coagulating; of the* [2] *pabula of the parts nouriſhed, of the* [3] *conjunction of like qualities.*

(*Here is the true Art of Phyſick.*)

This ſecond is threefold.

After a while I come again.

Δ. He is come again, and proceeded.

Gab. ...... *Go to.*

Δ. In the name of Jeſus.

Gab. ...... *Then you are diſeaſed, you are ſick: you muſt have a Phyſitian: why then, your Phyſitian muſt be ſuch as hath this Science, to judge your diſeaſe,*

Whether (*for ſin*) *it come from God: and ſo by prayer to be cured;* *Deus* 1.

Or from the Angels, as the Miniſters of Gods Juſtice (*generally*) *for deſert or for reproof:* *Angelus* 2.

Or from the ſoul of man, as from the chief life of the body, whoſe infection *radically, and by the influence of proportions immediate,* (*hidden from man, but known unto us,*) *is called* (*with us*) Mazah: *with you,* Impietas.

Anima hominis, 3. *Infectio animæ. Impietas.*

Theſe are the firſt three, and Magicall Cauſes: The other three are Elementall.

Tres magicæ cauſæ.

1. *Either by the ſtar, that is cauſe of coagulation and imbibing of mans ſperm in the femine blood, without the which it could not.* *Stella*, 1.

2. *The other* (*that is the ſecond*) *through infection of meates which are divers, wherewith the thing is,* [*and*] *continueth, which in their kinds are many.* *Cibus.* 2.

3. *The laſt, by conjunction or mixture: which is the ſecret property that* draweth *infection from man to man.* *Mixtio.* 3.

Theſe if you know (*for he is no Phyſitian if he know them not*) *how they are and live, and are joyned together in their proportions, and alſo when they exceed, or are diminiſhed, in that they are you ſhall be able to bring them to their* proper being, *wherein they are ratified and rejoyce.*

Attractio morborum contagioſorum.

[Δ. He was away a quarter of an hour.]

Gab. ..... *Lo, theſe are ſeeds and foundations: and here I have* (*according to* my property) *touched the leaſt of my ſtrings for you.*

If now you intend to excell the Phyſitians of the Earth, and to help thoſe that are diſeaſed, ſincerely, truly, and through the power and mercy of God; *Medicina vera.*

Then muſt you attend *upon me, and my expoſitions, for forty dayes, wherein I will open unto you, many and unknown ſecrets; and will comfort you with this one herb or branch of my Garden, to the intent you may perceive I am* true Gabriel.

40. Dayes. True *Gabriel*: *verus* Gabriel.

But as in you that are hearers, due obedience ought to be, ſo muſt I keep the Authority and gravity of a Schoolmaſter, ſuffering none to hear my Doctrine, but ſuch as are abſtinent and cleanſed from their ſins.

Abſtinnentes & purgati à peccatis.

Conſider therefore, what the mercies of God are, the fruit and value of this Doctrine, and the naked-

Reſponſum votivum.

nakedneſſe and neceſſity of the world that requireth it, and then anſwer me.

Auxilium & conſolatio Dei.

For your anſwer *is a vow unto the Lord, of whoſe help and comfort I bear witneſſe.*

Janæ uxoris meæ morbus periculoſus.

But as touching thy wife, her diſeaſe is in the firſt Elemental, and very dangerous, and threatneth her child, yea and her ſelf death.

△. Lord, therefore I reſort unto thee, who art the Curer of all dieaſes.

Gab. ...... *But to morrow (if thou reſort here,)*

I will tell thee, what it is, and will define of it.

Lord, I truſt, it ſhall be cured: What is unpoſſible unto our God?

Gab. ...... *I ceaſe.*

△. Inceſſant praiſe and honour, be unto the Almighty, moſt bountiful, and wiſe God, the Lord of Hoſts, our God and King.

Amen.

Remember I ſent letters to *Cracow* by the Meſſager of *Prage:*

Tueſday, *Octobris* 2. *Mane hora* 9. † Pragæ.

△. Orationibus finitis, ad Deum, *&c.* Deus in adjutorium noſtrum intende, *&c.*

E. K. Here they be.

△. Gratia Dei, patris, & filii, & Spiritus Sancti, ſit ſuper nos nunc & ſemper & in ſæcula ſæculorum. *Amen.*

△. They pauſed, before they ſpake, very long.

△. Perhaps they expect our *anſwer*, as concerning our cleanſing and abſtaining from ſins: Herein I crave at Gods hands his grace and mercy, and intend and deſire both to be purged, and alſo to abſtain not onely 40 dayes, but all my life, to the beſt of my ability, *&c.*

Gab. ...... *Puris habemus omnia, Immundis nihil.*

△. I beſeech you for God his ſake, *& per viſcera miſericordiæ Altiſſimi,* that you would declare unto us a certain remedy of my wife her diſeaſe, *&c.*

☉ *Virtus.*

Febri laborabat Mater uxoris ante conceptionem.

* For, ſo, the ſoul is ſent in, to

Gabr. ...... *When thy wife was a milkie ſubſtance, growing by the perfection of the place, and* influence radical, (which onely, is the gift of the Sun) *then, was not the Matrix, or bag of Nature (wherein ſhe encreaſed) perfect, or of ſufficient* retention: *By reaſon of a feaver going before the conception: So that, the Angelical adminiſtration, generally containing, the veſſel of life, for the proportion of the world, * entred by force of their Order immediately, before the* [△] inward *parts, were eſtabliſhed in their nutriment and proportion.*

△. Of *Jane* my wife.

* *Forſan, vaſa ſeminaria.*

*Which is the cauſe, that the ſecond * veſſel, and loweſt of nature (for, your terms I muſt uſe) is ſo thin, and tyed ſhort, that it is not able to keep in, or retain, the ſimile and quidditie of her own ſubſtantial being* and ſeed.

Wherefore, when the reſt of her digeſtions (according to her age and natural ſtrength) fulfil their offices, by degree to be received into that receptacle; *then, doth the force of nature quail: and by the ſubtilty of the principle, or* matter ejected, *(which ſeeketh to take up on every center a dwelling place,) the guts and paſſages, are offended and ſcalded with an intemperate heat: the moſt ſubtile and ſharpeſt part, being of a moſt* penetrating vertue: *(and therefore ſeeking paſſage) mixeth* her ſelf *with the excrements,* where reſting, ſhe *turneth unto* her firſt form, *which* is blood: *Whoſe Quinteſſence worketh, in her own property and beginning, and forceth the* [1] *ex*crement ſtercoral *many times to become bloody, the other part being more heavy, notwithſtanding unapt to deſcend,* (Quia natura quærit omne ſuum) *becometh corrupted; and ſo by vertue of nature, is caſt out as an* [2] *excrement, being blood and matter.*

She }
he }
it.

Excrementa bina.

But I tell thee, that ſo long as Nature was in the loweſt degree, and the ſperm kept more near together, by reaſon of the ſpiritual heat *in youth, it was not faulty in her:*

Spiritus caloris. The breathing or vapouring heat.

But in her ſixteenth year, when they were more heavy and ſought iſſue and deſcenſion, then began Nature to feel the effect, in the places, and veſſel, which is the ground of her retention, the chief baſis and mother of her dwelling.

Uxor jam prægnans eſt.

Imagination.

Behold now, being fætive, *and the force of heat drawn to the nutriment of the Creature; Moreover the other part Active compelled into a nearer place, by the* impediment of imagination, *bringeth great danger now, by reaſon that Nature is become very weak, and not able to make excremental expulſion.*

But

But doſt thou think that there is a remedy to this diſeaſe?

Δ. Yea verily, through the wiſdom and mercies of the Higheſt.

Gabr. ...... *I have taught the diſeaſe; I will go and ſee if there be a remedy.*

Δ. The God of *Abraham, Iſaac*, and *Jacob*, be merciful to my wife and me, and ſend her remedy and cure of her grief.

E. K. Here he is.

Gab. ...... *Come again after Diner.*

Δ. We had been ſent for to diner, twice or thrice before. So we went.

Δ. Miſericordiæ Dei ſint ſuper nos. *Amen.*

After Diner, *circa horam* 1.

Δ. We reſorted to the Myſtery: and ſhortly, they appeared both.

E. K. Here they be both.

Δ.

Gab. ...... *Take pure wheat, a pinte: one Pheaſant-Cock alive, an eleven ounces of Maſculine Amber (which is the white Amber) an ounce and a quarter of Turpentine.*

The phyſical remedy.

Δ. Of waſhed Turpentine?

Gab. ...... *Turpentine that is waſhed loſeth his vertue.*

Break the Cock in pieces with a peſtel, (his feathers pluckt off) pound the Amber ſmall.

Put all this into a gallon of red wine.

Δ. May we take the red wine of this Country?

Gab. ...... *I. Diſtill them, with a fire of the ſecond heat.*

[Δ. I beſeech you, how long ſhall they ſtand in ſteep?

Gab. ...... *As thou wilt.*]

Still it again the ſecond time, (the feces being caſt away) And adde ſomething more to the fire, ſo that it be a quarter toward the third.

Let her faſt forty hours from meat: And let her divide the Medicine into three parts.

The firſt part, let her drink (being milk-warm) by little and little.

The ſecond part, let her make a ſawce of, for five or ſix meales.

The laſt part, let her uſe in Abſconditis: And ſhe ſhall have health.

Δ. I beſeech you, in how many dayes compaſs would you have this to be done?

Gab. ...... *It is no queſtion: the neceſſity of the thing teacheth.*

Δ. As concerning the Infant, what ſtate is it in?

Gab. ...... *Shut thy mouth: Seek not.*

Δ. I am contented.

Δ. As concerning a Pheaſant-Cock, I know not how or where to get it.

Gab. ...... *All the creatures of the world, elſe, help not. I have taught, take thou care.*

Δ. The thanks, honour, and praiſe, be to the Higheſt, and I thank you for your charity and good will, to impart theſe things unto me.

Gab. ...... *You ſhall have no more, at me,* until you be repentant, and reconciled*: and are made apt for my School.*

Pœnitentia, Reconciliatio.

E. K. You might *give this Table vertue* to cure her, or cure her with ſome one thing, or ſimple, *if you be good Angels.*

Gab. ...... *Unto us, the vertue of Gods Creatures are known: which we may open unto you: and the* power of giving vertue *is in God: Therefore ceaſe thy* malitious tongue.

I have no more.

E. K His malitious tongue againſt God his good Angels.

E. K. They are gone.

Δ. Deo Omnipotenti, Optimo & Maximo ſit omnis laus honor & gloria: nunc & ſemper. *Amen.*

Thurſday, *Octobris* 4. *Mane, hora* 10.$\frac{1}{4}$ *circiter.* † Pragæ.

Orationibus variis ad Deum, & pro pane quotidiano jam in tempore neceſſitatis, finitis, *&c.* apparitio facta eſt.

E. K. Here is he, that is covered with the Scarf.

Uriel. ...... *Hear, O thou,* [Δ] *that ſayeſt, (if I have put my truſt in thee) hear me, If that thou hadſt taried at home, and wanted my admoniſhment, thy children had been ſcattered, thy wife had ended her dayes with ſorrow: and lo, the birds of the air had reſted on thy carkaſe. If thou waſt held by the hand, and attended on, by heavenly Pilots, when the Seas would have ſwallowed thee, and Satan had power over thee; If poiſon had prevailed, wherewith thy meat was often times ſawced. If the continual rage of Satan and the world had overthrown thee.* Then had not I been thy God, neither had done well unto thee. *But out of all theſe I have led thee, as a father doth his child*

Δ. It was a parcel of my prayers to God

Δ. *Miſericordias Domini in æternum cantabo, qui me ſub alis ſuis illæſum ſervavit, ſervat, & ſervabit.*

If.

child from danger, And from many more ſcourges and adverſities unknown to thee, but ready to afflict thee. Hitherto, thou ſayeſt unto me, If : What haſt thou done for me, or added unto my name? What haſt thou loſt that I have not given thee? or what canſt thou have, that I pluck back? Hear my voice. He that loveth the world, loveth not me; for what I do I do: and what I am, I am: And I made nothing without a cauſe. Thou haſt not yet begged for my name, neither haſt been impriſoned for my ſake; *But I have turned* the priſon from thee, and have opened unto thee my myſteries. *I ſay unto thee, I am the beginning, and an undefiled Spirit, and there is no riches that is without me. If I ſhould not* ſuffer thee to be proved, *Then were thou not for me; For, thoſe that are mine, taſte tribulation: But when Satan hath ſpent his whip;* If thou be found faithful, I will place my covenant with thee and thy children, *And I will be revealed unto them, unto the end of the world.* Silver and Gold I give not; *But my bleſſing, is above the ſubſtance of the Earth.* Dayes there be, that thou muſt drink of gall, and a time cometh, when thou ſhalt drink wine. *In the mean ſeaſon, thoſe that give unto thee, I will multiply all they have with bleſſing a thouſand fold; for thoſe that give unto thee, I will give unto them; And thoſe that pluck back from thee, I will alſo pluck back from them. Thoſe that are of me, have no ſpot; for I am all beauty.*

Probatio.
Satans whips are long in ſpending.
Fel bibendum, Deinde vinum. Interim.

E. *K.* But will you give us meat, drink, and cloathing?

*O *Kelly, Kelly,*

Paulus ad Cor. Epiſt. 1. *cap.* 15. *verſu* 51. *&* 52 *Ecce myſterium vobis dico: Non omnes quidem obdormiemus: ſed omnes mutabimur: momento & jactu oculi*, &c.

The Commiſſion, and manner of propheſying againſt the incredulous.

* *There ſhall come a time,* (if you dwell together and love me) that in the twink of an eye, you ſhall breath your laſt, and live again: *and I will kick under my feet all the proud Nations of the Earth::* for my day is at hand. *But I am a jealous God: Be therefore faithful. If I ſend thee forth,* and they hear thee not: *or meaſure thee, as a ſhadow, at noon dayes, Go unto the mountains and take up ſtones and break them in pieces with a mighty peſtel, caſt them againſt the windes, and into the four parts of the Earth. And ſay, Thus and* thus be it unto them: *Thus and* thus let the Lord work for me: *and thy propheſie ſhall be true, and it ſhall come to paſſe that thou ſayeſt.*

Confirmation of the Propheſie.
The manner of bleſſing Prophetical.

So likewiſe if they hear thee, do unto them, that my bleſſing may alſo be known.

Δ. Lord, what ſhall I do, if they hear me?

Uriel. ...... *Do unto them* the ſigns of good; *as it ſhall come into thy mind.*

I come again.

E. *K.* He is gone.

Δ. I thank thee O God, for this great comfort: my heart is greatly refreſhed therewith: Thou art my God.

Δ. We read over the premiſſes.

E. *K.* He is here again.

E.K. Intending to depart, and I not knowing.

Why doſt thou [E.K.] *ſeek to flee from me, and ſecretly pntteſt into thy heart,* &c.

Δ. He ſpake divers things to *E. K.* which chiefly concerned himſelf: and he would not utter them as now: But he told me, That he was determined to have ſold his cloths, and with as much ſpeed as he could, with his wife, to have gone to *Hamburgh*, and ſo to *England*, *&c.* If his wife would not go, that he would.

Uriel. ...... *Hear me, There is not any one, more ſtrong, more rich, or more friendly, than I,* &c.

Δ. He ſpake much again to E. *K.* of himſelf, which he expreſſed not.

E. *K.* It is true, I will follow God; *but I doubt that you are not of God.*

My wife not to go now to *Cracow.*

Uriel. ...... *I will ſhew you the water: do what you liſt. I ſay unto thee* [Δ] *Take not thy wife* Jane *with thee, leaſt thou have a new ſorrow.*

Three of you ſhall go, The fourth, [T. K.] (*which is* [E. K.] *his brother*) *ſhall be a ſervant to* his houſe.

Uriel our Houſe-keeper.

I can well keep it.

A. L.
Againſt *Laskie* his enemies as in the former practice was taught.

But when thou comeſt into Poland, be not known. *Lead out* Lasky *by the hand, and bring him hither, and propheſie* againſt his enemies, that I may break them in pieces: and may be mindful of my Covenant.

He hath much need of Counſel.

I am with you.

E. *K.* He is diſappeared.

Δ. Deo noſtro, Domino noſtro & Sanctificatori noſtro Omnipotenti, æterno, & miſericordi ſit omnis laus, gratiarum actio, honor & gloria nunc & ſemper.

Amen.

Friday,

Fryday, *Octobris* 5.

At afternoon came one of Doctour *Curtz* his ſervants from his Maſter to tell me, that his Maſter would come to me to morrow in the morning about ſeven, eight, or nine of the Clock, as I would, *&c.*

Saturday, *Octobris* 6. *Manè.*

Before ſeven of the Clock I thought good rather my ſelf to go to Doctour *Curtz*, then to ſuffer him to come to me ſo far, and that for divers cauſes: So I went to him, and I came before he was ready. At his being ready he came forth, but nothing with ſo chearfull a countenance to welcome me as he did at the firſt: I conjectured that he ſuſpected that I would take his words in evil part, which he had to ſay to me from the Emperour, which (after I had ſomewhat ſpoken of the book that I lent him, and ſome other, that had written ſomewhat of ſuch matter of diviſion of ſuperficies, and he had told me that this my book was the moſt excellent in that Argument, and ſo made a pauſe, he began in this ſort in two parts to divide his ſpeech, and ſaid that *Cæſarea ſua Majeſtas quantum ad ſua peccata (per me reprehenſa) ſolet Confeſſionarium adhibere tempore & loco opportunis, neque diffidere illum de Miſericordia divina; Quantum autem ad me attinebat, paratam eſſe ſuam* Cæſaream *Majeſtatem mihi gratificari & benefacere in quacumque re quæ illius ſubjiceret Authoritati:* I hereupon anſwered, and ſaid: *Doleo verba mea in alio ſenſu intellecta vel concepta fuiſſe à ſua* Cæſarea *Majeſtate quàm intelligi vel concipi debebant Non enim me ejus fieri Confeſſionarium cupiebam, ſed peccata ejus ex cœlo reprehenſa fuiſſe, hoc illi ſignificare jubebar, ut feci: unde ille conſolationis plus haurire poterat, quam ex conſiliis alicujus ſui amici vel Confeſſionarii ſui, peccata ejus redarguentis, Domini enim Dei eximium declarabat favorem*, &c. *Quantum verò ad illam quam mihi offerebat ſua Majeſtas* Cæſarea *gratiam, humillimè accipiebam. Nunc verò quod deſiderem titulo Philoſophi & Mathematici* Cæſarei *inſigniri cauſa eſt multiplex; tum reſpectu ſecreti mei ſervitii erga* Cæſarem, *ſub eo prætextu celandi quam majoris authoritatis & favoris apud Cæſarianos & Anglos meos, ne vel illis hic nugas agere videar, & nullius eſſe æſtimationis, vel iis etiam viderer aptus, contra quem ſuam invidiam & maledicentiſſimam, ut incepere, exercerent linguam impune*, &c. *Oravi igitur* D. Curtzium *ut* Cæſaream *ſuam Majeſtam admoneret de indebita interpretatione illorum verborum quibus vitia ejus redarguebantur*, &c Then he ſpake of the ſecond Letters to the Emperour, the effect whereof he had heard at my hands, and had ſent on *Michaelmas* even to the Emperours Majeſty, a note and adviſe of them, as he now ſaid. And did wiſh that they had been delivered before the Emperour had reſolved on the former anſwer: Thoſe Letters (ſaid I) are in the Ambaſſadours of *Spain*'s hands; and if he will not deliver them to day, I will fetch them for you: if you do (ſaid he) I will deliver them ſtraight way, for at eighth of the Clock you ſhall have me in the *Ritter* ſtove, or hear of me there. Then (ſaid I) I will ſtraight way go to the Ambaſſadour.

I went unto the Ambaſſadour of *Spain*, and reported all that had paſſed between me and D. *Curtz*. He ſaid that by reaſon of his divers affairs he had not good opportunity, never ſince the receipt of my Letters to go to the Emperours Majeſty: But that this day he determined to deliver my Letters with his own hand unto his Majeſty: ſo with thanks given to his honour I departed: I went to the *Ritter* ſtove (or Chamber of preſence) where I found none of the Guard, but very many ſitting without. In the ſtove were three, or four, of which one went ſtraight way into the privy Chamber, and by and by D. *Curtz* came out from the Emperour unto me, I asked him if he had told the Emperour of my grief conceived of his miſunderſtanding my words: he ſaid, I, and that the Emperour took it not in evil part, and ſo of divers other things we had talk walking up and down together about a quarter of an hour: Among other things I told him that the Lord Ambaſſadour would deliver my Letters himſelf to the Emperours Majeſty, ſo I departed, and he returned back to the Emperour into the privy Chamber.

Sunday, *Octobris* 7. *Mane hora* 7.

I ſent to the Lord Ambaſſadour his houſe, and there I learned that the Ambaſſadour had yeſterday delivered my Letter to his Majeſty: And that anſwer was to be expected by D. *Curtz*.

After Dinner I went to Doctor *Curtz* home to his lodging, and he had nothing as yet to ſay of the Letter delivered by the Lord Ambaſſadour: But we fell to other talk, and I told him plainly, that I had not hitherto lived obſcurely, neither without care of my good fame and name, maintaining, and increaſing; therefore if here for my ſincere dealing I ſhould ſeem to be deſpiſed, or not regarded, or to be but a trifler, my thought I ſhould have great injury: And ſure I was that the Emperours Majeſty was much ruled by him, and as he did frame his judgement, ſo did his Majeſty very oft reſolve in ſuch matters as mine; wherefore if I were

were not uſed in my cauſes as was reaſonable, and for the Emperours honour it ſhould not be laid to any other mans charge but to his, *&c.* He promiſed that he would deliver all in the beſt words he could, in friendly ſort, *&c.* After this he ſhewed divers his labours and inventions, Mathematical, and chiefly Arithmetical Tables, both for his invention by ſquares to have the minute and ſecond of obſervations Aſtronomical, and ſo for the mending of *Nonnius* his invention of the Quadrant dividing in 90. 91. 92. 93. *&c.* I then opened to him my ſecret of my glaſſe, for battering in a dark night, *&c.* He ſaid that concluſion would be very acceptable to his Majeſty, I told him that the glaſſe was at *Cracovia*, and his Majeſty ſhould ſee it by Gods leave.

After this I told him that I would full fain have a Paſport, or ſafe conduct to paſſe quietly and ſafely in any of the Emperours Dominions. He thought his Majeſty would willingly grant that, and willed me to write three, or four lines as I would have it, and he informed me thus:

Cæſaream *ſuam Majeſtatem humillimè orat* Joannes Dee *Anglus, ſereniſſimæ ſuæ Majeſtatis Devotiſſimus ſervitor, ut pro ſua majori in Itineribus per ampliſſimum ſuæ* Cæſareæ *Majeſtatis Imperium conficientis ſecuritate, literas ſalvi paſſus ſibi concedere dignaretur.*

Joannes Dee.

At my coming home, I bethought me that I would gladly, the ſaid Paſport, ſafe Conduct, or Letters of paſſage, more ample and beneficial; as for my wife, children, family, ſervants, and goods whatſoever, and for one whole year to dure from the date of theſe preſents thus.

Wedneſday, *On Monday morning* 8. Octobris.

Sacram ſuam Cæſaream *Majeſtatem humillimè orat, ſereniſſimæ ſuæ Majeſtatis Devotiſſimus ſervitor* Joannes Dee *Anglus, ut eidem* Joanni *pro ſeipſo, uxore ſua, liberis ſuis, familia ſua, ſervitoribus, Ancillis ſuis & ſuppellectili ſua quacunque ſua ſacra* Cæſarea *Majeſtas favorabiles & gratioſas ſuas literas ſalvi quieti & liberi tranſitus per omnes & quaſcumque ampliſſimi Majeſtatis ſuæ* Cæſareæ *Imperii partes viaſque, & pro integri anni (proximè poſt datam præſentium ſequentis) tempore quocumque, clementèr concedere dignaretur.*

Anno 1584. *Oct.* 8. Joannes Dee.

Monday, *Octobris* 8.

I went to Mr. Doctor *Curtz*, with theſe laſt Letters fair written, and I found him to be at the Hoff rate Camer in Counſel: and ſo awaiting till they roſe (half an hour after 8. of the Clock) he came out with my Letters in his hand, which I left yeſternight with him. I ſhewed him theſe laſt written: And he ſaid they uſe to limit no time, but to make them indefinite. So he took the laſt, and I had the former Letters back again. He went with them into the privy Chamber, he ſaid, I ſhould not need to ſend for the Letters, but he would ſend them home by his man, and I went from him toward the Ambaſſadour *Don Gulielmo de Sancto Clemente*, whom I found coming with the Ambaſſadour of *Spain* (who came three, or four dayes before, to give the golden Fleeſe to the Emperour) and the Marſhall of the Court to go to the Emperour preſently to have audience: And as I ſtood in the Court of the Ambaſſadours lodging, and they three on horſ-back coming, the Ambaſſadour my friend did put off his Cap, ſo did the new Ambaſſadour and Marſhal twice very courteouſly to me. I ſaw it was no time to offer ſpeech to the Ambaſſadour; now of my giving thanks, taking leave, and requiring his pleaſure toward the Lord *Laskie*: ſo following them to the Court, I paſſed forward home toward my Lodging.

Myſterio-

Myſteriorum PRAGENSIUM Confirmatio,

Anno, 1585. *Januarii* 14.

PRAGÆ

Iterum veni *Pragam* ultimo *Decembris*,

ANNO, 1585.

✝ *NOTE.* *Anno* 1584.

ANNO, 1584, *Decembris* 20, (*Stylo* Gregoriano) we did ſet forth, I, Maſter *Kelly*, *Rowland* my Infant, with his Nurſe, and *John Crokar*, (in a Coach with Horſe, which I had bought of Maſter *Frizer)* from *Cracovia* toward *Prage*.

PRAGE.

Decembris 30. We came to *Prage* in the afternoon.

December 31. I wrote to Don *Gulielmo de Sancto Clement*, the Spaniſh Ambaſſador, as followeth.

ILluſtriſſime & magnifice Heros, Licet mea nondum privata curaverim negocia: pro quibus ordinandis, multos interim dum hinc abfuerim, & labores pertulerim, & ſumptus fecerim: Tamen nolui literas ad veſtram magnificentiam, à Nobiliſſimo illo Domino *Palatino* Syradienſi miſſas in multas horas á reditu meo retinere penes me: Ne aliqua ex parte, officio viderer deeſſe meo, tam erga veſtram magnificentiam, quam ipſum Dominum *Palatinum*. Quantum vero ad Myſteriorum incredibilium progreſſum, habeo & quæ dicam, & ſunt quæ audiam multa ad veritatis cauſam (invitiſſimis ejuſdem adverſariis quibuſcunque) elucidandum. De quibus quando opportunum erit, paratiſſimus ero, cùm audire, tùm audiri: eo quidem modo, quo ſinceritati & fidelitati meæ erga *Cæſaream* ſuam Majeſtatem erit convenientiſſimum. Interim aliquot dierum intervallum liberum requiro, ut tam ædes mihi meiſque conducam (ſi fieri poſſit) accommodas, quam ut alia, ad rem familiarem ſpectantia diſponam, Deus Optim. Max. Magnificentiam veſtram ornare beareque dignetur.

Pragæ ultima *Decembris* 1584.
Illuſtriſſimæ Magnificentiæ Veſtræ
Obſequentiſſimus,
A a *Joannes Dee*.

Anno 1585, *PRAGÆ.*

FRIDAY,

JAnuary 4. *I hired the Houſe in the* Salt-*ſtreet, of the two Siſters: But Mr.* Chriſtopher Chriſtian, *who had long time been Chancelor, or Regiſter of old* Pragæ, *did make the Covenant or Bargain with me: he had* Anne *the one Siſter, to Wife, and the other Siſter named* Dorothe, *had* *to her husband. This* Dorothea *dwelt in the Houſe, and was to remove to an other Houſe of her own hard by: and to deliver unto me and mine the whole Houſe, with all the appurtenances of roomes and eaſements, and I to pay for the year 70 Dollers: and that quarterly, (every 3 Moneths expired) to pay the quarters rent thereof.*

JAnuary 6. *I wrote to* D. Jacob Curtius: *One of the Emperours Privy Counſayle, of whom the former Records of* Prage *Actions do make abundant mention: And a letter of his written to me the 8th. day of* October Anno 1584, *is beginning of the Book next written before this. The Copy of the letter which I wrote now, is this.*

Illuſtri & Magnifico viro D° Jacobo Curtio *ſacræ* Ceſareæ *Majeſtatis ab arcanis Conſiliis,* *Domino meo plurimum colendo.*

ILluſtris & magnifice vir. Majorine gaudio affici debeam ex bona veſtra valetudine, & ſalvo meo ad *Pragam* reditu: an ex contumeliis hic interim dum abfuerim, contra me confictis, & variis ejaculatis reprehenſionibus & quaſi nimis, dolore torqueri, penè incertum videri poſſit. Ego quod ſtatui, hactenus feci: ſupellectilem ſcilicet ex *Cracovia* meam cum tota familia mea, huc jam adduci curavi; cum magnis quidem laboribus meis; & ſumptibus haud modicis. Ædes (ex quo jam veni) tales quales, etiam cum aliqua difficultate, conduxi. Et hac preſenti ſeptimana, omnia hic noſtra ad eaſdem citiſſime transferri, remque familiarem, & *Oeconomicam*, quodam craſſo modo diſponi, negociorum meorum requirit ratio. Interim veſtram magnificentiam enixe oratam habere velim, ne ullo modo ægrè ferat, quod eandem nondum inviſerim, officioque meo, in hac parte, accuratè ſatisfecerim ſpero, quòd una mecum ſentire velitis, jure merito in proverbium hoc abiiſſe dictum.

Satis citò, modò ſatis benè.

Non ſolum literæ ad me veſtræ, in abitu meo, mihi magno interim fuere ſolatio o: Sed & abſente me, ſæpe teſtificata bona veſtra de me concepta opinio magno me delinivit gaudio: de contumeliis igitur, & literis veſtris, & veram de me opinione, ſive judicio, cùm opportunum fuero nactus ocyum (predictis negociis meis confectis) veſtræ magnificentiæ adero, ut aliquid dicam: & paratiſſimus futurus, ut omnia quæ potero faciam, quò vobis & poſteritati conſtet, fideliter & ſincere (prout ſtatueram) ad ſacræ ſuæ *Ceſareæ* Majeſtatis, ægregia ſervitia, animnm me applicaſſe meum.

Pragæ Januarii 6. Anno 1585.

+ *Praga Anno* 1585.

January 12.

Saturday Afternoon I removed clean from Doctor *Hagek*, his Houſe by *Bedlem*, and came with all my Houſhold to the Houſe which I had hired of the two Siſters (married) not far from the Market-place in old *Pragæ*.

January 14. *Praga* *Actio prima, poſt reditum.*

Monday Circa 9 horam à media nocte: Precibus ad Deum de more fuſis, & invocato lumine auxilióque Dei, ad ejuſdem veritatem intelligendam, & cum virtute tractandam, &c.

E. K. Here is △ one with a Vail afore his face, as it were, a Hair Cloth of Aſh-colour: I know him not yet: I ſee a Garden full of fruit, of divers ſorts. In the midſt of it is a place higher then the reſt. On that place ſtandeth a round Houſe, it hath four corners, [within] and 4 Windows: and every Window is round, and hath 4 round partitions, round alſo. It hath 4 Doores, and at the Eaſt Door is one ſtep, at the South 2 ſteps, and at the North 3, and at the Weſt Door, 4 ſteps: The firſt Door is white, like Chryſtal, tranſparent: The South Door is red of an high colour, tranſparent. The North Door is bright black, not to be thorough ſeen, as the reſt. The Weſt is green, like an Emerauld Stone: So is the South Door like a Ruby. The Doores be all plain. The Houſe within (as it may be judged by the tranſparent Doores) ſeemeth to be white, and empty.

△ LEVANAEL as may appear *Febru.* 5. *poſt; ultima parte.*

E. K. Note, The Houſe is round without and ſquare within.

E. K. He that hath his face covered, openeth the Eaſt Door; and all the Houſe ſeemeth to be on fire, like a furnace. The fire within doth weve, and move about the Houſe, and by the roofe. Now he openeth the Weſt Door, and there appeareth, as if all the Houſe were a fountain full of water. And there run divers ſtreames, in the ſame one water, whereof, one doth go and come, as if it ebbed and flowed; which ſtream doth go about all the reſt, by the ſides of the Houſe, that is, as if it were the Ocean ſea compaſſing the World. The next ſtream, within that, moveth from the 4 ſides ward, and make (in manner) 4 Triangles, or rather Cones, of water, whoſe vertices reſt cut off (as it were) by the middle ſtream of water which occupieth the middle or Center of the Houſe, and is in circular form invironed.

1 Fire.

2 Water.

An other manner of ſtream there is, which commeth from the 4 corners of an innermoſt ſquare: and ſo run *diametraliter* or *contradictorie* wiſe, toward that circular middle ſtream.

The middle ſtream ſeemeth to iſſue out at the very Center of the place, and to mount up, and making an arch of his courſe, doth ſeem to fall *circulariter* in one, circumference.

E. K. The fire alſo had diverſity in it.

△ I would you had noted the diverſity of the fires alſo.

...... *Thoſe that learn truly, learn by parts.*

E. K. The colour of the water in the Center, is moſt pure white.

The waters of that Saint *Andrews* Croſſe, are like a water ſomewhat Saffroniſh coloured. The waters of the Triangles, are ſomewhat like a watriſh blew, which appeareth moſt, in the top of the arches of their flowing:

For all ſpring otherwiſe.

The uttermoſt water, is of Quick-ſilver ſhew, as if it were ſomewhat mortified.

△ In the figure following, you may gather a better and more eaſie underſtanding of this Deſcription of the water ſtreams.

Here is a blank, or void ſpace in the Original Copie: but no figure.

E. K Now he openeth the Fire Door againe: And the fire appeareth in a ſquare place. And there appeare 4 fires filling the whole place, leaving nothing *vaccuum*.

One of theſe fires ſeemeth to riſe from the Center of the place; and to go in low arches to the 4 corners of the Houſe.

The Houſe ſeemeth to have 14 foot long in every ſide.

The arches of theſe fires ſeem to come from a trunk of fire, which riſeth from about the Center: and ſeemeth to be 4 foot over in the Diameter.

This Trunk ſeemeth to be high three quarters of the height of the place; The place ſeemeth to be as high as it is broad.

On the top of this fiery trunk, ſeemeth the fire to be in form of a fiery Globe, having 6 foot, his Diameter, which fire reverberateth and rolleth in it ſelf.

Here is a blank, or void ſpace in the Original Copie: but no figure.

From the ſides of the Trunk (between the ſaid Globe and foreſaid Arches,) goeth up fire Triangularly, filling all; ſaving that which remaineth filled, by the flames of fire, which ariſeth from the Globe to the 4 corners of the Houſe, filling all the place above the Globe: as by the figure annexed more plainly may appear.

E. K. Note The colour of the fire of the 4 arches, is very red; The reſt are very pure, Aërial, candent, &c.

The Motion of the trunk fire is ſwifteſt.

The Original Center of all theſe fires, ſeemeth to be very little.

E. K. Now he openeth the red Door.

3 Aire. The Houſe ſeemeth darkiſh, of colour of the ſmoak of a Wax Candle being put out.

...... *By it ſelf, it is not, but by the Sunne, it is clear.*

E. K. It hath 4 motions in it alſo: every one moving more ſwiftly then the other: All from the middle of the Houſe. Three of them move arch-wiſe to the ſides.

The firſt and ſecond ariſe to half the height of the place.

The third occupieth the other half.

The fourth goeth upright to the top of the Houſe.

The ſecond his ſpace (that he ſtriketh againſt on the Wall) is double to the ſpace of the Wall, againſt which the firſt ſmiteth.

Here is a blank, or void ſpace in the Original Copie: but no figure.

4 Earth. *E. K.* Now he openeth the black bright Door; And the Houſe there ſeemeth full of black duſt, like Gun-powder colour, or ſomewhat of Leadiſh colour.

E. K. Now he ſeemeth to goe down, faire and ſoftly from the Houſe, down the little Hill, and from thence goeth by a water ſide, to a Rockiſh Mountain.

E. K He ſpeaketh.

...... *Aſcend. I am now ready for you: Bring out your Mattocks, Spades, and Shovels.* Enig è veri eri.

E. K. Now come out of that Rock, ſeven lean men, with Spades, and Shovels, and Mattocks, &c.

...... *Follow me.*

E. K. Now they be come up to the foreſaid Hill.

...... *Come*

...... *Come on, Dig till you finde.*

E. K. Every one ſtandeth diſtinctly one from another, and they dig on the foreſaid Hill, which before ſeemed covered with Earth and Graſſe: But now it appeareth to be a Rock, and they dig that the Fire flieth out again of their ſtroakes, and ſome have broken their Mattocks, ſome their Spades, all except two, one with a Shovel, an other with a Pickax.

The Workmen. O Lord we labour in vain.

...... *So you are ſure to do, unleſſe you have better Tooles.*

The Workmen. Alas we labour in vain.

One of them. This is long of you.

...... *I bad you provide Inſtruments to labour with, but you asked not me, wherein you ſhould labour. Therefore have you digged away that which you ſaw, and have repulſe with that you knew not.*

A dark man thou art, and hidden from men, and ſo are thy doings.

One of them ſaid to the man covered with Hair-Cloth of Aſh colour.

E. K. They ſtood gazing one on another.

...... *Have you not better Inſtruments? Go, provide your ſelves, and return.*

E. K. They runne a great pace to the foreſaid Rocky Cave from whence they came out firſt. Now they come againe with great Beetles of Iron, and Wedges. They knock their Wedges (as we uſe in Wood) and ſo break off great Slakes of Stone, like Slate, and throw it down the Hill.

One of them. What a thing is this, that this Wedg is broken?

Another. We are in worſe caſe then ever we were.

E. K. Their Wedges are broken, the moſt part, and the Fire flieth out of the Stone in great abundance.

...... *The nature of this Stone is not to cleave: Therefore if you have no other Inſtruments you muſt ceaſe.*

E. K. They are in great diſquietneſs among themſelves.

...... *Thoſe that go a Journey, provide them Cloathes againſt all weathers: He that is worthy of the Name of a Conqueror, carrieth with him all Engines: Where the Bridges be broken down, he ſtayeth not, becauſe he is prepared: Behold, he hath victuals for time to come, and his Study is as well the event, as is the mean. So ſhould true Labourers do: conſidering what they work in. For the Earth is a Monſter with many faces: and the receptacle of all variety. Go home, ſtand not idle. Provide by Arts for the hardneſſe of Nature, for the one Siſter weepeth without the other.*

E. K. They go away ſpeedily.

...... *They have their Tooles to harden, and their Steeles to temper. It will be more then an hour ſpace before they return. Therefore may you ſpend the time in your neceſſity, and uſe the time of day as you are acquainted or wonted. I alſo muſt over-ſee them, or elſe their labour will be without fruit.*

E. K. Now he is gone.

Δ. Gloria Patri, & F. & SS. ſicut erat, &c. *Amen.*

Monday,

The ſame day, after dinner we returned to our former purpoſe for God his Service, to his Honour and Glory.

E. K. He is here. Now the Labourers be comming out; They have Wedges made long and ſharp: and Pickaxes with three pikes very ſhort.

They ſay. Our Guide ſays, that theſe tools will ſerve.

E. K. They fall to work. They make like ſquare holes, and put in their wedges, and break up the rock or blackiſh ſtone (like yron-mine, or Magnes ſtone) in roundiſh lumps as big as a two-peny loaf, about two or three inches thick. They pick or dig round about the hole firſt, and ſo after uſe their wedges. The Pickaxes have three heads, every pick thereof bigger then the other. The firſt as big as one finger: the ſecond as two: the third as broad as four fingers. And ſo after the firſt digging they fetch three or four cakes or pieces out of one hole, and then they go to another. Now one of them is faln into the ground, up to the arm-pits. Now another is faln in, to the knees. Now the houſe ſtanding thereon beginneth to ſhake, and waver from one ſide to the other. Now the men be gotten out of the holes they ſtuck in.

...... *Make an end of your labour.*

One of the workmen to the Guide. It behoveth you to find a remedy, or to let us underſtand what remedy

remedy we ſhall finde, that you may deſcend thence: for lo, the peril you ſtand in, is great: for this Rock was nothing elſe but a ſhell, whoſe kernel is a bottomleſſe lake, and a myre quickened with ſome ſhut up water.

...... *You come hither as Labourers, therefore make an end of your work, and ſtand not idle. If the houſe fall, and I ſink, then is your labour at an end. For the end of your labour is the fulfilling of my will, and the promiſe which you have made me.*

One of them. We are ready to do our promiſe; but we are more ready to provide that you may be amongſt us; ſo you may be free from danger.

......*O you of little wit; are you not aſhamed? which of you have dwelt within the ſecrets of this Hill? yea, which of you intendeth to fulfil his promiſe? Judge not a thing whereof you have no skill, neither be ſlack in that you have to do: for the one hath his reward of idleneſſe, and the other is condemned of raſhneſſe: For why? It ſpringeth on her mother ignorance.*

They ſay. If we work, it is againſt reaſon. Neither do our tools anſwer to this labour. Therefore we had rather be idle then to labour about nothing: for to labour in vain, is to do nothing.

If we were determined to work, how ſhould we perform our determination, ſince the Inſtruments of working want?

...... *Gather up the pieces of your ſpades, that is wood, and may be joyned together: The older and the baſer they are, the fitter they are to turn up ſuch ſoile.*

E. K. There commeth a Smith by with a budget full of nails.

One of them to the Smith. What haſt thou there?

Smith. Nailes.

E. K. They be like Horſhooe-nails.

...... *Thou cam'ſt in good time, leave thy nails behind thee, and at thy return I will pay thee for them. See, God is not unmindful of us, for nails are the fitteſt things to further your work. Joyn therefore your ſpades and ſhovels together, and labour.*

E. K. Now they are mending their ſpades and ſhovels, the iron of them being all off and broken.

Now they work, and throw away the earth like duſty ſand, and the skurf of the earth ſticketh to their ſpades and ſhovels.

E. K. One goeth behinde, and maketh a trench to let the water out from the ſand.

One of them. How now! Have we found harveſt in the midſt of winter?

...... *Why: what have you there?*

One of them. Marry either *Alablaſter or Salt.*

E. K. Now one of them knocketh a piece off with his ſhovel-end, and reacheth it up to his Guide.

...... *Did I not tell you, that the Earth hath many faces?*

E. K. They work now eaſily, and cut up *like Salt or Alablaſter.*

Now they have digged all the hill away, even to the houſe. Now the houſe ſeemeth builded upon that *white ſtuff.*

One of them. If we dig any further, we ſhall undermine the houſe.

......*Go to your buſineſſe.*

E. K. They work.

...... *Soft, ſoft. Now labour with your hands as ſoftly as may be. Stand aſide.*

E. K. Now he taketh one of the irons of their ſpades, and ſeemeth himſelf to pare the ſides *of the Foundation* under the houſe, and it ſeemeth to be a veſſel of tranſparent glaſſe, and having fire within it.

Timor Domini ...... *The fear of the Lord is a burning fire, conſumeth not, but rectifieth the body; the old droſs it wipeth away, and the daily influxion of the fleſh and ſin it ſeparateth from the ſoul.*

Behold (I ſay) he liveth not, but unto whom life is given: neither is their any joy, but it is aſcending; for the end of joy is glory; but glory is the conſummation of deſire, and the beginning of felicity. No man entreth into joy, but by life: neither is there any life, but in the fear of God.

Whoſoever therefore hath the fear of God, let him draw neer, and come hither. Number exceedeth not, but by unities. Aſcenſion *Neither is there any multiplication but by order. For the root of number is one. And things that aſcend are dignified by order. Out of this veſſel go four vents aſcending into that Rock, which is the Root, which is this building.* Separation

It is ſaid, Behold: let my ſpirit enter in, let there be Separation *made within the houſe of the North, that the earth may be divided into her members. Curſed be that body, that is not divided, according to proportion, anſwering to the Diviſion. For ſhe hath yet not caſt off the ſhape of darkneſſe.*

E. K. There runneth up fire into the houſe, from out of the round glaſſe veſſel under

under the foundation of the houſe. And that fire maketh a great noiſe (through the black bright or marble door to be hard onely.) Now that North door is mightily thrown open, and there appear in the houſe like kernels of apples, and ſlime appeareth, and water thinner then ſlime, and there appeareth pure water, elſe. Now there commeth together ſtuff like yellow earth, which the fire wrought out of the* black earth: And the pure water runneth into that yellow ſtuff.

......*Of that take a part.*

E. K. The fire returneth back again among the ſtuff in that houſe, and there appear of all Creatures ſome.

Here is *Creation*, and it is the firſt. Creation.

E. K. Now he taketh a lump of the earth lying by, which was thrown up, and he breaketh it into ſix pieces like round Balls.

E. K. He taketh a thing like a veſſel of iron, and putteth *into it that mixture of yellow earth and water*. And it looketh now like graſſe mingled with water.

......*Thou art ſtrong, and wilt beget a ſtrong Child.*

E. K. Now he putteth out the earth which he put in, and it is a lump of gold. He giveth it him that ſtandeth by.

......*ſo are the ſeeds of the earth.*

E. K. Now he taketh the ſecond, and putteth it in.

......*Corruption is a thief, for he hath robbed thee of thy beſt Ornaments, for thou art weaker in the ſecond.*

E. K. He taketh it out, and it is as if it were pure ſilver.

......*Where there is double theft, poverty inſueth. But, notwithſtanding, Thou art true; for thou giveſt unto every thing as much as he deſireth: Thou openeſt the greateſt hability and ſtrength of thy power, not ſuch as it hath been, but ſuch as it is.*

E. K. Now he putteth in the third Ball.

......*Thou muſt tarry, for thou art of an harder digeſtion, ſince thou art the third, Content thy ſelf, for thou art not an Inheritor.*

E. K. He taketh it out, and giveth unto one of them that ſtandeth by, that is a red metal like copper.

E. K. Now he taketh up another of the Balls, and holdeth it in his hand.

.....*Behold, thy mother, Heat is gone, and the enemy of life entreth; for he that paſſeth his middle age, decayeth, and draweth to an end.*

Behold, thou ſhalt find a Step-mother, for thou cam'ſt out of time.

E. K. Now he putteth it into the veſſel.

......*Let cold cover thy face, let the North truly beget thee, for thou art an enemy to thy predeceſſors. But thou art of great vertue, for of thy excrement ſhall vertue receive dignity. And thy vertue ſhall be a garland to Nature; for thou ſhalt be viſible when the other are ſilent: the Seas ſhall not hinder thy vertue, notwithſtanding, thy vertue ſhall differ with the Seas: For as they differ, ſo ſhalt thou.*

E. K. Now he taketh it out. It is a ragged thing like Smiths cynder of iron, and it hath holes in it, as if it were ſpongy.

E. K. Now he taketh up another Ball of the earth: he putteth it in.

......*Thou art tractable, and like unto an obedient daughter: But thou ſhalt be the fifth in the ſecond, and an Inſtrument to the firſt.*

E. K. Now he taketh it out, it is like unto a white whet ſtone, as he ſhaped it at the putting in, it is like Tynne.

E. K. Now he taketh up another Ball, and putteth it in.

.....*Thou art the laſt that hath in himſelf and by himſelf his being: Behold thy face is like unto wax, but thy inward bowels are like unto the anger of a Serpent: Many ſhall have thee, but ſhall not know thee.*

One of them by ſaid. Will you give me nothing?

E. K. A great cloud covereth them all, the ſtone and all.

△ It dured ſo a quarter of an hour.

E. K. Now appeareth another, none of them before appearing. He ſeemeth afar off comming, and higher placed then the other, it ſeemeth to be *URIEL*, he hath his face covered with a Skarf of black hanging down to his breaſt.

URIEL ..... *Bleſſed are ſuch as are not offended in the little ones.*

[*E. K.* He ſpeaketh now a language which I underſtand not.]

URIEL ..... *For the Angels of the God of Righteouſneſſe, are his little ones: and ſuch as know*

not

not ſin of Concupiſcence by conſent (I ſpeak this for your underſtanding.) Take heed (therefore) that you offend not your ſelves : for you muſt become little ones : and the power of the higheſt muſt abound in you.

He that offendeth his brother, offendeth God : but he that offendeth his own innocency, is abhorred of the Lord. Lo you are The children of Promiſe, and in you is the myſtery of a great, and mighty Seal. *Therefore ſtudy to humble your ſelves, for Humility is the Root of Innocency. But (my brethren) Innocents by nature you cannot be, neither can you ſerve God in the imagination of cleanneſſe of your own fleſh. Now (therefore) ſince you are fleſhly, will you become innocent? Or how can you ſeek that which Nature hath loſt?*

In Chriſt we may become Innocents, and be born anew.

The Scriptures teach you; That in Chriſt *you were born a-new: And by him you may become Innocents, when in him you are cleanſed. Therefore, if in him the ſtate of your Innocency remain, if in him you are renewed, and made clean, (being rotten and defiled,) why ſeek you not him, as you ſhould do?*

No man that ſeeketh the brightneſſe of the Sunne, goeth under the Earth: Neither creepeth he into unknown Caves. The Tygres ſeek not their prey upon Earth, where the waters are not. Neither the Eagles upon waters.

Temptation.

No more ought you to grudg that the Lord tempteth you, nor to be offended when the World offendeth you.

Is it not ſaid unto you, that you ſhall fight a great fight: What fight is it my brethren : But a Battel againſt the Worldlings and the Devil?

Kings.

I ſay unto you that Kings ſhall be offended in you.

The Sunne ceaſeth not, yet he ſhall ceaſe, yea he ſhall not be.

The Lights of Heaven keep their courſe; but they ſhall ſuddenly ſtagger, and forget their long worne way. Much more ſhall the wickedneſſe of thoſe that riſe up againſt you, have an end, for in them is no courſe but error, and the fire-brands of Sathan, prepared in their own hands, for their own deſtruction.

** Victoria noſtra erit.*

*Behold, they ſhall contend againſt you and ſhall deſpiſe *thee: But lo I have bleſſed thee above them: for thou ſhalt fight againſt them,* and ſhalt overthrow *them : that my Name may be* magnified in thy mouth amongſt the multitude of the ſinfull.

Behold, they are oppoſite unto thee, *becauſe they are oppoſite unto me : for I have gathered* thee *from amongſt them, and* they are become thy Enemies. *Since therefore they are thine Enemies (becauſe thou muſt fight againſt them:) Be not grieved therefore when* their wickedneſſe doth offend thee : *But put on the armour of patience, and* Become innocent.

Miniſtri veritatis.

Doſt thou think that from the Heavens can come the dew and life of all things? Even ſo think alſo, that from us commeth no untruth.

Be therefore innocent, *and be not deceived by the fleſh; Caſt reaſon aſide, covered with her Cloud : And lift up thy ſelf in him, unto him (I ſay) that hath lifted* thee from the Doores of Death : *taken thee out of the* hands of Butchers, and continued thee for a member of his Glory.

O magna miſericordia tua, Domine.

Behold, I ſay unto thee, *The brightneſſe of Truth over-ſhadoweth* thee. *If therefore, thou dwell in truth, why ſhouldeſt thou be afraid? Conſidering that ſhe conquereth and reſiſteth all her Enemies.*

Behold, the World deſpiſeth you, you alſo ſhall deſpiſe the World.

When the Angel of the Lord poureth his wrath and vial upon the Earth, and the enemies of the Sonne of God, runne in *among the ſheep. When the ſelf-ſame Plague* that was in the land of Pharaoh *raineth in the Houſes of all that dwelleth upon the Earth, ſuch as the Lord abhorreth. When the Lord with his hand ſhall gather up the fruits of the Earth from them, Where then ſhall be their honors? What then ſhall be done with money; with that harlot and ſtrumpet of the Earth? Of what value ſhall their love be then, or who ſhall regard their friendſhip?*

Prophetia
1589
1590
1591
1592
The Harbour we are in.

In theſe 4 yeares that are *to come, ſhall all theſe things come to paſſe.*

And this great joy ſhall be turned into teares of Brimſtone.

Why? you of little faith, you know not how often I have been amongſt you : neither the Harbor that I have thruſt you into. *Notwithſtanding you murmur amongſt your ſelves. But ſtick faſt unto him that leadeth you : For he is a ſure Guide.*

And be not afraid, though the Earth open her jaws againſt you, for why? I will bleſſe all things you take in hand, *(ſaith the Lord,)* and my ſpirit ſhall dwell amongſt you.

△ May I ſpeak?

E. K. He turneth him to you.

△ How ſhall our new proceedings joyne to our old beginnings? O God, our guide, light, ſtaffe, ſhield, and comfort, &c.

URIEL. *Behold, I teach you, before I correct : But the Doctrine I teach is* Humility, Patience [*he ſeemeth to ſpeak to one above,*] and the fear of wrath to come

After which manner, I have taught them, by thee △.

To *Rodolph*, and *Curts.*
Note
* I promiſed the ſtone.

Therefore, if thou teach Obedience through the ſpirit of God, *appearing unto thee; Be thou alſo* Patient and Obedient : *And* Humble thy ſelf unto them, for my ſake. *Not with the opening of any ſeal, neither with the Counſailes, that I ſhall deliver thee: But with a ready mind,* Obediently, deſiring to performe that which thou haſt promiſed in me.

I am ſufficient ſtrength, and will be thy buckler, and if they intend evil, it ſhall reſt upon them; yea when they imagin it, it ſhall frize within them. And thy goings in and out ſhall be ſafe amongſt them. *But behold, I teach unto thee a way, which thou followeſt not. When thou mindeſt to do any thing, in the name of God, to his honour, to the help of thy neighbour, or thine own comfort:* Go about it whatſoever it be: and begin a Labour; Do that thing thou intendeſt. *And ſee that you joyn with one conſent towards God and the buſineſſe you are occupied in.*

A way of dealing.

Then cry out *to God for comfort*, for light, *and true* underſtanding. *And it it ſhall be given* unto thee *abundantly. For Lo, I ſay unto thee* [*E. K.* I underſtand him not now.] *I will open my hand unto thee, and be merciful unto thee:* And whenſoever you *heap up* the Wood together, I will deſcend *and give* fire.

Together.

Behold, I keep back the reſt of my meſſage for an other time. Which ſhall be ready for you when I find you ready to receive it.

△ I requeſted to know how I ſhould deal with the Ambaſſador of *Spain*, or the Emperor, or *Curtius*; Secondly, your *RULE* here given, I underſtand it not. For I dare not begin any labour without counſel divine: Mans imagination is ſo weak, &c.

URIEL *Thou haſt thoſe that are ſent unto thee here for thy inſtruction, which ſhall* by degrees *lead thee* into the degrees *of that thou art to do.*

By degrees.

But it is one thing to receive Corn, and abundance of grain, by the bleſſing of God, in the return of an year: and an other thing to do the works of the Apoſtles.

For the ſpirit of God is twofold: working by information, and influence Cœleſtial through the grant of God his good will, in the miniſtery of his *Angels to the information of ſuch as are his faithful and choſen: An other thing to be inſpired from God himſelf, in his holy ſpirit,* imediately *comforting and knitting Wiſdom together with you, beyond the power that is given unto his Angels.*

I have ſpoken unto you a ſound and true doctrine, and have given you not fleſhly but Celeſtia counſel: Apply your ſelf unto it, as the Spirit of God leadeth you. As for thoſe wicked men (that Ambaſſador excepted) our underſtanding hath no name of them: We remember them not, neither limit any thing for them. But if thou in thy ſimplicity and innocency *canſt not deal with them, the fault reſteth in thy own faith.*

I am gone.

Simplicity
Innocency.

△ Deo noſtro Omnipotenti Immortali & Regi Gloriæ, ſit omnis laus, honor, gratiarum actio & Jubilatio. *Amen.*

January 16. ✝ *Praga.*

Wedneſday, Mane hora 9 ½ ferè

△ Precibus ad Deum fuſis, ut nobiſcum procederet in ſua miſericordia & lumine veritatis, non in parabolis ſolùm & ænigmtatibus, ſed clara & manifeſta veritate, modo qui illi maximè placet, &c.

E. K. I ſee the man again and the houſe: the man ſeemeth to be covered on his face, and ſo over with a vail of hair-cloth to his middle.

△ When it ſhall pleaſe God, all vailes and *Ænigmata* ſhall ceaſe.

..... *Whatſoever I teach you hath a Myſtery. And I am a Myſtery in my ſelf. Even ſo all things that you learn of me, you muſt be content to receive as myſtical inſtructions comprehending perfect truth, and to be known to ſuch as are true. Some there be that have, and have nothing: yea though they have all, for All, is conteined: But the myſteries of God are infinite, and his grace is not to be determined.*

Myſteries.

△ That ſaying is dark.

That which is All, is conteined. Beleeve you, that we give holy things unto Swine? Or open the finger and workmanſhip of God unto Sinners? God forbid. Moſes *ſaw God but his hinder parts. The Prophets were acquainted with God, but myſtically. The Apoſtles with the Sonne of God in ſhadows, and their own impotency. Yea, I ſay unto you, that ſhe that lyeth in the lap of her Mother, knoweth not but by degrees, for it is the manner of Gods* Wiſdom, both immediately and by us, to keep back his Wiſdom from Hell and corruption.

Therefore murmur not at that which you receive, for it is not your own. Behold, if you have better, you need it not: for it is vanitie to ſeek for that you have. Well, ſince it is given you, Conſider what it is, that is given you. Conſider alſo how it is given you, and by whom.

△ We know by whom, as our conſciences and faith teach us.

...... *O you of little underſtanding:* Who is he that can and hath *to give, but God, Jeſus Chriſt the Sonne of the living God, unto whom all things are given in Heaven, and in Earth, if therefore, All be his, then he giveth. And if you receive it* hardly; Conſider how hardly you ought to deliver it again.

And if it be a fire reviving the form of all worldly things: *Then caſt it not to Swine: neither yet worſhip it. Behold, you are men,* But in having it you muſt ceaſe to be men, for by it you enter

Ignis vivificans.
Lapidis P.
Dignitas.

upon, and into all *immortality* : And by it *you ſacend into the true knowledg of our fore-fathers, and ſtate of Innocency.*

But I hear a voice ; I will depart, and come again.

E. K. Now all is vaniſhed away.

△ We read over the premiſſes to our comfort and inſtruction, we beſeech God to continue his graces and mercies, on us, and in us, to his honour and glory, here and for ever.

E. K. Now he is here again.

...... *The will of God is upon me, and ſnatcheth me unto other things.*

To morrow in the morning, with empty Bellies, *I will tell you what it is you ſeek.*

△ Fiat voluntas Dei, ad ejus laudem, honorem & gloriam, nunc & ſemper. *Amen.*

✝ *Praga.*

Anno 1585. *January* 17.

Thurſday. Manè, circa horam 8. ½.

Oratione Dominica finita, & alia brevi ejaculatione, pro lumine & veritate Dei obtinendis, &c.

Poſt quartam horæ partem, venit.

E. K. Here he is now.

△ Gloria, laus, & honor ſit Deo noſtro Omnipotenti. *Amen.*

...... *Honour and thanksgiving with lowd voices, be unto our Lord Jeſus.*

△ Amen. *E. K.* Amen.

△ Note this VISION. Earth of a tawny colour.

E. K. He hath a great *heap of earth*, or little hill natural *by him of orange or tawny colour, drawing ſomewhat to a Lion tawny.*

E. K. A Woman commeth, and with a ſpade diggeth about it. Now commeth a child (a man-child) out of a dark place, with a fire ſhovel in his hand.

Water.

The Woman hath taken *away all the earth, and there appeareth water, where the earth was.* The boy caſteth out that Water with the fire ſhovel. The Woman laugheth at that. The Woman is in green clothes, and the boy in red.

Green.
Red.

Now commeth a Woman with child, or with a great belly, in white clothes, ſhe putteth her hand down to the ground, and pulleth out *a little Glaſſe full of red oil.*

Now commeth an old man with a Crab-tree ſtaffe on his back, his clothes of motly colour. This old man taketh the Glaſſe from the Woman by force, with his fiſt he breaketh the Glaſſe, and all the oil runneth about his arm, and *out of that oil did ſeem a Book to come*, a very little Book.

...... *Plainer, truer, or better can nothing be.*

E. K. He ſaid this, looking on the Book.

1 A Woman.
2 A Child.
3 A Woman with child.
4 An old man.

...... Theſe four *found, but none* H A D F R U I T, *but the laſt. Hear and write the myſteries of God, with humble hearts, not ſitting, but kneeling, before* Sanctum Sanctorum.

△ I kneeled, and ſo prepared my ſelf to the writing. In the Name of Jeſus our Redeemer, and the Wiſdom eternal of God Almighty.

E. K. He kneeleth himſelf.

E. K. Now goeth fire out of his mouth ſtreamingly, he turneth himſelf to the 4 parts of the World, ſpouting out, or breathing fire vehemently.

An Angel.

E. K. Now commeth one like an angel, hovering over him in the aire: and biddeth him Hold up his hand.

An Oath.

...... *Thou ſhalt ſwear by heaven and earth, and by him that ſitteth on the Throne, that thou ſhalt open thy mouth, and ſpeak no more then is conteined in this Book.*

E. K. He delivereth him a Book out of his Boſom.

...... *I have ſworn.*

E. K. The Angel is gone. Now truly, the place is holy.

E. K. He holdeth the Book in his hand which the Angel gave him. The Book is as if it were of Ivory bone. The Book is open, he looketh on it. The letters ſeem to be blewiſh.

...... *There is ſilence in us, and in the heavens.*

E. *K.* Now all is full of ſmoak.

△ Oravi paululum tacitus.

E. K. Now it is clear again. ...... *He ſeemeth to read of the Book.*

„ ...... *Take of your Dlaſod.*

E. *K.* The book ſeemeth to be written in the holy Characters.

„ ...... *Dlaſod dignified.*

E. K. thought this is ignotum per ignotius.

E. K.—

...... *My brother, leave off thy childiſhneſſe: murmur not, thou hindreſt me.*

E. *K.* He is again in a Cloud. E. *K.* Now he is cleer again.

And

...... *And* Luminus *or from due degrees.*

...... *Read it.*

△ I read it. ...... *Take off your Dlaſod dignified, and* Luminus, *or from due degrees.*

E. K. He ſeemeth to labour much about the reading of it.

...... *Gather or take fierce degree.*

......[*I feel no power, therefore have patience.*]

...... ,, *Notwithſtanding, work it diverſe dayes multiplying four digeſtions.*

E. K. Now he is in a Cloud again.

...... *Pray, that it may be given unto me of God.*

...... ,, *And double then Dlaſod, and thy* R o d l n r. [*It is a word which cannot be ſounded.*]

...... ,, *Mend it* R l o.

△ Muſt it be R l o d n r?

△ Corrected thus afterward

...... *Look about you, for Satan would hinder you of Gods benefits.*

,, ... *R l o d n r.*

,, ... *Diligently.*

...... *Pray, that you may underſtand.*

△ We prayed.

,, ... *For, until thou watch ſo continuing.*

E. K. A Cloud ſtandeth by him, and now commeth before him as other times before: and then goeth away from before him again.

,, ... *it, a holy hour deſcendeth.*

...... *Note this, very well,* for here you may be caſt over ſhoes.

E. K

...... *This Cloud is in thee.* △ We had talk of the foreſaid Cloud.

,, ... *Of every work there aſcendeth one* Audcal, *and ſo every Law* R l o d n r.

E. K. Now he is covered in his vail or cloud again.

E. K. Prayed a ſhort fervent prayer, whereat I rejoyced much.

E. K. Now there commeth a beam from above into his head as big as my little finger.

,, ... *And purpoſe Dlaſod, take* a ſwift *Image, and have the proportion of a moſt glorious mixture* Audcal *and alſo* Lulo. *Continue and by office ſeek* R n o d n r *backward by the red digeſtion. But he by the common or red* D a r r *doth gather moſt ripeſt work, purge the laſt fortene well fixed. Then the four through your* [R l o d n r]

E. K. He ſpeaketh; & caſteth his arms abroad ſwiftly.

[*I ſaid*] Roxtan *finiſhed more together at the lower body by one degree* $\overline{|b\,u|}$ be by you *for him hold it, for him in one of them.*

[*Fortene*] △ This was added & corrected afterwards.

E. K. Now he lyeth down proſtrate.

,, ... *Until of the laſt thing.*

E. K.—

He ſpeaketh ſwift.

,, ... *In him become his red and higheſt degree of his reſurrection through coition.*

E. K. Now there commeth a great thing like a fire, and covereth him.

Now ſit up.

△ We did riſe up from kneeling.

,, ... *After a while I come again.*

...... *There is the whole work.*

E. K. Here is again.

...... *Bring forth the book of* Enoch.

Liber Enoch

...... *Read your leſſon* ...... △ I read the former, Take off your, &c.

Gather your ſix words, 4 words conſiſt of 6 letters, and two of 4.

Six words.

R l o d n r *read that, in the* upper *angle deſcending in the* firſt ſquare.

It is a great thing to know which is the firſt table there in Nature.

Deliver the Book here.

△ I gave the Book to *E. K.*

...... *Look where thou* E. K. *ſeeſt the letter clear.*

E. K. looked, and ſaw a ſpark of light upon R, then on L, &c.

△ He was led by light appearing on the letters to read the ſix words,

Dlaſod, Roxtan, Rlodnr, Audcal, Darr, Lulo.

Six words.

...... *Here is* Quaternarius in Circumferentia, *and* Quaternarius in Centro.

There be the 4 mediating wayes to the Center.

All that may be ſpoken in that you call Animal, Vegetable, or Mineral workmanſhip of Nature is here, as in a part of the four. *This far now, more as you deſire it. But that you may ſee, I* am a *Companion with the reſt.*

Animal, Vegetable, Mineral.

Omne verum vero concordat

E. K. He is gone.

△ Benedicamus Domino Deo noſtro Omnipotenti, Patri Filio & Spiritui ſancto, *Amen.*

Januarii 18. ✝ *Praga.*

Friday Manè horam circiter 8 ½

Orationibus fuſis ad Deum, ut Myſteria nobis exhibita (heſterno die) explicentur; & ut detracta literæ cortice ſuccus & ſpiritus veritatis manifeſtius fiat, &c. tandem apparuit ille cum velo cinereo.

E. K. Here he is, upon a green endleſſe plain field, and as I ſee abroad in the field, ſo the Heaven appeareth, and all circumſtances of the air abroad: but my thinketh, that I am from the earth aloft, and ſee all under me, as if it were in a valley.

...... *Now what have you learned out of that Leſſon?*

△ We perceive the grace and favour of God, to deliver us Myſteries in outward terms determined, but in the fruitful inward verity, as yet unknown to us.

The uſe and fruit of the former Leſſons. ...... *Behold I have delivered you (through the Will of God) the true* perfect and moſt plain Science or underſtanding of all the lower Creatures of God: their natures, fellowſhip together, and perfect knitting together, which is fourfold.

The firſt, the knitting together of celeſtial influence, and the Creatures below. The ſecond, the centre of every body Eſſential. The third, the combination of many parts or bodies concurrent to one principle. The laſt the true uſe and knowledge of every ſubſtance to be conjoyned and diſtributed. Take a pauſe—

[*E. K.* He ſpeaketh a language which I cannot ſound after him.]

△ We read the premiſſes, and diſcourſed of them.

E. K. Now he is here again.

...... *In the Leſſon which I have taught you is this knowledge, with the reſt contained.*

Note *Therefore ſeek, and turn the* earth upſide down. *Labour, that you may receive fruit, for unto him that worketh, and hath ſtrength, ſtrength ſhall be given, and the reward of a workman. Many years, the daughter of long time, are not neceſſary to the opening of this Myſtery. Many moneths have nothing to do here: For lo, it is* a labour of one day, *for in one day you may underſtand to tear this Leſſon in pieces, and to underſtand what every word ſignifieth.*

Note *But here is to be conſidered, in the learning of this Leſſon, three things: the place that every word occupieth; the place that every letter occupieth, and the number and place that every word and letter is referred unto. For here* place and number are apart, and bear an Image of the work *that they intreat of.*

The place of words and letters.

The number of words and letters. *But number and place muſt be joyned together, and thereby ſhall you taſte of that which followeth, true wiſdome.*

The joyning of number and place. *Be therefore diligent, and pray for the grace of God, that you may learn and underſtand. The manner of mans teaching look not for, in me; for I have nothing to do with man. See, how you can digeſt this:*

E. K. He is ſtept aſide. △ I diſcourſed.

E. K. He is here again.

......¶ *Now hear of what I ſhall ſay unto you. I will open unto you a* Myſtery, the key *and foundation into the entrance and knowledge of the divine wiſdome, delivered unto you in a Science palpable*, conteined in letters and words unorderly placed, as a Chaos: *and therefore not to be underſtood but* by order to be reduced *and drawn into their places, and thereby to be underſtood.*

Cabaliſtically *For you have not* a letter, *nor the* form *of a letter, nor* the place *of a letter, but they are all counted with* us, *as the ſtars* are counted with God. *The letters and words working into all reaſon, as the ſtars do into the lower creatures: Therefore humbly receive that which I have to ſay unto you, or ſhall open unto you as obedient Scholars, kneeling.*

Firſt, a little with me praiſe God— *E. K.* He is on his knees.

E. K. prayed the 142 Pſalm, *Domine exaudi orationem meam*, and I with heart conſented, and greatly rejoyced in the aptneſſe of the prayer: as *E. K.* his caſe chiefly required, and mine alſo.

.. .. *I come again.*

E. K. He is gone.

△ We conferred and conſidered many things to the praiſe of God, and the contempt of the worldly wiſdome, &c.

E. K: Now he is come again.

E. K. Now there commeth a white curtain before him.

.... *Now hear my voice, for thou canſt not ſee me.*

120

One, Seventy three, 67, 29. 20

Read— △ I read. ..... *it muſt be* 120.

..... 33.

E. K. I hear a voice, as if baskets, and earthen pots were thrown from place to place, from one ſide to another.

105
...... 78. ~~150~~ 95. 100. 60. 91. *

E. K. I hear as it were a whiſtling very baſely or lowly, whu, whu, whu, &c.

...... *Say what you have.* △ I read all the 12 numbers —.

...... *Make a note there.* △ I made * as you ſee before.

...... 39. *E. K.* Had a very heavy thing on his head: and in his cap it ſeemed as if it would have crept into his head.

...... 51. 52. 83. 6. 7. 12. 20. 88. *

...... *Note that.* △ So did I, as before, with * as a full point, Notable.

...... *Take thou E. K. alſo pen, ink, and paper, and note the numbers alſo, that you may agree.*

E. K. Took pen, ink, and paper.

...... *Write thou E. K. alſo the numbers that he hath written.*

E. K. Wrote out all the former numbers.

5
5 ...... 11. 13. 23. 62. 63 141. 9. 81. 18. 26. 54. 123. 105. 14. 27. 115.
135. 137. 10. 64. 46. 59.

△ I became here almoſt in a ſwound, I was forced to riſe from kneeling. Our guide and Schoolmaſter bad me go away, and *E. K.* ſhould write out the reſt: But it was not our friend that ſo bad.

139. 22. 3. 45. 128. 86. 72. 68. 58. 142. 121. 143.
24. 63. 69. 55. 19. 15 25. 37. 31. 17. 76. 57. 75. 40.
42. 79. 119. 8. 96. 113. 93. 84. 70. 49. 32 17.
122. 136 71. 2. 138, 43. 109. 106. 126. 116 131.
77. 4. 103. 16. 124. 30. 102. 110. 50, 48. 89.
44. 97 101. 82. 129. 130. 90. 34. 98. 99. 65. 28.
112. 114. 47. 144. 107. 132. 61. 133. 134. 66 80.
53. 73. 35. 92 111. 21. 127. 108. 56. 118. 125.
104. 87. 42. 94. 38. 85. 74.

△ Theſe *E. K.* very quickly had received, after my going, by ſhew of bright light repreſenting the numbers upon his paper. But it was a Sophiſtical ſhew, as may appear after.

Thou *E. K.* haſt all done.

After Dinner we repaired to our buſineſſe, and by and by apparition was made.

...... And luminous, *all one word.*

...... *Now ſet your numbers, as they follow in order, ſo orderly over every word.*

△ *To gether* is to be taken for one word.

...... *It is ſo.*

△ There ſeem to be juſt 144 accounted words.

...... *Now bring every word conſequently in order by number directing you. When you have finiſhed and conſidered, after 2 hours I will help you again.*

5 ...... *Muſt be in the place of 23, and muſt anſwer* And luminous.

2 ...... *The number over* Comoron, *muſt be 2: and not 138. Set all together, I will help* your errors.

△ I cannot do it well this night.

...... *As thou wilt, and when thou wilt, I am ready.*

△ Omne quod vivit reſonet laudes altiſſimi. *Amen.*

+ *Praga.*

Saturday.
Januarii 19 Mane hora 9. Inſpecto Lapide ſtatim apparuit, qui ante heri. Poſt preces ad Deum.

...... *Hear what I ſhall ſay unto you. The Word and Teſtament of* Jeſus Chriſt, *the bread of life, left to the comfort and inſtruction of the faithful, is ſuch as informeth according to the dignity and pureneſſe of Spirit in him, which ſeeketh to be informed. For why, the Holy Ghoſt helpeth not ſuch as are Lepers, neither healeth ſuch as are ſick, unleſſe they come ſeeking him truly for medicine.*

Many read the Scriptures after the ſame manner, (my brethren) but they are confounded, becauſe they ſeek their own glory, and not the glory of him, whereof they intreat. Herein doth Satan rejoyce that the Word of God is become an inſtrument unto him, to ſpoil the life, (and ſtate to come) of man.

Herein doth he rejoyce, that with the ſame meat that God feedeth, even with the ſelf ſame he confoundeth.

For

After the ſame manner hath he done unto you.

△ I was very ſick ſuddenly, and was conſtrained to leave off.

For yeſterday, when he ſaw thee (△) *labour and ſtruggle with* infirmities of the fleſh, *he thought a fit time to thruſt in himſelf, and of the ſame bread that I have given you (in the power of Chriſt) to make himſelf an inſtrument by turning* of himſelf into our brightneſſe, *to lead you into errour. But not unworthy are you of this miſt or darkneſſe: Read you not in the Scriptures, that he periſhed that moved himſelf to ſtay the Ark unbidden?*

△ *Unusquiſq; proprium ſolum officium faciat.*

The Hand doth not the part of the body, neither can he that is a Seer, and the member of another, *fulfill the office of him of whom he is a member.*

I ſay unto thee [E.K.]

Officio unuſquiſque fungatur proprio.

Becauſe thou yeſterday wouldeſt offer up ſacrifice, wouldeſt put thy hand to that which is not thy office, *and that in the abſence of him,* which is thy body: *therefore hath Satan deceived thee, and as the father of liers hath in a leſſon of truth led you ſo far into errour, that you will never find the way out, if you ſhould follow thoſe inſtructions.*

For why they are falſe, and of the Devil.

Mercy and Grace.

When thou wert commanded, ſaying, Write; *then write: But when thou haſt no authority given thee, uſurp not. But notwithſtanding, Humble your ſelves before the Lord, and kneeling before him,* Receive you Leſſons together, you are but one body.

△ Thanks be unto our God, which hath delivered us from the ſnare of the wicked hunter, and is ready to lead us into the path of truth.

...... *Now* write both together, *as you ſhall hear.*

△ In the Name of Jeſus.

...... *The Place is holy.*

∴ 1. 10. 67. 29. 120. *E. K.* Now I hear as the falling of a block.
∴ ∴
∴ ∴ 33. 78. 140. 95. 52. 60. 91. 39. 51. 65. 83. 6. 7. 12. 20. 88.
∴ ∴
∴ 11. 13. 5. 62. 121. 63. 125. 141. 9. 81. 18. 26. 54. 123 128. 14. 27. 115.
∴ 66.
∴ 135. 137. ~~18~~ 64. 59. 139. 22. 3. 23. 105. 86. 72. 68. 45. 142.
~~121~~ ∴
∴ ~~29~~. 143. 24. 36. 58. 55. 15. 25. 37. 31. 117. 76. 57. 69. 40.
41. 79. 75. 8. 96. 113. 93. 84. 70. 35. 32. 17. 122. 136. 49.
138
∴ ∴ 2. ~~91~~. 43. 109. 106. 126. 116. 131. 77. 4. 103. 92. 19. 124.
∴ ∴
30. 102. 110. 50. 48. 89. 44. 97. 101. 82. 129. 130. 90. 34.
132.
87 98: 134. 87. 28. 112. 114. 47. 144. 187. 132. 61. 21. 99.
∴ [46] 71.
∴ 42. 80. 53. ~~66~~. ~~77~~. 16. 111. 133 127. 108. 56. 118. 119. 104. 100.
73. 94. 38 85. 74.

A holy *muſt be all one word, and ſo* elſe where, A moſt.

Note.

△ I find here 8 numbers double, and 9 numbers between 1 and 144, not ſerved with words, and one to want of 144.

...... *What is it to me, if Satan confound you.*

△ As I put my truſt in the Almighty power of Chriſt our Redeemer, ſo I moſt humbly, heartily and conſtantly beſeech him, and verily believe, that he will confound and utterly extermine all Satanical temptations in theſe actions, elſe are we nothing.

...... *Beſeech God to forgive you your ſins. I will viſit you at the fourth hour after dinner.*

Deo Gratias.

Saturday,

After dinner, circa horam 4.

△ Comfort us, O God, with thy truth, as we intend truly to be thy faithful and devout Servants. *Mitte limam.*

E. K. Here he is.

1 ...... *You have 29 twice, the laſt 29 muſt clean be put out.*

2 *You have two* Dlaiod, *you muſt put the latter out.*

E. K. He is gone.

E. K.

E. K. He is here again.

3 ..... *Have you not this word* double?
Put two words next to that, Dlaſod and
..... *Look out the number of 63*
Put next to it 125. .....△ The wicked enemy prompted falls.
4 .....*You have two* 10
Make the laſt 66.
5 *The laſt* 77 *muſt be* 71.
The reſt will prove it ſelf.
Now ſet the numbers and gather.
..... *Think not that I can erre; if there be a fault, it is yours.*

Saturday,
After drinking at night, hora 7.
......*Your words and numbers muſt be all one, or elſe you labour in vain.*
...... 1. 2. 3.
△ Which be the words anſwering to thoſe numbers?
...... Take Common Rlodnr *I will teach you no further.*
△ God be thanked.
.....*Take Common*
.....*I ſpoke to thee in the beginning of* Darr *and* And, *over the which there muſt be* 121 and 125
I ſo inſtructed thee in the beginning.
But it muſt be for a new Revolution, *but not for this.*
Put out theſe numbers, let them fall elſewhere.
Note that, in the Margent, for the beginning of another.

Note.
For a new Revolution
The beginning of another.

1 Take
2 Common
3 Audcal
4 Purge
5 and
6 Work
7 It.

..... *Dlaſod and* then *together.*
..... 121 *over* Dlaſod, *and* 125 *over* then.
..... *Now doubt not.*

✝ *Praga.*

Januarii 20.

Sunday after Dinner, about 3 of the clock. As we ſat together in the Myſtical ſtudy, and the *Shew-ſtone* being before *E. K.* our School-maſter appeared therein.

..... *Behold I open unto thee this key, which is not worthy for the unworthy; neither are the unworthy worthy of it. Yea ſuch it is*, as never entred into man before; *but the body it is, with the image whereof they have brought forth many things, to the praiſe of God, in the Number of his Works.*

Take Common, &c. Take hold.

Write it in a paper by it ſelf.

Now you have that you ſought for (you may apply it, and find your own errours) which you are unworthy to receive any ſuch thing.

△ Gloria laus & jubilatio ſit Deo noſtro altiſſimo Domino Dominantium & Regi Regum immortali. *Amen.*

Januarii 21. ✝ *Praga.*
Monday.
Manè hora $9\frac{1}{2}$.

△ Oratione Dominica & aliis precibus ad Deum fuſis, pro ejus gratia & auxilio, per fideles ſuos Miniſtros, & noſtros conatus promovendos, &c.

E. K. Here he is.

△ Benedictus qui venit in nomine Domini, cujus nomen ſanctificetur & exaltetur, nunc & in ævum per omnes gentes.

.... *Remember that you are fleſh, and by your works deſerve nothing at Gods hands.*

Now

Now then if you be man, then are you of earth, earthy. But according to your ſimilitude, grafted in the image of God in his Sonne Jeſus you are heavenly.

But behold, God is oppoſite unto you, and his ſpirit cleaveth not unto you, in that you are fleſh, in that you are earth, in that you are filthy: in that you are the children of Satan, and that therefore, take part with him againſt Chriſt anointed of the Lord.

E. K. He is out of ſight now.

Now if you be oppoſite, or more contrary to the image of him which dwelleth in you, if you dwell in him what do yee here: why preſume you to enter within the Doores of him to whom you are an adverſary?

Panis

Herein you ſhew your ignorance; and the lumpiſhneſſe of your fragility, in that you ſeek of him, unto whom you are odious, or crave the bread which is due and neceſſary for his children and ſervants. But hear my voice, Petentibus dat, ſed petentibus filiis, & ſervis, ſed non alienis.

Notwithſtanding, of his mercy, and for that, he knew before the beginning of all worlds, the corruption of your veſſels, and remembring that you have been of his houſhold, mercifully he hath hitherto winked at you, and at your preſumption, and fed you with that bread, which is not the bread of ſinners.

Upon condition.

But now conſidering that you continue in your wickedneſſe, continue in your rebellion againſt his Majeſty, and fight daily under his banner which is accurſed, he taketh his bread from you, ſhutteth up his Doores againſt you, warneth his ſervants againſt you, and is become a fire-brand of wrath againſt you.

But here you will ſay: were not we of thoſe number unto whom he made a promiſe, you were ſo. But upon condition: That if you would bridle your tongues from ſpeaking evil, and become wholly his. But you are neither his, nor bridle your *tongues: but* ſpeak Blaſphemy before the Lord, *and* the Meſſengers *of his light and covenant. Therefore are you not inheritors of his promiſe. Behold, while the grapes grew, and the corn ripeneth, God did expect your return, for no hour is unacceptable unto him.*

But now the harveſt commeth that the corn muſt be cut down and the grapes preſſed, you are not as you ſaid you would be, nor as you promiſed.

Therefore are you excluded, for in the vineyard there commeth no ſtrangers, nor in this harveſt commeth any hirelings, for it is not the harveſt of man.

△

Now either fulfill your promiſe and return from the multitude of your ſinnes: or murmur not, though you be ſhut out of Doores.

Hell.

The earth of it ſelf bringeth forth nothing, for it is the lump and excrement of darkneſſe, whoſe bowels are a burning lake.

But where the heavens yield, and the Sunne poureth down his force, ſhe openeth her ſelf, and becommeth ſpongy, receiving mixture to generation, and ſo is exalted above her ſelf, and bringeth forth to the uſe of man: Even ſo the Body when it lyeth in the puddle and hotchpotch of his earthly filthineſſe, and darkneſſe making himſelf equal with beaſts: whoſe dignity is not, but in their uſe.

E. K. Now he is here again.

...... *Two things you have to be inſtructed in, in* R l o d n r, *and in the* Law of Coition and Mixture.

The firſt, is the inſtrument working, and drawing things together of one nature. The ſecond is the bounds and termes, wherein every mixture conſiſteth, and beyond the which it cannot go.

The firſt of 4 parts, every part conteining, conteineth his conteined double.

The firſt is Tepens, *this teacheth the reſt.*

Theſe two things can I open unto you in two revolutions, which is but one dayes work.

But now I ceaſe to open any more unto you till I ſee the favour of God more open unto you.

After 7 dayes I will come again, until then, I neither am, nor ſpeak.

△ The mercies of God be upon us, now, and ever, *Amen.*

✝ *Praga.* *Jeſus Mercy.*

Monday.
Januarii 28. Mane, hora 10 ferè.

Oratione Dominica & aliis pro miſericordia divina, fuſis precibus extemporandis.

After diverſe pitiful complaints of our frailty, and calling for favour, grace, and mercy, he appeared.

...... *Let the heavens prepare themſelves to hear, the earth ſcatter her ſelf before my voice: for I am the Trumpet of the Higheſt, and the piercing Spirit, diſperſed into all creatures, which are from the beginning in God, and made to his glory, and the uſe of man-kind, that in man he might be glorified.*

Give ear therefore, gird up your garments, and ſcatter your hair abroad before the Lord, which is glorified in me, and through whom I ſpeak; and theſe are my words.

Har-

Harden not your hearts againſt the Lord, neither exalt your ſelves above him that hath created you. But humble your ſelves, and conſider you are fleſh, mortal, tranſitory, and full of ſinne.

My brethren, my brethren, ſinne and fleſh appear not before the Lord, neither ſuch as are ſinners, and fleſhly veſſels apt or fit for the Lord to dwell in.

Underſtand what the Lord is, and how great he is: a Judg to the wicked, great and terrible: a father to the holy and ſincere, juſt, full of mercy, and loving kindneſſe.

If you *now therefore be holy, and put on the garments of Innocency, and walk before him in righteouſneſſe; Then look to have the reward of Children; Then look for his fatherly mercies, and loving kindneſſe; Then, then rejoyce at the* garments of glory prepared for *you.* If

But if *you ſeek him in judgment, and ſtir him up to wrath and anger: if you cauſe him to call the terrible thunders (provided for the wicked) about him, in the moſt furious flames of his indignation, to gather you together like whirl Winds: if you* draw his holy Angel from you, *and ſpoil you of your armes: if he ſit down upon the mouth of vengeance, and arm himſelf with righteouſneſſe againſt your wickedneſſe.* But if

Then look for the horrible and unſpeakable reward of the wicked, and the conſuming fire of Juſtice, ſharper then the two-edged ſword.

Who hath ſtood before the Lord in Juſtice? or who dare quarrel with the higheſt? What fleſh hath ſeen the Lord in his Majeſtie? or can appear before him, as righteous?

Tear your ſelves therefore in pieces, and fall down before the Lord, worſhip him as a father, and become his children: for his Judgments (my brethren) are terrible, and his wrath is without meaſure. Many wayes you are bound and tyed unto God; As by diſcipline you learn.

But three ſpecial wayes you have been advanced by him more then your brothers or ſiſters have bin:

The firſt in the viſitation, wherewithal he hath comforted you, and exalted you above the worldlings, of his good, pure, and juſt Miniſters of eternity and light.

Secondly, in that with his own hand, yea, with the beck of his own eye, beyond the miniſtry of Angels, he hath divers wayes protected you: *defended you, yea, and ſnatched you from imminent and violent* envy, and prepared deſtruction *of Satan,* at home, abroad, and diverſe other wayes, *ſecret and not to be opened.*

Laſtly, that by their meanes and miniſtry, which are his good Angels, and miniſter unto him; he hath guarded you from the wickedneſſe of your own Country, and hath brought you, ready to place you into the lap of a Virgin, with whom, if you take part, you ſhall aſcend into that Hieruſalem, *which ſhall deſcend, and there live for ever.*

Therefore ought you, above all men, to lift up the horn of the Lord, and to blow his praiſes abroad.

Therefore ought you when others are full of idleneſſe, the dalliances of ſinne, to humble your ſelf upon the earth before the Lord, and to praiſe his Name.

Therefore ought you, though all fleſh forſook the Lord, and cried out againſt his anointed; to ſtand ſtifly againſt the malice of the hills, and to be without fear.

O my brethren, therefore ought you (in very deed) to ſhake off your wickedneſſe, and to cleave (before the Lord) unto the innocency of Angels, delighting in the one as an eternal food, deſpiſing the other as a fire-brand for Hell-fire and the wicked.

△ O Lord, Velle adeſt nobis, aſt abſque tuo ſingulari favore, & auxilio non poſſumus perficere, quod ita debemus præſtare. Igitur Deus.

Lo, behold, your humility is not, you are ſealed to the World, and according to the World meaſure the Lord; Therefore with the World ſhall you be judged. Therefore ſhall the Lord ſit in judgment againſt you. World.

△ O Lord, what prevaileth us that we are are born? or what prevaileth us that we have heard of the myſteries and promiſes moſt merciful of the higheſt, as concerning our Election, if the Lord will not help us in our great frailty and miſery ∴ where ſhall we become on the face of the earth? &c.

...... *Hear me. Fret not in Spirit,* for it is not in thee. △

E. K. Now a flame of fire flaſheth in my face.

...... *O yee of little faith! O yee of little faith! O yee of little faith! I have gathered you together as Prophets. But you flie from me. If I had known or foreſeen, that to ſit on the ſeat of Kings, had been meet for you. to have had habitation or dwelling with the crafty Counſellors of the Earth would have made you fit for me. If I had ſeen that pride of the loathſome heaps of money ill gathered together, could have ſanctified you before me; Then could I have lifted you up, placed you amongſt the worldly wiſe, or opened unto you the lowth of the Earth. But I provided* you againſt Kings, againſt Counſellors, *againſt* the Governours of *the World, to open* my judgments, *and to* bear *witneſſe of* my power. *But ſince you are ſo full of rebellion, and will riſe up againſt the Lord that made you, diſdain to take part* with his holy Spirit, that you may be rectified and ſanctified to the performance of his holy will; *Hear* [△] thou *my voice.*

△ *Abiſſum*, the lowth.

△ Our office appointed.

Take whomſoever thou wilt, in whoſe face the Lord ſhall ſeem to dwell, and place him with this Seer, and let him ſtand ſeven times by him: I will take the ſpirit from him, and will give it unto another, unto the ſame that ſtandeth by, and ſhall have power to ſee: and he ſhall fulfill my word, that I have begun. *But if thou do ſo, take heed that upon his head there come no raſor;* But keep him for me.

De novo aſciſcendo vidente & Nazareo Domini futuro.

I come again.

△ O Lord God, thou haſt coupled us two together, in thy election, and what the Lord hath joyned, no fleſhly fancy of mine ſhall willingly ſeparate. But Lord, if it be thy will, ſeeing he is ſo hard to give credit to thy holy meſſages, without ſome proof in work firſt paſſed; as for example, this doctrine *of the Philoſophers ſtone*; that ſo he may come to be allowed, though he imitate *Thomas Dydimus* in his hard and ſlow belief, or credit given to thy Miniſters in this Action. Lord, proceed herein, that he may perceive thy power and mercies, &c. And Lord, becauſe he is to receive the pledge of thy mercies, and myſtery of the heavenly food, we would gladly hear of that *holy Sacrament* ſome diſcourſe for our better inſtruction, and his better incouragement to the myſtery receiving.

△ After a good while, in which mean time we had diſcourſed of the Sacrament receiving, and of the Philoſophers ſtone making, he appeared.

E. K. Here he is now.

..... *Note well what I ſay unto you.*

E. K. He openeth his face, he putteth on a white garment, he taketh up the four corners of his garment, and putteth them under a broad girdle he hath: on his head is nothing, but *hair reddiſh wavering.*

..... *God, in the beginning, of Nothing, by himſelf, made, created, and gathered together all Creatures; of Nothing, becauſe in himſelf he is.*

E. K. He holdeth up his hands, and looketh up to heaven, and ſeemeth to pray *extentis manibus.*

..... *If he Be, then doth it follow, that nothing is, but that which is God. But God made not all things (made and created) of himſelf, neither out of himſelf: therefore of nothing.*

Underſtand therefore, that God from beginning, and beyond the beginning in himſelf, in himſelf as God, conteined I am and is, proper to himſelf, and for himſelf: But alſo by the knowledge of himſelf, he conteined alſo that Nothing, *of the which in his ſecret and determined purpoſe ſeparated from himſelf, he intended to make all things. It followeth neceſſarily (therefore) that that which was not, had no power of it ſelf, muſt remain after the Image of* I S, *brought or knit together by the Wiſome of God, ſubſtantially in himſelf, whereby Jeſus Chriſt appeared in his God-head.*

But behold, when God the Father and the Son through one ſpiritual ſubſtance and illumination, from one centre, had gatherered together (Ictu Divino) *that* Nihil *ſeparable.*

E. K. He ſeemeth to be conſumed to aſhes in a fire, and ſo lyeth as it were in aſhes proſtrate.

E. K. Now he is up again I know not how.

E. K. He ſeemeth now to be very clear, and in manner tranſparent.

..... *Say that laſt.*

△ I read, But behold, when God, &c. as in the 8th. line above.

E. K. He looketh about him diligently.

..... *Then did he ſeparate that Nothing from himſelf, and as it marvelouſly lay hid in him: ſo marvelouſly he wrought upon it:* Not at one inſtant, *for then it had been like unto himſelf.*

Time.

But in time, which he firſt *made out of nothing: which being conſumed,* Nothing ſhall return into the place *from* whence *it came. And that which hath offended in nothing ſhall be a ſecond, oppoſite from God, and out of God; which ſhall have continnance, world without end: And it ſhall be alwayes vexed, the Spirit of God mediating: not of the ſubſtance or pureneſſe of God, or of his Spirit, but with the ſelf-ſame Nothing; out of which God created all things. Seeing therefore, that the Will of God, which is his Image, ſeparating Nothing from eternity, in time made all things (being the work of ſix dayes.)* [*But I teach you a Myſtery.*]

Angels

Mens ſouls.

All things that through God are moved to the Center by the Spirit of God, (which is the center of the Godhead) are not after the world, after the conſummation of the world, as Angels and the bleſſed ſouls, are not to be reckoned with [that] *Nothing: But are of God, becauſe they dwell in him, of whom it is ſaid,* There they ſhall not need *the Sun nor the Moon, the Lamb himſelf ſhall be their light, and a ſhining lamp for ever. Note here that the Trinity, firſt, ſecond, and third, totally not moved, but by himſelf, in himſelf, time bringing forth all things according to his Word, made all things except Man. For why? when all things had pleaſed him, not becauſe they were, but becauſe by the Word (the Image of himſelf, and wherein he is delighted) they were made, he made man, as the Scripture teacheth you, how by the Spirit of God in* Moſes, *that he ſhould injoy and uſe the benefit of all this ſomething proceeding from nothing in the Creatures of God in their kind: that in him God might be glorified; not onely in this world, which is your earth & vail of miſery; but alſo and chiefly that the memory of his exceeding and great mercy & omnipotency might remain before him in heaven, in the image of man, and the moſt excellent Creatures, world without end.*

E. K. Now he is faln into aſhes again, as before.

E. K. Now he ſtandeth up again, as before.

..... *Here is the making of man to be conſidered: for of the moſt excellenteſt dignified, and* neereſt part of Nothing *diſtributed, as it were approaching neer unto God: God made the* Soul *of*

man,

man, as a thing knit or tied in the convex of his own Sphere, not taking part with Nothing materially, *but with Nothing* Immortal.

Creation of man.

The Soul was made ſpiritual and increaſing, *wherein the Philoſophers, the wiſe men of this world are deceived, and hath been a ſecret* ſhut up in the Book of Eſdras, *not* fit for *the world.*

Anima hominis Eſdras book.

For even as fleſh by conjunction and commixtion of likelihoods proper in their own nature to bring forth the image of himſelf; ſo doth the moſt excellenteſt part of man, taking part with the vicinity of God, (*and ſo perpetually* moving) bring forth, after the manner of eternity, every living ſoul: *the Spirit of God (conjoyned with the Trinity)* working with him *in his infinity.*

Note of the ſouls ſpiritual increaſing.

A rare Myſtery.

Behold in the beginning God hath not numbred formally *all ſouls that* ſhall enter *into theſe veſſels, or other part.* But the matter material in himſelf, *he* knoweth and hath limited, *beyond the which,* Deficiente materia, *there cannot be. Therefore it* is conteined in Number: *Not, that it is conteined in Number to be numbred, but within the proportion of number conteined in the knowledg of Jeſus Chriſt, taking part with man, and ſo to be numbred.*

△ So that it may be ſaid, that *Deus quaſi creando, & homo quaſi generando, animam humanam progignit.*

Adam *fell; tranſgreſſed God his Commandment, and therefore was his ſoul darkened, bare and naked, becauſe he wanted the beauty and excellency of Gods Spirit, wherein he dignified him, and made him like unto himſelf,* being a living ſoul. *He was caſt out, and now caſteth off miſery, wanting the knowledge of thoſe things,* for *the which he was created. Now God, the image of his Father, grieved at the fall of man, and moved with pity, vouchſafed, becauſe of the excellency of man, to enter into man, being before ſeparated, into this part of nothing,* into *man. Not that he would beautifie himſelf with any thing that man had: But that, Become man, begotten of the Holy Ghoſt, he might, as you know by the Scriptures, make man acceptable again with God his Father, God himſelf, with God in unity, for* Juſtice and Terrour is God the Father, Mercy *and love is* God the *Son.* Wiſdome and knowledge is God *the Holy ghoſt.*

The Trinity diſtinct.

He, ſince he became man, put not on the fleſh of man to become a lyar; but that the fleſh of man might be full of the ſpirit of truth and underſtanding.

E. K. Now he is faln again into aſhes.

E. K. Now he is up again.

And ſo receive forgiveneſſe of ſins, and be at one with God, which is to ſay, in his favour, taking hold in God, not as created, and from Creation ſinful by fall. But by ranſome and redemption as bought and made free in Jeſus Chriſt, which offered up the Sacrifice of frankincenſe, gold, and myrrh, of true propitiation, for the quick and the dead.

Now, my brethren, give good ear what I ſay unto you.

The wiſdome of the Father, in love, created and made man, dignifying him, and exalting him, as the Lord and Maſter over all Creatures mortal. *But how? by Plaſmation. For it is written,* Let us make man.

Here thou ſeeſt alſo the Scripture ſaith, that God took of the Earth. Mark this word, and conſider it when I ſhall apply it.

Earth.

Now if this power, if this Plaſmating, if this Taking, which was the Word, *become man, perfect man; then followeth it, that man was and is,* God creating and created. *If therefore this conjunction or knitting together of God and man, bear the image of him, in excellency and power, which created all things, and by whom this Nothing was ſpread abroad, and had form in his parts: then followeth it, that the ſelf-ſame God and Man being truth, ſpeaking of himſelf unto his Diſciples, ſaying,* This is my body.

E. K. Now he is fallen again in aſhes.

E. K. Now he is up again.

..... *Read.*

△ I read, Now my brethren give good ear, &c.

E. K. Now he holdeth up his hands.

.....*did in* breaking of bread, *which ſignifieth the earth, in taking it ſignified, the power of making, and his own Office, and breaking it before his Diſciples, according to the ſecret ſenſe of mans ſoul,* then being yet alive, give himſelf in the bread, *and in breaking unto his Diſciples, as the ſenſe of his word ſpoken.*

E K. He ſpeaketh that I underſtand not.

.....*did import and truly ſignifie himſelf, his very body, to ſuffer, and ſuffered in that, in him, in his Godhead and wiſdome before the worlds it was ſo: his very true body and very true blood. But notwithſtanding* Myiſtcally. *Conſider of this.*

E. K. He is gone.

△ Bleſſed be.

E. K. Now he is here again.

..... *Mark here for whom, and unto whom Chriſt took, and brake bread: alſo took the Chalice, and* called it his blood *of the New Teſtament, which ſhall be given.*

Here you ſee, that in faith, and Sacramentally *it was given unto his Diſciples there, which was alſo to be given upon the Croſſe for the redemption of man-kind; for elſe, why ſhould he have ſaid, which ſhall be given?*

Note. In faith & Sacramentally.

But here my Brethren, in that it was to be given, it was to ſeal the perpetual and everlaſting memory thereof unto the deſtruction of Satan, *and the comfort of his choſen. But in ſpirit, before, he had pacified the wrath of his Father: Therefore it* was given and to be given.

But unto whom? to his Diſciples, and not unto ſtrangers; not unto the Scribes and Phariſees, but unto ſuch as did apprehend him by faith.

Here thou ſeeſt, that to apprehend by faith, is to be comprehended in the love of God.

But in that Chriſt ſaid that ſhall be ſhed, it ſignified unto the worlds end: for his blood is always ſhed before his father, *as a ſatisfaction for the obſtinacy and ſin of man.*

The remembrance.

But the remembrance thereof is the power of doing, *that he gave to his Diſciples, which conſiſteth in Act, which muſt be done in the Church of God, yea even unto the end. For as God (Jeſus Chriſt) is ſaid to be a Saviour and anointed, ſo is he an eternal King, and a continual Saviour of ſuch as fly unto him, containing in man (being dignified through his* Godhead) the eternal power of preſence *and Being,* in all places whatſoever.

Chriſtus poteſt eſſe ubique.

Conſider (my brethren) unto what uſe ſhould the body of Chriſt be, if the Body *it ſelf were not a* Sacrament, and the holy ſign of the peace between *God and man.*

Behold it is ſaid, unleſſe thou eat of the fleſh and drink of the blood, thou canſt not, &c.

If the Diſciples did eat the body of Chriſt, Chriſt miniſtring himſelf, and ſtanding by, *not yet crucified, why therefore ſhouldeſt not thou eat the body of the ſame Chriſt,* which dwelleth in thee, and in whom thou haſt to dwell.

But here is to be conſidered the manner of eating.

E.K. Now he falleth in aſhes again.

E.K. Now he is up again.

..... *But at whom ſhall we learn this manner of eating? My brethren, of his Diſciples. For although Chriſt himſelf alive, viſibly and ſubſtantially* ſtood beſide them, *and miniſtred unto them: Notwithſtanding took bread, brake it, and gave it unto them, ſaying,* This is my body: *They ſimply did believe it, conſidering and acknowledging his Omnipotency (which* Peter *had grounded in ſaying, Thou art the Son of the living God.)*

If therefore he be acknowledged of us (I ſpeak for you) to be the Son of the living God. Then muſt we truly confeſſe, that all things are poſſible unto him, and that by faith, we ought to believe the myſteries, works *and wonders of God,* Sacramentally *opened and to be uſed for the cure of our own ſores.*

[He ſpeaketh I know not what, nor to whom.]

..... *Read.*

△ I read: But at whom? &c.

And not as the wicked uſe to do; Tie the power and majeſty of God and his Omnipotency to the tail or end of reaſon, to be halled as ſhe will.

It his Apoſtles have left us examples of belief, have taught us how to believe, and upon what rock and foundation to faſten our belief; Then ſimply and nakedly follow the ſteps of true ***Faith***, and laying reaſon aſide, believe.

But here note, that this Sacrament is to be miniſtred amongſt the Apoſtles, amongſt the Miniſters and true Servants of God, in his Church, and not in the temple of the Scribes and Phariſees, Hypocrites, and Deceivers, which whileſt they tear Chriſt Jeſus and his body after the frowardneſſe of their own ſenſe, do eat (as *Judas* did) and ſo periſh eternally.

But I ſay unto you, and teach you, that whereſoever in the true Church of God remembrance is made; and the uſe of this Sacrament is celebrated of the true body and blood of Jeſus Chriſt crucified, there is alſo the true body of Chriſt, God and man ſubſtantial, and bread of eternal comfort and food, to ſuch as humbly, nakedly, and penitently receive it, propitiatory for the quick and the dead; not unto ſuch as are dead in ſin, and in hell, and out of this life, but unto ſuch as are here *Sinners, and ſo dead,* and to be revived. For he that dwelleth in Chriſt is quick, becauſe he dwelleth in life and light. But he that goeth out of Chriſt through ſin, and in whom Chriſt dwelleth not, he is dead. *For this, I have ſaid.*

△ Lord, what ſhall we ſay to the Prieſts, when they would have us to acknowledge Tranſubſtantiation, &c.

△ The words of Conſecration pronounced. *Sub forma panis.*

.....*The bread that was miniſtred by Chriſt unto his Diſciples, was* not a figure of his *body, but his true body. So the* Miniſter *uſing the office and perſon of Chriſt in office, pronouncing the* [△] *words, doth alſo give unto the people* not *Bread,* but the true body.

But hear me, Thou muſt conſider it as a Sacrament, and muſt believe as the Diſciples did, that it is the true body of Chriſt, that thou eateſt in the form of Bread.

△ As concerning under both kinds recieving, what is your doctrine?

..... *Caro & ſanguis faciunt corpus & conſtituunt.*

△ Then it is no offence to God, to receive under one kind onely.

△ As concerning the worſhipping of it, being lifted up by the Prieſt.

..... *That*

..... *That, by faith, (in that it is believed to be the true body,) is alſo by faith to be worſhipped: Not in that it* hath the ſhape of bread, *but that it is the body of Chriſt, true God and man.*

△ As concerning alſo the reſerving of it, being conſecrated, what are we to underſtand?

..... *Reaſon hath no place here: To them that receive it, it is a Sacrament.* But receiving ceaſing, the Sacrament *ceaſeth alſo.*

Celebrandi, & accipientibus, Sacramentum & Sacrificium eſt: Ceſſante celebratione, & nullis accipientibus, ceſſat Sacramentum & Sacrificium. Nam Sacramentum dicitur ab inſtitutione & modo.

The mean conſiſteth in them both.

..... *To morrow you ſhall hear more of me, in the mean ſeaſon conſider you, How merciful God is unto you through me,* and open this doctrine alſo unto your wives, *that they may alſo know God truly.*

△ Gloria in excelſis Deo, & in terra pax hominibus bonæ voluntatis.

1585. + *Pragæ.*

Januarii 29. *Tueſday.* Manè hora 10 ½.

Orationibus finitis, poſt heſternæ actionis lectionem, apparuit, facie velata, ut prius.

..... *I demonſtrated to you, yeſterday, how the* viſible ſigne or matter *appearing was united and knit unto the viſible, ſignified: wherein and Whereunto I anſwered in* my own form and perſon, *for whoſoever talketh of God and Chriſt expounding the Scriptures, ought to talk plainly, truly, and openly, that that which they ſpeak may be underſtood. This is the Office of a Preacher. Even ſo I talking of God, and illuminated to this Office, for the time,* was bare, *becauſe I ſpake not of my ſelf.* But the doctrine I taught you was true: and is worthy to be graved in golden Tables, and monumentaly to be placed upon the altar, wherein man may ſee, as in a glaſſe, How God through his Sacraments and holy inſtitutions, ſanctifieth, regenerateth and purifieth man unto himſelf.

Now to the work intended, which is called in the Holy Art *Geboſal, which is not (as the Philoſophers have written,) The firſt ſtep ſupernatural, but it is the firſt ſupernatural ſtep naturally limited unto* the 48 Gates of Wiſdom; *where your holy Book* beginneth. The laſt *is the ſpeaking with* God, as Moſes *did, which is infinite: All the reſt have proper limits, wherein they are conteined.*

But underſtand that hoc opus unum *receiveth Multiplication and dignification, by aſcenſion through all the reſt that are limited according to their proper qualities.*

Ars Sancta.
GEBOFAL.
Prima Porta libri ſancti.
48 *Portæ Sapientiæ.*
Colloquium cũ Deo, ſumma Sapientiæ Porta.
Multiplication.
Dignification.

Of this knowledg I have laid a ſure foundation, *have taught* what it is, *and the inſtrument* wherewithal, *and* whereby *it is. The* manner of *proceeeding, and* her Baſis. *So that there wanteth nothing but* the ſimple and *eaſie unknitting of thoſe things that are wrapped, not with the bands of it ſelf, but with* the obſcurity and caliginous Cloud *of your own ignorance.*

What hath been taught.
What yet lacketh.

But if the Cloud be in you, then by your own help and conſent it muſt be removed.

△ By the favour and help of the Higheſt we truſt the Cloud ſhall be removed.

..... *Take heed therefore you lift not up your ſelves in mind, preſuming againſt reaſon, (whereby you are knit together,) and the will of God: whereby you are taught obedience.*

For pride is hateful before God: and to be in love with your ſelves is the greateſt ignorance.

Shall a dark ſeller brag or boaſt of her beauty? becauſe ſhe receiveth light and cleerneſſe, by a Candle brought into, or ſhining into her.

Pride:
Self-love.

No more canſt thou, [E. K.] for the ripenneſſe of thy wit and underſtanding is through the preſence of us, and our illumination.

But if we depart, thou ſhalt become a dark ſeller, and ſhall think too well of thy ſelf in vain.

Matter wanteth amongſt you, the fire cannot continue, but when you bring more Wood, you ſhall have more fire, I will not viſit you again, until the ſeventh day.

△ Deo noſtro Omnipotenti, Sempiterno vero & vivo, ſit omnis Laus, Decor, Gloria & gratiarum actio, nunc & ſemper. *Amen.*

+ *Pragæ.*

February 5. *Tueſday.* Mane, horam circiter 10.

△ Orationibus finitis, & ſpecialiter pro miſericordia divina ſuper nos tres, [*A L.*][*E. K.*][△] ad ejus honorem, laudem, & gloriam.

E. K. He is here now.

△ Gloria patri, &c.

Wo be unto the World, for ſhe hath appeared before the Lord unpure.

Wo be unto the Sonnes of men, for they are the dwelling places of the beaſt.

Fames.

Wo be unto the ſeed of the earth, and unto the ſeed within her, for ſhe is touched with fire from on high, *and is trod under the feet of the Higheſt.*

Who is he that girdeth his ſword unto him: or what is he that is ready for the battel? ſuch as have forſaken the Lord and are run aſtray: and hath placed himſelf with the ſcornful.

Juſti opprimentur.

Great ſorrow is at hand unto all fleſh: the juſt ſhall be troden down, and the ſtreets ſhall bear witneſſe of them.

Bellum.

For there is a Battail *proclaimed in Heaven, and the God of Hoſts hath put on his armour, and is become a fire of wrath.*

Now commeth the time, that ſuch as forte, fear not God, *ſhall fall down Headlong, and ſuch as have been lifted up, runne aſtray and down willfully.*

Happy is he that endureth and appeareth a Labourer before the Lord, for he ſhall enter into his holy hill, and ſhall be crowned with the Victory.

Such as God coveteth, they flie from him: yea, ſuch as ſerve at his Tables, become his enemies.

What therefore ſhall I ſay? I make ſeed, but I reap it not: I build, but I enjoy not.

△ Be merciful to us, O God, and help our frailty, purge our filthineſſe, and create a clean heart in us, &c.

….. *The ſinner knocketh and is heard: but he that is juſt entreth, For into the Sanctuary of the Lord, no unclean thing commeth, for being cleanſed, they enter.*

△ Make clean firſt.

He that is a Prophet, or an Apoſtle, or a Servant called, by the mouth of the Lord, and ſo ſeperated from the reſt, let him do his duty; Firſt, that he make himſelf clean before the Lord; *And then may he hear, and ſit in judgment, againſt the impure and unjuſt, and may ſee the works and wonders of the Lord in his holy place.*

Laboro vos, ad nauſeam.

E. K. He is gone.

△ After an hour we had diſcourſed together, I fell to this Prayer.

△ O Lord thou haſt heard our conferences, diſcourſes and reſolutions: O God, be our comfort, and reconcile theſe repugnances of purpoſes, ſo as it may appear that thou art the merciful Father, the almighty and living God, the Creator of all things being and that thy promiſes made in mercy and favour, ſhall not with mans frailty be overthrown, or hindred. *Manifeſt thy power and glory to us herein, that thy Prophecies may come to light, to the end and purpoſe thy Wiſdom and power may work thy own honor and glory.* So be it.

E. K. Now ſir, where are you?

…… *Here I am, the ſervant of God.*

Unus veſtrum, vocatus eſt hujus *negotii miniſter.*

Alter, Puer.

Igitur ad impleat miniſter miniſterium: Puer autem humili & ſe miniſterio.

Parabola de ſene nudo & puero. Suprà 13.

Underſtand that.

△ I remember the old Parable told us of a man naked, who cloathed himſelf with leaves, and of a child, and a Whale, &c. *Anno* 1584. *Aprilis* 21. Cracoviæ.

Hear my counſel, and follow it.

Conſilium.

Wonderful and great are the ſecrets and judgments of Gods determinations to come: which are all ready leaſed and gathered into your boſome.

A ſimilitude of the Rain bow very apt.

They are great and true: and are like unto the Rainbow which the Sunne maketh by the aptneſſe of the matter and place (that ſheweth it ſelf ſuddenly and many behold it: So ſhall the harveſt of this Doctrine, *when the Vial* is runne, and the World receiveth *diſpoſition, ſhew* himſelf wonderful and terrible to all Nations.

But if the matter agree not with the weakneſſe of your underſtanding, and palpable blindneſſe; Repine not, neither murmur. But pray, that you may have the ſpirit of God, to underſtand, and that your eyes may be opened.

△ *Regum lib. 4. cap. 6. C. Elizeus.*

The Prophet [△] *ſaw, but his boy did not.*

But the Prophet praying, the boyes eyes were opened.

Dee.

Theſe myſteries are delivered and taught to a Miniſter apt for them through the Grace and foreknowledg of God, wherein ho hath bleſſed thee, Dee.

Unto thee is joyned the dignity of this mans veſſel, which miniſtreth unto thee, as a ſervant.

He therefore is not part of the labour, but part of thy knowledge.

Kelley.

Kelley. True it is, *that this rain falleth out at thy requeſt.* But lo, thou art let into the garden, and *art preferred before all* others, as a gatherer, that the wonders of the Lord may be finiſhed in his Houſe.

Mirabilia Dei. Our own judgment is to be laid aſide.

Therefore ſeeing thou art let in as a ſervant, not as a *J U D G, lay Judgment aſide, and do thy duty.*

So ſhall it come to paſſe that *the miniſter, through thee, ſhall be ſatisfied*, (*as through the labour of a neceſſary*) and thou through *thee ſatisfied, ſhalt be ſatisfied alſo.*

△Through E. K. to be ſatisfied.

In the mean ſeaſon gather thy ſelf together, fear God truly, and humbly *go home unto thy Mother.*

△ *Ad Eccleſiam Catholicam Matrem omnium fidelium, redundam eſt.*

Endeavour thy ſelf to know things neceſſary for mans underſtanding, whereby thou ſhalt be apter to *judg*, and to take part with the * Spirit of God.

△* *In Eccleſia Catholica.*

I promiſe thee, if thou do ſo, that the Spirit of *underſtanding in all humane knowledg and divine, ſufficiently for thy* Profeſſion, Calling, and Creation *ſhall multiply* upon thee.

A promiſe to E. K. of great importance.

△ I preſume not to interrupt your diſcourſe of matter, but as we are knit with the Lord *A. L.* in league of friendſhip, for the Service of God, ſo doth charity, and the order of our affaires require that ſomewhat we ſhould underſtand of his preſent eſtate, &c.]

…… *Caſt pride away and be humble: for he that hath an humble ſpirit knoweth much.*

A. L.

Et cum puer Prophete, es, ab illo quære, ipſe te informabit.

Video & circumſpicio, ſed non video, Lasky.

△ Oh Lord, what is this, what is this! Oh Lord!

A. L. Non apparet in conſpectu bonorum.

…… Sedem poſuit Satanus in cor ejus, *& neglexit* mandata *Dei.*

Si quæ dixi feceritis, bene fiet vobis: Sin minus, fiat vobis, ſed bene mihi.

△ Give me leave to ſpeak I pray you.

…… *Fio, loquendo, macer.*

△ If *Lasky* fall, (upon whom ſo much of our worldly doings is grounded, as the Houſe-keeping, ſtill in *Cracovia*, in hire for an year, &c.) How ſhall we ſupply the wants? &c.

….. Si ceciderit, ſtatu.

Unicum habet [A.L.] *à cœlo ſecum relictum.*

But iniquity and negligence cauſeth him avolare *alſo, of* 21, *this is the laſt.*

△ O Lord, Lord, Lord, have mercy upon us.

…… *Conſider this laſt counſel for I can counſel you no more. As your ſight is, ſo ſhall you ſee me.*

A. L. *Unicum bonum Angelum jam ſibi habet relictum: Habuit* 21. *ultimum conſilium.*

△ I beſeech you let me know your name, if it ſhall not offend you to ask.

∴

…… Sum ſanctiſſimi ſigilli fœderis centrum.

△ Are you the ſame that is about the Croſſe in the Center?

Sigillum fœderis.

v

…… *I.* [*L*+*na*] △ Then are you *Levanaël.*

Leva. *Relinquo, ſed non deſero.* ∴ *E. K.* He is gone.

∴

△ *Lib.* 2. *In Sigillo Dei.*

△ Gloria, Laus, Honor Deo noſtro Omnipotenti. *Amen.*

+ *Praga.*

Februarii 18.

Monday Mane horam circitèr 9.

△ Orationibus ad Deum fuſis, & aliquantulum de *E. K.* quantum ad myſteriorum participationem preſentem: ut misericorditèr nobiſcum agat, & illius [*E. K.*] intentionem, & fidem Catholicam reſpicit, & ut ſua divina bonitas nobiſcum procederet in myſterio perficiendo; *viz.* de lapide Philoſophorum, propter honorem & gloriam ſui nominis, &c.

E. K. I ſee an endleſſe thing like a red Sea. A head cut off from a body doth appear: the Hair hath bin pulled off it: that Head appeareth to come out up of that bloudy Sea, tumbling ſometime one part, and ſometime another upward, and ſometime under the water clean.

Shortly after.

E. K. Now I ſee a Tree upon an old Hill full of moſſe in a deſolate place, beſides the former water.

The Tree is ſprung of a graft, which hath been grafted in ∴ The Tree hath a few green leaves on, and many old leaves: The ſtate of the Tree is as if it were *Autumn.* There lyeth by it the top of a Tree cut off, and dead withered.

The Tree hath a eleven Shots or branches iſſuing out of it.

There tumbleth down from heaven a white thing, and out of it iſſueth an arm with a broad axe in his hand, ſuch as they hew pamnel board with, it ſeemeth to be about a yard long

That hand with his nail maketh a race down along the body of the Tree, and then ſpreadeth the bark open from that place of the race made.

Quod erit, & futurum eſt, eſt & non eſt.

A voice.

E. K. That voice ſeemeth to come out of the top of the Shew Stone.

E. K. On the place of the Tree where it was made bare appeared two figures of 8, one in manner under another. Now the bark is put together again, and the Tree ſeemeth whole, and as it were not cut.

A voice out of the white.

Quod erit & futurum eſt, jam eſt.

10 branches cut off of the grafted tree.

E. K. At this word he ſtrook off ten of the Tree branches, and the ſtem or branch that ſtandeth, ſeemeth to be now between me and the Sun riſen about an hour high; And that ſtem or branch hath five leſſer branches out of it.

Every.

E. K. Now there ſtandeth *one like Michael*, with a tanckard in his hand of ſilver and ſtooped, he ſaith;

Mich. ...... *Iterum Lavabo te.*

E. K. He waſheth with water, and his hands the old branch cut off. Now he taketh that old branch up in his hand, and holdeth it up. The ax is torned from the tree.

A voice from the top of the ſtone.

..... *Plantavi te, & neglexiſti mandata & ſtatuta legis meæ, & in ſuperbia tua defalcavi te: Sed jam memor ſum verborum & pacti mei apud patres*, & occupabis locum ſolitum, *& ipſe rorabo te nubibus cæli. Jam ponam timorem in cor tuum, & viſitabo te legibus meis, & introducam pedes reductos in Sanctuarium: Neque cades, ſicut patres tui ceciderunt; Induxi gentem malam & ſuperbam, & benedixi ei, (ſed proh dolor) tædet me. Igitur dejeci, & præcipitavi illos à me: Ne forte triumphantes poſuiſſent nullum Deum.*

Michael..... *Magnus es tu* Ben Elohim, *magna eſt gloria tua, magnitudo tua ſuperat cælos, & jam reguabis in terris.*

Regnum Dei in terris inſtat.

E. K. Now *Michael* putteth on the dead bough on the former tree: Now he with the ax with his thumb, cloſeth the barks together.

Now out of heaven commeth drops of a rain, and that ſtem which was ſo put to, had 12 branches; and both that and the reſt ſpringeth together very freſhly.

Michael. ..... *Qui habet occulos videat, & cui ſunt aures audiat.*

Dee

{ *Dee*
Kelly

E. K. Now appeareth one like △ under the tree.

E.K. or *Safeguard.*

And alſo I ſee my ſelf (ſaid *E. K.*) comming there, and my *Gown* is *all white*, but *bebloudied*: and △ ſeemeth to have a white Gown, or rather like a womans ſafeguard full of pleats, and full of mens eyes.

Seven more.

There appear ſeven more, ſix men and one boy. One is a Blackamore.

They have all white garments alſo.

The tree at the firſt ſeemed to bring forth and ſhew horns, and after that there appeared men iſſuing out or growing plentifully on that tree, and thoſe men to have thoſe horns.

Then he with the Ax pulled one of thoſe men off, and pulled one of his horns, skull and all, *and thereof gave to eat to* △, *E. K.* and the other ſeven; and they *did eat:* and ſo all the Viſion did vaniſh away, nothing appearing in the ſtone.

A voice.

..... *Iſta ad rem; Vos autem poſt modicum admonebo.*

———— △ After half an hour, wherein we talked *de Converſione Judæorum.*

E. K. Here is now *Levanael*, as before time.

Levan. ..... *O thou which art of the ſeed of the earth, attend my voice, and open thy heart, that thy bowels may be filled with gladneſſe, and that within thy head may wiſdome enter, ſince God hath not onely called thee, but alſo hath made a choice in thee*, If *thou hear his voice, and obey it.*

If

Be not ſtiff-necked, neither ſuffer ſenſual imaginations to obſcure or defile thy inward underſtanding. The firſt nouriſheth thee to the nouriſhment of thy fleſh, that thy fleſh periſhing may alſo carry thy ſoul with it. The ſecond teacheth thee to underſtand thy ſelf, and thereby to acknowledg the Creator: that thereby thy ſoul purified may alſo purifie thy body: that thereby in the end thou mayeſt riſe a purified and perfect Creature.

Behold, there are which riſe; and have loſt their bodies: *and there are alſo which riſe, and they riſe in body.*

Qui appetit ſe propter ſe, not intelligit Deum, ſed qui intelligit Deum, appetit ſeipſum; ſed appetitus ejus non eſt à ſe, ſed ab alio.

Since therefore, to ſeek God [*not*] *for* your own *ſakes, is to glorifie God, lift up your ſelves, and behold the heavens, and look into the earth, and muſe at her wonders: And let not the leſſer part carry away thegreater.*

E. K. I pray you ſpeak higher, I can ſcarce hear you.

Thoſe that have their Sanctification through promiſe, and fulfilling of the Will of God, have al-

wayes forſaken themſelves: But yet, for themſelves, *followed his Commandements ; Therefore I ſay forſake your ſelves, and do the will of God,* that for the comforts of *your ſelves*, and your eternal ſalvation, you may ſeek God.

But he that ſeeketh God, ſeeketh him through patience, through afflictions, through temptations.

Therefore deſpiſe this Monſter that tempteth you, and neglect her in the middeſt of her pride, for ſhe is poor, miſerable, and prepared as a fire-brand for deſtruction; if you ſeek riches of her, ſhe hath none, if you ſeek wiſdom at her, ſhe knoweth it not, if you deſire quietneſſe, and the joyes of reſt, ſhe cryeth out againſt you, Watch, Watch, and gird up your ſelves.

Patience.
Afflictions.
Temptations.
Mundus.

And if you ſeek eternal life, or ſtudy to pleaſe God, and to glorifie him, whereunto you are created, ſeperate your ſelves from the Harlot.

Swear your ſelves her enemy, and hate all thoſe that take *part with her; For, behold, ſhe is become an enemy of him that created you, a Blaſphemer of him whom you ſeek to glorifie, the daughter of him, which ſet himſelf againſt the Higheſt.*

A mundo & mundanis debemus eſſe alieni.

Therefore for your Creations ſake, ought you to deſpiſe her.

For your Redemptions ſake to neglect her, and for the Glory that you ſeek to attain unto, utterly to deſpiſe or contemn *her.*

But here, peradventure, you will ſay unto me, as he ſaid unto Chriſt the Sonne of the living God.

E. K. He maketh curſy, and kiſſeth the ground.

What ſhall I do to enherit everlaſting life?

I ſay unto you follow the Commandements.

Behold, it is written, I give you a new Commandemnt; Love one another.

Love.

How love you one another without Charity?

But what is Charity? is it not the gift of the Holy Ghoſt? you know it is ſo, you know alſo, that the Holy Ghoſt is called a Comforter.

But conſider with your ſelves, why he is called a Comforter; Not becauſe he comforteth himſelf, for he is all comfort; But becauſe he is the comfort of ſuch as he hath ſpoken to, ſaying, I have given you a new Commandement, Love one another; *But, who are they? Even they* that eat the fleſh, and drink the bloud *of the Sonne* of man Jeſus Chriſt, *the Sonne of God, true God and man, which unleſſe you do, you are not of that Company unto whom Chriſt ſaid I give you a new Commandment.*

For in ſo doing you are grafted in Chriſt, are ſubject to the Commandment, tyed unto Charity, *wherein you are refreſhed by the Holy Ghoſt the Continual Comforter, and giver of wiſdom to* ſuch as dwell in Chriſt.

See therefore that none is of Chriſt, that hath not Charity, neither hath any Charity, that is not of the Company of ſuch as feed of the fleſh and bloud of *Jeſus Chriſt, without the which there is no Salvation, therefore art thou* E. K. *a lyar when thou ſayeſt I fear God, I love God,* I *intend to live well and in obedience, for thou followeſt not his Commandements, thou flieſt* from him; *Therefore thou art not* with him.

*But I hear * thee ſaying,* I confeſſe my ſelf to Chriſt before the Throne of God.

* △ E. K. did confeſſe that he thought ſo at this inſtant.

But thou haſt not offered thy ſelf unto the Prieſt, neither haſt laid down thy Sacrifice.

I ſay unto thee, Thou confeſſeſt not thy ſelf, neither thy ſinnes, before God, *becauſe thou commeſt not* where he is.

Not that God ſeeth thee not, but that he is ſaid not to hear ſinners, unleſſe *they* be penitent, *but penance is limited by the Church, and ſorrowfulneſſe is not judged* by thy ſelf, *it behoveth thee therefore, if thou wilt flie unto Chriſt,* to enter into *the Company of ſuch as profeſſe him, where he is, and with whom he dwelleth.*

Penance.
The Church.
Ad Eccleſiam Catholicam confugiendam.

There, *at what time thou repenteſt thee of thy ſinnes, and ſhalt confeſſe them with ſorrowfulneſſe, before him which is in office at the myſtery; there alſo by the myſtery (which is Chriſt) ſhalt thou receive forgiveneſſe of thy ſinnes.*

For if he that miniſtreth, is heard in the power of his Adminiſtration, and Sacramental vow, much more hath he power to forgive Sinnes; For lo, that he doth, is not of himſelf, but his dignity is of that, whereof he is called a Prieſt.

Now therefore I *ſay unto thee* E. K. *until thou make thy ſelf clean, thou ſhalt continue filthy,* & immundis & impuris, non revelat Deus Sacramenta.

But *even as thou, not clean, ſeeſt, and yet ſeeſt nothing: ſo being cleanſed, not ſeeing thou ſhalt ſee, and ſee all things.*

I have done.

△ Gloria Patri & Filio & Spiritus ſancto, ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

1585. ✝ *Praga.*

Februarii 23.

Saturday A meridie horam circiter 2.

Orationibus ad Deum fuſis, pro luce & veritate divina, &c.

△ The occaſion of this comming to the Shew-Stone, was that as we ſat together in the Stove, there was a pat or ſtroke or two (not natural) given on the Bench and Wall: and withal I *felt on my head a heavy moving thing*, and alſo after that *E. K.* felt on his back, as if one had written letters diſtinctly: whereupon we went to underſtand the will of God, as being thereto half warned and ſtirred by theſe tokens.

E. K. Madimi is here.

△ Benedicti ſunt pedes evangelizantium pacem & favorem altiſſimi.

Madimi ...... *What ſhould I ſpeak unto you, ſince you have no faith?*

Faith. *Why ſhould I teach you that deſpiſe my documents?*

I knock in vain, for you hear me not.

Unus unam alius aliam quærit: diſpares eſtis.

△ Deus poteſt omnibus & diverſiſſimis ſatisfacere, bona ſemper petentibus.

Madimi ...... *Shall I ſpeak, or no?*

△ Speak in the Name of God, who would not hear the words of the wiſe and of the mighty, of the good and true?

Mater. Madimi. Madimi ..... *Shall I cloſe my mouth, becauſe of your wickedneſſe? or ſhall I open my mouth, becauſe* my Mother *hath commanded me?*

I will go back, and will deſire that my mouth may be ſewed up with a double threed: for aſſure your ſelf I will not come again willingly: But if ſhe ſay again, Go, I *will come.*

Iui, *wherefore doth God give bread to Dogs: or ſuffereth his ſonne to ſhine to the bottomleſſe Caves?* I *know a cauſe, but yet* I *am torn in ſpirit.*

O Mother, Mother, if thou ſhouldeſt ſpeak unto this people, out of and from above the Clouds, they would melt before thee, yea, they would fall.

But lo thou ſpeakeſt unto them by thy daughter that they may ſtand and hear, but they hear not: But I *ſwear unto thee, they deſpiſe thee.*

What ſhall therefore become of them? I go, I *will ſee if* I *can abſent my ſelf from them.*

△ She went away as if ſhe had been angry, in the mean ſpace we argued after our former manner; *E. K.* as he was wont, and I ſtill in my conſtant hope of Gods mercies.

After half an hour. *E. K.* Now ſhe is here again.

E. K. She putteth off her peticoat, and putteth on an other Garment full of pleats of a golden colour, and after that an other Garment, upon that Garment with many Crowns bordered on it, with hands out of every of them, and a great part of the Arm, they are right hands, the firſt Garment (which ſhe put off) and flingeth it into a fire.

Madimi ..... I *ſpeak unto you, though* I *ſay nothing.*

Madimi ...... *The counſels from above, are perfect, becauſe they deſcend.*

Conſilia Dei. *But the wrappings of mans wit, are unperfect knots, hard to put together, and harder to unloſe: Therefore they are not.*

Impriſonment conſpired againſt me. △ *But theſe are of God, and they are true.* Envious minds, and falſe hearts, do hunt after thee, and they have ſaid and have *conſpired; But* I *have ſaid unto them, be it unto them, as they have meaſured unto others: And that which they have nouriſhed in corners, let it be fire, and conſume their dwelling places; Let it ſeek out their brothers: Let their throats be burſt in pieces: Let it range along their Kingdomes, and let it burn down the gate of their borders, that the way may be wide: for a narrow way ſerveth not where* I *bring in miſchief,* I *will bring her to the borders, and will place her in the Gates, and will ſay unto her.*

Accipe tibi vim.

And I *will give her a two edged ſword, but* I *will not enter in with her: becauſe* I *will not hear their Lamentations, neither be moved with their groanings.*

Theſe are the hard and heavy knots, that the evil ſpirit and mans wit hath wrought togther; But becauſe they are humane, they ſhall periſh.

The way is prepared by *A. L.* *Truly it ſeemeth good to my Mother and me: and our conſent thinketh good alſo, (and the rather becauſe ſhe hath prepared the way by* her own wiſdome, *which part of the North you muſt alwayes* (*look* unto,) and be directed *by.*

For why, that Conſtellation is true, *and doth teach thoſe that erre; Thoſe alſo that are right, it comforteth them.*

But

But I will go unto my Mother, and ask her once more, whether I may hide theſe things from you.

Sapientia divina noſtra debet eſſe ſtella nauticis in hoc mari magno.

E. K. She is gone.

△ We read over the premiſſes, and gathered, that ſome treachery was deviſed againſt me: And therefore, I beſeech God, to give us his counſels, and adviſes, to be my guide and protector; my light and comfort.

E. K. Here ſhe is again.

Madimi ...... *That you both, or (if you will be diſtracted) one of you, go ſecretly* hence, and ſpeedily unto Lasky: *So ſhall it come to paſſe, that he* whom they intended *to impriſon, (ſaying,* we will compel him to perform his word, leaſt he peradventure triumph elſewhere againſt us;) [&] *may at laſt, open the Priſon Doores for them, and* ſalute a ſtrange King, even in the ſelf ſame place, where they ſhall eat to morrows Dinner. *But when they perceive that you are gone; Then will they underſtand that you knew, and that* the ſpirit of God *was amongſt you.*

Flie from *Prage.*

The words of the Conſpirators.

I come again.

E. K. She is here againe.

Madimi ...... *If theſe words be true, bear witneſſe of the truth: if you think them to be falſe, you need not follow them.*

Spiritus Dei nobiſcum.

△ How ſoon would you adviſe me to be going hence? you ſee how bare I am of money.

Madimi ...... *Do ſo as in an eminent danger. I have ſpoke the laſt word.* Sed adhuc tria; Omnia ſuccedent voto.

△ Deo noſtro Omnipotenti, ſapienti, & miſericordi, ſit omnis gratiarum actio, Laus, Honor, & Gloria, nunc & ſemper, *Amen.*

Monday

Februarii 25. à meridie, circiter 1 ½.

Precibus ad Deum finitis, citò apparuit Angelus Dei.

E. K. Fell on his back as one had written as he ſat at the Table; Hereupon we reſorted to the Shew-Stone, &c.

E. K. Here is *Madimi.*

Madimi ...... You have vowed to your ſelves, and to the Lord, perform your vowes. *That which God commandeth, that do.*

Excuſe your ſelves with men, and gird up your Garments to the travaile; Not in Waggon, but on Horſe-back.

E. K. I pray you to give us ſome inſtructions of my Lord *Lasky* his being.

Travaile hence directly, and unto Wratiſlania, *and there I will meet you.*

E. K. I pray you to deal openly with us, according to our frail ſtate, and to declare unto us of my Lord *Lasky* his eſtate.

A. L.

Madimi ...... You depend not upon *Lasky*, but *Lasky dependeth upon you; if he do evil, his puniſhment is ready: if he do well, he doth it for himſelf.*

I am greater then you, and my eye ſtretcheth farther then yours; yea, though you went to morrow, you have loſt ſome dayes.

Dayes.

△ I muſt carry my Books with me, we muſt be at the leaſt three horſe.

Madimi ...... *Not ſo, but* thou ſhalt hide them.

Books to be hidden.

△ Am I to return hither again, before my wife come from hence?

Madimi ...... *I am not fleſh, neither do I move, or am moved with fleſh;* But if you fulfill the firſt, the reſt followeth.

Do this, as though you committed theft, △ Secretly and ſpeedily.
for if the hours *be diminiſhed, the purpoſe ſhall alſo want ſucceſſe.*

Houres.

Ductus es, ſequere ſi vis.

The hand is open, and ready to take hold *on you, what therefore ſhall I ſay more to you?*

△ What hand I pray you?

Madimi ...... *Manus amplectens non rapiens.*

△ Lord I underſtand not that neither.

E. K. She is gone.

△ In manus, tuas Domine, Commendamus noſtra corpora, animas noſtras & ſpiritus noſtros.

Amen.

Wedneſday.

February 27. △ I and *E. K.* and *Thomas Kelly* as ſervant, rode to *Limburg,* (otherwiſe named *Nimburge,*) ſix miles from *Prage,* in the way toward *Breſſel:* otherwiſe, named *Wratiſlania.*

Februaris 28. Manè circa 6 horam. *At Limberg.*

Thurſday. Note, I had cauſed from 4 of the clock in the morning the Horſes to be looked unto, ſo as, by five, or aſſoon as it was break of day, we might be riding.

In the mean ſpace while *E. K.* yet lay in his bed awake, and I was in the next Chamber by, in ordering my things of my male. *E K.* heard a voice (like mine) ſay *D.*

Whereat he asked me, what ſay you? I anſwered, that I ſpake nothing. Then he doubted what creature did uſe that voice. Afterward he roſe: and when he had been ready a while, and ſate in the Chamber where my male lay, he ſaid, that he felt ſomewhat crawling, *or as one writing on his back*, and at length *to aſcend into his head.* And ſo I left him, and went out into another place, and kneeled to pray, and prayed, and upon the comming in of *Thomas Kelly* into that room where I kneeled (in the Door of a little open Gallery over the ſtreet) I roſe up, and went in again to *E. K.* and he told me that he ſlumbred by reaſon of the heavineſſe of his head, and *that he ſeemed to ſee me praying, and* Michael *to ſtand by me.* I anſwered, that truth it was I had been ſomewhat bent to prayer, but that I could not pray as I would, &c. Hereupon, *Immediately he ſaw* Michael *over my Head with a pen in his hand*: Thereupon I was reſolved that I was to write ſomewhat of importance: And I made ſpeed to take pen, ink and paper, and to ſettle my ſelf to writing, becauſe we made haſt to ride, as intending to ride 8 or 9 miles that day, and company tarrying for us: one of them being a Jew, whoſe ſiſter is wife to Doctor *Salomon* of *Prague* the Jew, &c. And going about to attend for ſomething to write, a voice ſaid, as followeth.

A Viſion.

A Voice. *Cur non includis te ad audiendum vocem meam?*

△ Hereupon, I did ſhut all the Doors, and uttermoſt Doors.

Note the reaſon why a Receptacle is of more credit.

A voice …… In receptaculo, ut magis approbetur veritas.

△ Hereupon ſpeedily I took out the Shew-ſtone, and ſet it on the Table before *E. K.*

E. K. Here appeareth a white Circle round about the border of the Stone, and a ball or Globe of flaming fire in the midſt; The white Circle hath great brightneſſe of light in it.

Madimi.

E. K. Now here is *Madimi*, ſhe ſtandeth in the white Circle: and looketh into the fire, ſhe kneeleth.

On the outſide of her, ſtandeth *Michael* with a ſword.

E. K. *Madimi* is gone away, and *Michael* is come to the lower part of the Circle.

A voice …… *Speak, for who controlleth me?*

E. K. *Michael* boweth himſelf toward his feet, as though he kiſſed the place where he ſtood: as if it were the Circle that he kiſſed.

Michael …… *Theſe are the words of the Lord, and of me his Angel, and Miniſter of truth: and they follow.*

Behold, I have led you forth diverſe times: and you have obeyed me. Therefore I ſay unto you, Be now Stewards of more.

△ O merciful God.

E. K. He ſpreadeth his Arms abroad, and ſtoopeth down.

Michael …… *He that committeth his Treaſure unto man, findeth favour, and at his return hath his own. But he that committeth himſelf unto me, and heareth my voice, I will write his Name in the Book of Life. Behold, Behold, Behold, I ſwear and it is.*

Dee. *That in thee,* Dee, *I delight. And lo, becauſe thou haſt obeyed me, and not of force of humane perſwaſions, I ſhew unto* thee what is to come, *and what* I would have thee to do: *and* wherefore thou commeſt hither.

△ Fiat voluntas Dei. *E.K.*

Michael …… *Cover me for a while, leſt peradventure thou ſee I am beyond the ability of thy capacity*, and ſo return not eaſily.

E. K. He becommeth very bright.

△ I underſtood not well this ſaying, neither *E. K.*

Michael *I ſay unto thee cover the receptacle.*

△ We covered the ſtone a while, and read the premiſſes.

E. K. He is brighter then he was, the Circle of light ſhineth ſtill.

△ We uncovered the Stone, and then he ſpake again.

Michael …… Before twelve moneths of your account be finiſhed, *with the Sunne: I will keep my promiſe with thee*, as concerning the deſtruction of Rodulph: *leſt peradventure*, he triumph, as he often doth. *For, thy lines* are many times peruſed by him; *Saying*, This man doted, where is become his God, or his good Angels?

Rod. The deſtruction of *Rodulph.*

And behold, I will ſweep him off the face of the earth: And he ſhall periſh miſerably: that he may underſtand, that thou dealt not for thy ſelf, but didſt fulfil the work of thy maſter.

More

Moreover I will bring in, even in the ſecond moneth, (the twelve ended) *Steven.*

And for a truth,(as I am) will place *him in the ſeat Imperial; He ſhall poſſeſſe an Empire moſt great: and ſhall ſhew what it is to govern, when God placeth.*

Δ All conditionally to be underſtood.

In his time will I fullfil many things that I have promiſed thee, and I will be mercifull unto thee; becauſe thou haſt not broken my Covenant.

My minde abhorreth from *Lasky*, for he is neither faithful to me, nor to thee: neither he careth for his own ſoul.

A. L.

Δ Chamo & træno maxillas illius conſtringe (ô Deus) ut approximet ad te.

Michael ...... *The ſpeedy return of* Curtius *was to deliberate with* Rodolph *how they might, (under the colour of Juſtice) entangle thee.*

And lo, whom thou foſtredſt and fedſt at thy Table, is he, that hath wet his hand in the diſh with thee, and hath delivered *thee.*

Moreover, he hath betrayed his Maſter: And the cauſe of his adverſity, hath had chief root in him. From the third year he hath done unjuſtly: and hath made naked his Lords ſecrets.

Emericus. Somagius.

But he ſhall have his reward: and ſhall periſh with his own hand. *Before thou cameſt out of thy own Doores, to take thy Journey,* Rodolph knew of thy going.

And for a truth, his letters are before thee.

Therefore, it behoveth me, to give thee warning, and to teach and inſtruct thee, as one exerciſed in my buſineſſe.

Cover me, I am become cleerer.

Δ We covered the Receptacle.

After a while we uncovered it.

Michael ......*This therefore ſhalt thou do.*

The ſame way thou cameſt, the ſame way thou ſhalt alſo return: Not to flie from their malice or tyranny: But to ſtand in the face of them as my ſervant.

Hereby, indirectly, ſhall the Traitour *underſtand you know him.*

The Traitor.

And Rodolphus *hard heart,* I *will ſtir up with indignation againſt him. For he ſhall be conſtrued a Lyar.*

And they ſhall begin to fear thee, and alſo to love thee: and thou ſhalt be in favour amongſt them.

Annuate their doings, *and hear their ſayings. And thoſe things they ſhall offer thee, refuſe not. I will ſend one out to pay them their wages.*

Note. Annuate their doings.

Moreover, I command thee Kelly, (*But in my own perſon, I counſel and advertiſe thee) that thou take* part with the Lord Jeſus: *And go* forward with the buſineſſe thou haſt in hand.

For why? They ſhall be ſhortly made open and plain; *leſt thy* (Δ) *word (to the Emperour he meaneth) receive foil in the hearts of men.*

But I bind it not to that place. *For,* the fruit *that* ſpringeth of it, ſhall do my ſervice with *Steven*; *And* yet, if he will, *with that* unjuſt *Lasky. And it ſhall be a Garden for you: wherein you ſhall not borrow of the World, but of* the Gift *of God.*

Δ Belike he was ſtudying in *Dunſtons* book & Tables whereof he made me not privy.

Yet if.

Donum Dei.

And hitherto I will deal with thee, that the leaſt thing which thou haſt beſtowed in obedience toward me, ſhall not be forgotten.

Live you together, as brethren: and wonder together, at my works, *and in me, for there ſhall not a hair of your head periſh*; So that *you* liſten, and be obedient unto my voice.

Together. If.

When therefore thou commeſt home, hide not thy ſelf; But ſee, that the Infant be regenerated.

Infans baptizandus.

Δ As concerning the Godfathers: ſhall I requeſt and uſe ſuch as I intended?

Michael ...... *Do, that thou haſt done.*

Mich.

But put all theſe things up amongſt the ſecrets of your hearts, as though not ſeeing, yet ſeeing all things.

Let theſe for this time ſuffice.

E. K. The fire is gone, he and all.

Δ Creatori noſtro Omnipotenti, Protectori noſtro miſericordiſſimo & conſolatori noſtro abundantiſſimo in tempore neceſſitatis noſtræ ſit perennis Laus, Honor, Gloria, & gratiarum actio.

Amen.

Δ Hereupon we had great comfort, and ſo brake our faſt, and returned to *Prague* again, before 4 of the clok in the afternoon.

Note.

While I was thus out, and had left a letter for the *Curteſe Balthaſar Federicus Dominus ab Oſſa, &c.* to deal with the Spaniſh Embaſſador, the Lord *Romſe*, and myne Her *Kinsky*, to crave pardon of my ſudden departure, *and the Child not yet chriſtened, &c.* and had given my wife charge not to deliver the Letter before Friday night, &c. It came to paſſe, that this Mr. *Balthaſar* had ſent word of his comming to *Prage* with the Lord *Kinsky*, (whom on the Friday before I had met riding

ding out of Town: and he told me that he was to be out three or 4 dayes, &c.) and that he was deſirous to ſpeak with me.

Upon which occaſion my wife thought it beſt to ſend the letter to him, and ſo did, not long before my coming home. Which thing when I underſtood, I was half ſorry for it, and ſent preſently word to Maſter *Balthaſar* of my coming home, and to certifie him that my wife had erred to ſend that letter unto his worſhip before *Friday* night, when ſhe might perceive that indeed I did ride forth to *Breſſel.*

He thereupon was deſirous to ſpeak with me, and *of him I received my Letter which he had peruſed*, and offered himſelf moſt ready to ſatisfie the content thereof, &c.

Now to the chief purpoſe, At my return home from Maſter *Balthaſar Federick ab Oſſa*, I found *Emericus Sontagius*, in my wives ſtove with Maſter *Kelly*, *who at the ſight of me was ſore amazed, and half not able, or not willing to ſpeak*, *but ſaid*, vos eſtis veteres equites. Then Mr. *Kelly* told me, that *Emericus* had told him, that the Emperour had been all day yeſterday very melancholick, and would ſpeak with no body. *And that he knew of my journey in a moment when it was*, and that by the Jews, & ſpecially by the Doctor his ſon, that had gone about to get me the four horſes, & laboured very much with himſelf (unasked) to perſwade me that the Emperour his firſt and chief underſtanding of it was by the Jews, &c. Hereupon (being now night) he went home.

+ *Pragæ.*

Martii 14.

Thurſday. A meridie, hora $2\frac{1}{2}$. Baptizatus erat *Michael Dee* filius meus in arcis Pragenſis majori Templo. Baptiſmum exercente, Cæſareæ Majeſtatis Capellano.

Suſceptoribus verò, Illuſtriſſimis Dominis, Domino don Gulielmo de ſancto Clemente, Hiſpaniarum Regis, apud Cæſarem Legato, & Domino Magnifico, Domino Romff, ſummo Cæſareæ majeſtatis cubiculario, & à conſiliis arcanis intimo & primario, &c.

Suſceptrice autem, Nobiliſſima fœmina, Domina de Dittrechſtain, Domini de Dittrechſtain, uxore chariſſima, qui major Domo Cæſareæ majeſtatis eſt. Infanti verò nomen erat inditum *Michael* ad petitionem meam, *ob gratam beati* Michaelis *memoriam, qui (ex miſericordia Dei) tam fuit eſt & erit nobis beneficus, auxiliaris & tutelaris*, &c. Michael.

+ *Pragæ.*

Martii 18.

Monday. Manè, horam circiter 7.

△ Precibus (ex more) ad Deum fuſis, primùm, deinde (aliqua interpoſita mora) aliis etiam ejaculationibuſque factis pro miſericordia, luce & auxilio Dei, &c. poſt horas 2. tandem nulla facta apparitione, ceſſavimus. Ego verò de Dei ira timidus, cauſam ſubeſſe magnam dubitavi, &c.

△ Miſerere noſtri Deus, & ne nobiſcum agas, juxta omnes iniquitates noſtras, *Amen.*

Martii 20.

Wedneſday, manè. △ Note— *E. K.* yeſterday had a ſhew of a little thing as big as a peaſe of fire as it were in the ſtone going about by the brinks. And becauſe it was not in ſhape humane, he of purpoſe would not declare it ſo to me, and ſo I have noted (as appeareth) of no ſhew. This he told me on Tueſday night (that was yeſternight) upon occaſion of a great ſtir and moving in his brains, very ſenſible and diſtinct, as of a creature of humane ſhape and lineaments going up and down to and fro in his brains, and within his skull: ſometimes ſeeming to ſit down, ſometime to put his head out at his ear.

And this began from the ſame night following.

+ *Pragæ.*

Martii 20.

Wedneſday, manè circiter $6\frac{1}{2}$.

△ Precibus ad Deum fuſis aliquanto prolixioribus quam ex more, &c. ſtatim facta eſt apparitio.

E. K. Here is the ſame ſhew of a little parcel of fire ſomewhat leſſe then a peaſe, going about the border of the ſtone.

E. K. Here is one, but he hath a covered face, I know him not, his covering is of a compound colour, between black, red and white, he is covered down to his middle, the ground of it is white: There be ſpots of black and red on it, ſome big, ſome little, as if they had been ſprinkled on with a pen, or daſhed on with a pencil.

....Againſt divine neceſſity is no prayer nor reſiſtance.

E.K. I feel nothing, in my head now, and till now I did, as is moved before.

.... Come, ô you Prophets, and render your accounts. Come, O you that have ſucked of the breſts, wherein the judgments and ſecret will of the Lord is hid, and of Neceſſity to come, Gather your ſelves together, render ſome account why the King of eternity deſcending from the heavens hath ſo often viſited you? And why he hath rather viſited you, in the Deſert, upon mighty and high Mountains, unranged of men. Tell, I ſay, what the cauſe is, that he hath come down into the Fens, and amongſt your flock: Could not this God have lifted you up, and have brought you into his ſecret chambers? Could he not have raviſhed you unto himſelf, and ſo have carried you about with him, that you might ſee his great wiſdome unknown to man, and the abundance of Glory, wherein he hath his habitation. There is none of you that dare preſume to ſay, that you deſerved the Lord his preſence.

There is none of you that dare open his mouth, ſaying, God hath need of us.

Tell therefore what is the cauſe that God hath viſited you.

△ The unſearchable judgments and determinations of the higheſt, &c.

.... Be ſilent, thou anſwereſt before thou art called.

.... What is there none of you that anſwereth me? No, where art thou?

Job, *where art thou?*

Moſes, *where art thou?*

Zyrom, *where art thou?*

Syracasba, *where art thou?*

Daniel, *where art thou?*

Jonas, *where art thou?*

Ezechiel, *where art thou?*

Holy, holy Eſdras, *where art thou?*

You leſſer Prophets, where are you?

You number without number, (whom the Lord hath talked withal) wherefore ſhew you not your ſelves?

All theſe were full of the Holy Ghoſt.

All theſe mortified their fleſh for the love of God. Yet, what, are you not able to render account or to ſhew the true cauſe why God hath viſited you?

God viſited you ſo long, and ſo oft, ſo mercifully and ſo abundantly, and are you ſilent and ignorant? Why?

Mandata tua juſta ſunt Domine.

What, was this the cauſe that God viſited you for, that you ſhould fulfill his Commandments, and teach his people the way of ſalvation?

True it is, it was the cauſe that moved you to obedience. But the very cauſe why *God appeared unto you, you know not.*

Behold, the Commandments of God are juſt & true, whoſe ſons you are: if therefore you follow not the Commandments of your father, you are diſobedient. But why, your Father hath commanded you: Lo, I teach you.

When God of very God, the true light, beauty and honour of his Father, conteined or was full of the image of an heaven and earth, and by the omnipotent, conjoyned, and equal power and ſtrength of them both, joyned in one, was brought forth, and had his real beginning, he determined alſo, in the ſelf-ſame Image and Idea, the due and proper order, juſt law and determination, of all things that were comprehended, which law and things together have their courſe co-eſſential both in heaven and earth, diſtinguiſhing all things into their real beginnings, limitation of time, and determination between their extreams. This order or law, begun in the boſome of the Word of God, keepeth ſo his proper courſe, and order, and law of his own eſtabliſhment, That thoſe things that before were wrought in God, might alſo receive working and being ſubſtantial to the end of God his progreſſion.

This is the ſelf-ſame that we ſpoke of before, in the name of divine Neceſſity, againſt the which no prayer prevaileth, nor reſiſtance can be made.

This Neceſſity was the cauſe, O you Prophets and Children of God, that God dwelt amongſt you.

This Neceſſity was the inſtrument that brought you to the ſtage of your election.

This Neceſſity was the cauſe that God choſe you.

This Neceſſity maketh of wax, honey; of tar, milk; of long ranging, return, of Infidels, Chriſtians; of diſobedient, holy ones.

Finally, of the unperfect and evil, rage and roming aſtray of mankind, the true number of ſuch as return from wickedneſſe, and are choſen to eternal joy from the beginning.

But this may ſeem unto you a ſtrange and ſtumbling Doctrine.

I have laid the Baſis.

△ We read the premiſſes, which ſeemed to us very pithy, and ponderous, and full of myſteries.

△ I noted two Prophets names, not before.

..... *This Neceſſity is two-fold, one (that is to ſay, the firſt) contemplative and fix.*

The other, working and leading to an end.

In the firſt do dwell two great and mighty Judges, Juſtice and Mercy.

In the ſecond dwelleth the ſon and image of Juſtice, leading on by order for the courſe of things, that are led on by the later, have not true Juſtice, but the image of Juſtice.

This is the cauſe that the elect and choſen may erre and go aſtray, and loſe the benefit both of the end of his Election and firſt determination.

For why : All things come on, and keep their courſe, even as they are led, by the image of Juſtice, Man onely excepted : which by reaſon of his free-will, draweth out of order, runneth from the mark, refuſeth that which is good, and through the burden of his fleſh, inclineth unto evil.

[*E. K.* He teacheth himſelf.]

In the which evil, whilſt he dwelleth and continueth, lo the courſe of neceſſity taketh hold upon him, and draweth him unto the ſcope or end whereunto he inclineth himſelf.

If he continue. *For, behold, Although he be before ſanctified unto the Lord, and made a choſen veſſel, wherein if he continue, neceſſarily he ſhall enjoy the reward and glory of the ſanctified. Yet if he loſe that Neceſſity, and fly from his own law and condition, taking part with the filthineſſe and iniquity of his enemy, through Satan or his fleſh, of Neceſſity he muſt periſh.*

If *For as thoſe that are good, tied unto the law of goodneſſe, are glorified,* if they *continue : ſo likewiſe are the evil tyed unto the law of wickedneſſe, the Neceſſity whereof is damnable.*

This is the cauſe that the Prophets are viſited.

Becauſe God found them puniſhing their fleſh, deſpiſing the vanities of the world, and reſiſting Satan.

For lo, the Lord looked down unto the earth : And he ſaw them deſpiſing wickedneſſe, fearing him, and grounded in the faith of redemption.

Therefore he thruſt himſelf in amongſt them, and through the firſt part of neceſſity (in mercy) he viſited them.

Take heed (ô you) that the Lord of neceſſity viſiteth in Juſtice, for your burden ſhall be great and intolerable.

E. K. He is gone. △ We read and diſcourſed a pretty while.

E. K. Here he is again.

...... *Now unto the reſt.*

What is (therefore) that neceſſity divine againſt the which there is no prayer nor reſiſtance?

For why it is evident, That ſinners may return, and thoſe that erre, may be brought into the right way, and that by Prayer.

Prayer. *Behold, no man is penitent, but he uſeth Prayer.*

No man ſatisfieth, but he uſeth Prayer.

No man taketh part with the Church, but in Prayer, for Prayer is the Key, ſanctified by the Holy Ghoſt, which openeth the way unto God.

Neceſſity had determined the deſtruction of *Ninevee*, neceſſity alſo ſaved it.

For lo, when they ſhould neceſſarily have received reward for their wickedneſſe, they prayed, and reſiſted neceſſity.

It appeareth, therefore, not yet, what neceſſity that is, that Prayer prevaileth not againſt.

Note here, The later neceſſity is neceſſity, leading malum ad malum, & bonum ad bonum ; *which neceſſity is that, which is tyed unto every thing leading it* unto the end *that it deſireth.*

Even as God, ſeeing the Prophets forſake the loathſomneſſe of their fleſh, and framing themſelves to the neceſſity which leadeth unto good, of his meer mercy, in the firſt, thruſt himſelf amongſt them, fixing their later and deſired neceſſity, with a neceſſity of his Omnipotent and unſpeakable mercy wherein there dwelleth two things;

Joy, and Perſeverance.

Theſe therefore (as the Prophets) which are viſited with God in mercy, are fed, nouriſhed and foſtered as the Prophets were, with theſe two diſhes,

Whereof the greateſt is Perſeverance.

Herein I teach you, that he that is firſt elected and applyeth himſelf to the neceſſity of his Election, doing the works that are righteous before the Lord, and receiveth comfort by the viſitation of Gods mercy, is ſealed to the end of his Election, in gladneſſe, and through the value and ſtrength of Perſeverance, and cannot fall ſo far, that he ſhall be bruiſed, or run ſo far aſtray, that he ſhall not be able to remember himſelf.

Happy are thoſe that are elected.

But happy, happier are thoſe that perſevere in their Election.

Theſe are thoſe unto whom God imputeth not their ſinnes.

Theſe are thoſe that ſinne and Satan are a weary of, for they are not able to prevaile.

Theſe are thoſe which are numbred in the Book of God, and whoſe brethren tarry as yet for their comming. But the altar ſhall be opened, and they ſhall riſe.

But is there a mercy fixed, and doth this mercy alſo fix Juſtice; Or as I have called it the Image of Juſtice.

It is evident; So alſo is there a Juſtice that is fixed, a Juſtice triumphing, a Juſtice mighty, a Juſtice unable to be reſiſted, a Juſtice that Prayer prevaileth not againſt, yea, a Juſtice that Hell and the Devil are condemned in.

This is that Juſtice, this is that two edged ſword, this is, that Iron Mall, wherewith thoſe that refuſe their Election, or are not elected, following the neceſſity of wickedneſſe, are and ſhall be cut in pieces with, beaten into ſmall powder, and be caſt into the lake of fire and brimſtone.

This is he that ſealeth up the ſecond Hell, with the ſecond death.

This is that you, ô you ſtarvelings, you vagabonds, you ſtiff-necked and ſtinking ſinners ought to dread and fear!

Hath God elected you, and do you diſdain it?

Hath he provided a Seat for you, an Honour for you, a Crown for you, a Wedding Garment for you, his eternal glory for you. And will you force him to caſt it into the fire.

Shall the finger of God write you, and ſhall the vengeance of God root you out.

Repent I ſay, and flie from your iniquity.

Return into the way of the Lord, leaſt God ſeeing your wickedneſſe, your un-natural and inhumane rebellion, your diſobedience againſt your father, thruſt himſelf upon your neceſſity with his juſtice and vengeance.

Which thing if you do, Prayer prevaileth not, much leſſe is their reſiſtance.

Are you not afraid to loſe the ſight of God, and to be deprived of the glory of his Majeſtie?

Are you not afraid of the unſpeakable flames and fire-brands of Hell, which are prepared for the wicked?

What ſhall I ſay unto you?

Shall I take pity upon you?

Why care you not for your ſelves?

Shall I pray unto God for you?

You pray not for your ſelves.

Shall I beſtow goodneſſe upon you?

Hui, *you deſpiſe it.*

Shall I bring three Sheep from the Mountains, and ſhall I loſe two of them before I come home.

Three ſheep.

O you mortal men, be merciful unto your ſelves, Take pity on your ſelves. Fall into the true judgment of light and darkneſſe, of good and evil, of eternal Glory and Damnation.

For, behold, I tell you, that God is ready to thruſt himſelf, yea, to throw himſelf as a might ſtone upon you.

Againſt the which there is no time of prayer, nor nothing that can prevaile.

I have here taught you, and exhorted you.

Exhorted you to forſake your wickedneſſe, and to cleave unto the Lord.

Taught you that thoſe that are elected may loſe their election, and may be eſtabliſhed in their Election. Alſo that thoſe that are not elected run by the rule of neceſſity unto the end of their wickedneſſe, which is rewarded with eternal fire.

From the which God of his mercy, and in his Sonne Jeſus Chriſt, who hath redeemed you, is yet ready, if you will, to deliver you.

Hal rowgh ha.

△ We long diſcourſed of ſundry things, and each reproved other of haughtineſſe, or pride of mind, how juſtly we did it God knoweth.

E. K. He is here ſtill.

△ O Lord order theſe matters with us, and between us, to thy Honour and Glory.

E. K. —

...... *Thou* E. K. *and we, receive at one fountain, we are created and made by one God, to the end we ſhould glorifie him, as our Creator, you, as your Redeemer and Creator*.

But lo, we are of Heaven heavenly, comforted and nouriſhed with the glory of God, wherein (ſince the (△) *diviſion made amongſt us) we erre not: you to the intent you may be proved, are covered with mortality and corruption, to the intent that the judgment of God may allow you, for thoſe places you are apt to inherit. If therefore we be both refreſhed of God, have our beginning from God as from our Creator, let us both acknowledg his goodneſſe, and glorifie him in the works of our hands: we, in our angelical forms, you, in the Skirmiſh wherein you fight, by fighting manfully, and overcomming.*

Note E K had ſaid, let them give me ſomewhat, or ſome thing beneficial to my mind or body, and then I wil like the better of them.

△ The fall of Angels.

Yet of us thou haſt, as thoſe have that are rewarded in the labour of him that is ſent in meſſage from the giver.

If the King ſend his Meſſenger unto thee, he ought for three cauſes. Firſt, for the perſon from

A King his meſſenger to be honoured for 3 cauſes.

The Angels good will toward *E. K.*

whence he commeth. Secondly, for the authority of his meſſage, or goodneſſe of reward. Thirdly, that by him you receive the benefit, whereby you are gratified.

Even ſo deal with us ∴. *for us he may ſay, you fare the better by him, in reſpect of his labour, and the authority that he uſeth : ſo may we ſay, you fare the better by us.*

But let the heaven and earth bear witneſſe (beſides the benefits of God) of our good will towards you. But anſwer me.

E.K. What ſay you to me ? wherein.

..... *As touching your receiving, as touching thy taking part with Chriſt Jeſus, very God & man: the Son of the living God, whoſe precious blood cryeth out continually before his Father for the ſins of the people.*

△ *E. K* ſaid he would not allow of their doings & counſels, unleſſe they were allowed of and confirmed by the Prieſt, to whom he would confeſs himſelf.

Whether is greater, the authority of truth, by the Church Militant, or Triumphant ?

Anſwer you [E.K] *to that.*

E. K. By the Church Triumphant.

..... *Even ſuch is our authority. Therefore it is greater then the authority of him* that is a fleſhly Prieſt.

The authority of good Angels is greater then the authority of the Pope.

If *the Angels that have appeared unto you, had appeared alſo unto the Jews, ſaying, Crucifie not the Son of God, they would not have done it.*

Note of the Jews.

For though they believed not man, yet would they have believed an Angel.

Both Churches Triumphant and Militant.

Therefore did God the Father acknowledge his Son Chriſt, by both Churches : as you may read by the Angels that appeared to the Shepherds, acknowledging from heaven the truth, that Jeſus was the Son of God.

E. K. What is the Church? I did not think that the Angels were of any Church.

Eccleſia. quid?

The Church is the number of thoſe which are governed by the Holy Ghoſt, and that continually ſing Holy, Holy, Holy, Holy, Lord God of Zebaoth : But that we ſing ſo, the Scriptures bear witneſſe. Therefore we are of the Church, and our teſtimonies are true.

I counſel you therefore to put on humility, and to make your ſelves ſubject before the truth.

Love one another, not becauſe you are men, but becauſe you are partakers of the heavenly teſtimony.

△ *E.K.* had ſaid, let them give me ſomewhat profitable to my body, or ſome wiſdom to my minds behoof.

In reſpect of thy body and mind, I anſwer thee, that thy body is which now had not been, and what thy minde ſeeth, commeth through the light that we leave with it.

But if we forſake thee, thy body is not, much leſſe ſhall thy underſtanding be.

Stay and I *come again.*

△ We read, and *E.K.* marvelled at the aptneſſe and ſoundneſſe of their anſwer.

E.K. Here he is again. *E. K.* I cannot tell *F* or *P.*

A Prophecy.

..... *When* Φ *hath ended, and* P *hath ended,*

I *come again.*

E. K. He is here.

△ Fortè *P L.* ſignificat *Philoſophorum lapis.*

This we had not yet.

When P *hath ended, and* L *hath ended (which is at hand) then cometh the ſon of perdition, and entreth.*

Of theſe two Letters I *will ſay more, in* your next action.

The Light of heaven be amongſt you.

△ Amen.

Miſericordia Dei ineffabilis ſit ſuper nos, nunc & ſemper, *Amen.*

Sequitur Liber 24, qui, hac die etiam inceptus eſt à Meridie, horam circiter 3 per ipſum Levanaël.

Myſteriorum PRAGENSIUM Confirmatorum Liber.

PRAGÆ,

Anno 1585, *Martii* 20.

Myſteriorum CRACOVIENSIUM *Stephanicorum*;

Initia Aprilis 12. 1585.

Myſteria Stephanica.

Take common Audcal, purge and work it by Rlodnr of four divers digeſtions, continuing the laſt digeſtion for fourteen dayes, in one and a ſwift proportion, untill it be Dlaſod fixed a moſt red and luminous body, the Image of Reſurrection.

Take alſo Lulo of red Roxtan, and work him through the four fiery degrees, until thou have his Audcal, and there gather him.

Then double every degree of your Rlodnr, and by the law of Coition and mixture work and continue them diligently together. Notwithſtanding backward, through every degree, multiplying the lower and laſt Rlodnr his due office finiſhed by one degree more then the higheſt.

So doth it become Darr, the thing you ſeek for: a holy, moſt glorious, red, and dignified Dlaſod.

But watch well, and gather him, ſo, at the higheſt: For in one hour, he deſcendeth, or aſcendeth from the purpoſe.

Take hold.

Anno 1585. { Vide hujus Diei actione præcedente. De Neceſſitate divina & electione, &c. } + *Praga.*
Martii 20.

Wedneſday, à meridie circa 3½. △ As we ſat together in my Study, and talked of our affairs, and of the Philoſophers ſtone, *E.K.* felt a thing heavy upon his head, and heard a voice, ſaying, I will teach thee. Hereupon I ſet the ſtone in place.

E. K. Here is Levanael, covered as he was wont.

Levan. ..... *Why are you not pure, that you may learn?*

E. K. So we will receive at Eaſter, as the time of the year doth require.

△ Lord, thou haſt ſaid, we ſhould at length be of one minde, through thy mercies, Lord help us herein.

E. K. He ſeemeth to have had his lips ſewed: for the vail is ſo thin, that it permitteth his face in manner to be perfectly diſcerned.

Levan. ..... *See that you take the ſeaſon, and gather while it is time; if you let this Harveſt paſſe, you ſhall be deſirous to gather, and you cannot.*

NOTE. Thrice.

Thrice I muſt come unto you, *if I finde you not.*

Lo, I have done, for I *come no more.*

E. K. I pray you to deal with another: here is John, a boy in the houſe, you may uſe him.

Levan. ..... *Thy talk is* humane folly: *But before I go, I will not be hidden from you. Read your Leſſon, it is now a ſtale leſſon.*

△ I read, Take Common Audcal, &c. Take hold.

Levan. ..... *You are beſt to do ſo.*

E. K. Now he hath heaved up his vail, his face is bare, it was not his lips that had thoſe ſtitches as it were, but it was in his vail, his face is a very fair beautiful face.

△ We beſeech you for God his ſake, his glory and honour, to give light, and to make plain this Leſſon or Concluſion.

Levan. .....*This Concluſion wherein man is exalted being the laſt and the firſt, is as neceſſary for you*, and for the avoiding of *temptations* that are *to come, as your garments are to cover your nakedneſſe, or the houſes to keep off the ſtorms.*

△ Give us therefore this help, this hand, this ſtaff, this counſel, O Lord.

The fruit of the Philoſophers ſtone.

Levan. ..... *How much the more you neglect it, and the time wherein it is to be gathered, ſo much the more ſhall you be tedious unto your ſelves and the buſineſſe which you muſt fulfill in the will of God, if you have this; it will firſt* cauſe you to forſake; ſecondly, it will plant you there, where without it your feet cannot enter, and from whence when you are planted, you ſhall not eaſily be moved.

I ſpeak not this, for that you ſhould murmur, ſaying, Cannot God plant us without this? But to make it evident unto you: That God uſeth his Creatures viſible to introduce or lead in (yea, ſupernatural) force and wiſdome.

Theſe things will demonſtrate the will and power of God grafted in you, that it is found perfect, and from above.

The divers commodities of the Philoſophers ſtone known.

For if you ſay, lo theſe things hath God taught me, and theſe things hath God opened unto me: Whileſt they wonder at the one, they ſhall be forced to believe the other.

Table-talk of poverty objected to us.

Moreover, they ſhall leave their Table-talks, which object poverty unto you, *and they ſhall be forced to ſay, (even in deſpight of their teeth) what need had he of us? he ſought us not of the world, for lo, he leadeth her as his ſlave.*

Theſe things, if you conſider not, I *put you in remembrance, that you may know you loſe time, yea, that you loſe a benefit, deſired of many, and ſo forth.*

Lo, I come again.

△ I read over the premiſſes,

E. K. Here he is again.

Levan. ..... *Read.*

△ I read.

Levan. ..... *What is* Audcal?

△ God knoweth, I know not.

Levan. ..... *It is* Gold.

△ Purge and work it. How your purging is, I know not.

Levan. ...... *Read and go forward.*
Levan. ...... *Dlaſod is* Sulphur.
Go on let me teach you generally.
△ Take alſo *Lulo* of red Roxtan.
Levan. ...... Roxtan, *is pure and ſimple Wine in her ſelf.*
Lulo is her mother.
△ There may be in theſe words great abiguitie.
Levan. ...... Lulo is Tartar, ſimply of red wine.
Audcal is his Mercury.
Darr, (*in the angelical tongue,*) *is the true Name of the Stone.*

△ He ſaid before it was Gold;

I come again.

E. K. Here he is again.

I have no more to ſay to you, this is the firſt time.

E. K. He is gone. △ We know that Lapis Philoſophicus ſit ex metallis, cum metallis, & ſuper metalla, &c.

The firſt time of three before ſpoken of.

E. K. Here he is again. --- All is there.

Levan. ...... *How many letters are in Audcal.*———△—— Six.
So many wayes is this a working.

E. K. He is gone. △ Divina nobis ſemper adſit gratia, & nobiſcum co-operatur, ad Dei Honorem & Gloriam. *Amen.*

✝ *Praga.*

Martii. 21.
Thurſday, à meridie circa 5 horam.

Note, my wife being in great perplexitie for want of money, requeſted *E. K.* and me that the effect of the unnexed petition might be propounded to God and his good Angels, to give anſwer or counſel in the cauſe? Hereupon I prayed a little to the ſame purpoſe, and read the petition, &c.

We deſire God of his great and infinite mercies, to grant us the help of theſe heavenly myſteries, that we may by them be directed how or by whom to be aided and relieved, in this neceſſity that we are in, of ſufficient and needful proviſion, for meat and drink for us and our Family, wherewith we ſtand at this inſtant much oppreſſed: and the rather becauſe that might be hurtful to us, and the credit of the actions wherein we are vowed and linked unto his heavenly Majeſtie, (by the miniſtry and comfort of his holy Angels) to lay ſuch things as are the ornaments of our Houſe, and the coverings of our bodies, in pawn either unto ſuch as are Rebels againſt his divine Majeſtie, the Jews, or the people of this City, which are malicious and full of wicked ſlanders: I Jane Dee humbly requeſt this thing of God, acknowledging my ſelf his ſervant and handmaiden, to whom I commit my body and ſoul.

E. K. Here is one with a leather coat and a ſpade, with a white Coronet on his head round, hath a bag on one ſide of him, and on the other ſide a bottle, it ſeemeth like an husbandman, but a young fair man he is.

Jane Dee.

Give ear unto me thou Woman, *is it not written, that Women come not into the Synagogue, much leſſe ought they to come before* the teſtimony of the will of God to be fulfilled mightily, and to come againſt the World and againſt the pomp for money and iniquity, *but becauſe thou haſt humbled thy ſelf, and haſt refuſed to tarry before me, as it becommeth thee: I will anſwer to thy infirmities, and will talk with thee.*

The title our actions.

He

He that hath his Houſe inhemmed with a Ditch, which is deep and ſwelled with water muſt needs make a Bridge over, that he may be at liberty, elſe is he a Priſoner unto the waters, but if he want Wood, and have no ſhift to enter into the fields, is it not Wiſdome to break his Dining Tables, and to ſet himſelf free; why cryeſt thou unto me; Behold, let thy Houſe yeeld, and the covering of thy body give place to the neceſſity of hunger, Behold, God ſuffereth his Elect & choſen veſſels oftentimes to be without Manſion *or apparel: But, lo, he feedeth the Sparrows, but I will not reprehend thee, becauſe thy ſoul is frail,* but be faithful and obedient, and that truly, as thou art yoked: *Behold, I have bleſſed thy Children, and of thy ſeed and bones will I build a new, and they ſhall have Houſes, and ſhall be ſerved of ſuch as the people ſalute, ſaying, hail Maſter.* Be thou patient and full of repentance, and do *that thou* haſt to do, and not that thou haſt done, *For*, lo, mercy is with thee, *and* well ſhall come unto thee.

A promiſe to *Jane* her children.

Of Neceſſity.

Behold, the Scourge is with you, and of neceſſity you muſt be tempted, that your Faith may worthily be glorified, and that you may be praiſed in me.

Behold thou ſeekeſt Counſel of me, I will counſel thee, Behold, I would dig for thee, but I ſhould do contrary to my ſelfe, becauſe I have given power, and he that poſſeſſeth the earth is againſt me; But ſuch as I have, I will give thee, and it ſhall be ſufficient, more then thy veſſels can hold, or thy dayes can thank me for.

Conſider that to morrow commeth not before he be brought in: Neither canſt thou have until thy power come; *But caſt up thy eyes, and hope for better things; Lo, ſince I cannot give thee that thou deſireſt, really, yet I bow my head, and ſo I counſel thee,* let thy huſband ariſe and gird himſelf together, and let him take his eyes with him, and let him haſt out of this place: For my thinks they diſſemble; Lo, let him ſtand before Steven, and let him viſit Lasky, *peradventure he find him not living*: But if he live he is dead, there ſhall you ſee that I will relieve thee and do good unto him, and will bind up the Jawes of the perſecutor, that he may go on.

Note,
One ſtorm is yet to come.
△
Huic ſexui ſcilicet muliebri.

Thou art a Woman, and thy infirmities follow thee, I counſel not without a cauſe, neither did I ſtirre *thee up to ſpeak: But for thy faith I will reward thee: But one ſtorme is to come, take it patiently, thou ſhalt be the more whiter,* and more neerer: *Behold,* I go before and he *that followeth me doth well unto himſelf, for I do well unto thoſe that follow me; Caſt away your murmurring, and* ſweep your Houſes, *take heed of Spiders, and of the whore Rats* ∴ *This is the firſt time that I have anſwered to this kind in the latter dayes; Lo, I go* ∴

△ Lord, it was ſaid unto us as a Watch-word, when *Stevens* Meſſengers ſhould come for us, that then we ſhould go. Now his Meſſengers are not yet come, &c.

...... *If the Bridegroom invite thee himſelf, what needeſt thou his ſervant.*

△ Now is the difficulty for money greater, for if we had tarried together, leſſe money would have ſerved then now it will do, &c.

...... *Thou haſt asked counſel, I have counſelled thee, if it pleaſe thee hear me, it ſhall be well with thee if thou tarry, but much better if thou go;* I have numbred thee, but be not proud, but becauſe I have numbred, diminiſh not thy ſelf, leaſt when I find not the number, I find not thee alſo, if thou wilt any thing elſe, there are, and they can ſay unto thee, but who ſpeaketh with thee tho knoweſt not.

Numerata divina.
Neſcimus quis nobiſcum loquitur.

E. K. He is gone.

△ Seeing here is matter unlooked for, we are ſtirred to ask queſtions not thought of before: Therefore, O Lord, ſend whom it pleaſe thee to us.

A voice ...... *Sunt alia hora.*

Deo noſtro Omnipotenti ſit omnis Laus, Honor, Gloria, & Jubilatio, *Amen.*

✠ *Praga.*

Wedneſday.
27 *Martii* Manè circa horam 9.

E. K. came to me and asked me *the Circle or* Copy thereof which was ſhewed to him at *Oxford*, and he had written out, or deſcribed by the light that was ſhewed to him by the ſpiritual Creature, he intended as he ſaid to ſhew it to a Jeſuit, and to ask his counſel of it, &c. having a great miſliking of our ſpiritual friends, ſaying, that they *were the great Devils*; and ſo the leſſer that he dealt withal before, gave place unto them, &c. Hereupon I told him I would ask our friends counſel, before I delivered any thing of theirs to *their enemie*, &c. He would preſently have it, and with great threats moſt terrible and dangerous to me, he willed me to deliver it ſtrait wayes ∴ I being occupied with writing a letter to the Queens Majeſtie, ſaid aſſoon as I had leaſure I would give it him, he ſaid he would tarry my leaſure: I told him that would ſcarce be this ſeven night, I had ſo many letters to write, he thereupon grew in ſuch a rage that he ſaid I ſhould not paſſe one foot beyond him before I did deliver it him ∴ at length he roſe to ſhut the Door of the ſtudy upon me, I aroſe and went after him and took him by the ſhoulders to keep him from the Door, and withal called aloud to my folks; Come here (how) here is violence offered unto me, whereupon they came in all, and my wife, and ſo afterward by degrees his fury aſſwaged, and my folks, my Wife and his went away: and after he had ſitten two or three hours with me, he ſaw on my head as I ſat writing *Michael* ſtand with a ſword, and willed him to ſpeak, which he did forbear to do, above a quarter of an hour, as *E. K.* ſaid: At length he ſpake as followeth ——

E. K. Here appeareth Michael on your head, and hath bid me divers times to ſpeak to you.

△ I diſpoſed my ſelf to write, and *Michael* bad bring the Stone.

E. K. Here appear 12 with him, 4 behind him, and 4 on each ſides of him 4, and all with ſwords of fire, and he the hindermoſt of them had a Barrel of Glaſſe on his back full of fire, the 12 were all in red Coats.

Michael …… *The Prophet.*

Nunc ergo Notum facimus Domine Rex quoniam ſi civitas hæc ædificata fuerit, & ipſius mutilati fuerint, deſcenſus tibi non erit Cœloſyriam, neque in Phœnicem.

3 Eſdræ cap. 2. c.

E. K. Now they all kneel down about him.

They look pitifully with their faces upward, as though they were praying, they be all in blood red Garments, and Michael his ſword is as the ſword I once did ſee him have; whoſe edge did open.

E. K. Now anſwer me to the purpoſe: whether I ſhall have the Circle of Letters which I did deſire?

Michael. …… *Is there any like unto thee, O Jehovah in Heaven and in Earth, or can thy enemies riſe up [ſaying] againſt thee, and ſhall they ſtand, O thou whoſe look is more terrible unto thy Angels, then all the fires which thou haſt created, either in the bottomleſſe pit or in the life of all Elemental Creatures, or above in the heavens if they were gathered together in one can be terrible to man.*

Haſt thou not made Heaven and Earth, and haſt put thy head no where, and thy feet ſomewhere; becauſe without thee there is not, and without thee there cannot be?

O thou that haſt numbred the Starres, and art Dominus Dominantium above thoſe that govern them, and more in knowledg then their Government. Thou, Thou, Wilt thou ſuffer thy Name to be trodden under foot? Thou, Thou, Wilt thou correct the Heavens, and the whole ſeed of man? Wilt thou drown the World with waters, and root the wicked from the face of the Earth? Wilt thou caſt down the lothſome and wicked Cities, that they may grow in the terrour of thy judgment? Wilt thou ſend ſo many Plagues into Egypt?

Wilt thou ſuffer all theſe things to be done and many more memorable, which are all in thee: And thou permit one *Man, one Soul to be thus carried away with Satan to the diſhonouring and treading under foot of thee, and thy light of thee, and thy truth.*

One man: *E. K.*

If the King exalted him which magnified Truth before the ſtrength and Policy of Women: extolled him before his Princes, and cauſed for his ſake the building of this Temple to go forward: Wilt thou not puniſh him that deſpiſeth truth, that preferreth the wantonneſſe and *voluptuouſneſſe of the World (that errant ſtrumpet) before thy word,* and before the ſtrength of a heavenly Authority: *Art thou ſo become a little one, that thou art leſſe then a King? haſt thou turned thy face ſo far aſide that thou ſeeſt not this Rebellion? Can one man be dearer unto thee then the whole World was? or ſhall the Heavens be thrown head-long down, and ſhall he go uncorrected? Haſt thou Mountaines and Stones untrodden on, out of the which thou canſt ſhew thy Praiſe and Honour?* Are there not yet Infants which may be ſanctified to ſpeak with the Heavens, *that thou ſo hideſt thy ſelfe away from Juſtice; What, what,* if thoſe that often cry for grace receive it not, yet doſt thou give it unto him that commeth from it.

Veritas.

1 Eſd. ch. 4. 33, &c.

An apt Skrier is ſanctified.

Nota.

Sane ſtupor Cœlis, & ſtupor terris.

What, are not ſo many Fires △ *as wait upon me ſufficient to arm Satan with vengeance againſt this wicked one? O thou Beaſt, O thou roaring Lion, O thou Monſter, O thou Whirlpool, O thou terrible Murtherer.*

Note the manner of Juſtice.

E. K.

Haſt thou plac't headlong many thouſands into Hell, and doſt thou linger to rage upon this imp, whom *thou haſt ſo long ſought for?*

Is it not written, leaſt peradventure he find them ſleeping, and ſo overcome them.

But, behold, whom thou findeſt ſleeping, is ready for thee, willing to go with thee. what ſpareſt thou? art thou ſo bold to give authority unto thy Miniſters to confound, nay, to ſo blind that thou canſt not ſee ſo great an Hill?

Behold,

Behold, thy Miniſters cry out unto thee, and ſend thee word, calling thee Maſter, King.

Take heed the City be not built, take heed the walls of it be not lifted up, and as they that were the Meſſengers of the King made evident before his face that it was againſt his commodity, to have the Temple of the Lord built up, to have the City new ſhapen, to have the Walls made ſtrong,

1 Eſdras 2.24. *becauſe* it ſhould hinder his paſſage into Cœloſyria, and the reſt.

E. K. Now the 12 (he excepted) fall down.

Mich. ...... *And thy Miniſters have they not ſaid unto thee, if this work of the Lord go forward, if the City ſent down from the Heavens may receive a place to ſet her ſelfe in, if the Walls and Rampiers of this that was built above ſhall be placed on any place of the World on earth, Behold, Behold, will it not hinder thy cauſe, will it not ſubvert thy Kingdome, will it not turn thee out of Doors: will it not bring thee to a terrible day before the Lord?*

Is it not written, that that day ſhall be terrible to Satan, and his Angels?

And wilt thou ſuffer a Door to be opened, wherein it may enter, it behoveth thee Satan here to bend thy bow, it behoveth thee now to draw up thy arrowes.

And if thou intend to plant on earth, that it may grow, time is, yet, now to weed out this Meſſage from above.

Do thy Meſſengers give thee warning of theſe things, doſt thou hold back thy force: when the Porters will betray the City, would deliver it into thy hands, would break down the walls before thee, what I ſay art thou like to enter, thou that loſeth no opportunity, art thou ſo negligent: Behold, the Doors ſtand open before thee, why entreſt thou not.

Doſt thou want fire, lo, he that betrayeth it hath fire for thee, yea, rumor.

Behold, he offereth himſelf a companion, what wouldeſt thou more, unto theſe things thou heareſt the ſayings of thy ſervants, which ſay unto thee O Satan, if this City be built, and the walls erected; Thou canſt not go into the Holy Land: And lo, heareſt thou not them, neither doſt regard this opportunity, whence art thou ſo forgetful, O God? great is thy mercies, and far art thou above the ſinnes of man: O thou not only ſhutteſt up the eyes of the wicked, that they cannot ſee truth before their face, but the profound [the] malice and ſight of Satan, that where he ſhould moſt enter he miſſeth that place, and when time ſerveth him, that he letteth it paſſe.

Mirabilis Dei miſericordia. *But ſo, ſo, God, thou giveſt to whom, and where thou wilt, and even as thou art terrible in Juſtice, ſo likewiſe art thou wonderful in mercy; Therefore of thee is no end, neither can be added any end.*

Blaſphemous rebellion. *This thy great mercy is the cauſe that this blaſphemous Rebellion is yet unpuniſhed; This is the cauſe that Satan miſſeth his mark, and is become weak.*

If any man make a pot, an earthen veſſel, worketh he not, tempereth he not, to the end to make a pot? But lo, when he hath made it, and applieth it to his intent, if even he againe deſtroy it, is he not vain? Do not thoſe that ſtand by him wonder at him? More mervail is it, that when Satan ſhouteth and hitteth the mark, that he ſhould be blind, yea, ſo blind, that he knoweth not where to gather up his arrow?

3 Eſdras cap. *But lo, the Temple was built, and the City ſtood, although the work was left off for a while, and he that magnified truth went with glad tidings, neither deſiring rich apparel, neither to ſit next the King, but that the City of the Lord might be built, and that the Name of God might be magnified, ſo ſhall it be of this City which the Lord hath ſent down with his finger, his* unſearchable

Actionum: and wonderful truth: the Revelation and Law of time to come, it ſhall be built, it ſhall flouriſh, it ſhall ſtand, it ſhall endure, it ſhall be magnified, it ſhall be ſpoken of through all the World, and it ſhall not ceaſe.

Behold, the King of Kings hath allowed it and the love of truth, *is great with him, what hath he to do with Kings? or wherein needeth he the beauty of the Earth?* Domini eſt terra, & plenitudo ejus.

Whoſoever therefore ſticketh unto truth, ſhall be exalted with God, which is the King of Kings ſhall be magnified before his Counſellors, not Counſellors fore-warning, but Counſellors pertaking of holy Will: not called Counſellors, in reſpect of counſelling him, but in that they are made privie of the Counſel of God: Before theſe alſo ſhall he be magnified.

E. K. For what end ſaith he all this.

O ye Infidels, and of little faith, which taſt of the meat that was hidden from the Prophets, *which are over-ſhadowed with the light of heaven, which have alwayes aſſociated with the holy Miniſters of God, wherefore are you ſo ſtiff-necked, pleaſant* is the yoke wherein you are linked, *and honourable is the earth that you draw the plow upon, for the Lord followeth, and his Angels drive, and the ſeed that is ſown ſhall be the* beginning of glory.

O yee ſtiff-necked people, why forſake you your viſitation, or runne aſtray from your faith that you are driven in, do you make much of the Lords of the earth? Do you delight in her droſſe that harlot money? Do you give reverence to the King, and ſtand you in fear to break his Lawes? have you a greater Lord then the Lord of Heaven and Earth, have you any money or jewels to be compared to his Grace? *have you any honour on Earth, that can ſtand up againſt the Crown of Heaven?*

ven? wherewith God crowneth thoſe that are Victors? Have you any Law ſweeter then the pure illuminations, and ſweet dew like comforts, the voices and preſence of the holy angels?

Be mindful, be mindful, and lift up your ſelves, and be not blind, but conſider the time of your viſitation, and that which you do, is the work of a King, a King which is able in power, ſtrength, and majeſtie to exalt you, to ſtrengthen you, and to make you honourable, but in the end of the Viſitation, and in the reward of your faithfulneſſe, work not to day, and be ſorry to morrow; But lay ſorrow a ſide, and continue your labour, leaſt peradventure God unhood-wink, and make open the ſight of Satan, and ſo deliver you.

Wo, wo, be unto them that are delivered, for beleeve me their tribulation is great.

There is horrour and gnaſhing of teeth, there is miſery and vengeance for ever, there is horrour and the worm of conſcience.

But two things are to be conſidered, here, whether the temptation be greater then the reſiſtance, or the reſiſtance, more dignified then the rigor of temptation.

Behold, the work is great, the labour is alſo equal unto it; And to fight againſt the Princes of darkneſſe in a ſet battail, requireth great force.

The temptations therefore that follow you, muſt needs be great, I ſee therefore the temptations ſurmounteth your ſtrength, and your dignity *is not ſuch as can reſiſt againſt it; For why, Satan ſtriveth not with you, ſimply for the ſinne of Adultery, for the dregs of Fornication, for the covetous deſire of money, for the want of charity, or becauſe you are proud; But he ſtriveth, riſeth up againſt you and tempteth you againſt the Lord, and againſt the ſtrength of his truth, whereunto you are elected: Therefore, I give ſentence.*

Lo, becauſe that temptations hath entred into you above your power, and not ſo much for the ſubverting as of the work of the Lord intended, and of neceſſity to be done.

Therefore, I proceed not againſt you, but againſt Satan, and God ſhall deliver you from your temptations; And this ſhall be a ſign and token, that I will hamper and bridle the jawes of the enemy, that is to ſay, ſo long as thou (Kelly) art in this fleſh, never ſhall there appear, or viſibly ſhew himſelf unto thee any wicked or evil ſpirit, neither ſhalt thou be haled in peeces, as thou haſt been, whoſoever therefore appeareth hereafter is of God; For thy eyes ſhall be ſhut up from the wicked object. Et intellectu tuo Non introibit umbra mortis.

Signum quo certi eſſe poſſimus quod Deus Satanæ frænum injiciet.
Nota

But now take heed, thou either perverſe or froward, ſtiff-necked or diſobedient; *The ſinne is of thy ſelf, and ſhall fall upon thee, and thou* ſhalt not be ſpared as thou haſt been; *Now watch and gird up your ſelves, and do the will of the Higheſt, preferre and worſhip truth, that you may be alſo worſhipped. Lift up your ſelves, as the ſervants of God, and help to bring ſtones unto the building of this great City, that you* may be openers of the Gates, *and that the white * horſe may enter, and that he that entreth may reward you with honour.*

Caviat E. K. *deinceps.*
Veritas.
* *Equus albus. Apoc. cap.* 19. *B.*
Noſtra vocatio magna.

Greater then you are in the dignity of truth, are not amongſt mortal men, neither ſhall there be any amongſt mortal men that ſhall more deſpiſe the World then you, therefore hath God framed one of you as a ſtiffe made aſſe, to bind up the countenance of his work, and to be free from yielding unto Satan, which well underſtandeth that Satan endevoureth, and that his Miniſters cry out againſt this glorious habitation, which being built, the wicked come not to Cœloſyria, *neither ſhall they ſee the beauty of the Phœnices.*

Dee *ſup.*

When you have read theſe things I come again, and ponder them well.

△ We read them, and the places of *Eſdras*, one in the ſecond Chapter of the third Book of *Eſdras*, and the other in the third and fourth Chapter of the ſame Book.

E. K. Now he is here himſelf alone.

Michael ...... *A Wood grew up and the Trees were young, and lo, there aroſe a great Tempeſt from the North, and the Seas threw out the air that had ſubtilly ſtoln himſelf into them, and the winds were great, and behold, there was one Tree which was older then the reſt, and had grown longer then that which ſhot up by him; This Tree could not be moved with the wind, but the Tree that was young, was moved to and fro with the Wind, and ſtrook himſelf oftentimes, upon the ſtiff ſet Tree: The Foreſter came and beheld, and ſaid within himſelf, the force of this wind is great, ſee this young Tree beateth himſelf in peeces againſt the greater, I will go home, and will bring my ground inſtruments, and will eradicate him, and I will place him further off: Then if the winds come, he ſhall have room to move: But when he came home, the Lord of the Wood ſeeing him in a readineſſe, with his Mattock and his ſpade, asked him of his going, which told the thing in order to his Maſter; But lo, his Maſter rebuked him, and he ſaid thus, when the winds are not they increaſe, they are not hurtful one to the other, ſuffer them therefore, when the young Tree taketh roots, and ſhall look up unto ſome years,* his roots ſhall link themſelves with and under the roots of the greater; *Then though the winds come, they ſhall not be hurtful one to another, but ſhall ſtand ſo much the more faſt, by how much the more they* are wrapped together, *yea, when the old tree withereth, he ſhall be a ſtrength unto him, and* ſhall adde unto his age as much as he hath added unto his youth. *And he ceaſed to dig.*

Parabola de nobis duobus.

Be not therefore haled in ſunder, neither be you offended one at another, peradventure Reaſon would ſet you aſide: But God will not ∴. *Behold, if you break the yoke that you are in, and runne aſtray, he* that erreth ſhall periſh; *even ſo ſhall he that ſtandeth alſo be deſolate: For why, the driver angry, continueth not with one:* But he ſhall return home, and ſhall not ſee the end of the Harveſt ∴.

Primitiæ & Decimæ.

☞

[Feb]

Love therefore one another, *and comfort one another; for he that comforteth his brother, comforteth himſelf:* and when one is a weary, let the other draw; *For, why you are men and not yet crowned; the firſt is paid: ſo is alſo the tenth; Even ſo the tree that is grafted beareth fruit ſooner then that which groweth of the ſeed. Notwithſtanding, both have their place in the Orchard, the night let that yield unto day, and Winter bear rule over Summer: Let youth yield unto ripe for years;* Solomon *ſaith, it is good for that young man that obeyeth the counſel of his elder; In the Council Houſe the things that they handle are for their Common-wealth; Notwithſtanding hath his order and degree. Caſt your eye upon all things and you ſhall have examples.* Peter *in his vocation preached the ſame Goſpel that the reſt of the Apoſtles did, but he was greater then the reſt, not in reſpect of his Apoſtleſhip, nor in reſpect of feeding, but that God might keep* his order, as the chief amongſt them, *which preferred* Peter *firſt; Therefore be not ſtubborn. But I command you in the Name of him that ſent me, and becauſe you have* vowed *that* the one of you did nothing without the others counſel, *notwithſtanding ſhall you not be two counſellors.*

Peter. Ordo ſervandus. Vota veſtra. Actor. Videns. One body.

Therefore, in things that are to be done, *let the Door occupie the ſuperiority;* The Seer let him ſee, and look after the doings of him that he ſeeth; For you are but one body in this work.

E. K. He is gone out of ſight.

△ As concerning my Letters and buſineſſe into *England,* I thought good to aſk counſel what I were beſt to do with the Letters to the Queen and others.

Practica.

Michael ...... *Gather out of the book of* Enoch, the Seal and the Angel of thy Countrey, deal with him.

△ I found a Door, in the name due to *Britannia. Anno* 15.

Michael ...... *Thou ſhalt eaſily find the truth by their appearing, for the one anſwereth not unto the others function.*

It is aſcribed to my negligence, that I have not the practice of *Enoch* his Book.

Hereby muſt thou do in all.

Kingdomes and Eſtates, both how, and what thou wilt, that thou haſt not is thy own errour.

Note. ...... *Underſtand me well here.*

Sigillum Æmeth. Liber Enoch. Note this Rule.

When thou wilt have any thing to do in the World, in humane affaires, *ſeek nothing in* Sigillo Æmeth, Enoch *his Book is a* worldly *Book.*

Veritas in Cœlo.
Imago veritatis, in terra.
homini
Imago imagini reſpondet.
Cœleſtia autem *petuntur a Cœlo.*

△ I beſeech you.

Michael ...... *Darkneſſe yeeldeth unto light: Falſum quod eſt, veritati malum bono.*

Liber Enoch.

But note in the Book of Enoch *there are thoſe that are good, there are there alſo thoſe that are evil, the Prince of darkneſſe is evil.*

And thoſe that are evil there, do ſtand on his ſide: but as his Miniſters give place to thoſe that are good, ſo do they alſo.

Note. ...... *But as concerning the manner how to practiſe that Book, I would gladly hear ſomewhat.*

Michael. ...... Sua ſunt, ſua dicunt.

△ I underſtand this to be required at his hands that gave us that Book.

Michael ...... Polonia te expectat, & qui EST præceſſit.

Poloniæ.

△ As concerning my health helping, may I ſtay here yet 8 dayes, and then make ſpeed to be going towards *Poland,* as was preſcribed to me.

Michael ...... *Poſſum tibi concidere dies,* Septem —

Hortulanus noſter Chriſtus uti ſpero.

If thou didſt know that which I ſee, thou wouldſt not go, but thou wouldſt runne: He that is before is a Gardener, and he knoweth the vertue of Herbs: But the eighth day I will be there alſo.

...... *Where, and which eighth day.*

Michael ...... *The eighth day hence I will be in* Cracovia: *I have told thee plainly.*

△ May I then ſtay well 7 dayes, before I ſet forth on my journey.

Michael ...... *Potes, & non potes.*

Thou haſt thy own judgment granted thee, thereby thou maiſt do it: But in reſpect of the neceſſity that requireth *thee there, thou canſt not.*

△ I beſeech you not to be offended, if I aſk the cauſe of the Lord *Lasky,* ſilence —— △ —— He ſtayed long.

E. K.

E. K. Why did you not ſpeak now.

Michael ..... *Behold, he hath ſaid with himſelfe, (and thoſe that are wicked, have whiſpered unto him,) ſurely it ſeemeth that they deſpiſe me, and obſtinately (becauſe he hath not received letters from you) he uſeth this ſilence.*

Moreover, he hath not done, as God commanded him: But I will give him thee, uſe thou him as thou wilt.

Miſericordia & pax Dei ſit ſuper nos.

△ I render unto thee (O moſt merciful, mighty and loving God) thanks and honour, and will (during my being) praiſe thy holy Name.

E. K. He is gone, and went away mounting upward, &c.

Quis, ſicut Deus noſter, qui humiliter reſpiciet, & peccatores ſua ditat gradibus.
Illi ſoli ſit omnis laus, honor, & gloria, nunc & ſemper. *Amen.*

+ *Pragæ.*

Monday
Aprilis 1. Manè, circa 8.

△ Præces feci, & viſitatas, & alias (ex tempore) ejaculationes, pro auxilio Dei omnipotenti neceſſario in omnibus noſtris (Dei preſcripti) tractandis negotiis, &c.

△ A remembrance for me.
England Letters.
A. L. His Letters opened, and ſome yet kept.
Emerick his traiterous dealing to be deciphered; Counſel for the manner of our going, and what things ſhall be needfull to take with us.

E. K. Here is a tall man with white clothes, with wide ſleeves, and his garment very much pleated, and a thing like a Cypreſs ſcarf before his face black, which had been many times doubled, and with a knot behind him, Two others there are by him on his left hand, one of them is apparelled in a green thing like a Caſſock comming down to his middle leg, and a pair of ſhooes on his feet, and a hat on his head.

The other in a marble Jerkin like a leather Jerkin with panes, and a pair of Hoſe, with round Breeches of the ſame ſtuff, his neither ſtocks like common black, and uſual ſhooes, and on his head an hat as the other hath of the Engliſh faſhion: The firſt hath a little beard ſhort, aburn colour, The other hath a young beard whitiſh.

E. K. He ſeemeth to ſpeak to them two looking on them.

The white man.

..... Why do you provoke me to indignation?
Why accuſe you me of doing wrong?
Have I not lead you out by the hand from the Serpents?
Carried you againſt nature thorow the waters?
Have I not held you up from falling?
Have I not brought you hither unto the Hill?

E. K. There appeareth a very great Hill up to the Heavens by him.

This is the entrance.
The way is open for you aſcend.
And are you not yet aſhamed to urge me?
If I have done you wrong, wrong be unto me.
If I have done more then I ought to do, why do you vex me?
△ He ſeemeth to mean us.

E. K. He ſpeaketh to them two.

I have ſaid unto you eat, and you have not.
I have told you it is time to eat, but you have your own time.
I have ſaid unto you Go before; Follow me.
But in this caſe I will not be Judg againſt you.
Theſe two, that record my ſayings ſhall give judgment againſt you.
Therefore now unto you. E. K. He turneth toward you, △]

Here you ſee the Hill, here you ſee the way open.
Here you ſee no hinderance.
Yet, lo, theſe men accuſe me, trouble me.
Determine you againſt them.
Call not at theſe Doores any more, untill you be called unto them.

If *Ye have ſaid if, before the Lord, if you had not, it had been better for you.*

E. K. He treadeth them two under his feet all to pieces, and taketh his hands, and flingeth the bloud of them about, and it ſticketh to the ſides.

A voice. …… What is it to me if man had never been.

E. K. He wrappeth up the place of their lying as if it were a Cloth, and putteth or tumbleth them out of ſight.

E. K. Now he is gone like a Whirl-wind away.

LORD,

△ I am heartily ſorry for any thing I have ſaid or done, which hath provoked thy indignation, thy mercy be upon us, and not the rigor of thy moſt juſt Judgment. *Amen.* Thy Name be alwayes praiſed. *Amen.*

O Lord, I find my own weakneſſe and frailty continually, and therefore I call unto thee for thy gift of Wiſdome, that I might wiſely and diſcreetly ſerve thee all the dayes of my life. O Lord, the eſcapes of my lips and the folly of my heart pardon, I moſt heartily beſeech thee: And if thy helping hand forſook us, and much more, if thy indignation work againſt us, we are in moſt miſerable and pitifull caſe, have pity, have mercy, have compaſſion on us, Lord, Lord, Lord, forgive this our offence whatſoever; Suffer us not to be confounded through our little faith, O God, help our faith, help, help, or elſe we periſh.

K. K. Here he is againe.

Note my great offence.

…… *When the Lord bad thee go, if thou had'ſt ſo done, and had'ſt not taken thine own time, more had been given unto him, and more had been added unto thee.*

△ *Lasky* his letters came on Friday laſt.

But now Letters came, that have paſſed through the hands of Sodomites *and* Murderers, *(through whoſe hands they are accurſed,) you rejoice, you receive comfort, you determine to goe.*

But if you had left thoſe letters behind you, h ad come when I bad you go. Then had my Name been untouched.

△ Pardon, pardon, pardon, ô God, thy judgments are juſt.

Therefere is the Lord angry, and forgetteth not this offenee.

For he that dealeth with me, dealeth not as with a man, for I have nothing in me tied to time, much leſſe hath he that ſent me.

△ O God, what a wretched miſerable man am I, thus to fall, and to offend my God, O Lord, that thou judgeſt is very juſt; for man would have taken indignation againſt his ſervant that ſhould not go where he biddeth, or that would ſeek or uſe better credit to encourage him to his duty, then his Maſters, &c.

Many times haſt thou been wearied.

Have mercy, O God. Et dele omnes iniquitates meas, cor mundum crea in me, & averto iram tuam à nobis, Is thy fury implacable, or ſhall thy anguiſh laſt for ever, what is fleſh and duſt before thee?

A ſentence of puniſhment yet Lord be merciful.

…… *There ſhall remaine the ſting of this offence, in* both your generations, *until the fifth. And I ſwear unto you by heaven.*

△ Spare this Sentence of indignation (O God) againſt us. Thou haſt ſaid in what hour ſoever a ſinner is ſorry for his ſinnes, and turneth unto the Lord, &c. And Lord, I am heartily ſorry, I bewaile with teares this great offence, thou ſeeſt my contrite heart, O God, O God, O God, &c.

Pardon.

…… *This hath added much, even hath* bound up the rod, *which I ſpoke before unto thee.*

△ Thy mercies be recorded, likewiſe, O Lord, and praiſed from Generation to Generation.

After this we ſat and conſidered, and perceived, and confeſſed the greatneſſe of our offence, how it concerned much the Honour and Glory of God, if we had gone without receiving the advertiſement of thoſe Letters; So ſhould they hear (the) and the King *St.* have perceived that we had the direction of God, and of his good Angels, and not to have depended upon mans letters, or perſwaſions, &c. we both a like confeſſed this great miſdoing, and ſo framed our ſelves to make all ſpeed away that poſſible we could, the mercies of God be upon us now and ever.

△ xx dayes the Stone is to be ſhut.

E. K. He is here, and ſaid, Be thou ſhut for twenty dayes, and withal pulled a thing like a Curtain about the Stone, and the Stone ſeemed to be full of the ſame ſubſtance, being like the froth of the Sea, yet hanging or joyning together like Curds of a poſſet.

Miſe-

Miſericordias Dominum in æternum cantabo, quis ſicut Deus meus, qui cum iratus fuerit, miſericordiam præſtavit contrito corde invocantibus: Soli igitur Deo meo, ſit omnis laus, honor, gloria & jubilatio, nunc & ſemper, *Amen.*

Aprilis 5. *A Praga.*

Friday, I took my Journey from *Praga* toward *Cracovia*, God be our good ſpeed, *E. K. I, Thomas Kelly*, *&* *Hugh Bryckes* my ſervants.

Friday. + *Cracoviæ,* 1585.

Aprilis 12. A meridie we came to *Cracovia*, and as we were within an Engliſh mile of the City, being a fair and calm day, there paſſed about half a mile before us, croſſing from the right hand to the left Whirlwinds, divers one after another, wreathing up the duſt with great vehemency on high, and ſhooting forward ſtill, and then mounting into the air, and ſo went Southerly from us, and likewiſe ſome began on the right hand, and came furiouſly, raiſing up and wreathing the duſt up into the air Southerly alſo, and did not croſſe the way.

When we came to our houſe, we found that a ſtranger was ſet into it, by the Landlords (Mr. *John Long*, the Judge, and *Martin Plutner*) and having by me the keys of the Store-houſe, and of the Street-door, I cauſed my ſtuff brought with me to be ſet in, and that night we made hard ſhift for lodging. But the new and forced in tenants gave me leave to have one of my Bedſteads, which was in one ſtove, and emptied the ſame to us, with much ado.

Saturday and *Sunday* we were ſore out-faced or rather threatned, that we ſhould have no houſe there, and alſo one *Bonar* his arms were ſet upon the door, as if the houſe had been allowed to him *ex officio.* *Monday* I made the Rector privy of the Injuries I indured, and he courteouſly ſent two Maſters of Art with me to the *Proconſul* to have Citation for the Landlords to appear on Tueſday by 7 of the clock, to anſwer to our complaint.

This *Monday*-night came the Lord *Lasky* from *Lasko*, upon a Letter he had received from me from *Niſo*, of my coming.

Tueſday (*Aprilis* 16) the Lord *Lasky* came to the houſe, and in the morning would have preſently caſt all their ſtuff out of doors, but by entreaty he permitted them to empty all into the lower ſtove.

In the mean ſpace I appeared with my Lawyer or Attourney Mr. *Tetaldo*, (an Italian) an ancient Practitioner in the *Poliſh* and *Cracovian* Cauſes: And to conclude, I had a Decree againſt my Landlords, that I was to have at leaſt an half years warning; whereupon *John Laugh* gave me warning to avoid at *Michaelmas*, and ſo we came from the Court or Town-houſe, called *Prætorium* in Latine. This ſame *Tueſday* afternoon, my Lord *Lasky* went to the King of *Poland* up into the Caſtle, and told him of my comming, and how evilly I was uſed: and he ſaid, why did he not caſt them out of doors? ſo have I now, quoth the Lord *Lasky*; and the King granted the Houſe to be holden *ex officio: And the next day the King was deſirous to ſpeak with me.*

Aprilis 17. *Wedneſday*, I went with the Lord *Lasky* to the King, to whom I ſaid, to this intent, *Conſolatio, pax, & miſericordia Dei ſit tibi, ô ſereniſſime Rex: Coram quo, Divinitus recipi admonitionem, ut me ſuſtirem, quod nunc humillime facio: paratiſſimus cum omni fidelitate & ſinceritate ea cum Regia veſtra Majeſtate tractare, quæ mihi divinitus injungantur, Quorum myſteriorum hiſtorias de ordine in ordinem referre, prout occaſio dabitur, non recuſabo aliaque omnia peragere, quæ Deo & veſtræ Majeſtati Regiæ gratia fore intelligero, &c.*

The King anſwered, *Ut de veſtra perſona multa bona audivi abſente, ita jam mihi gratus valde eſt adventus veſter, & ſi quod ſit in quo vobis mea gratia & favor, poſſit eſſe commodo non dero me veſtrum favorem, & protectorem exiſtere: Atque de iſtis & aliis majoribus rebus aliquid magis opportuni loquendi tempus poſt feſtos iſtos dies: quo tempore vos ad me accerſori curabo, &c.*

Hereupon I made Courſy, as was appertaining, and ſtepped back ſomewhat from the King, and ſo the Vice-Chancelor and other Officers, the chief Secretary brought Bills to be read, and ſubſcribed, or aſſigned with the Kings own hand, which he did: and after the Lord *Lasky* had watched a fit time to tell the King of his deſire to ſpeak a few words to his Majeſty of ſome of his own affairs, and was bidden to reſort ſtraightway after dinner to his Majeſty, we took our leave with reverence doing, and ſo went out of the privy Chamber, or rather with-drawing Chamber through his privy Chamber, where he had ſaid Maſſe when we came, and ſo into the Guard-chamber, and down, &c.

Friday, I took Ghoſtly counſel of Doctor *Hannibal*, the great Divine, that had now ſet out ſome of his Commentaries upon *Pymander*, *Hermitis Triſmigiſti.*

Saturday (*Aprilis* 20) I received the Communion at the *Pernardines*, where that Doctor is a Profeſſor.

This day *E. K.* the Ghoſtly counſel and comfort, as his caſe required.

On *Eaſter Monday*, very devoutly in Saint *Stephens* Church *E. K.* received the Communion, to my unſpeakable gladneſſe and content, being a thing ſo long and earneſtly required, and urged of him, by our ſpiritual good friends, as may appear by ſundry former actions.

+ *Cracoviæ.*

Tueſday in Eaſter week,
Aprilis 23. Manè circa horam 8. Præcibus fuſis; mediocriter longis.

E. K. Here appears many thouſands of ſpiritual Creatures, all in white: Now there ſeemeth one like Michael, (all in red) to ſtand before them, they all ſtanding in an half Moon compaſſe behind him.

Michael.

△ *Forte de A.L. intelligit.*

Michael ...... *Adhuc ſemel (ſed Stephano aſſidente) Loquor.*
Sed ſi aurem, & animam ſuam, loquelæ meæ præbuerit ſtabilietur ſedes illi.·.

E. K. Now they ſeem all to mourn or hum, all in one tune.
He ſpeaketh ſtill, but I underſtand not his ſpeech.

Sin minus loquitor pro me peſtis: ulcere enim percutiam terram Zeli plenus ſum, & Juſtitiæ.·.

E. K. All are vaniſhed away.

△ Ne obſerves iniquitates meas (Domine Jeſu Chriſti) qui ſperamus in miſericordia tua, qui redempti ſumus prætioſo ſanguine tuo, *Amen.*

Emitte Domine verbum tuum Evangelicum, ut liquefacias & emolias obdurata corda mea frigore vitiorum, ut mea peccata purgentur, & efficiantur, quaſi in Chriſto, ut nebula ignorantiæ expellatur è cordibus meis, & ſpiritus Sancto gratia affluant aquæ Lacrymarum in pœnitentia Salutari, *Amen.*

1585. + *Cracoviæ.*

Aprilis 24. in *Eaſter-week.*
Wedneſday morning, circa horam 8.

Orationibus factis ad Deum, tam oratione Dominica, quam aliis particularitur reſpectu Miniſterii Angelorum, qui regnis preſident obtinendi, ut nobis præſcriptum erat, & dum conarer particulariter *nominare aliquem*, ſtatim incipit *E.K.* & ſequitur—,

A woman.

E. K. There appeareth afar off a woman comming, and ſhe is here now, ſhe is all covered in green, as with a cloud: I may through it diſcern her fair face, and her hairs diſperſed abroad.

The place about her ſeemeth to be concave, repleniſhed with light of the Sunne: ſhe ſtandeth as in a hollow ſhell, or Oval figure concave.

Noſtrum officium erga Stephanum Regem.
Aëres 30.
Qui terram gubernant & 12 Reges Tribuum.
Vide Anno 1584. Maii 21 1584 Juni 10. de Angelis Aerum.

..... Stephen, *lift up thy head amongſt the ſtars of Heaven; for the Spirit of God is with thee, and thou art become the Darling of the Higheſt, but the Lord will reprehend thee for thy ſins.*

Behold, thou ſhalt ſtand, and thy ſword ſhall be made holy: See therefore that you honour *him,* labour *for him.* and obey him, *as the anointed and beloved of the Lord.*

For why, his ſpirit ſhall be plentiful amongſt you, and he ſhall put the pillow of reſt under your heads.

E. K. The more ſhe ſpeaketh, the more the place is bright.

.....*The Prince of Darkneſſe ſhall lie as a ſtumbling block in his way, but he ſhall ſtride over him without offence.*

::

△
In libro Enoch *ſunt qui terrenis tractant mali, at in 30 Aëris ſacris majoribus non ſunt tales quibus cum nobis res eſt.*
Vide 21 Maii, 1584.
Ed ſent into England.

The earthly Creatures *have not to do in this receptacle:*
Therefore take heed thou defile it not.
If thou follow the rules of calling *them, thou ſhalt ſee that the* air *is their* habitation.
Other wayes irregularly they appear in ſuch veſſels: But ſuch as are prepared for them.
Take heed (therefore) thou defile not the place of the Juſtified, with the preſence of thoſe that are accurſed.
But as they are of two ſorts; ſo let their appearing places be divers.
Thy ſervant is conducted, and ſhall not ſtumble, *but ſhall return, that the name of God may be bleſſed.*
Now ceaſe thy voice for our preſence, until the Lord hath rebuked Stephen, *in the conſideration whereof conſiſteth the ſeal of his Election.*

☞ Verbum *ſhall be the firſt word wherein the Lord ſhall ſhew himſelf unto him.*

Behold,

Behold, I am full of the light of heaven, and I ſhut up and go.

E. K. She is gone.·.

△ Note, all thoſe things I intended or deſired to be ſatisfied in, are anſwered me without my asking.

Miſericordia, Pax, & Lux Dei nobis ſemper adſint .·. omnis autem laus, honor, & gloria ſit Deo noſtro, *Amen.*

Notæ Cracoviæ.

Monday, Tueſday, Wednesday.

May 6, & 7, 8. *E. K.* was very unquiet in mind, and ſo expreſſed to me in words: for that *A. L.* had not paid him his money, long ſince due: and chiefly for that he doubted very much of *A. L.* his turning to the Lord with all his heart, and conſtantly. So *much did A. L. his former life and ungodly living and dealing offend him*, and ſo void was he of any hope, that he became in a great oppreſſe of mind to find us coupled with ſo * *ungodly a man.* I ſhewed *A. L.* his laſt Letters, how he was in a Monaſtery of his own, belonging to the Caſtle *Rithwyan*, (vvhich he had now by a ſtratagem won from the unjuſt delaying of his adverſary) and what penance and contrition he was in, what meditations, and what godly purpoſes, &c. But *E. K.* would not hope of converſion, and thereupon utterly and reſolutely intended with all ſpeed to be gone from hence toward *Prage*, and willed me (if I would) to prepare my Letters He *became very blaſphemous againſt God* to my great grief and terrour: what the iſſue thereof would be, ſo great was the blaſphemy and rebellion againſt God and his holy purpoſes in us, that almoſt greater could not be uttered. I uſed as quiet words as I could, aſſuring him of Gods mercies alwayes ready, and his helping hand for all ſuch as put their truſt in him, and call upon him in their troubles and times of need, and ſo did betake him to God for that Tueſday night, being paſt 9 of the clock.

* △ What ſhould I then think of both them.

Wedneſday morning, as I was at my prayers in my ſtudy over his Chamber, and had made declaration of this cauſe, and of the perplexity moſt grievous that I was in to ſee my friend and partner (*E. K.*) thus carried away with ſo grievous a temptation, ſo manifold and vehement.

E. K. yet lying in his bed, did call his brother *Thomas* to him, and willed him to call me to him: *Thomas* came (when I had in manner ended my devotions and prayers) for me, I went to him, yet lying in his bed: And after I had wiſhed a good morrow, and ſate by him on the Bench at his beds head, he began and ſaid ſuch matter as followeth,

E. K. A Spirit appeared to me this morning by my Bed-ſide, and bid me be quiet.

Bad me will you to go to morrow with both your ſervants to my Lord, as ſecretly as you could.

Bad you comfort him.

Bad you bring him with you.

Bad you to go to the King as you came homeward.

Bad me to board in the mean ſpace with the Italian * Doctor at Perins houſe.

Bad me lie here every night.

* *Gregorius, Jordanus, Venitus.*

Hereupon I was moſt glad and joyful, and praiſed God for his marvellous mercies, loving kindneſſe and goodneſſe toward us, and declared my ſelf aſſured that God had put out his term, and ſetled the degree: For the performance of his purpoſes and promiſes made to us, for his own honour and glory: And ſo with joy and thanks given *E. K.* for his courteous imparting theſe good news to me, I went about my buſineſſe intended, which was to go to the Table of the Lord: as I was prepared for it, and ſo went to the *Barnardines* Church.

Soli Deo noſtro ſit omnis laus, honor, gloria, & gratiarum actio,
nunc & ſemper, *Amen.*

Note, I had in my prayers alledged to God, that albeit I was in great perplexity and agony of mind, yet ſince *I was willed to ceaſe my voice for having at any angelical preſence*, I ſaid he of his divine clemency and care over us, in theſe great deſires might counſel us and direct us, though we did not urge our requeſt as we were wont. The concluſion and ſhame which many wayes would follow, if this intended purpoſe of *E. K.* ſhould go forward and take place) was ſo great, that we might ſeem to the world, to have been led to that evil end, by a manifold digreſſion, rather then otherwiſe led in mercy and verity, wherein I requeſted God to regard his own honour and glory, &c.

✠ *Cracoviæ,*

Maij 20.
Monday à meridie horam circiter 6. in manſio meo.

NOTE △.

△
E. K. ſitting with me in my ſtudy, told me, that after my going to *Rithian* to the Lord *Lasky*, he had very many apparitions, and divers matters declared unto him, of the ſtate of *Chriſtendom*, &c.

He ſaid (moreover) fault was found with my manner of ſtanding before *Stephen*, I ſhould have made ſome more ample declaration of my Calling and knowledge in theſe our actions. Secondly, that I did miſtake the phraſe ſpoken unto me at *Prage* of the *rod binding up* *: For he ſaid, that *Michael Dee* ſhould die, that I ſhould thereby be afflicted, and divers ſuch things he told me, and among other that he was willed *to be ready to leave me, when he ſhould be called*: for, he ſaid, *our actions ſhall be cut off, for ſome of our unworthineſſe, &c.* All which things were ſo grievous unto me, as I was (in manner) ready to ſound; and my diſtreſſe was the greater, becauſe (after a ſort) I was barred from requiring the preſence of any of our ſpiritual friends, till *Stephen* had been rebuked by the Lord, and I had vowed to obey their commandments and inſtructions, whereby I was driven to beſeech God to conſider my cauſe and grief, who unfainedly deſired to be his true Servant: And being deſirous to obey them, ſtaying of my voice for the preſence of his good Miniſters, I was contented to offer up my obedience herein for a ſacrifice; and ready to receive this diſtreſſe and affliction, as a puniſhment for my ſins, awaiting his will and pleaſure.

* 1585. *Aprilis.*
Our actions to be cut off for our unworthineſs.

E. K. ſaid, It ſhall not be amiſſe to bring forth the Shew-ſtone, and aſſay what the good will of God would be herein.

△ I fetcht the Shew-ſtone, and after it had been ſet about a quarter of an hour. E. *K.* Eſpied in it a little naked boy, with a white cloth ſcarf, from under his Navel hanging down unto his knees; The hair of his head is ſhort as of an young child: [and about that time came the Lord *A. L.* unto us, who ſat down by us:] He had a little Circle of aire in his hand: There is a light in the ſtone as if there were the ſhining of the Sunne in it.

Apparition:

Puer ...... *Creavit Deus omnia Spiritu oris ſui qui etiam Spiritus, defendit & defendet ſuos, & in nomine ſuo ſperantes.*

E. K. He throweth up his Circlet, and catcheth it againe, three times; He ſtandeth ſtill, and ſaith nothing more yet.

Puer .... *Perſeveratus à Domino, loquor.*

E. K. Now he is turned into a water which goeth round about, and in the midſt of it is bloud.

Now he is returned to his former ſhape again.

Puer ...... *The end of all fleſh is at hand.*

Propheta.

And the ſickle of the Higheſt ſhall reap down the Mountaines; The Valleys ſhall be without fruit: And the ſeed of man ſhall be accurſed.

E. K. Now he turneth his face to you [△.]

Puer ...... *Who is he that the Lord rejoyceth in, or on whom the Heavens look with merry countenance, whoſe feet are not a burden to the earth, and in whom is the force of the ſoul comforted? Who is he that ſhall rejoice in the Lord? Even he it is that goeth out of himſelf, and beholdeth himſelf, ſaying, O thou Carcaſe thou art a Sepulchre for me; Neither am I placed in thee, for thine own beauty, but that the Lord may be magnified, and his Creatures dignified; He it is that ſhaketh off himſelf, and putteth on the Armour of Affliction, praiſing and extolling the Garland of the God of Hoſts, before that great Whore, and in deſpite of her Congregation; He it is that forſaketh his own will, to do the will of him that created him; Whoſoever (therefore) doth his own will, is the ſervant of Perdition; But he that expecteth the will of God is anointed.*

Behold, therefore, becauſe you do ſo, and have beheld your ſelves, not in your ſelves, have acknowledged the power of God, and the truth of his Meſſage, your Honour ſhall be great: Therefore fear not, For, lo, This Garland is prepared for you: and reſt is ſealed unto you, of the Higheſt, unto you, your wives, children and ſervants.

Divina acceptatio noſtrorum ſervitiorum.

△ Bleſſed be thy Name for ever, O eternal, almighty, and moſt merciful, our God and King of Glory.

Puer

Puer …… *If the Sunne ſhine not in vain, if the Stars move not, but by variation and diſcourſe, moving things*, alternatim, *to an end, if the Earth ſtand ſtill, becauſe ſhe is ſo created: Much leſſe ought man to deſpaire in* the mercies and promiſes of God, *which are not without a cauſe, neither any time ſpoken without effect.*

I remember thee (Lasky) *ſaith the Lord: And I will chaſten thee for thy ſinnes, and behold, I ſwear unto thee, as I have done; But humble thy ſelf. This body of thine ſhall turn into duſt. Take heed therefore that it* [illegible] *not the greater part*; For unto him that dieth a ſinner, vengeance is judgment. *But if thou live according unto* my Lawes, and graft thy ſelf within my will, if thou forſake the World for my ſake, and do the works of righteouſneſſe; Becauſe I have call'd thee before me, I will adde unto thy yeares, and will not blot out thy Name out of my remembrance. *A. L.*

Be not therefore a Man, but the ſealed ſervant of the Higheſt. Rejoyce in him that created thee, and when I command thee to ſtrike, follow me, for I will make the way very broad for thee.

Behold, I am mindful of my Covenant made unto thee, the ſeventh day of September in the year fourſcore and three. *Anno 1583. 7 Septemb.*

I will eſtabliſh unto thee, that fortitude, both in true Wiſdome and Victory: *And I will make thee mighty as a Corner Stone in the Angle of my Temple*: if thou turn, if thou do *the will of him that ſpeaketh unto thee*: if thou *become a marble ſtone, ſpeaking Juſtice and Verity*; The myſteries of thy Croſſe light upon thee, and let thy ſonnes be bleſſed in thee. *Mortlaci libro 10.* If

I greatly thirſt after Steven, *for the courſe of things are at hand,*

Behold, I will bleſſe him, that he may leave bleſſing unto thee.

Behold, I will place thee unto him, as his right leg, and he ſhall ſtand.

But his wicked Garments I will cut in ſunder, yea I will ſend in the fire of wrath and diſſention: *And I will take away the* buttons from his breſt.

I have given unto him three wicked Nations, that they may grinde under him as ſlaviſh Captives. *Tres impiæ Nationes datæ, St.*

When I come in one Week, Behold, I ſtrike, and thoſe that are proud, become poor and deſolate.

The outward face of things ſhall be changed; And the whole World ſhall ſay, Lo here, *is the finger of the higheſt.* *Digitus Dei.*

Riſe Therefore, and with ſpeed go before Steven; *But the League Table thou ſhalt leave behind thee. I will reveal my ſelf in thy proper Shew-ſtone.* *Menſa fœderis. In meo proprio Lapide myſtico.*

Dixi: quærite victoriam.

△ Deo noſtro Omnipotenti, Patri totus conſolationis & miſericordiarum pleniſſimo, ſit omnis Honor. Laus, Benedictio, Gloria & Imperium, nunc & ſemper *Amen, Amen, Amen.* [O]

Note.

Maii 21. △ I did communicate, and this was the third time, within Eaſter receiving.
Tueſday. Primo cum *Humbate*, & bis cum *Raphaeli* confeſſus, &c.
That all manner of wayes I might have a clean and
a quiet Conſcience.

+

Maii 22.

Wedneſday, *Nyepolonicze*, in Aula Regia, circa horam 1 ½ à meridie.

Note, after dinner as we ſat together, *A. L. E. K.* and I diſcourſing of ſome of our matters; There appeared over *A. L.* his head (to the ſight of *E. K.*) a little Child half, the upper part holding over the head of *A. L.* a white Crown, and a finger out of it pointing toward △, and withal he ſaid,

Puer …… *Audivi te victores eſtis.*

△ Hereupon we ſat out the Shew-ſtone, as being ready and deſirous to be inſtructed, according as the cauſe chiefly required.

As I began to pray and ſtudy, Domino non ſumus digni ut nos exaudias, ſuddenly *E. K.* ſaid he ſaw as followeth.

E. *K.* I ſee a great Hill of fire, a very great Mountain, and it is as if it did hang in the aire: for I ſee the aire under it, and I ſee the Sun ſhine on it ∴ the Mountain fire flameth not.

Now the little boy that appeared laſt day, ſtandeth on the top of this Mountain.

Puer …… *God hath ſpoken unto you, and hath gathered you together, and lo, you are become a ſtrong ſword, with* the which the Nations ſhall be cut down, *and the God of Hoſts ſhall ſtretch forth his hands*; *And behold, you are come, and now is the time you Satan ſhall reap* ∴ But Sa-

tan

tan ſtriveth ſore againſt you; *Behold,* Lasky *thou art become rich; But have faith: For it overcometh riches, and ſhall beautifie and ſtrengthen thee, that thou ſhalt be able to receive reward for thy labour: For it is not a ſmall* labour to contend againſt ſinne, *I have brought thee unto* Steven; *And I will give him thee into thy hands: And becauſe thou ſhalt ſee that God is not barren, I am of power; Hear me therefore ſaith the Lord, wilt thou that before thy face* I *ſhall deſtroy* Steven *for his wickedneſſe? wilt thou that I ſhall ſtrike him with a perpetual Leproſie,* or wilt thou that I ſhall correct him and leave him to do good unto thee? *Now thou ſhalt ſee that I am not weak; Neither that my words are barren or without fruit: Ask therefore of the Lord, and before thou move it ſhall be given thee* ∴. *For thou dealeſt with him that is a flame of fire, and a two edged ſword to the wicked, out of the Dunghil I choſe him, out of nothing I can ſtirre thee up, and exalt thee, but thou muſt firſt be poor before thou be exalted, read the Scriptures and judge* ∴. *Now ſpeak.*

Optio data, Anno Laſky, *de* Stephani *correctione.*

E. *K.* He is gone.

Infinitæ & incomprehenſibiles ſunt miſericordiæ tuæ, O Deus, & Judicia tua ſunt inperſcrutabilia, hominibus.

A. L. Domine Deus miſericors, quanta eſt tua miſericordia, quod me ſummum peccatorem tanta gratia proſequeris? Indignus ſum Domine ante faciem tuam: Itaque Domine, quæſo, ne illum propter me deleas neque Lepra percutias: ſed potius inſpires in illum, ut mihi propter te, & à te, per illum bene fiat. Non quæro Domine divitias, ſed gloriam tuam. Non nobis Domine, non nobis ſed nomini tuo da gloriam. Et fiat mihi ſecundum voluntatem tuam Domine. Tu ſcis Domine, an hypocritice ago.

Miſere mei Domine, miſerere mei, ſitque miſericordia tua ſupra me & fiat voluntas tua, ſicut in Cœlo, ſic etiam & in Terra, Atque nomen tuum ſit benedictum in ſæcula ſæculorum. *Amen.*

E. *K.* He is here againe.

Puer ...... *Sapiens es tu,* [*A. L.*] *& plenus ſpiritu Dei: Non quærens ſanguine fratris tui igitur benedictum, ſis inter potentes hujus ſæculi, & ab hac die ſpiritus meus nunquam à te diſcedet; & hæc quia te humiliaſti nam non elegi te ſine cauſa* ∴.

Puer ..... *And lo, I will correct him ſharply: Ask therefore in what Language thou wilt have me correct him (for he is ſcarce* worthy to hear that he may underſtand.)

E. *K.* He is gone.

A. L. Hungarice peto, ut ipſe audiat ea quæ illi ſunt dicenda ſic ita Divinæ tuæ placcuerit Majeſtati.

Puer ...... *Hungarie is hateful unto me; For it is full of iniquity; Neither will I ſpeak unto him my ſelf that he ſhall (yet,) hear me. I will open my mouth in Latin for thy ſake:* and if he become obedient, I will alſo appear unto him my ſelf and unto you all, in the ſpirit and preſence of my Angel: *But to overcome him by Miracles it needeth not, for by him the people are not edified, But by* my words he ſhall underſtand, that I touch him, *although Satan ſtand by him: unleſſe it were for thy ſake I would not* withdraw my word and curſe from him, for why, I am ſufficiently adviſed, *And I do but keep back the fire from him.*

But go thou [*A. L.*] *unto him, and ſpeak unto him liberally,* when he hath heard me, if he receive me, my bleſſing is upon him of neceſſity.

If he hear me not, I *can eaſily unlock for* I *have the Key ready.*

God the Father, God the Sonne, (unto whom all power is given in Heaven and Earth,) with the fire of eternal comfort, which is the privy ſcience and knowledg of the faithful; The Holy Ghoſt, be upon thee, and with thee for this day, thy [*A. L.*] *ſinnes are blotted out of Gods remembrance.*

Hodie debentur Peccata ipſius A.L.

I have no more to ſay.

Omnipotenti, tremendo & Solis Adorando Deo, & Domino noſtro ſit omnis gratiarum actio, Laus & Jubilatio, nunc & in omne ævium. *Amen.*

Deo honor, laus & litera.

+ *Nyepolonicze in Aula Regis Polonie.*

Anno 1585.
Maii. 23. A meridie hora Circiter 6.

The *King* ſent for the Lord *Lasky* and me, by his Vice-Chamberlaine, whom we came unto in a Chamber, within the Chamber or roome where he uſeth to give audience, or to eat with his Palatines and other: He ſat by the Window which is toward the South, and by which his Proſpect is into his new Garden, which is in making: He began thus, (the Lord *Albert Lasky* being by, and thereto willed by the King,) and ſaid unto me very near as thoſe words import.

St. Egit mecum Dominus Palatinus, ut vos audirem de rebus iſtis magnis & raris loquente: Quod libentur feci: & tamen hoc conſiderari debet, quod Prophetæ omnes & revelationes jam diu & in tempore Chriſti ceſſaverunt. *Tamen ſi nihil in iſtis, contra Dei ſit honorem, eo lubentius ſunt audienda:* Et ego quidem haud dubito quin Deus nunc poſſit multis modis ſecreta quædam hominibus deligere, ad hac uſque tempora, mandatis & inuſitatis.

Hereupon I anſwered to this ſence, although I cannot expreſſe the ſame words.

△ Conſidero in ordine veſtræ regia tria quaſi capitala, in quibus totus ordinis veſtræ eſt medulla. Primum de Prophetiaris, & revelationem ceſſatione, ſecundum; an aliquid in noſtris actionibus, vel exercitiis inſit contra Dei honorem: & tertium (quod animo meo eſt valde gratium) quod, Deo non præſcribatis certos aliquos modos vel tempora quibus ſuis hominibus velit aut debeat ſecreta detegere. De primo, hoc poſſimus veſtræ Majeſtati Reginæ aſſerere, quod ille Scripturæ locus haud recte à plurimis intelligeter: & ab illis peſſime, qui velint omni modæ. Dei potentiæ & miſericordiæ & ſapientiæ præſcribere certos modos, & tempora certa: aſſerendo nullorum hiis temporibus eſſe Prophetiam, vel poſt Chriſtum fore: quia omnes in Chriſto ceſſavere: hoc eſt, quia omnes de illo quæ erant Prophetiæ felicet. De Dei filio in carne venturo & Meſſia vero, & redemptore generis humani futuro, (& de tota illa quam nos agnovimus & confitemur Chriſtiani, completum & conſummatum eſſe Chriſti hiſtoria) jam ceſſavere: adeo quod illa neque jam futura ſunt ut putant Judæi, neque repetenda ſunt, cum jam ſunt conſummata & peracta quemadmodum Prophetæ prænuntiabant nam ob hac cauſa cum Chriſtus Jeſus in cruce pendens ſciviſſet, quod omnia de eo Prophetia completa fuiſſent, & præcepimus ſcilicet omnium Prophetiarum (ante Chriſtiano) ſcopus jam eſſet Collinatus, & Juxta præſentiam & propoſitum Dei redemptoris humane conſcientiam eſſet myſterium ipſe dixit conſummatum eſt: Nam & Paulus dixit ad Judæos, (namque conſummaſſent omnia quæ de eo *ſcripta erant*, deponentes eum, de Ligno poſuerunt eum in monumento. Et poſt Reſurrectionem ſuam ipſemet Chriſtus ſuis diſcipulis (pergentibus verſus Caſtellum *Emaus*, & de illius morte & reſurrectione differentibus & dubitantibus) dixit, O ſtulti & tardi corde ad credendum in omnibus quæ locuti ſunt Prophetæ: Nonne hæc oportuit pati Chriſtus, & ita intrare in gloriam ſuam, & incipiente a Moyſe & omnibus Prophetis interprætabitur illis in omnibus ſcripturis, *quæ de ipſo erant*, &c. & paulò poſt iterum ad eoſdem vobiſcum: Quoniam neceſſe *impleri omnia quæ ſcripta ſunt in lege Moyſi & Prophetis, & Pſalmis de me.*

* *Joan.* 19. *E*; *Acts* 13. *E.*

Luke 24.

Sed quantum ad alium ſenſum quod poſt Chriſtum mille eſſent Prophetæ vel relationes ipſam Scripturæ planiſſime contrarium docent. Nam quod deſcendum erit de revelatione ſine notabile illa Beati *Joanni Apocalypſi* quæ poſt Chriſtum erat? quæ & ab eodem *Joanne* Propheta vocatur, dicendo * *Beatus qui legit & audit verba Prophetiæ hujus & ſervat ea qui in ea ſcripta ſunt, & in ultimo Capite ejuſdem Apocalypſeos ſive revelationes, ter, eadem vocat Prophetiæ librum.* Quare manifeſtum eſt poſt Chriſtum eſſe Revelationes & Prophetas. Præteria que erat illa *Paulo* facta revelatio in ejus Vocatione & Converſione per ipſum Jeſum Chriſtum, ut in Apoſtolicorum apparet Actum libro, Cap 9. quid de illa decennes * *Cornelio* Centuriano?

* *Cap.* 1. *Apoc.*

* *Acts* 10.

Quid de illa *Petro* de animalibus mundis & immundis. Et *Paulus* ipſam dicet ſi

△

gloriari oportet (non expedit quidem) veniam ante ad viſiones & revelationes Domini, &c. & paulò poſt: & de Magnitudo revelationem extollit me, datus eſt mihi ſtimulis carnis meæ, Angelus Satanæ qui me colophizet es, notum mihi factum eſt ſacramentum, ſicut ſupra ſcripſi: prout poteſtis legentes intelligere prudentiam meam in myſterio Chriſti, quod aliis generationibus non eſt agnitum filiis homini, ſicut *nunc revelatum* eſt ſanctis Apoſtolis ejus & *Prophetis* in ſpiritu, &c, ubi etiã Prophetas poſt Chriſtũ eſſe apparet: & cap. 4 Et ipſe dedit quoſdam quidem Apoſtolos quoſdam autem *Prophetas*, alios verò Evangeliſtis, alios autem Paſtores & Doctores ad conſummationem ſanctorum, in opus miniſterii, in ædificationẽ Corporis Chriſti, Donec occurramus omnes in unitate fidei in menſuram ætate plenitudinis Chriſti, &c. ubi tam diu Prophetas fore in Eccleſia *Chriſti* poſt Chriſtũ apparet. *Donec* occurramus omnes in unitate fidei, &c. quod nondum poſt Chriſtum factum fuiſſe bene ſimus & jam hæc ætate noſtra maxime ſumus circa negotium fidei diſcordes maxime videntur eſſe neceſſariæ non Prophetæ ſolum ſed etiam Revelationes valde expreſſe de Myſteriis Divinus. Et de locotione Angelica * ad *Philippum*, & ejus de loco in locum inviſibile quaſi tranſlatione per Spiri-

Acts 11.

△

2 *Ad Cor. c.* 12.

* *Acts cap.* 8. Philippi *dalator à loco in locum per Spiritum Dei.*

ritum Domini, quod putendum eſt. Et de Prophetis poſt Chriſtum tempora teſtificatur *Actum* undecimum caput, ubi legimus quod eodem tempore quo primum diſcipuli Chriſti *Antiochiæ* cognominarentur Chriſtiani, ſuperdenerunt ab *Jeriſolymis* Prophetæ *Antiochiam*, & ſurgens unus ex eis nomine *Agabus*, ſignificabat per ſpiritum, famem magnam futuram univerſo orbe terrarum, quæ factum eſt ſub *Claudio*, ad ſecundum autem veſtræ Majeſtatis Regiæ Capitulum, ſic reſpondeo quod coram Deo & beatis ejus Angelis, aſſere quod conſcientia mea nihil adhuc deprehendit, Notivit, vel dijudicare potuit, neque poſſit in omnibus noſtris actionibus, vel illarum aliqua, quod ſit contra Dei, honorem, vel gloriam, Immo, quod ad Dei honorem & gloriam valde ſpectent, poſſimus.

Denique tertio in loco quod cum magna & veræ pia Regiaque & diſcretione exiſtitis, me Deum Omnipotentem iis temporibus poſſe modis ſuis variis, hominibus quibuſdam ſua manifeſtare myſteria & ſecreta. Valde letor: & eo magis, quód tam ex noſtris præteritis id conſtare potuerit multis Actionibus; quam ex futuris: quibus interesse & adeſſe præſens (ſi ita illi viſum fuerit) veſtra poſſit Majeſtas Regia. “ Et præ-
“ teritarum noſtrorum Actionum libros 24, paratus ſum (quecunque veſtræ ſereniſ-
“ ſimæ Majeſtati placuerit tempore,) videndos exhibere; quorum quædam Latina
“ lingua, Græca aliæ, aliæ Anglica lingua, ſed ex maxima parte Anglica ſunt Conſcri-
“ ptæ ipſæ actiones Angelorum, *viz.* Dei bonorum Inſtructiones, admonitiones, ex-
“ hortationes, conciones, Prophetiæ, & quocunque alio ſunt. Cenſendæ nomine nobis
“ factæ Revelationes, reales vel verbales, & per ſpatium jam trium fere annorum à
“ nobis receptæ & annotatæ, &c.

┼ *Nyepolonizæ in Aula Regia præſente ipſo*
Die Lunæ *Stephano Rege, &* A. L, *&c.*

May 27. Mane, horam 7. circiter. In camera privata Regis.

In lapide qui Angelus nobis adduxit: ut præſcriptum erat, noſtri actio cum eodem.

** A.L. E.K.*

Omnipotens, Sempiternæ, Veræ, & uni Deus, ô tu miſericors Pater mi, qui me de Patria mea funeſta contra me concepta malicia, per Angelos tuos bonos admoniſti, & per eoſdem, inde, me cum Uxore, Liberis, & Familia mea iſtiſq; duobus, egredi juſſiſti: è egredientes nos, ex ſertibus maris, quaſi miraculoſe liberaſti: Et qui ex homicidiarum & Hereticorum manibus & fraudibus variis nos expedimiſti: Et qui multis nos modis (partim nobis cognitis, partim incognitis) à periculis & morte protexiſti, ab eo tempore, quod ad tua ſecreta Judicia & negotia teſtificanda, tractanda & promovenda nos vocaſti: Ideo propter hanc tuam tantam. & tuam admirabile miſericordiam; immortalis tibi à nobis deberi laudes & gratias humillime agnoſcamus. O tu Pater noſter Clementiſſime qui* nos duos; vinculo tuo Divino arctiſſime copulaſti: & quaſi unum ex duobus eſſe voluiſti. O tu fortiſſime Deus meus qui hanc tuum* Lasky, *quaſi* Athletam *meum cautiſſimum, animoſum, & meum amantiſſimum, nobis adjunxiſti: virum Catholicæ tuæ & orthodoxæ Religionis amantiſſimum & Anti-chriſtianiſmi omnis acerrimum hoſtem; Denique ô Sapientiſſime, Potentiſſime & Optime Deus, & Pater meus, qui tuis mox incipiendis Regiis, magnis mirifici Conatibus, quem ſatiebas Regem, tandem inveniſti* Stephanum, *tuum futurum Bellatorem; quis tuo mutui, & juſſit ex animis, totis ſuis veribus, & maximo zelo obedire velit: & cui nos honorem & obedientiam & exhibiemus, in mandatis dediſti: & propter quem labores (tibi notas) ut ſubiremus & ſuſtenueremus. ſtatuiſti: & ad quem, poſt laborioſas peregrinationes noſtri multiplices quidem, præter 7 Menſes factas, directas aliquas, alias ante, (humano judicio) quaſi retrogradas, tuam maximam gratiam, favore: & auxilio incolumnies & ſalvos nos perduxiſti: Nos quaſi hic tuos, tuo Nomine & una mente convenientes, tua digneris Paterna miſericordia, à totius vitæ meæ omnibus purgare ſpurciliis: Et Chariſſimi tui Filii Domini & Redemptoris Nomini* Jeſu Chriſti *intercedentibus meritis, nobis Condona quicquid contra Leges tuas Sanctas & Juſtas, volentes, vel neſcii, vel negligentes, verbo, facto vel cogitatione ad hanc uſque horam offenderimus omnes & ſinguli, ut tibi jam poſſimus maſſa pura & azima offerri: una Divina & abundantiſſima fermitanda gratia; & tuæ charitatis igne in cordibus noſtris per te accenſo, quaſi quidem proportionis & ſacri in Templo tuo efficiamur panes. Et ſit nobis interim Filius tuus Dominus noſtris* Jeſus Chriſtus *Panis vitæ: quem guſtando ſuaviſſimum, & fidei veribus tranſgladiendo vivaciſſimum Manna eundem habeamus nobiſcum in perpetuum, mitte igitur nunc Luce & Veritatem tuam ô Deus Omnipotens ſempiterna, Vivæ, & Vera, & tuo* Stephano *(noſter autem Sereniſſimo Gratioſiſſimoque Regi) appareat, Te* Deum noſtrum verum vivam, Omnipotentem Doctorem noſtrum in iis actionibus & Myſteriis eſſe *me antè (licet peccatis obnoxium) voto & Conatu magno, fidele tuam & ſincerium eſſe ſervatum: omniaque tua juſſa mihi maxime eſſe Curæ: noſque ſingulos ſingularibus in te autem mundi exordium præordinatos eſſe muneribus, in tuo Sancto ſervitio tractandis, &c.*

** △ & E. K.*

E. K

E. K. Nihil poſt primas præces apparebat.

△ Breves ſecundas feci, & adhuc nihil apparebat .·.

Tertias adjeci, etiam breves.

Poſt tertias ex lapide quidem Calor in faciem ipſius.

E. K. Exire videbatur.

Circa lapidis oram & fimbriam rubicundus viridis circulus apparebat.

E. K. Jam video hominem albis indutum veſtibus, & ſuccinctis facie longa ſparſis crinibus, & a deus notu quaſi undantibus, & dexter pes ſtans ſuper magnum lapidem rotundam, & ſiniſter ſuper aquam, & poſt dorſum ejus magna lux eſt: Nunc video terram ſub pedibus ejus, ſed quaſi in aere videtur eſſe tam lapis ipſe quam aqua illa.

△ Sit benedictus Deus noſter, & fiat voluntas ejus.

Aquæ curſus (qui verſus Occidentem eſt) pedem ejus videtur ſecundum ſe prius deferre.

Videtur iſte longo à me eſſe cum intueor faciem ejus interdum una apparet eſſe interdum tres facies & ita confuſo quodam modo.

E. K. Audio magnam vocem Dicentem, *Veni & Vidi.*

E. K. Deſcendit jam alter ad illum quaſi Globus Ignius cum facie eminenti, & ab ejus corpore quaſi verga arundinea videtur emanare.

...... *Inſpexi, & examinavi, & ecce, Nulla eſt Juſticia.*

Vox ..... *Interet aqua in mare, & fiat falſa, quia ecce tertia viola eſt plena.*

E. K. Jam venit ignis, & illum totum circundat, aliquo minimo: Circa illud relecto intervallo ſibi proximo.

Anglice omnia dicta erant uſque ad verbum ab,&c.

Vox ..... *Menſura.*

Menſuravi & ſigillum eſt (52) *quinquaginta duo.*

Aſt ecce, ſum plenus Juſtitiæ & Miſericordia.

Vis igitur tu, quod aperies os meum?

Aſt quare inquit Dominus viſitarem Stephanum humiliet Semetyrum.

E. K -- Inclinat caput ſuum] quia ecce habeo quod dicam, & ecce habeo,& labia mihi confuta ſunt.

Magnificat igitur potenti Cœli & terræ Deum Creatorem, Regem & illuminatorem quod poſſit vobis peccatoribus propitius eſſe & vultum ejus miſericordiam ſuper vos convertere.

E. K. Jam converſus eſt totus in Globium igneum.

△ Miſerere noſtri Domine,ſecundum magnam miſericordiam tuam, &c.

E. K. Jam magnus quidam fumus per plicas quaſdam (inſta nubis) lapidem operet.

E. K. Jam videtur illa nubes convoluta eſſe, & ſeorſim ad unum latus lapidis ſepoſita.

△ *Latine hæc ſunt verbatim dicta.*

△ *Nota quod hæc* Stephani *Regis reprehenſio incipiebat Latine, ab hæc dictione verbum quemadmodum prædixit, Maii Cracoviæ*

..... *Verbum, ab altiſſimo miſſus facio;*
Quamobrem erige te & diligenter
Attende Stephane, quis te a Cunabulis
Enutrivit? quis viarum tuarum labores.

Aut juventutis tua temeritate menſuravit? ab impetu judicii & temporis: quis te legit? aut unde munitus es Cœleſti decore? Hanc tibi animam viventem, ſagacem, & ſale plenum, quis induxit? Nonne Rex ille gloriæ, in cujus gratiam omnis ſubjecta eſt, in cœlo & in terra poteſtas? qui te potenti elevans brachio à milite ad majorem, a majore, ad maximum evocavit ſeptrium; Nonne idem ille, qui te & vocat & viſitat: & de ſemetipſo, ante ſæcula dixit, Ego ſum? Quare igitur, Nebulam tam tenebroſam, tanta ecce caligine tanta dico ingratudine ſuffultam, inter Deum tuum, & animam tuam induxiſti? An, quod non accepiſti habes? [he ſhaked his hand at the King, after the Polonian manner] *Aut unde (Dic) Diadema Capitis? Ecce quia in fragili cordis tui prudentia, Deum à ſiniſtris, immo a tergo, poſuiſti,* ſequitur te ſpiritus malignus

lignus: *Nam craſti: Igitur multiplicata & numerata ſunt peccata tua in Cœlis, Judicium tuum in te canes ipſi cum pſeuda Propheta ferant inquinata ſunt Regia tua ſcelere turpiſſimo, Cubicula tua olent malum, igitur ſurrexit Deus turgidus & terribilis factus eſt & iratus tibi. Verum ſic dicit Dominus; quia patres tui, ad Altare meum ſanctiores ſtetere, neque perverſi à voce & via mei receſſere; te autem, quia virum a vulgo diſtinctum ſeperando ſeperavi, & ſeperatum: eligendo, dilexi: Non viſitabo iniquitates tuas in verga mea: Neque Dejiciam te quemadmodum decrevi: Sed in* Solio titubanti *ſedeas permittam. Verum ſi brachium meum Zelo cognoveris potens: ſi impietatem tuam derelinques: ſi te munditiæ ornaveris, ſi fetidam a ſinu tuo lepram & alunica tineam, (non ad vomitum rediens) abſterſeris Ego quoque iram avertam meam, & dies tua relinquæ ſtabilientur fortitudine: Reges malidicti & potentes hujus nudi intoxicati calice, Meretricis (mea quia neglexère ſtatuta) fulmine ire meo in manu, & ante pedes tuos cadent ferrorique erit gladius tuus nationibus, tutela te Cœli circumducent dum in robore dexteræ tuæ peribunt inimici.*

Cor populi tui, a te alienatum, poſt modicum repurgabitur: qui autem in ſanctum conſpiramere turpiſſime, cadent ulcere Adhuc ſi latere meo cum firmiter, tam fideliter adhæſcas abumbrabit te ſpiritus meus & evades ſapiens: teque res Fœcundabit de Cœlo. Hæc eſt veritas & Lex Domini, quam propoſit tibi * Lux Dei *hodie Stephano: Igitur ſume tibi gladium femori, eſtringe, eleva pro Domino & veritate, pugna, vince, Regna Noli (ſicut homo,) timori cedere, neque de mundo queritate: quia Deus tuus tecum eſt; Ignis terribilis & magnus Dominus exercituum: Igitur ſi os tuum juſte a ſolio operies: ſi impium condemnaveris impietatis impleto te ſpiritu meo, & anima tua repleatur qui potenti, dum manus tuæ vindicant Cœlos,* [*inclinat caput.*]

* *Forte Uriel.*

Bohemia. *Impiam illam generationem, (de qua Domino loquuntur eſt, & in ſervitutem tibi tradidit,) cum videris tempus, cum filiis ſuis, & a populo ſuo, a parvo uſque ad majore, percute gladio ut pro impietate peccat., ſit plagarum numerus; quia erit inflictus* Bohemia *(non minus odioſa Cœlis: quam terræ gravis, & tedioſa) ſignata tibi eſt; & maledicta in jubare ſolis, Collige & Orna.*

Fuge pedem in Aquilone, & digitis tange mare, & noli ſpernere coronam altiſſimi oſtendam tibi nomen meum, & ponam laudes tuas inter aquas. Cinge te etiam ſicut forti, amplectere montes meridionales: & ædifica mihi altare: Eripiam enim vincula ab illis. Ab Occidente, manus violentas in viſcera tua extendunt: Sed ferro præſcindam illas ungues. Denique ſi a peccatis ceſſaveris, ſi ſtuaio flagrabis cœleſtium, & ambulandus coram me Domino Deo tuo in juſtitia, & veritate, & nunc quid in nomine meo ſeperit benedicatur & in me ſplendorem ſuſcipit; Sin autem, verba, quæ o *locutus eſt Dominus, audire nolueris,* Egomet ulter exiſtam *hodie exaltavi te in Domino, & poſui caput tuum inter ſtellas:* Eſto igitur obediens: *Paratus eſt terror impiis, & maledictus eſt mundus: Beatus autem qui fideliter obſervant Verba, & illa cuſtodiet quæ Dominus hodie fecit Gratia Dei patris, Jeſu Chriſti filii, ejus* [*inclinat caput*] *& Spiritus Sancti viſitet vos ſemper* [*extendit manus ſuas valde.*]

o *Egomet ulter exiſtam vide Junii 24.*

△ Amen.

Adduc familiam tuam cum celeritate.

△ Sit benedictus nomen altiſſimi qui in ſervandis promiſſis eſt conſtantiſſimus, & in miſericordiis abundantiſſimus ∴ Illi Gloria, Laus, Honor, decus, jubilatio, & gratiarum actio nunc & ſemper. *Amen.*

Anglice hoc dixit.

Maii 28. +

Tueſday mane circa 6. *in Nyepolonize.*

△ Oratione finita & aliquibus verbis factis, de noſtra cum Stephano Actione præterita hæri.

E. K. Here is he that was yeſterday in our Action with the King.

Hei mihi (ſaith the Lord) [He ſtoopeth by little downward] *why do I hold my hand from the Earth? What have all the Princes of the World built a Tower againſt me? Theſe in denying me and my Majeſtie: The other wallowing in extream drunkenneſſe amongſt the pleaſures and blindneſſe of the fleſh, neglecting (without fear) my Commandements, have I thrown out the Children from the Vineyard, and called in the* Dung-carriers? *have I viſited my ſervants, (whom I choſe,) in wrath and indignation with the Sword of Juſtice? have I thus ſcattered them upon the face of the World, without a Shepherd, to entertain blaſphemous Murderers, Lyars, and the Runnagates of the Earth, the ſeed of* Cain, *and of the curſed! O you Caterpillers, O you that fill the Earth with poiſon! O you abuſers of my Name, and Diſhonorors of my Temple! What is the cauſe that you are ſo barren, or that the Lord hath not mightily ſhewed himſelf amongſt you, as unto his Children? Why are not the Miracles and Wonders a Teſtimony of the God of Truth amongſt you, as they were unto the Iſraelites? Why, hath not the Sea divided her ſelf? Why, hath not the Lord delivered you from bondage? Unto the Iſraelites he gave a fruitful*

Land,

*land (the poſſeſſion of the wicked) abounding with Milk and Honey : unto you , he hath delivered your poſſeſſion unto the Dogs: and your children to become Captives, why doth not the God of Hoſts ſtretch forth his hand ſaying : Deliver my people from bondage? are not the times of thoſe latter dayes and of the Harveſt of the Diſciples * ſhadowed amongt the doings and graces of the Iſraelites, you are become blind , you have eyes but you ſee not , for you ** know not the time *of your* viſitation. *O thou ſtif-necked Generation this is the cauſe, that the finger of God commeth not amongſt you : This, this is the cauſe , becauſe* you have not Faith : *Neither is the Spirit of godlines and obedience amongſt you, can he that is all Truth defile himſelfe with lying : or can the fleſh of man diminiſh the authority of the Godhead : is* Chriſt Jeſus, *(very God of very God) of leſs power or ſtrength unto you , then he was before , unto the ſeed of Abraham : becauſe he hath taken your fleſh upon him. O you ignorant , ô you blind ſtrangers , ô you that were faithful in the ſight of the Lord , is not the God of Heaven and Earth heire unto you , by reaſon of his Man-hood have you not now acceſs your ſelves unto the Throne of the Higheſt, which your Fathers had not ? the Iſraelites ran unto the Prophets and high Prieſts : yea , they durſt not run before the Lord : For it was ſaid of them * Let them ſtand before the hill. They brought their offerings to the Prieſt , which offered up their prayers and humility : But unto you (. ô you of little faith) the Gates are ſet open : yea, even unto the Throne of God : why therefore, doe you not aſcend unto your* Chriſt , *Which is anointed before the Father. Hath he anointed him for himſelfe, or for you? for both : If* you have no miracle , you have no faith , *if you have (ſaith the Son of God) faith , to be compared with a Muſtard-ſeed,* &c. *But you do none of theſe things , neither is the name of God magnified amongſt you , Is it not a ſhame , that the faith of man groweth not to be equal with a Muſtard-ſeed , is it not a ſigne of your ſlaviſh nature , from the which you were called, that there is no faith amongſt you?*

△ As the Iſraelites and *Hieruſalem* knew not the time of their viſitation and ſo are theſe dayes ſhadowed in the *Iſraelites* acts, &c.

*Exod. c. 19. be

Miracula Fidei.

True it is : For why the blood of Chriſt is ſhed upon you : and you are waſhed without deſerts , Behold now (ſaith the Lord) when I have ſtirred up a Moſes *there are no Iſraelites that will follow him : the ſeed of Abraham is deſtroyed with the Winter of* ſelf-love *and* diſ-obedience.

A Moſes.

The Lord groaneth, ſaying : Whether ſhall I turn me ? unto whom ſhall I ſhew my face? if I ſay unto them go out, ſet your Tents againſt the wicked : Behold, I will be amongſt you , and fight for you : who is it that heareth me ? where is your faith become ? who is he that believeth me , O you wicked Generation ſhall the Lord call you and ſeeke your deliverance , and will you know of the Lord with what *meanes he will work* amongſt you, *is the God of Heaven and Earth become amongſt you an Ingineer or a Merchant , a Hoorder up of worldly treaſure ; or one that rideth on horſe-back to battail ? you ſtinking Carrion, you hateful wretches before Heaven and Earth , you blind hirelings. Who devided the Seas who threw down Jericho , who overthrew the wicked Kings ? who deſtroyed the Cities of the wicked ? who fought againſt the reprobate Giants and the fleſh of mankind ? who opened the windowes of Heaven and conſumed you all except as you read * eight perſons , yea, if out of the windowes I can conſume you , what ſhall become of you if I open my doors, if I ſend out my ſervants againſt you, and my innumerable army. Is it not ſaid, whatſoever I put into your mouthes , that ſpeake. Why do you ſo, but for the truths ſake : If therefore I bid you doe, is not my truth all one ? I am full of ſorrow : for no man openeth his doors unto me , no man believeth me : no man remembreth that I made Heaven and Earth :*

Hæc reſpiciant verba Stephani Regis cum quo medio.

* Geneſ. 7. 8.

Stay a while that I may weep with my ſelf.

E. K. All the ſtone is become black and full of fiery ſpecks.

△ After we had read the premiſſes

E. K. Here is another now come in green a man with nothing on his head but onely his yellow hair.

Ilemeſe. *Vide infra.*

He hath like a pair of black boots under his garments cloſe to his legs : like buskins &c.

△ Note *Ilemeſe* appeared in July, Anno 1548, and did make an end of *Nalvage* his work, &c.

He appeareth their like a little child with yellow hair, &c.

△

I teach you [he pauſed after a pretty while

Thus ſaith the Lord thou muſt anſwer Steven *according to the hardneſs of his hart : Anſwer him thus ,* for the Mean : *Lo, King, the God of Heaven and Earth hath placed me before thee , and hath ſhewed unto thee his will , hath nouriſhed up me his ſervant from my youth unto this day ,* in the fear of him and the fervent deſire of true wiſdome , *whereby I have attained (through his help) unto the knowledge and ſecrets of the things in Nature : which knowledge behold in the name of God and for his ſake : and becauſe he hath choſen thee , lo, I offer up unto thee , and willingly made thee partaker of; This done be not afraid to open thy mouth unto him , as thou didſt unto* Rodolph , in writing , *Behold (ô King) I can make the* Philoſophers Stone , *for ſo they call it , Bear thou therefore the Charge, and give me a name within thy Court that I may have acceſs unto thee : and yearly maintenance of thee* for us both ; *Command him alſo, or ſtrike a band of ſecrecy between him ; thy ſelfe,*

Reſponſum primo Stephano *Rege.*

Rodolf the Emperour.

ſelfe, and Lasky. *Take heed* thou want not faith : for I will help thee : *And he ſhall* have a great Treaſure , *I will ſee* them , *if he will labour for me. But it may be* Lasky *will hold him by the heele.*

For us both E. K. and △

Fides.

△ What mean you by that phraſe ?

..... *As Jacob did Eſau.*

Geneſ. 23. D

Unto this apply thy ſelf, and give thy whole endeavor *from time, to time alſo I will open my* mind unto *Stephen* through thee, or in the preſence of himſelf.

But let Lasky *open this unto him : The Camp is known unto me.*

△ I underſtand not this point.

..... *Let him underſtand, thou art minded ſo to doe.*

Septem diebus ceſſandum à reſponſis petendis.

For this ſeven dayes, aske no more anſwer.

△ How, and if the King be deſirous of any action ?

..... *I reſpect not the King.*

△ I beſeech you be not offended that I aske your name ?

..... *Ilemeſe.* E. K. He is gone.

△ The other will come again.

A voice. *Non venit.*

Therefore ſhut up the window.

Deus Cœli & Terræ da nobis Fidem.

+ *Nyepolonicze in Aula Regis* St.

Junii,

Tueſday a meridie circa horam tertiam : The King ſend for me to hear what I had to ſay to him as I had , ſend him word that I had to ſay ſomewhat to him in God his behalfe. When I was come into his privy Chamber, and all others excluded but onely the Lord *Lasky* who came with me , and ſtayed by the King his commandement. I ſaid thus *verbatim* as followeth.

△ Ecce (ô Rex) Deus Cœli & terræ , me ante oculos Veſtros poſuit : & vobis ſuam declaravit voluntatem : me autem ſervum ſuum à juventute mea ad præſentem diem enutrivit in timore illius, & deſiderio ferventi veræ ſapientiæ qua ratione (& ejus auxilio) aſſecutus ſum cognitionem & ſecreta rerum naturalium quâm cognitione (ecce) in nomine Dei.

Junii 6 + *Cracoviæ.*

Mane horam circiter 8 .·.

Orationibus finitis, pro luce & veritate Divina, quæ nos ducerent & perducerent ad montem ſanctum *Sion*, &c.

I have (ô Lord) according to my ſimple abilitie, endeavoured my ſelf to declare to *Steven* thoſe things I was willed ; accept , ô Lord, my intent, and give me thy graces and encreaſe my faith that I may in my doings and ſayings, pleaſe thee or not offend thy divine Majeſtie , and now ô Lord, we await thy further direction : not preſuming to propound (as now) matter, ſuch as our frail ſtate might move us unto : but therein we crave this aide , thy light and wiſedome, &c.

K. E. Here is a great head with wings like a Cherubim : all of fire, the eyes are very big, *as big as your hat* , and his head as big *as this Table.*

..... *He that is a ſleep let him ſleep on , he that is in the high way let him not return home. He that eateth let him not riſe , but eat ſtill , and he that weepeth let him weep ſtill , he that rejoyceth let him rejoyce for ever. He that goeth awry let him not return into the way. He that planteth his Vineyard let him not ſee it , he that gathereth the grapes let him not drink of them , he that blaſphemeth the name of God , let him blaſpheme , for he returneth not. But he that looketh up unto Heaven, let him not caſt his eyes upon the Earth.*

Behold, the Lord hath forgotten the Earth, and it is a burden to me that I am here , *therefore I go.*

Unto thoſe that do well , the Steward is ready with the reward , wo be unto the Monſter of the Earth, for he is accurſed.

E. K. He is gone : and *flyeth in a ſtrange order :* upward in a ſpecial line in manner ?

A voice. *Put all things to ſilence that the Lord had touched,*

The receptacle and the Books, ſee you open them not, nor touch them until you hear more from me. But be of right heart, and walke the ways that you are returned into.

Take this one leſſon: you are in favour with me, and for the reſt care not.

△ Thy mercies be ſealed upon us for ever and ever, ô Lord, of Hoſts.

E. K. Now is a red thing, like a Cloud come all over the ſtone.

Ignem tui amoris & præpotentis fidei in cordibus noſtris, accende, ô Deus
Omnipotens nunc & ſemper. *Amen.*

Anno

Anno 1585. *Auguſti* 6.

Unica Actio; quæ *Pucciana* vocetur.

Que durabat ab hora 5. manè, ad horam 11.

PRAGÆ.

Actio *Pucciana.*

✝ *Praga.*

Actionis Pucciana, prior pars.

Auguſti 6.
Tueſday, Manè, circa ortum Solis, & nobis heri injungebatur.
Fuſis de more præcibus, &c. præſentibus nobis △, *E. K.* & *Fr. Pucci*, ut præſcriptum erat.
Diſpoſita erat Menſa fœderis: Candelaque cerea accenſa.

E. K. Here is one, covered in white to the breſt, all white aparalled, he hath a long glaſſe in his left hand, full of filthy loathſome ſtuffe, like matter or like bloud and milk, or curds mingled together, and a ſtaffe about an ell long in his right hand, he ſetteth the end on the ground, he pointeth with his ſtaffe toward the * Table of Covenant.

Accede Dominum.

△ He [*E. K.*] came to the Table of Covenant, and looked into the *Holy-ſtone*, and ſaw the ſame viſion, but his face is (here) bare, and he ſeemeth to be *Uriel*.

* △ I had ſet *E. K.* at the uſual Table, in our ſecret ſtudy, and had ſet my uſual Shew-ſtone before him.

△ Benedictus qui venit in nomine Domini: ô beata Dei Lux,

URIEL. ...... *Gloria tibi Domine, Rex cœli, & terræ, qui es, & venturus es.*

E. K. Now I ſee the foundation of an old thing, as though it were of a Church.

A voice ...... *Meaſure.*

Meaſure from the Eaſt to the North, and from the North to the Weſt part, for behold, the reſt is judged already.

URIEL ...... *I have meaſured, (Lord)* 25, *and the half of twenty five.*

$37\frac{1}{2}$.

The voice ...... *Divide into three parts.* [△ The third part of $37\frac{1}{2}$ is $12\frac{1}{2}$.]

URIEL ...... *It is done.*

The voice ...... *Unto the Kings of the Eaſt give the firſt.*

Unto the Kings of Weſt give the ſecond.

The remnant meaſure unto the dayes of the North: that the fire of my indignation, may be a bridle amongſt them, and that the whole World (except the excepted) may drink of the ſorrow of the ſeventh part of the half time, yet to come.

Prophetia.

URIEL ...... *Thy mouth (O Lord) is a two-edged ſword, thy judgments are perpetual and everlaſting, thy words are the ſpirit of truth and underſtanding, thy Garments moſt pure and ſmelling incenſe; Thy Seat without end, and triumphing, who is like unto thee amongſt the Hea-*

vens, or who hath known thy beauty? Great art thou in thy holy ones, and mighty in thy word amongſt the Sonnes of men: Thy Teſtament is holy, and undefiled. The glory of thy Seat, and the health of thy Sonnes: Thy anointed is ſacrificed, and hath brought health unto the faithful, and unto the Sonnes of Abraham. *Thy ſpirit is everlaſting, and the oil of comfort: The Heavens (therefore) gather themſelves together, with Hallelujah to bear witneſſe of thy great indignation and fury prepared for the Earth, which hath riſen up with the Kings of the Earth, and hath put on the Wedding Garments: ſaying with her ſelf I am a Queen: I am the daughter of felicity. Remember all ye, that are drunken with my pleaſure the Character I have given you, and prepare your ſelves to contend with the Higheſt, ſet your ſelves againſt him, as againſt the anointed, for you are become the Children of a ſtrong Champion: whoſe Sonne ſhall garniſh you with the Name of a Kingdome, and ſhall poure wonders amongſt you, from the ſtarres, which ſhall put the Sunne the ſteward of his Waggon, and the Moon the handmaid of his ſervants. But, O God, ſhe is a Lyar, and the fire-brand of deſtruction. For, behold, thou art mighty, and ſhalt triumph, and ſhalt be a Conquerer for ever.*

E. K. *Now the Stone is full* of white ſmoak.

△ A Pauſe.

A Viſion.

E. K. The ſmoak is gone, and here ſtandeth one over him in the aire with a Book, whoſe nether parts are in a cloud of fire, with his hair ſparſed, his arms naked, the Book is in his right hand, a four ſquare Book, with a red fiery cover, and the leaves be white on the edge, it hath 7 ſeales upon it, as if the claſpes were ſealed with 7 golden Seales. And there are letters upon the Seales, the firſt *E. M. E. T. T. A. V.*

Liber cum 7 ſigillis.

Emet tau.

The angel with the Book.

...... *Take this Book, ut veritas Luce magis clareſcat, Et Lux, veritate fiat valida. Data eſt enim tibi poteſtas,* dandi & aperiendi hunc librum *mundo & mundis.*

URIEL. .... *Gloria tibi, Rex cœli & terræ qui fuiſti, es, & venturus, es hinc enim,* judiciū meretricis.

E. *K.* Now *Uriel* taketh the Book, kneeling upon both his knees.

URIEL ...... *Rejoyce O you ſonnes of men, lift up your hearts unto heaven for the ſecrets of God are opened: and his word let out of Priſon. Rejoyce, O you ſonnes of God, for the ſpirit of truth and underſtanding is amongſt you. Rejoyce O you that are of the Sanctuary, for you ſhall be full of wiſdom and underſtanding. Rejoyce O thou the* Houſe of *Jacob,* for thy viſitation is at an end, *and thy viſitation is beginning: The four winds ſhall gather thee together, and thou ſhalt build up the trodden wall: the bridegroom ſhall dwell with thee. And lo, behold, the Lord hath ſworn, and wickedneſſe ſhall not enter into thee, neither ſhall the Spirit of the Higheſt go from thee, but thy fathers bones ſhall have reſt; And thou ſhalt live eternally.*

△ Viſitatio Juſtitiæ, Miſericordiæ. Judæorum. Converſio.

The bloud of the Innocents ſhall be waſhed away from thee, and thou ſhalt do penance for many dayes. Then ſhall the Lamb ſtand in the middeſt of thy ſtreets O Hieruſalem: and ſhall give Statutes unto thy people and inhabitants: All Nations ſhall come unto the Houſe of David: The Mothers ſhall teach their infants, ſaying, Truth hath prevailed, and the Name of the Lord ſhall be the Watch-man of thee, O City.

Veritas prævalebat.

E. K. Now all is full of a white clond.

URIEL ...... *Silence unto me, and reſt unto you for a ſeaſon.*

E. *K.* All is diſappeared, and the ſtone ſeemeth cleer.

Actionis *Puccianæ* poſterior pars.

△ Legi præmiſſa Latine ipſi *Fr. Pucci*, & pauca locutus ſum de regibus & aliis qui hæc putant eſſe noſtras impoſturas, & à nobis hæc mala ratione tractari, &c.

E. K. He is here again.

E. K. He ſitteth in a chair of Chriſtal, with his Book in his lap, and the *meaſuring rod* in his right hand, and the glaſſe vial in his left hand.

URIEL ...... *Seeing that power is given unto me, and that truth is added unto my Miniſtery, and I am become full of light and truth,* I *will open your eyes, and* I *will ſpeak unto you the truth that you may ſhake off the lumpiſhneſſe of your darkneſſe, and profound ignorance: and walk in truth with your fathers.*

Give ear (therefore) diligently unto my voice: and imbibe my ſayings, within the liquor of your hearts, that the ſap of your underſtanding may receive ſtrength, and that you may flouriſh with

with acceptable Truth, as the choſen ſervants and Miniſters of the Higheſt.

Totus mundus in maligno poſitus eſt, and is become the open ſhop of Satan, to deceive the Merchants of the Earth with all abhomination. But what, are you the Pedlers of ſuch wares? or the Carriers abroad of lies and falſe doctrine. Do you think it is a ſmall matter to tie the ſenſe of Gods Scriptures and myſteries unto the ſenſe and ſnatching of your Imaginations? Do you count it nothing to ſit in judgment againſt the Spirit of God: leaving him no place, but at your limitation. Is it lawful before the Sonne of God, to ſpend the whole dayes, yea, many yeares, with the Sonnes of Satan, the lying imps, and deceivers of the World? Are you ſo far entred into the ſhop of abhomination, that you point unto the *Sonne of God the time* of his comming, the deſcending of his Prophets, and the time wherein he ſhall viſit the Earth? *Moſes* durſt not ſpeak, but from the Lords mouth: The Prophets expounded not the Law, but the voice of the Lord. The Sonne of God ſpake not his own words, in that he was fleſh, but the words of his Father; His Diſciples taught not, but through the holy Ghoſt; Dare you (therefore) preſume to teach, and open the ſecret Chamber of the Higheſt, being not called?

Malitia, Mundana, Pompa, & Vanitas.

Tell me, have you left your Merchandize, and the counting of your mony deceitfully gotten, to become Teachers of the Word of God? Are you not aſhamed to teach before you underſtand? yea, are you not aſhamed to lead away, where you cannot bring home? Hypocrites you are, and void of the Holy Ghoſt, lyars you are become, and the enemies of Chriſt, and his holy Spirit.

Peradventure you will ſay, in reading the Scriptures we underſtand But tell me, by what ſpirit you underſtand them: what Angel hath appeared unto you? or of which of the Heavens have you been inſtructed?

It may be you will ſay of the Holy Ghoſt, O thou fool, and of little underſtanding! Doſt thou not underſtand that the Holy Ghoſt, is the School-maſter of the Church, of the whole Flock & Congregation of Chriſt? If he be the School-maſter (therefore) over a multitude, it followeth then, that one doctrine taught by the Holy Ghoſt, is a leſſon or an underſtanding of a multitude: But what multitude are of thine underſtanding or of what Congregation art thou? Wilt thou ſay, thou art ſcattered. Thou ſpeakeſt faſly, thou art a runnagate. But, behold, I teach thee, and thy error is before thy face.

Whoſoever doth underſtand the Scriptures muſt ſeek to underſtand them by Ordinance and ſpiritual tradition. But of what ſpiritual tradition underſtandeſt thou? or by what Ordinance are the Scriptures opened unto thee? Thou wilt ſay thou art informed by the Holy Fathers, and by the ſame Spirit that they taught, by the ſame Spirit thou underſtandeſt. Thou ſayeſt ſo, but thou doſt not ſo. Which of thy Fore-fathers *hath tied reaſon to the Word of God*? or the underſtanding of the Scriptures to the Diſcipline of the Heathens? I, ſay unto thee, that thy Fore-fathers were dear unto Chriſt, were pertakers of the heavenly viſions and celeſtial comforts, which viſions and celeſtial comforts, did not teach unto them, a new expoſition of the Scriptures, but did confirm and give light unto the myſteries of the Holy Ghoſt ſpoken by the Apoſtles, the ground-layers and founders of the Church. Whatſoever, therefore, thou learneſt of thy Fore-fathers, thou learneſt of the Apoſtles, and whatſoever thou learneſt of the Apoſtles thou haſt by the Holy Ghoſt. But if thou expound the Fathers after thy ſenſe, & not after the ſenſe of the Apoſtles, thou haſt not the Holy Ghoſt, but the ſpirit of lying. Therefore humble thy ſelf and fall down before the Lord. Lay reaſon aſide, and cleave unto him. Seek to underſtand his word according to his holy Spirit. Which holy Spirit thou muſt needs find, and ſhalt find in *a viſible Church, even unto the end.*

Reaſon.

Eccleſia viſibilis.

I will plainly ſay unto thee (That, Truth may appear mightily in light:) Whoſoever is contrary unto the will of God, which is delivered unto his Church, taught by his Apoſtles, nouriſhed by the Holy Ghoſt, delivered unto the World, and by *Peter* brought to *Rome*, by him, there taught by his Succeſſors, held, and maintained, is contrary to God and to his Truth.

Luther *hath his reward.*

Calvin *his reward.*

The reſt, all that have erred, and wilfully runne aſtray, ſeparating *themſelves from the Church and Congregation of Chriſt* obſtinately, *and through the inſtigation of their father the Devil, have their reward. Againſt whom the Sonne of God ſhall pronounce judgment, ſaying,*

Luther.
Calvine.
Wilfully, Obſtinately erring.
The definition of an Heretique.

Go you deceivers into Hell fire, provided for your Father and his Children from the beginning.

The Pope is not Antichriſt.

Antichriſt.

You riſe up amongſt your ſelves, ſaying, The Pope is Antichriſt; For by this name you call him, an evil man he may be, and fall from his vocation: *But he can never be Antichriſt: For Antichriſt is he, the ſonne of the Devil, a man, fleſh and bloud, born of a wicked and deceitful Harlot, that ſhall ſeduce the people, ſwell with the ſtrength of his father, and reſiſt God in Earth amongſt men, as his father did in Heaven among the Angels, utterly denying his Omnipotency, and ſetting himſelf againſt him.*

Claves Cœli Apoſtolis datæ.

Remember to aske amending of this place. *forte* belongeth.

* Acts 23. A.

O you fools, and of little underſtanding: When unto the Apoſtles, the Keyes of Heaven were given, that is to ſay, the ſame authority and power of Chriſt Jeſus the Sonne *of the Living God, to forgive ſinnes, and to exclude ſinners from the Kingdome of Heaven; (And) when unto the ſame Apoſtles; it was ſaid alſo* Come behind me Satan: *you have not underſtanding to ſee into the myſteries of the Higheſt; if the Sonne of God did commend and reprehend his Diſciples, why may not (therefore) a Biſhop, be counted good and evil; if it follow (therefore) that good and evil may be a Biſhop, it followeth alſo, that neither good nor evil addeth unto the Authority of a Biſhop, but unto his own life; if he be good he reapeth the benefit of his goodneſſe, but if he be evil,* he is a Lyar, *becauſe his Doctrine is againſt himſelf, if therefore* for the ſinne of man, *God hath ſuffered many in the ſpirit of* * Ananias *to ſit in the holy place, it is for your ſinnes ſake, and for your rebellious nature to be puniſhed:* And not for the obſcuring or darkning of his Church.

Nullus ſibi autoritatem aſſumere poteſt.

An uſurper.

Open your eyes therefore, and underſtand, and cleave to the Church for the Church ſake, and not for the love of man. Deſpiſe not the Church, becauſe of the tranſgreſſions of man: But ſubmit your neck under that holy yoke and ordinance, which ſhall lead you to the Congregation governed by the Spirit of God, wherein you ſhall underſtand the ſecrets of God his Book, to be interpreted according to the ſenſe of your fathers: whoſe underſtanding was the finger of the Holy Ghoſt, you cannot authoriſe your ſelves, and without authority you can do nothing; Therefore if your authority be not, why take you upon you the doings of the Church, which it is one thing to ſeek to underſtand the Scriptures, and an other thing to teach the Scriptures according to his underſtanding, for he that teacheth, teacheth by Authority, but if he have no Authority, he is an Uſurper.

Eccleſia, noſtra Mater: & tamen Virgo.
Simplicitas.
Obedientia.
Curioſitas à Diabolo eſt.
Matth. 7. 15.
Filii, Canes.
Canes.
In noſtri judicium ſtatus ipſi deſcendamus.
Pater.
Filius.
Spiritus Sanct.
Eccleſia.
The bread of life underſtanding.

My brethren remember your ſelves, and conſider you are Children: you are not, veſtri juris, *but* alieni. *Therefore, do nothing that is of your ſelves: But follow (as good children) the ſteps of your* Mother: which Mother is a pure Virgin, *and is alwayes inſtructed with the wiſdom of the Comforter; What meat ſhe ſhall give unto you her Children: and how ſhe ſhall bring you up and inſtruct you: Simplicity is much worth, and obedience is a Garland before the Lord. But Curioſity is the Devil; Have you not read; That the bread of the holy ones is not to be caſt unto Dogs? Look unto your ſelves whether you be Dogs or no. See if your life be holy: your doings ſtraight and juſt, your patience manifold: your affliction great for the Lord: if you find not your ſelves ſo, you are not Children, If you be not Children, you are not Sonnes, if you be not Sonnes you have no Mother, if you have no Mother you are Dogs, you are devourers of the bread of Children, curriſh, ſenſeleſſe, and againſt God.*

Enter therefore into judgment with your ſelves.

Conſider you are created by God.

Conſider you are redeemed by God.

Conſider alſo you are alſo left to the ſpiritual tuition and comfort of God: which God hath made of you a Congregation: a holy and ſanctified fellowſhip, feeding alwayes as brethren together, under his wings, and at his Table: which feedeth you with the bread of life and underſtanding, with the body and blood of Jeſus Chriſt the Sonne of the Living God.

Obedientia eſt finis noſtræ vocationis.

With underſtanding that you may know the will of your Father which is in Heaven, and knowing him, be obedient: which is the concluſion of your vocation. Shake not off therefore the yoke of Obedience, leaſt you put away alſo the Cup of underſtanding, *and ſo know not the will of your Father.*

But my thinketh, you are ſtarved, your guts are ſhrunk up: your bones and ſinewes are withered. What is the cauſe thereof? When received you the bread *of the Lord? When received you nouriſhment? O you of little faith: and leſſe underſtanding you erre, and runne aſtray: you are blind, you follow not the will of your Father: Return, Return, and ſay within your ſelves,*

Oratio pœnitentis, & ad Deum Eccleſiamque (ejus ſponſa) redeuntis.

O eternal God and loving Father, great is thy care and mercy over us, which being led aſtray (with Satan and the ſpirit of darkneſſe) haſt brought us home: which being blind haſt ſet open before our eyes: (our eyes alſo opened) the true path and line of underſtanding: Happy are we whom thou loveſt ſo deerly: and unto whom the care of our health is ſo dear: We will therefore praiſe thy

thy Name, and return from our errors: we will acknowledg our ſinnes, and follow thy Commandements: for thou, O Lord, art onely juſt and true, and thy mercy is everlaſting: Thy Lawes are ſweet, and thy love and kindneſſe mighty amongſt us, Holy, Holy, Holy Lord God of *Zebaoth*, all honour praiſe and glory be nnto thee for ever.

△ Amen.

...... *After a while I return again.*

E. K. He is gone.

△ Note, I read the premiſſes to *Fr. Pucci*, in Latin, which ſeemed to us to be wonderfully pithy, and to the purpoſe, &c.

E. K. He is here againe.

URIEL ...... Francis Pucci, *give ear unto my word.*

Stay a while.

△ Hereupon *Fr. Pucci* did kneel on both his knees.

URIEL ...... *True it is, that, as thy ſpirit moved thee*, ſo God hath called thee to the partaking and underſtanding of his will to be fulfilled in puniſhment and wrath againſt the falſhood and deceit of the earth. *And therefore hath God in his great love and exceeding mercy called thee away from the Sonnes of the accurſed, and from the way of unrighteouſneſſe: wherein if thou follow him in ſimplicity of Conſcience, and righteouſneſſe (the works of faith) thou ſhalt be confirmed: for I ſay unto thee, I will power my vengeance upon the whole Earth, and I will chaſten her in her iniquity, and in the middeſt of her pride, I will throw her down head-long, and ſhe ſhall triumph no more. And becauſe thou haſt humbled thy ſelf, my ſpirit ſhall be with thee, and thou ſhalt underſtand.* And this wicked Monſter, that ſitteth in the Holy Temple, and ſinneth againſt the Higheſt, ſhall be thrown down head-long with his pride: And he ſhall be chaſtiſed and corrected with the mouth of you two; For at the houſe of the Lord Judgment muſt begin. *And the rebelling* ſonne *muſt be ſcourged before the* wicked ſervant *be puniſhed. Fear not, I will put unto your words, ſtrength and power: And if he hear you not, but ſtretch forth his hands againſt you, I will rain fire and brimſtone from Heaven: and his dwelling places ſhall ſink. And the Lake that ſhall remain, ſhall bear witneſſe againſt him for evermore: Lift up thy heart therefore, and deſpiſe the World; Fight with her manfully, and be not overcome. Moreover, acknowledg thy ſinnes, and fly unto the Lord. Seek out his Houſe, and eat of his bread: for thou haſt much need of it.*

Franciſcus Pucci.

Judicium incipiet à domo Dei.

Filius, Servus.

The ſeeds that thou hath ſown abroad, gather up again, leaſt thou be puniſhed for the ſins of thy Brethren.

Thy Soule ſtandeth deare before the Lord, which is the cauſe that he hath mercy upon thee, which ſaith unto thee, If thou be obedient before the Lord, follow the inſtructions and diſcipline of the holy Ghoſt: and do the works of righteouſneſs and Charity, my Spirit ſhall reſt upon thee. I have ſaid.

K. E. He is gone.

△ I read over the laſt parcel in *Latine* to *Francis Pucci*: after he had in very penitent ſort thanked God, confeſſed himſelf an offender, as he was here noted, &c.

E. K. He is here again.

URIEL. ...... *Your Penance and Devotion premiſed, The bleſſing of God the Father, the Son, and the Holy Ghoſt, in his everlaſting truth and light, comfort you, bleſſe you, and be merciful unto you.*

△ Amen.

URIEL. ..... *Extingue lumen: Nam decedo.*

△ Deo noſtro Omnipotenti, æterno Lucis & Veritatis Authori
ſit omnis laus, gratia actio, honor & gloria, nunc &
ſine fine. *Amen.*

Anno 1585 *Auguſti* 6 PRAGÆ.

Actionis P*uccianæ* poſterior pars.

Videns, (*E. K.*) nubem jam receſſiſſe conſpexit: ut ſupra URIELIS caput (quaſi in aëre) alium vidit Angelum: cujus pars inferior, nube ignea continebatur. Capitis veri capilli, circa humores

Videntes olim, qui Prophetæ poſtea dicti.

humeros ſparſi, & brachia nuda apparebant. Dextra autem Librum tenebat, quadrata figura, tegmine, (quaſi ignito, rubicundóque colore,) velatim: Foliorum verò exterior margo, albicans erat. Septem retinaculis, quaſi totidem ſeris, clauſus eſſe, liber videbatur. Atque ſuper retinaculorum ora, ſigilla quaſi aurea, impreſſa comparebant. Et ſuper ſingulis ſigillis, litteræ inſcriptæ ſingulares. Super primo E, ſup. 2 M, ſup. 3 E, ſup. 4 T, ſup. 5 T, ſup. 6 A, ſup. 7 V.

..... *Accipe librum hunc, & veritas luce magis clareſcat: Et lux, veritate, fiat valida. Data eſt tibi poteſtas dandi, & aperiendi hunc Librum, Mundo, & Mundis.*

URIEL. ..... Gratia tibi, Rex Cœli, & terræ, qui fuiſti, es, & venturus es, hinc enim Judicium Meretricis.

E. K. *Jam accipit librum* URIEL, *utriſque flexis genibus.*

URIEL. ....., Gaudete, ô vos filii homini, levate corda veſtra Cœlum verſus. Secreta enim Dei panduntur: & verbum ejus ex carceribus emiſſum eſt. Gaudete, ô vos Filii Dei, quia Spiritus veritatis & intelligentiæ inter vos exiſtit: Gaudete, ô vos, qui de ſanctuario eſtis, quia ſapientia & intelligentia replebimini. Gaudete, ô tu domus *Jacob*, quia jam tua finita eſt viſitatio, atque incipit viſitatio tua. Quatuor venti te unâ colligent: & conculcatum redificabis mirum. Tibi cohabitabit ſponſus. Et, ecce, juravit Dominus, & non te invadent impietates; neque Spiritus Altiſſimi á te recedet. Verùm, Patrum tuorum oſſa quietem nanciſcentur: & tu ipſe æterna frueris vita. Sanguis innocentum, à te abluetur: & ad dies multos pœnitentia te affliges. Tunc quidem Agnus, in medio platearum, ſtabit, ô Hieruſalem: Edictaque promulgabit populo tuo, civibuſque tuis.

Omnis Nationes ad domum *Davidis* confluent matres, ſuos informabunt infantis, iis verbis: Prævaluit veritas: atque Dei nomen, tuus erit vigil, ô Civitas.

E. K. *Jam, omnia, nube alba, oppleta ſunt.*

URIEL. ..... *Mihi ſilentium, vobis verò, ad temporis exiguum intervallum, quies eſto.*

E. K. *Ex oculis meis prorſus evanuere prorſus.*

△ *Nota.* Interea ab ipſo Angelico ſermone, præſcripta in Latinum recitavi converſa, legendo expeditè, ipſi Domino *Franciſco Puccio*, præterea obiter pauca locutus ſum, de Calumniis, contra noſtras actiones tales oraculatis, &c.

E. K. *Iterum hic mihi apparet* Uriel, *atque in Cathedra ſedet Chryſtallina cum Libro illo, in ſuo gremio: dextra autem, illam tenet virgam Geometricam: & ſiniſtra, illam Philoſophiam vitream, ut prius.*

URIEL. ..... Cum mihi ſit conceſſa poteſtas, & cum meo miniſterio ſit adjuncta veritas; (unde lucis & veritatis ſum factus plenus) veſtras ego aperiam oculos, atque vobis ipſam eloquar veritatem; ut inertem illam molem tenebrarum veſtrarum, et profundæ ignorantiæ, excutere poſſitis, et in luce cum patribus veſtris ambulare. Voci igitur meæ diligenter præbere aurem, & intra cordium veſtrorum liquorem, dicta imbibatis mea. Ut veſtræ intelligentiæ ſuccus, vigorem recipere poſſit: & vos ipſi florere poſitis cum acceptabili veritate, veluti ſervi electi, et Miniſtri ALTISSIMI.

Totus mundus in maligno poſitus eſt, aperta Satane factus eſt officina, ad terræ mercatores omni abominandæ impietatis genere decipiendum. Aſt, quid vosne facti eſtis talium mercium ſub mercatores garuli? vel mendaciorum et doctrinæ falſæ, in publicum vectarii: Æſtimatiſne vos, levis momenti negotium eſſe Scripturarum Divinarum & Myſteriorum ſenſum, judicium et temeritati alligare veſtrarum imaginationum? nihili rem eſſe ſtatutis, in judicio ſedere contra ſpiritum Dei, nullum illi concedendo locum, niſi veſtro ex præſcripto?

Vobiſne licet, coram Filio Dei, integros dies, immò injuſtos conſumere annos, cum filiis Satane mendaci ſobole, & mundi deceptoribus? Adeonè penitus in abominationis officinam voſmet contuliſtis ut Dei filio, futuri adventus ſui tempus præſcribere velitis, Prophetarumque ſuorum deſcenſus: temporiſque terminum, in quo ipſe terram erit viſitaturus?

Moyſes nihil loqui auſus erat, niſi ab ore Dei.

Prophetæ Legem non explicabant, ſed Dei vox.

Filius Dei propria ſua non eſt locutus verba, quatenus Caro erat, ſed verba patris ſui.

Diſcipuli ejus, nihil, niſi ex Spiritu ſancto docuerunt.

Audetiſne (igitur) vos, vobis docendi aſſumere munus, aditáque ſecreta Altiſſimi pandere, minimè ad id admiſſi, vocative?

Dicite mihi, Mercaturamne deſeruiſtis, veſtrarumque pecuniarum (fraude partarum) ſupputationes, ut verbi Dei eſſetis Doctores?

An non pudet vos, ante docere, quàm ipſi intelligatis?

Immò an non vos pudet ſeducere, prius, quàm domum reducere noveritis?

Hypocritæ eſtis, & Spiritu ſancto vacui.

Mendaces

Mendaces eſſe deveniſtis, & ipſius Chriſti inimici, & ſui ſancti Spiritus.

Fortaſſis dicitis, ex Scripturarum Lectione, intelligentiam comparamus earundem.

Aſt mihi reſpondeatis, cujus ſpiritus auxilio, hanc vobis comparatis intelligentiam?

Quis vobis apparuit Angelus? vel ex quo Cœlo, veſtram recepiſtis inſtructionem?

Fieri poteſt, quod, ex Spiritu ſancto dicetis.

O ſtulte tu modicæque intelligentiæ! non intelligis tu, quòd Spiritus ſanctus Eccleſiæ Pædagogus eſt, integri gregis, & congregationis Chriſti?

Proinde ſi multitudinis Pædagogus eſt, ſequitur, quòd Doctrina aliqua, quàm Spiritus ſanctus docet, inſtructio, documentum, ſive intelligentia ſit multitudinis.

Atqui, quæ hominum multitudo, tuæ eſt intelligentiæ?

Vel cujus es tu Congregationis?

Aliter *diſperſionis*. Dicisne, diſperſus alicujus te unum eſſe: Falſum narras, fugitivus es.

Verùm, ecce, te doceo: Errorque tuus ante tuam conſtat faciem.

Quicunque ad Scripturam intelligentiam perveniet, conari debet ad illarum intelligentiam prævenire, ſecundùm Ordinationem, & Traditionem ſpiritualem.

Aſt ex qua ſpirituali traditione, nactus es tu intelligentiam?

Vel juxta quam Ordinationem, tibi eſt apertus Scripturarum ſenſus?

Dices (forſan) ex ſanctis Patribus, informatum eſſe te, & per eundem ſpiritum per quem docebent illi, tuam te eſſe conſecutum intelligentiam.

Dicere ſic quidem potes, verùm non te ſic facere certum eſt.

Quis enim antiquorum Patrum, rationem copulavit verbo Dei, vel Scripturam intelligentiam, Ethnicorum aſtrinxit diſciplinæ?

Tibi dico, quòd antiqui Patres, Chriſto chari erant, & cœleſtium viſionum, conſolationumque Cœleſtium participes: quæ viſiones Cœleſtéſque conſolationes non illos docebant novam Scripturarum expoſitionem, ſed confirmabant, lucéque illuſtrabant myſteria Spiritus ſancti, per Apoſtolos declarata, qui Eccleſiæ ipſi ſua poſuère fundamenta; quicquid igitur ab antiquis Patribus diſcere poſſis, ab Apoſtolis diſcis, & quicquid ab Apoſtolis intelligis, habes id quidem, à Spiritu ſancto, ſed ſi ipſos Patres exponas tuo ſenſu modóque, & non juxta ſenſum Apoſtolorum, certè Spiritum ſanctum non habes, ſed ſpiritum mendacii.

Humilem, igitur, temet præbeto, & coram Domino procidas, rationem ſemoveas, Dominoque adhæreas, laboréſque verbum ejuſdem intelligere, ex Spiritu ſuo ſancto: quem Spiritum ſanctum, omni ex neceſſitate invenire debes, atque invenies inviſibili Eccleſia uſque ad mundi finem.

Perſpicuè tibi dicam, (ut veritas potenter in luce appareat) quicunque Dei contrarius eſt voluntati, quæ ſuæ eſt tradita Eccleſiæ per Apoſtolos quidem publicata, per Spiritum ſanctum enutrita, & mundo impertita, & per *Petrum* ad *Romam* tradicta, & per eundem ibidem expreſſa, ab ejuſdem ſucceſſoribus retenta atque ſuſtentata eſt: Hic idem Deo & veritati ſuæ contrarius eſt.

Lutherus ſuorum recepit mercedem.

Calvinus ſuam.

Reliqui omnes quotquot erraverunt, & ſponte in devia concurrerunt, ſeparando ſeipſos ab Eccleſia & Congregatione Chriſti, obſtinatè & Diaboli (patris ſui) inſtinctu, mercedem ſuam receperunt.

Contra quos filius Dei judicium pronunciabit, dicendo:

Ite Deceptores in gehennæ ignem, Patri veſtro & filiis illius, ab exordio præparatum.

Inter vos ipſos inſurgitis aſſerendo, *Papam* Antichriſtum eſſe (hoc enim nomine illum inſignitis) homo certè malus eſſe poſſit, atque à ſua excidere vocatione, verumtamen Antichriſtus eſſe nunquam poteſt.

Antichriſtus enim ille eſt, qui filius eſt Diaboli, homo quidem ex carne & ſanguine natus ex impia & fraudulenta meretrice, qui populos ſeducet tumiduſque ſui patris potentia, Deo reſiſtet in Terra inter homines, quemadmodum pater ejus in Cœlo fecerat inter Angelos: prorſus denegando Dei Omnipotentiam ſeque illi opponendo.

O vos ſtulti & exiguæ intelligentiæ, quum Apoſtolis Cœli concredabantur claves: (quaſi diceres) eadem Chriſti Jeſu filii Dei viventis, authoritas & poteſtas ad hominem condonanda peccata, & ad peccatores Cœlo excludendos, & quum * eiſdem Apoſtolis, vade poſt me Satana, etiam dicebatur, non tanta eſtis intelligentia ut in Altiſſimi hæc introſpicere valeatis myſteria. * *Mat. cap. 16. C. D*

Si Dei filius tum commendabat tum etiam reprehendebat Diſcipulos ſuos, cur non poſſit igitur Epiſcopus, & bonus & malus cenſeri? Si hinc conſequatur, bonum malumque Epiſcopo ineſſe poſſe, pari ratione inferri poſſit authoritatis Epiſcopalis rationem, à bono malove illo non pendere, ſed ipſius ad Epiſcopi vitam hoc bonum malúmve ſpectare ſi bonus ſit, ſuæ bonitatis metet beneficium; ſin malus ſit, mendax eſt; ſua enim illi contraria eſt doctrina. Proinde, ſi, *propter hominum peccata* Deus permiſerit, multos in ſpiritu * *Ananiæ* ſedere in loco ſancto, id quidem propter peccata veſtra eſt, & rebellem naturam, ut ſupplicium recipiatis: & non obſcura vel tenebroſa ejus fieret Eccleſia. * *Act. 23. A*

Aperitè itaque oculos veſtros & intelligite, & Eccleſiæ adhæritatis, amore ipſius Eccleſiæ, & non hominum. Neque Eccleſiam contemnatis, propter hominum iniquitatis.

Verùm colla illi ſubmutatis ſancto jugo & ordinationi, quæ vos ducet ad illam Congregationem quæ gubernator per Spiritum Dei, in qua intelligetis ſecreta Libri Dei, explicata eſſe juxta ſenſum antiquorum veſtrorum Patrum: quorum intelligentia erat dignitus Spiritus Sancti.

Non poteſtis à vobis ipſis authoritatem recipere, & hinc authoritas nihil facere poteſtis.

Idcircò cum veſtra authoritas nulla ſit, cur Eccleſia opera Actave intra veſtras arripitis manus?

Malæ fidei poſſeſſor. Una quidem res eſt, Scripturarum aliquem quærere intelligentiam: atque alia eſt Scripturas docere, ſecundùm intelligentiam ſuam. Qui enim docet, ex authoritate docet: ſed authoritatem ſi non habeat uſurpator ſive intruſor eſt.

Fratres mei, Conſiderate voſmet ipſos bene, & conſiderate vos pueros eſſe, & quod veſtri juris non ſitis ſed alieni. Nihil igitur faciatis quaſi ex vobis ipſis: ſed inſiſtatis (ut pueri boni) veſtigiis Matris veſtræ, quæ Mater pura Virgo eſt, & ſemper à Paracleti ſapientia informatur, quem vobis (pueris ejus) exhibere cibum debet; & quo vos modo educare atque inſtruere.

Simplicitas multùm valet & obedientia, certum eſt, coram Domino; Aſt curioſitas Diabolus eſt.

Matt.7. a 15.C *Mar.7.C* An non legiſtis quid ſanctorum panis, non ſit ante canes projiciendus?

Penitùs voſmet examinetis, utrum canes ſitis, nec ne.

Videte utrum vita veſtra ſancta ſit, opera veſtra recta & juſta; patientia veſtra multiplex; afflictio veſtra, magna propter Dominum.

Si voſmet ipſos, in hoc ſtatu eſſe, minimè deprehendatis, pueri non eſtis; ſi pueri haud ſitis, non eſtis filii; ſi filii haud ſitis matrem non habetis; ſin verò matrem non habet, devoratores eſtis illius panis qui filiis debetur, canini, *inſenſati*, & contra Deum eſtis.

In veſtri igitur judicium ſtatus vos ipſi deſcendatis.

Vox hæc in Scripturis multum uſitata.

Pater Conſiderate, per Deum Creati eſtis
Filius Conſiderate, per Deum Redempti eſtis.
Spiritus S. Conſiderate etiam, relicti eſtis Spirituali Tutelæ & conſolationi Dei.

Qui Deus ex vobis congregationem ordinavit, ſanctam & ſanctificatam ſocietatem, paſcentem ſemper ſimul tanquam fratres, ſub alis ſuis & in ſua menſa; qui vos paſcit vitæ & intelligentiæ panæ; corpore (nimirùm) & ſanguine Jeſu Chriſti filii Dei viventis.

Intelligentiæ autem pane vos paſcit, ut patris veſtri voluntatem intelligatis, qui in Cœlis eſt; Obedientia ut illi quum noveritis, obedientes factis; quæ obedientia veſtræ vocationis finis eſt.

Nullo igitur modo obedientiæ jugum excutiatis, de ſimul etiam Calicem intelligentiæ à vobis repellatis; atque ea ratione Patris veſtri vos lateat voluntas.

Sed judicio meo famelici eſtis, veſtra contracta ſunt inteſtina, oſſa nervique marieſcunt.

Quæ hujus rei cauſa eſt? quando illum Domini panem recepiſtis? quando nutrimentum accepiſtis? ô vos modicæ fidei & intelligentiæ minoris erratis, & devii curritis. Cœci eſtis, patris veſtri, non obtemperatis voluntati; redite, redite & intra voſmet ipſos talia dicatis.

O ſempiterne Deus, & benigne Pater, magna certè eſt cura miſericordiáque tua erga nos, quos in devia actos per Satanam, & ſpiritum tenebrarum reduxiſti domum; & nobis cœcis præpoſuiſti (viſu etiam nobis reſtituto) veram ſemitam lineamque rectam intelligentiæ. O nos ſœlices, quos tibi tam charos habes; & quorum ſalus tantæ tibi curæ eſt. Nomen proindè tuum, laudibus celebrabimus; & à noſtris revertemur erroribus. Peccata confitebimur noſtra, & præcepta obſervabimus tua. Quoniam tu ſolus, ô Domine, juſtus & verus es, & miſericordia tua æterna eſt. Leges tuæ ſuaves ſunt, et per amans tua benignitas inter nos valida eſt. Sanctus, Sanctus, Dominus Deus Zebaoth. Honor omnis laus et gloria tibi detur in perpetuum.

△ *Amen.*

URIEL. ..... *Modico tranſacto temporis ſpatio revertam.*

E. K. Abiit.

△ Nota.

△ Interim *Franciſco Pucci* hæc (quæ Anglicè dictata recepimus) Latinè recitabam. Noſtiſque nervoſa valdè, noſtriſque accommoda inſtitutis videbantur.

E. K. Iterum illum adeſſe video.

URIEL. ..... Franciſce *attentis auribus*, *verba excipias mea.*

SISTATIS PAULULUM.

△ Hinc ſtatim, *Franciſcus Puccius* à ſede ſua genibus utriſque (quaſi Deo ſupplex) terram petebat.

URIEL. ..... Verum quidem eſt (ut tuus te aliàs commune fecit ſpiritus) quòd Deus te vocavit ut particeps & intelligens eſſes voluntatis ſuæ explendæ, in vindicta & ira ſua exercenda, contra terræ falſitatem & fraudem.

Atque hanc ob cauſam, ex magno ſuo amore, & immenſa miſericordia ſua avocavit te Deus à filiis hominum, Deo inviſorum, & ab injuſtitiæ tramite.

In qua tua vocatione, ſi illum imiteris, in tuæ conſcientiæ ſimplicitate, & juſtitia (quæ fidei ſunt opera) confirmaberis. Tibi enim dico, vindictam meam effundam ſuper univerſam terram atque illam caſtigabo in iniquitate ſua, & in ſuæ ſuperbiè ſummo gradu illam præcipitem poſternam; neque ultra triumphabit.

Et quia te demiſſum humilémque exhibuiſti ſpiritus meus tecum erit, & intelligentiam tu conſequeris.

Et monſtrum hoc impium, quod in Templo ſancto ſedet, & contra Altiſſimum peccat, præcipitabitur cum ſuperbia ſua, Atque ex ore utriuſque veſtri caſtigabitur & corrigetur. Judicium enim à Domo Dei inchoari debet, E filius rebellis prius flagellis cædi debet, quam impius puniri ſervus. *Ezech. 9. C* *1 Petri 4. D*

Ne timeatis, Veſtris enim verbis, vires & potentiam adjungam.

Et veſtra ſi contemnat verba manuſque ſuas contra vos exerat: de Cœlo ignis atque ſulphuris demittam imbrem, & Palatia ejuſdem in terram deſcendent: lacuſque ibidem remanens contra illum teſtimonium dabit perpetuum.

Erigas igitur cor tuum mundumque deſpicias, & contra ejuſdem viriliter pugna, neque ab eodem vincaris.

Tua præterea confitearis peccata: & ad Dominum confugias, illius perquirito domum, & de illius pane comedas: eo enim multum tibi opus eſt.

Et ſemina quæ ſparſim ſeminaſti, recolligas: ne fortè tu pœnas tuas, ob fratrum tuorum peccata.

Anima tua Deo chara eſt, atque idcirco miſericordia erga te movetur, tibique dicit, ſi coram Domino obediens appareas: atque ſequaris inſtructiones & diſciplinam Spiritus ſancti faciáſque opera Juſtitiæ & Charitatis, ſpiritus meus ſuper te requieſcet.

Dixi.

E. K. *Abiit.*

△ Ex Anglicis dictatis iſtis ultimis Latinè eundem expreſſi ſenſum, Domino *Fr. Puccio*, valde devoto humili, & præmiſſa agnoſcenti & acceptanti, &c.

E. K. *Iterum mihi conſpicuus eſt.*

URIEL. ..... Præmiſſa veſtra tam pœnitentia quam devotione, Benedictio Dei Patris Filii, & Spiritu ſancti, in ſua ſempiterna veritate lucéque vos conſoletur, vobiſque benedicat, & vobis miſericordiam impertiat copioſam.

△ Amen.

Ex Actione, quæ erat die Veneris, September 6. 1585. Pragæ.

Eat Puccius, *ut promiſſis perficiendis provideat.*
At cor habeat ſincerum rectumque. *Angelica vox.*
Immò ſæpe proprios detergat caliceos.
Inter eundem autem alloquatur mortua arbuſta, de Domino venturo.
Ambulet cum montibus ut illi ejus audire poſſit.
Tunc revertatur ut quod reliquum eſt ad implere poſſit.
Atqui dico proprios tergat caliceos.

△ Vos oro ut illam nobis explicare phraſem velitis obſcuram.

Qui flagellatur ipſe ſentit. *Angelica vox*

Angelica vox. ..... *Reliqui (jejunii veſtri) dies, non hic complebuntur, ſed in illis viginti diebus, in quibus* Romæ *operari Decretum eſt mihi.*

LIBER RESURRECTIONIS.

Pragæ, Aprilis 30.

Pactum, ſeu Fœdus Sabbatiſmi.

1586.

Threbone Octob. 14. } { Venimus è Septemb. 14.

1586. { *In Maio* 29 *Exilii Decretum contra nos exiit à Cæſare* Rod.
In Auguſto 8, *Reverſionis permiſsio D.* Roſenbergio, *obtinente nt ad ſua veniamus.*

Miraculum, & factum memorandum in perpetuum.

AS *E. K.* ſtood at the end of the Galery by his Chamber, looking over into the Vineyard he ſeemed to ſee the little man the *Gardiner*, in all manner of behaviour and apparel, who is the chief workman or over-ſeer of Mr. *Carpio* his workmen in the ſame Vine-yard. He ſeemed very handſomly to prune ſome of the Trees: at length he approached under the wall by *E. K.* and holding his face away-ward he ſaid unto him, *Quæſo dicas Domino Doctori quod veniat ad me.* And ſo went away as it were cutting here and there the Trees very handſomly, and at length over the Cherry-trees by the houſe on the Rock in the Garden he ſeemed to mount up in a great piller of fire.

E. K. bade his Wife to go, and ſhe who was in the Garden. She came up, and brought him word, No body.

E. K. then came to me and ſaid, I think there is ſome wicked ſpirit that would allude me, and he told and ſaid to me, as is before noted. Then ſaid I, I will go into the Garden, and bade *E. K.* come with me. We went down that way which this Creature did go: but nothing we ſaw, went to the Banqueting-houſe in the Vine-yard, but that place pleaſed us not: ſo, we went along in the way by the cliff ſide, and ſat down on the bank by the great pyle of Vine-ſtakes lying in the very South end of the Vine-yard. And we had not ſat there half a quarter of an hour, but I eſpyed under the Almond-tree, and on the South-ſide of it, being the Weſterly Almond-tree, that is it which is ſtanding on the Weſterly ſide of the ſtraight path which leadeth from the North toward the South in the Vine-yard. *I eſpyed (I ſay) like a ſheet of faire white paper lying toſſed to and fro in the wind.* " I roſe
" and went to it, and (to the prayſe of God his truth and power,) there I found three of my Books
" lying, which were ſo diligently burnt the tenth day of April laſt.

1 The three Books were, *Enoch his Book*,

2 The 48 *Claves Angelicæ.*

3 And the third was the Book of my gathering of the thirty Aires, and entitled *Liber Scientiæ terreſtris auxilii & victoriæ.*

Thereupon *E. K.* comming to me, I fell on my knees with great thanks yeilding to the God Almighty, and ſo did *E. K.* whoſe mind and body were mervailouſly affected at the ſight of the
" ſaid Books, having no ſhew or ſigne that ever they had been in the fire, neither by colour or ſavour,
" or any thing wanting.

And after we had ſet half an hour under the fore-ſaid Almond-trees prayſing God and wondring at the Miracle. Suddenly appeared by us the ſelf-ſame Gardiner like perſon, but with his face ſomewhat turned away, and nothing thereof to be adjudged as of *Ave* the cuſtome is. He ſaid, *Kelly*, follow me, *E. K.* went, and I ſat ſtill, awaiting his return.

This

This Gardiner went before *E. K.* and his feet ſeemed not to touch the ground by a foot height, And as he went before *E. K.* ſo the doores did ſeeme to open before him, he led him up the great ſtairs on the left hand by the Vineyard door, and ſo in at his own Chamber door where *E. K.* hath his new Study, and then the door going out of that to the ſtairs opened of it ſelf, and he went up thoſe ſtairs, & *at length brought him to the Furnace mouth where all the Books and papers had been burnt the* 10 *day of this April.* And coming thither, there the ſpiritual Creature did ſeem to ſet one of his feet on the poſt on the right hand without the Furnace mouth, and with the other to ſtep to the Furnace mouth, and ſo to reach into the Furnace (the bricks being now plucked away which ſtopped the mouth of the Furnace, all ſaving one brick thick) and as he had reached into the furnace there appeared a great light, as if there had been a window in the back of the Furnace, and alſo to *E. K.* the hole which was not greater then the thickneſs of a brick unſtopped, did ſeeme now more then three or "four brick thickneſs wide, *and ſo over his ſhoulder backward he did reach to E. K. all the reſt of the "ſtanding Books, excepting the Book out of which the laſt Action was cut, and* Fr. Pucci *his Recan-"tation, alſo to E. K. appeared in the Furnace all the reſt of the papers which were not as then de-"livered out.*

That being done, he bade *E. K* go, and ſaid he ſhould have the reſt afterward. He went before in a little fiery cloud, and *E. K.* followed with the Books under his arm all along the Gallery, and came down the ſtairs by *Fr. Pucci* his Chamber door, and then his guide left *E. K.* and he brought me the Books unto my place under the Almond-tree.

✝ *Pragæ.*

1586 *Aprilis* 30 *May-even.*
Mane circa 8.

△ Precibus quibuſdam fuſis ad Deum, & gratiis pro miraculo Heſterno actis, petebamus jam a Deo conſilium ſuum quid de iſto miraculo nobis eſſet faciendum ulterius, &c.

Et quid faciemus cum Domino *Roſenbergio*, an illum debeamus admittere ad amicitiam noſtram & fœdus ſanctum? quid de ejus oblatis ædibus, &c.

E. K. A voice commeth down right before me ſaying.

E. K. Who is this *William*? △ I ſuſpect it to be the Lord *Roſenberg.* *Willielmus à Roſenberg.*

Vox. ..... *Thou* William. △ A pauſe
Thou William. △ A pauſe
Thou William of Roſenberg. △ A greater pauſe

This day in the Bloud of the Lamb, do I pronounce forgiveneſs of ſinnes, upon thee: and for a ſigne and token: Thy lines ſhall be opened, and thy ſeed ſhall be multiplyed upon Earth Therefore take unto thee a Sheep, that is yet a Lamb, and ſpoile not the flock of thy poor neighbour.

And, behold, if thou turn thy ſelf from the North, and aſcend unto the Holy Mountain, [*and*] *I will hereafter make a Covenant with thee. But take* heed, thou deſpiſe me not.

Bleſſed are thoſe that are comforted of me, for their ſtrength is from above. For whoſoever is rebuked of the ſpirit of truth, ſhall with time periſh as a ſhadow.

Is it not ſaid, if thy eye offend thee, caſt him out? I ſay unto thee alſo, yea, though thy head offend, caſt him alſo away. The unſtable Whiſperings and wordly Pollicies of ſuch as are the Princes of the World, are they not known unto mee?

O you Hypocrites! O you little of underſtanding, and of leſs faith, how far are you in love with the World, and her pomp, with the fleſh and her lightneſs or wantonneſs, with the Divel and his damnable ſubtilty! Purge your houſes, and purge your Kingdomes, if you will ſtir up the Lord to ſtrengthen you. Curſed is that Nation, that defiled her ſelf with the ſociety of ſuch as are Baſtards. But wo, wo, be unto him that Ruleth not according to the length of his bridle. *Conſilium.*

The chaff of this Empire and Kingdom, behold it remaineth, the father ſwept it not out, neither doth the Son lift up his hand for the name of the Higheſt. *De Imperio Ro. & Regio Bohemiæ.*

O you Hypocrites, you are faithleſs, for you fulfil not your charge!

Thou haſt, yet time to awake, thou mayſt yet be acceptable. Time yet.

Thy doings let them be a Judge between thee and me.

△ Magna pauſa. △

Vox ..... *Behold, I have given thee unto* Roſenberg, *him alſo have I given unto thee* △. *Whoſoever therefore conſidereth not the giver ſhall be called to account* and that ſharply. The voice ſo expounded it after at my requeſt.

In the yeare 88, *I will ſend out my viſitation that the ends of the world may be known, and that Juſtice may appeare in the garments of her unmeaſurable honor.* *Anno* 88.

In the mean ſeaſon, I will bleſs you abundantly with all the gifts and ſeeds of nature. See therefore, that you work, and labour that your hands may bring forth fruit, the increaſe of the Lord. *Noſter beneficentiſſimus Dns.*

Sex Actiones futuræ & Sabbathum.
Vox 7.
△ I asked which Fryday.
* From good Fryday.

*Six Actions you ſhall have: the ſeventh is the Sabbath of the Lords, and from this day (being a part of the time) beginning from * Fryday laſt celebrated, as the memorial of him through whom I ſpeak unto you, which ſuffered upon the Croſſe for your Redemption, until the day come of the ſixth Moneth, you ſhall not* preſume to aske any viſitation *of him that ſpeaketh with you. And ſo the ſixth Moneth* (the laſt day *enſuing*) *ſhall alwayes be your day of Action.*

Our Heavenly Kalender of ſix moneths Action.

§ Pucci *is defiled, and ſhall not be partaker* of theſe ſix viſitations to come: *but ſhall depart from you, and be ready as the Lord ſhall* find him, and as he ſhall be warned of you. *Notwithſtanding my ſpirit ſhall not depart from him, and I will open his underſtanding that he may convert many. For the World muſt be ſatisfied with teſtimony as well* of his life, *as the recantation & profeſſed Doctrine.*

△ We lack (ô Lord) his recantation written by his own hand, I cannot find it in the Books reſtored.

The reſt red Books to be moſt cloſely kept until the ſixth Action.

Thoſe Books let them be kept of thee, as committed unto thy cuſtody by me. And ſee that they be never opened until the ſixth Action to come.

Domini miraculum ſub ſilentio eſt tenendum.

See alſo, that you diſcloſe not my hand amongſt you, leaſt I then riſe up againſt you.

For, behold, you are yet in the Wilderneſſe. Therefore, be ſilent.

Willielmus à Roſenberg. faciendus eſt conſcius ſuo tempore.

Unto William, *notwithſtanding (hereafter)* all things *may be known, and made manifeſt.*

If any man ſeek you, elſe, you know him not.

For you live within the ſilence of the Higheſt.

Omnia reliqua reſtituentur quæ igni committebantur.

The reſt that wanteth, ſhall be reſtored unto you: *even unto* the leaſt and laſt letter.

Live, therefore, together as in the hands of your Protector.

And doubt not, but that I will be merciful unto him that is ſick through his infirmity: yea, and unto his generation as I have promiſed. And the ſinne which remaineth in his Fathers houſe, and in his houſe for many generations, I will mercifully blot out.

Doubt not, my peace (which am peace, the beginning and the ending) ſhall alwayes be amongſt you.

E. K. and △ *together.*

△ We read all and had long diſcourſe of all, and at laſt, I asked thus.

△ What ſhall I ſay unto *Roſenberg* of your preſent merciful dealing and intent toward him.

Adam of *Newhouſe* Lord Chancelor.

Vox ..... *That, which is ſaid of him, that, ſay thou* △ *unto him.*

Move no more queſtions.

△ Benedicite Domino omnia opera ejus, laudate illum omnes Creaturæ ejus: laudent illum Angeli ejus, laudent illum Sancti ejus: ille ſolus eſt Omnipotens, ille ſolus eſt Sanctus, ille Protector noſtri, Illuminator & Conſolator noſter eſt. Cinguli omnis honor & gloria. *Amen.*

MEMORANDUM.

1586. *May* 1.

On *May* day after dinner I went over the water (being brought to the water ſide in the Lord *Roſenberg* his coach, and *Jacobus Menſchick* with me) unto the Lord *Roſenberg* his Gardens, and lodging by the water-ſide, whether he came to me by appointment. To whom when I had read in Latin (*ex tempore*) the things that concerned him, I asked him what he had done, ſince the time of my being with him, that I may the better underſtand theſe words ſpoken to him and of him.

He told, that he had often prayed, ſince unto God for the forgiveneſs of his ſins, and to open his eyes how he might ſerve him; and to make it to be evident unto him whether he is to marry or no, and where, or in what ſtock or kindred. And if it were his divine will, that he might receive comfort and inſtruction by me, and that theſe and ſuch matters, and ſomewhat earneſtly he had prayed alſo for his Mr. the Emperour, that he might bend himſelf to enjoy God his favour, yea, for his own marriage and amending of his looſe life, while he yet ſat at dinner this day at the Archbiſhops table, his heart and thought did come very much upon it, &c.

At theſe his words I rejoyced much to perceive the doing of the Higheſt, in the hearing of his prayer faithfully prayed & that the anſwer which I read unto him was ſo fitly applyed unto his prayer as he alſo himſelf, did perceive with great comfort and ſpiritual joy. He entreated much that I would pray to God that the Emperour might be reſtored to the favour of God, as he was when I declared my meſſage unto him from the Higheſt, I anſwered, that whatſoever the God of Heaven and Earth ſhould appoint me to ſay or do unto his Majeſty, I moſt willingly rejoyce in the faithful doing of it: and that it was my duty (as a Chriſtian) to pray for his Majeſty: but I ſhould not make my promiſe of my prayer to be heard, but would highly rejoyce if his Imperial Majeſty would ſo uſe himſelf in God his judgment, as might be meritorious in the ſight of our Redeemer.

Votum & promiſſum Wilhelmi Urſini, Vice-regis Bohemiæ.

Such words and matters as this paſſed between us. And he ſaid that he would in all points, fulfil the advice and warning of God, in this Action expreſſed, & would marry a Maiden as he was willed. And this day did acknowledge, & account himſelf a happy man. And as concerning our mutual bond by the meanes of each being given to the other by God of Heaven and Earth, he vowed and promiſed that he would regard it in all points to the beſt of his ſkil and power, &c.

Theſe and other ſuch good ſeeds for the ſervice of God being ſown between us; he went towards his Palace in the Court, and I to the water-ſide, and ſo over to the Coach awaiting for me, and ſo came home. God be prayſed.

MEMORANDUM.

The Lord *Roſenberg* ſent Mr. *Jacob Menſchik* with this Letter unto me.

Magnifico Domino Joanni Dee *ad manus proprias.*

Magnifice Domine, Pater Obſervandæ & Chariſſimæ.

LEtatus ſum in his quæ mihi dixiſtis. Cognovi enim quoniam exaudivit deprecationem meam pius pater & miſericors Dominus. Itáque maximo pere deſideravi ut quam ſepiſſime ea mihi legere, perlegere & ſemper ab oculos habere poſſim: per amorem Dei oro. ut ſaltem eorum, quæ mihi perlecta & ad me pertinent verborum mihi tranſmittas deſcriptionem: Non tantùm mihi multum gratificabitur, ſed & conſolabor plurimùm.

Obſecro præterea Dominum veſtram, aſſiduè pro me orare velit, ut confirmet hoc Deus quod operatus eſt in nobis: & dirigat omnia conſilia, opera, actiones, immò & cogitationes noſtras ad laudem & gloriam ſanctiſſimi noſtris ſui, commodum multorum, & animæ noſtræ ſalutem. Neque deſinat, pro amore ſuo paterno, quo me (uti ſpero) Dominatio veſtra proſequitur me, ſemper in omnibus quæ pro honore Dei & commodo veſtro à me fieri & debent & poſſunt, admonere & ſignificare. Rem ſummopere mihi gratum & expectationi meæ dignam & conſentaneam faciet. Et cum his, me commendo ſuis præcibus & orationibus, nec non paterno ſuo amori & cordi. Optimè valeat Magnifica Dominatio veſtra Dominica, Cantate, *Anno* 1586.

Filius & Amicus veſter ex animo
Wilhelmus R. Manu propriâ.

Rogo ut melius intelligat Dominatio veſtra eâque ſcripta ſunt, & conſideret plus mentem meam quam verba. Quia mihi in uſu non fuit à multis annis Lingua Latina, & nemini in hac re confidere volo.

NOTE.

I had tranſlated this Sunday morning, the ſame parcel of the former Action into Latin for the Lord *Roſenberg*, which he then ſent for, jump at the time, when I had finiſhed it: And ſo I ſent it him incloſed in a Letter.

May 6. Being Tueſday, I entred my Journey toward *Valkenaw* Glaſſe-houſe, and *Leipſig Mart.*

There are divers *Valkenaws*, one by *Egre*, or *Elbogen*, not far from *Carls* Bath, weſtward from *Prage* about 18 *Bemiſh* miles, an other in *Behem*, about 11 or 12 miles from *Prage*, northerly, a mile from *Krebitz*, and two miles from *Liep*, and a mile from *Kamnitz*.

NOTE.

May 11 I came to *Leipſig*, on Sunday the 11 of *May*, and was at *Peter Hans Swartz* his Houſe lodged. I found *Laurence Overton*, (with much ado) an Engliſh Merchant: to whom my wife (the laſt year) had ſhewed no little friendſhip to himſelf, and *Thomas* his partners ſervant, in the time of his lying ſick in our Houſe, &c. at *Prage*; He came from *England* at Mid-lent, he confeſſed that *Edmond* my ſervant had been oftentimes with him, at his Houſe, and that he did think that he would come with the next Ships after his comming from *England*, then to come within 16 dayes.

I perceived by his diverſe expreſſe ſayings, that he was but a hollow friend unto me, and ſeemed half afraid to deal either with me, or my man.

There, alſo I found a courteous Gentleman called Mr. *Francis Evers*, the Lord *Evers* his Sonne of the North. And of all other matters omitting the rehearſal in theſe Records, (thoſe matters I mean which at *Leipſich* and in this Journey happened notably unto me, or I did my ſelf) one Letter which I wrote to the Queen of *England* her Secretary, the Right Honourable Sir *Faancis Walſingham*, as followeth.

Right Honorable SIR,

ALbeit I have (almoſt) in vain come a hundred miles (from *Prage* to this *Leipſich* Mart) hoping either to meet my Servant there, with anſwer to my former Letters, ſent in *November* laſt to her Majeſty (when alſo I wrote unto your Honor, and divers other). And ſo with ſpeed from this *Leipſich* to have ſent again, moſt ſpeedily as occaſion ſhould have ſerved. And now, I find, neither ſervant, neither Letter from him, neither word of mouth: yet all this notwithſtanding: and whatſoever the hindrance or delay hereof be (whether the keeping back of my Letters from her Majeſty, or the manifold and importune, moſt weighty affairs publick hindring or delaying her Majeſties moſt gracious, diſcreet and wiſe reſolution herein: or what other occaſion elſe hath and doth cauſe this long and wonderful delay of anſwer receiving. All this notwithſtanding, I thought good, before I ſet up to my Coach, to viſit, and moſt humbly to ſalute your Honour very faithfully, dutifully and ſincerely, with great and the ſame good will, that my Letter ſome yeers ſince written to your Honour, (butt hen, a ſtnmbling block unto your Honour and other, for the ſtrangneſſe of the Phraſes therein) doth pretend, ſo it is, right Honourable, that the merciful providence of the Higheſt, declared in his great and abundant graces upon me, and mine, is ſo wonderful and mighty, that very few, unleſſe they be preſent witneſſes, can believe the ſame. Therefore how hard they are to be believed, there where all my life and doings were conſtrued to a contrary ſenſe: and proceſſe of death contrived and decreed againſt the Innocent, who can not eaſily judg.

I am forced to be brief. That which *England* ſuſpected, was alſo here, for theſe two yeers, almoſt (ſecretly) in doubt, in queſtion, in conſultation Imperial and Royal, by Honourable Eſpies, fawning about me, and by other, diſcourſed upon, pryed and peered into. And at length, both the chief Romiſh power, and Imperial dignity, are brought to that point, reſolutely, that, partly they are ſorry, of their ſo late reclaiming their erroneous judgment againſt us and of us, and ſeek means to deal with us, ſo as wee might favour both the one and the other: And partly to *Rome* is ſent for as great Authority and Power as can be deviſed, and likewiſe here, all other means and wayes contrived, How, by force, or for feare, they may make us glad to follow their humours. But all in vain; for force humane we fear not: as plainly, and often, I have to the Princes declared: And otherwiſe then in pure verity, and godlineſſe, we will not favour any (my words may ſeem very marvellous in your Honours ears: But mark the end, wee have had (and ſhall have to deal with no babes) I have full oft and upon many of their requeſts and

and

and queſtions, referred my ſelf to her Majeſties anſwer, thus, in vain, expected. *Nuncius Apoſtolicus*, (*Germanicus Mala Spina*) after his yeers ſuit unto me to be acquainted with me, at length had ſuch his anſwer, that he is gone to *Rome* with a flea in his eare, that diquieteth him, & terrifieth the whole State Romiſh and Jeſuitical: ſecretly they threaten us violent death, and openly they fawn upon us. We know, the ſting of Envy, and the fury of the Fear in Tyrannical minds, what deſperate attempts they have and do often undertake. But the God of Heaven and Earth is our Light, Leader, and Defender. To the Worlds end, his mercies upon us, will bread his Praiſes, Honour and Glory. Thus much very rhapſodically, (yet faithfully) *tanquam dictum ſapienti*, I thought good to commit to the ſafe and ſpeedy conveyance of a young Merchant here called *Lawrence Overton*: which if it come to your Honours hands before my Servant have his diſpatch, I ſhall or may by your Honour be advertized. Your Honour is ſufficient from her Majeſty to deal and proceed with me, if it be thought good. But if you make a Council-Table Caſe of it, *Quot homines, tot ſententiæ*. And my Comiſſion from above is not ſo large: *Qui poteſt capere, capiat*.

Sir, I truſt, I ſhall have Juſtice for my Houſe, Library, Goods, and Revenues, &c. Do not you diſdain, neither fear to bear favour unto your poor Innocent Neighbour. If you ſend unto me Maſter *Thomas Diggs*, in her Majeſties behalf, his faithfulneſſe to her Majeſty, and my well liking of the man, ſhall bring forth ſome piece of good ſervice. But her Majeſty had been better, to have ſpent or given away in Alms, *a Million of Gold, then to have loſt ſome opportunities paſt*. No humane reaſon can limit or determine God his marvellous means of proceeding with us. Hee hath made of *Saul* (E K.) a *Paul*: but yet, now and then, viſited with a pang of humane frailty. The Almighty bleſſe her Majeſty both in this World, and eternally: and inſpire your heart with ſome conceiving of his merciful purpoſes, yet, yet, not utterly cut off from her Majeſty, to enjoy

From Leipſich *this* 14 *of* May 1586,
at Peter Hans Swarts *Houſe*.
Your Honours faithful wel-willer to uſe and command for the honour of God and her Majeſties beſt ſervice,
JOHN DEE.

To the right Honourable Sir Francis Walſingham *Knight, her moſt* Excellent *Majeſties Principal Secretary, my ſingular good Friend and Patron,*
with ſpeed

Illuſt.

Illuſtriſſ. & Magnif. D. mei Colendiſſimi.

Benedictio Dei Patris & mera gratia & miſericordia per unicum meritum Jeſu Chriſti, illuminatio Spiritus Sancti, confirmet nos cum omnibus Chriſtianis, qui magno cum zelo, propter gloriam ejus, crucem, tribulationem, & præſentionem a rancido atque putido ſcorto *Babylonico*, in turbulentiſſimo hujus mundi Oceano patimur, ut exemplo Jeſu Chriſti qui eſt in Patre, virtute & auxilio Spiritu S. hæc omnia perferre patienter valeamus ad nominis ſui gloriam & animarum noſtrarum ſalutem. *Amen.*

Mirum fortaſſis videbitur Dominat V. quod ignotus ad ignotos ſcribo imputabitis bonam hujus culpæ partem juſtiſſimo dolori, quem ex rumore ſparſo, & ad me delato propter D. V. concepi: mirari enim non ſatis poſſum pertinax ſtudium beſtiæ iſtius *Babilonice*, quæ nihil intentatum relinquit, nullum non movendo lapidem, quo hominibus veſtræ nationis præcipue piis & amantibus Dei non ſolummodo nocere ſed & funditus perdere ſtudet. Elapſo enim undecima die hujus menſis Legatus Pontificius Libellum ſupplicationum ut vocant) Cæſ. Majeſtati obtulit quo *D.V.* Nicromanciæ & aliis artibus, prohibitis inſimulat, aliiſque calumniis graviter accuſat copias hujus libelli habere potuiſſem, ſed nimis ſero hac de re ſum certior factus, nec tutum & abſque ſuſpitione eſt qui illum ex Italico in Latinum ſermonem tranſtulit petere. Quare cum hæc omnia vana a *D. V.* ut hominibus Chriſtianis & Philoſophis certo ſciam Epiſtolam hanc cum tenendi tum admonendi cauſa exarare libuit ut promptiores & paratiores *D. V.* ad reſpondendum offendant. Peto itaque ut eo animo ſuſcipiatis quo ſcripta eſt ſcilicet Chriſtiano integro & candido. Valete meque precibus veſtris Chriſto commendate.

POSCRIPT.

Ante aliquot dies tranſmiſiſſem D. V. Litteras ſed D. V. peregræ profectas eſſe mihi ſignificatum fuit poſtquam autem a ſervitore generoſo D. a Bikerſtein *cognoviſſem* (Ferdinando Harnik) *D.V. hanc noſtram remiſſe patriam, intermittere non potui quin illud quod veſtrum intereſſit ſcire litteris iſtis ſignificarem.*

Julius Aſcanius *ſeptima à* Verdeman.

Illuſtriſſ. & Magnif. D. *Joanni Dee* &
Edwardo V, &c. Dominis & amicis
meis colendiſſ.

Rceived of Mr. *Kelly* on Friday before Whitſunday, after my return from *Valkenaw.* 1586.

Mr. *Kelly* received this on Thurſday before Whitſontide, 22 *May* 1586.

Illuſtriſſimo Principi & Domino Domino Wilielmo Urſino *hereditario Domino Inclite Domus a* Roſenberg, *Domino in* Grommaw *Equiti aurei velleris* Cæſareæ *Majeſtatis intimi conſilii Conſiliario, & in Regno* Bohemiæ *ſupremo Burgravio, &c. Domino & Patrono meo Colendiſſimo.*

ILluſtriſſime Princeps, nihil mihi gratias a Magnifico Domino, *Schonbergio* narrari poterat,quam veſtram Celſitudinem proſpera interim frui valetudine, Dum ego vario, diverſo, & intricato quodam fueram jactatus itinere, per montes, per valles, per ſylvas denſiſſimas, per apertos campos, & per nivem profundam, & nobis fere inperviam: Et (ſemper tamen nos protegente altiſſimo) tandem ſani, ſalvique illeſis tam equis quam curru Celſitudinis veſtræ, reverſi ſumus. Pro quo proſpero ſucceſſu, ſummas Altiſſimo agimus gratias, & Veſtræ Celſitudini infinitas a nobis deberi fatemur. Dum abſum contra nos neſcio quid falſi incipit iſte *Apoſtolicus Nuncius* vel leviter nimis credere, & temere conqueri, vel a ſeipſo excogitare perverſæ. Veræ ſi ita pergant(habito jam noſtri,per biennium experimento ſatis accurato)illi quidem,qui pietate& ſapientia, (ſaltem vulgares) deberent ſuperare homines omnes, omnium hominum ſemet declarare maxime invidos, malitioſos,perverſos,ſanguinis humani appetentes, ſuperbos, innocentum carnifices, & piorum in Chriſto Calumniatores exitioſos,&c.Vere (dico) cogemur pulverem ex calceis noſtris excutere, & alias in mundi partes nos conferre. Et niſi veſtræ Celſitudinis haberemus eam quam debemus conſiderationem: Et niſi nos ipſos veſtræ Celſitudinis præſidio quocunque armato (quaſi) munitos exiſtimaremus (præter illud invincibile, Dei Opt.Max. agmen inviſibile) ſtatim abire ex hoc regno conaremur. Curare etiam debet ſua *Cæſarea* Majeſtas, ut aliquo modo, & citiſſime,perſpectum toti huic Regno eſſe poſſit,nos duos non ſolum veræ Catholicos eſſe,ſed etiam veræ pietatis & pacis Chriſtianæ,eſſe amantiſſimos. Per literas iſtas non eſt opus ut plura effundam, ſpiritus mei fervore quodam. Sed diligentiſſime & circumſpectiſſime reſpiciamus nos utrique, ineſtimabile Dei,quod nobis utriſque contulit Donum. Sumus enim quaſi tres. Sed in uno Deo,unus quaſi vir eſſe debemus. Myſterium hoc notate *I. D. E. K. W. R.* Nam qui me habet, habet & *E. K.* & quem ego meum habeo, ille etiam ipſius mei *E.K.* cenſendus eſt eſſe. Omnipotens ille Deus qui cuncta creavit, veſtram Illuſtriſſimam Celſitudinem; ſuæ divinæ Juſtitiæ,& Gloriæ Comimniſtrum & co-operatorem nobis conjungat & diutiſſime conſervet.

Pragæ, Maii 26, Anno 1586.

Illuſtriſſime Celſitudinis veſtræ fideliſſimus in Chriſto Servitor.

Joannes Dee.

Kk

Invictiſſimæ Potentiſſimeque ſacræ ſuæ Cæſareæ *Majeſtati*
Hungariæ, Bohemiæ, *&c. Regi, &c. &c.*

PEr aliquot jam hebdomadas , Invictiſſime & Gratioſiſſime *Cæſar,* aures noſtras circumſonabant rumores varii, quaſdam contra me, & ſocium meum, præparari accuſationes graves & exitioſas : Veſtræque Sacræ *Cæſareæ* Majeſtati offerendas fore vel jam oblatas eſſe : Et præterea Sacram Veſtram *Cæſaream* Majeſtatem, quorundam perſuaſionibus,pœne eo perductam eſſe, ut aliquam malam, &nobis periculoſam, de nobis conciperet opinionem.Veſtræ igitur Sacræ *Cæſareæ* Majeſtati humillime ſupplicamus ut (Authoritate ſua *Cæſarea*,interpoſita(illius,cujuſcunque contra nos exhibiti libelli, copiam, accurate & verbatim exſcribi, nobiſque tradi,mandare,gratioſe dignaretur,Sic enim noſtris reſponſis ad accuſationis contra nos confictæ collatis articulos, citiſſime & clariſſime intelliget ſua Sacra Majeſtas *Cæſarea*, quid in præmiſſis, cum Juſtitia, ad Dei honorem & Reipublicæ Chriſtianæ utilitatem , arbitrari, vel ſtatuere poſſit aut debeat. Et de hoc certiſſimi nos ſumus,favente Deo,(quod adhuc, et nimis diu, aliquorum negligentia , et contra noſtram voluntatem, Veſtram Sacram *Cæſarem* latet Majeſtatem.) Nos cum Veſtræ Sacræ *Cæſareæ* Majeſtatis perſonæ , tum Reipublicæ Chriſtianæ, per vos longe utiliores, gratioreſque eſſe poſſe,quam omnes, et quotcunque hic noſtri præſentes adverſarii : veluti ipſa docebit veritas ſi pœnes Veſtræ *Cæſareæ* Majeſtatis aures proprias,eum poſſit habere favorem , ut gratioſe audiri queat Deus Opt. Max.Sacram Veſtram *Cæſaream* Majeſtatem ſua Divina abundantiſſime illuſtret gratia abrachioque ſuo extento, contra, Chriſti atrociſſimos hoſtes *Imperatorem* reddat triumuphantiſſimum

Amen.

Maii 28, 1586

Sacræ Veſtræ Majeſtatis
Cæſareæ
Humilis & fidelis Servitor,
ad Dei promovendam gloriam
Joannes Dee.

Invictiſſimæ potentiſſimeque Sacræ ſuæ Cæſareæ
Majeſtate Hungariæ, Bohemiæ, *&c.Regi, &c. &c.*
Domino meo Clementiſſimo & Patrono incomparabili
ad manus proprias
expeditiſſime

Edlor

E*Dlor goſtronger lirbor bortrauter fraundt, Diſeſtumdoiſt mir daſz bruſſlain Ju komon, Darauſzichunt ſondon frondron Gottesdioner beborzt gannottvornoman, In ſumma craſz David ſraibt iſt waar* , Mirabilis Deus in ſanctis ſuis Deus Iſrael, ipſe dabit virtutem & fortitudinem plebi ſuæ, Benedictus Deus.

Diſo Varfolgung wirds Inon, (obgottcoill) In Iror wolfart gorrichon und don Lonidon In Irom ſpot.

Dentibus ſuis frement , & contabeſcent deſiderium peccatorum peribit.

Dom gutton Jungon Gorrn Civillor got ſoinrm borrn vndſicſſolbſt orkonam.) kan afu ſoelvnd Crib gobolffonwordon. Daſz Vborig crollen coir cunuadtlich brld Vorrichton , Interim , So brotts Ich, ſic bon moiu & angon , Jum fernundtlichſton Jubo gruoſſon , vadarim tronots graucott Ina, Juoſforiron, Darbinbegott ſbimt vnſz Von Nanaſa In arigkail.

Datum in Eyle *Räudmitz don* 28 *Maii, Anno* 1586.

Des ſorru trruoer
fraundt

Wilſelm Moimaigne handtz

Horrn Laſpar von Schonburg auff Voplitz Moinom Vartranotrá gutton froundo In ſolbſthandog.

Cito
Cito
Cito
Cito
Cito

S*Owder Rumeſchenn Kayſerlichen auch Ju Hungern unds Behom Koninhchon Mapt vnſors allor guadigſton horrn cropen Doctori* Joanni *de* Dee Engellandorn *, anſormoldon , Daſz Iro Mapt jauſz jondorn vrgeblichen , bodencklichon vndt billichen vrſachonjont ſchloſſon ſom ſnovndt dio ſomigon In Joror Mapt, tumg* Ruch *Bohem ſo woll als andorn doroſolbron Pomp* Ranchon*, burſtant gumbombon vndt* Landon *longer nicht Induldon nach julugivn Hiorauff ſo ſun nun Jorar Mapt Endlichor orille vndt truſter beurblich Daſz chrſichſambt ſoinom Worbe tindorn, vmdallon don ſoyinpen, ſo woll als ſoinem Conſorten vndt Jugethanen boy vormedanp Iron Mapt truſten vnnachlvſzlichenn ſtrafſland vnguad, Innerhali dru* Negt *nachoniandor volpomdon ſechs Zagen, albie or heve , vnd ſichalſzbalet daranff vrn hinnon , auſſorhalbgedachtor Jorar Mapt Koningraich Behannb vms andoror Joror Mapt Koningraich , Curſtanthumbay vndt Cainder begebo diſeilben Durchauſz Jun Kunfftigmedr Nuchſuſ ſorror Darumen, weyternicht beſunden nach betreſten laſſe Damit auſz den laſll laſſalba vn Imo odar den ſeympen auch doupy Jme Jupethaury, vngrhorſamblicſay vborganpen crourdo Irr Mapt Inn truſton einſchon vndt Straff, ſoſie lirber vormitton ſchonvrolton nicet Vernrſacht wordoun , Wolton In Mapt, Ime Juondtlicher Nachrichtung , nicht porgen. Eſz boſzfeſe auch Hieran Iror Mapt ſoruſtor Willey vndt mainug. Decretum in Conſilio Imperatoriæ Majeſtatis ſecretiori. Prage xxix Maii , Anno Lxxxvi.*

E. Waldtnons Sayleldt.

Mynſſnik.

Decret Doctor Johann *de* Dee *Iror Mapt Koniglich Bohomb ſo woll als andors Iror Mapt Lander ſureamboy.*

Doctori Joanni Dee
offerendum

I received this the 30 *day of* May,
Anno 1586, *Mane hora nona,*
By one of the Chancery Clerks.

The Copie of the Emperour his Decree , of our Baniſhment out of his Kingdomes, Dukedoms, &c. with onely ſix dayes warning.

Ad-

Anno 1586 18 *Junii in* Erphurdia Thuringiæ, *quo*, *Illuſtriſſimus Dominus* Roſenbergius, *miſerat* Joannem Carpionem *ad nos*, *cum literis ſuis*, *& maxime ut de uxore futura*, *Dei intelligeret voluntatem*, *& de aliis rebus*, *&c. Ego verò jam* Caſſellæ *eram in* Heſſia, *&* Erphurdiæ *erat D.* Eduardo Keleus. *Qui ſuper quæſtionibus & petitionibus Illuſtriſſimi juſſus erat divinitus Chartam mundam ſuper Altare*, *ante Sacerdotem Miſſam celebrantem ponere*, *quod & fecit*, *anno & die ſupra ſcriptis*, *manè in Monaſterio* Minoris *Ordinis* S. Franciſci, *inter horam 6 & 7 Monacho Seniore Miſſam Celebrante. Et finita Miſſa*, *hæc quæ ſequitur in Charta inveniebantur pulchrè ſcripta. Sed die ſequente*, *poſtquam exſcripta erant pro Illuſtriſſimo Principe ſtatim evanuere omnes lineæ & literæ*, *nihilque in illa Charta*, *poſt viſible permanſit*, *&c.*

△ *Admonitio.*

Tempore exilii noſtri.

Nations terræ omnes vocatæ in Judicium, coram Tribunal ſtabunt. Populus enim rebellis, nimiúmque hujus mundi deditus voluptati, mei jamdudum ira furoris irrititus tabeſcit: Ita quod, neque ad ſiniſtram neque ad dextram ſed ad voluntatem meam perinplendam, declinandum eſt. Beatus ille qui mihi mandatiſque patris mei obediens eſt & perſeverantia decoratus.

Maledictus autem, qui mendax operibus, perdicas verbum meum: quia ſcandalo multis erit, & ignominiæ pacis Evangelii mei.

Ego te *Gulielme* (quia manus adjunxiſti mihi) *Davidem* ad *Goliatha* jugulandum conſtitui & conſtituendo invexi.

Mundo igitur ad gloriam meam utere, & corpus tuum erige in me, ad juſtitiam meam in ſede debita collocandam, & ſuperbiam iniquiſſimam turpiſſimámque (illorum qui poſuerunt ſedem meam, in ſcabellum pedem blaſphemiæ & abominationis) ad penitus tum conculcandum, tum eradicandam.

Beatus enim eris in fortitudine manus & ſpiritus mei, quia audite preces tuas. Noli igitur *tempus viſitationis tuæ negligere:* ſed freme zelo & indignatione acerima, & conjunctam tuis parietibus, virginem in uxorem accipe, paratam lumbis & ſenectuti tuæ illámque amando dilige, & diligendo fove, ut mea in te & in illa benedictio pollicita manifeſta fiat.

Cave porrò, ne quos tibi in auxilium paravi, ſervos meos, vel negligentia vel timiditate tua, aliorum ſic patiaris ex manibus tuis vel tanquam oves ab ovili tuo, malis artibus & iniquitate, eripi. Quis enim iſtud ſurripiet quod datum eſt à me?

Cogita igitur & vigilando cura, quod hactenus leſum eſt.

Frigam namque frænum Satanæ & inimicis veſtris.

Benedictio Patris & Spiritus mei, & conſolatio à me (cui ſubjecta eſt omnis poteſtas) ſit tecum & ſupra te.

A peccatis denique monitus ceſſa ut cum mecum loqueris, vita tua ſit lumine & gratia mea ſuffulta.

MEMORANDUM.

Be remembred that Mr. Francis Pucci Florentine, *whom at my going to* Leipſich *I left in our houſe at* Prage, *in the meane ſpace had been at* Frankford *upon* Mene, *and went from* Prage *about the ſame day that the Biſhop of* Placenza Nuncius Apoſtolicus *did exhibit to the Emperour a libel againſt us of moſt horrible untruths*, *&c. At his going from* Prage *he had that* Nuncius *bleſſing*, *&c. In the meane ſpace*, *and after his return to* Prage *again it happened ſo*, *that the* 30 *of May laſt*, *I received the Emperours commandment*, *I*, *my Companion*, *and all mine to depart within ſix dayes out of* Prage *and conſequently out of all his Kingdomes*, *Dukedomes and Lands. Which we did*, *and were come to* Erphurd *in* Thuringa, *and ſometimes to* Caſſel *whether we had removed our goods and family by reaſon the Senators of* Erphurd *would give us no leave to hire any houſe there as both by the Lord* Schonberg *in the name of the Lord* Roſenberg, *I was aſſayed*, *with repulſe received*, *and alſo again by me and* E. K. *proved*, *July* 7, 8, 9, 10, 11, 12, 13, 14. *And on Tueſday* (*the* 15*th day of June*) *Doctor* Curtz *brought upward from the* Senat *that they would not grant our Requeſt*, *yet notwithſtanding*, *if the Lord* Roſenberg *would again ſend unto them in the matter*, *they would think better upon the matter*, *&c.*

Mr. *Francis Pucci.*
Anno 1586.
Maii 6.

Now remember that Francis Pucci *came to* Erphurd *on Thurſday after our ſupper*, *July* 10 (ſtilo novo) *on horſe-back on a horſe which he had bought at* Mawnberg-*faire*, *&c.*

July the 11*th he diſcourſed with* E. K. *and me*, *that he thought we might obtain favour to return to* Prage *again if we would.*

That he had found this Nuncius Apoſtolicus *more courteous then* Malaſpina, *of whom he reported alſo*, *that is was credibly informed that he was ſore offended that we gave him no more honourable title in our ſpeeches to him*, *then* Reverendiſſima Veſtra Paternitas.

This Pucci *framed the diſcourſe of his talk to perſwade us to think well of this* Epiſcopus Placentius *that he was charitable towards us*, *and ſorrow that we were ſo uncourteouſly uſed*, *that he meant nothing elſe in his ſute to the Emperour againſt us*, *but that we might be examined*, *and* thou being

found

found faulty, we ſhould be ſent to *Rome*, but after that he had begun to move againſt us, that he *found the Emperour more eagerly bent* againſt us, than he himſelf was.

NOTE.

The Lord *Roſenberg* told us that when he did (in our behalf) adviſe the Emperour of his error committed in our extermination, that the Emperour anſwered that this *Nuncius* from his firſt Audience did urge ſo vehemently againſt us, and alſo the Pope had ſent commandment by Letter to him to deliver us and ſend us to *Rome*, that he was forced in manner to do as he did. But if the commandement or his Decree were to be made again, that it ſhould not paſſe, or if this *Nuncius Apoſtolicus* had not ſent this Decree away to *Rome*, that he ſhould not ſend it, &c. This I note in reſpect of the contrariety in the *Nuncius* aſſertion, and the Emperours, of our ſo hard uſage.

The foreſaid eleventh day of *July*, the foreſaid *Fr. Pucci* to prove this his intended perſwaſion of the *Nuncius* good meaning toward us, and to make us beleeve that great benefit would enſue our going to *Rome*, did bring forth unto us a writing of his own hand which he read unto us, and at the hearing of it we muſed much for many cauſes I asked him then why the *Nuncius* had not ſubſcribed this writing. It is all one ſaid he for that; Hath he heard this read (quoth I,) yea, that he hath heard me read this three ſeveral times, ariſe unto him (ſaid he;) And if you like of it ſaith he, wherein his power ſerveth him not to performe as much as is ſpecified in the writing, he will make and uſe meanes to have it from his Holineſſe; well, ſaid I, take a copy hereof Mr. *Kelly*, for I was riding toward *Salfeild* about a houſe getting; Thereupon ſaid he, contented, but I think it meeter to ſave and keep the original it ſelf ſaid ***E. K.*** Well, ſaid *Pucci*, and ſo the original was delivered to ***E. K.***

NOTE.

After 10 of the clock the ſame Friday, being the eleventh day of this moneth, after break-faſt I rid toward *Salfeild* about the houſe of the Earl *Albert* of *Swartzenberg, &c.*

A bait.

A ſpie.

But after I was out of *Erffurd* until my return again, I was ſo ſore vexed in mind to think of *Pucci* his return to our company, *as well for his unquiet nature in diſputations, as for his blabbing of our ſecrets without our leave, or well liking, or any good doing thereby*; either in God *his ſervice*, or our credit, but rather the contrary, enſuing albeit not of his intent, but by either his undiſcreet handling of it, or of his undue hearers of him, &c. And alſo for his Houſhold behaviour, not acceptable to our wives and family, and alſo becauſe we were warned *that he ſhould be cut off from our company, &c.* And chiefly, now to conſider that he had laid *ſuch a bait* for us with our mortal enemy, to entrap us by fair fawning words, which by no meanes the Emperour would conſent to do before by his authority, but rather to put us out of his Kingdomes, &c. And imagining that he was a mighty Explorator upon us, for this *Nuncius Apoſtolicus*, and his adherents, that now he might perceive what we had done hitherto, what we were doing, and what we intended to do, and conſidering that he urged at our hands in anſwer to the former writing, wherein alſo lay a trap for either in not anſwering it, or refuſing to grant ſome points of it, or in our conſenting to the whole, this *Nuncius* would put matter againſt us to our great diſadvantage. Thus being tormented in mind in my abſence, how we might be rid of this *Fr. Pucci*, by quiet and honeſt meanes, I deviſed to write to this *Nuncius* to know if this writing were of his contriving onely, or of *Pucci* his contriving onely, or joyntly, or if at the leaſt the writing were according to his will, and offer unto us, and ſo to ſend him away; wherein he could make no refuſal, I intending not to make him privy of the content of my Letter; And in the mean ſpace of his abſence I hoped that ſome good way and better meanes would appear or fall out, whereunto we might truſt, &c. Thus I note my imaginations and diſcourſes in the time of my abſence.

I returned to *Erphurd July* 13. *hora* 5. *à meridie.*

I found *Fr. Pucci* deſirous to have anſwer to the foreſaid writing, and very much perſwading this Roman voyage, uſing arguments out of our actions, as that God ſaid we ſhould go to *Rome*, in a certain moneths ſpace; That we ought to obey the Roman Biſhop, and to love him, &c. I replyed and ſaid, that he was not *to urge God upon any his ſayings to us*, but to referre all to his moſt free diſpoſition, his will was to be done and not ours, God was not bound to us, &c. He anſwered very vehemently, and often, that *Deus eſt nobis obligatiſſimus, & Deus dixit nos ituros Romam, & ego credo & credam, & aliter non credam niſi mihi Deus dixerit non nobis, &c.* Well, (quod we) God hath delivered unto us his meaning in that phraſe, which we alſo deviſe you of, that it is not meant (by the ſpeech) that we ſhall corporally goe to *Rome*, and ſo I brake off that his reaſoning; And told him that we mervailed that he ſhould urge this Roman Voiage ſo violently and eagerly more then we; It appertained unto us aſmuch as to him, &c. The ſame day I told him that he had heretofore offended God with his *curioſity in our affaires* otherwiſe then appertained unto his calling, and he may well remember his repentance therein, and his forgiveneſſe obteined. But that

now

now he had offended much more in curioſity, and half in conſpiracy againſt us with our mortal enemy this *Nuncius Apoſtolicus*, upon whom he did fawn, in whoſe favour he is, who joyneth, counſaileth with him in our affaires, who dare preſcribe us what we have to do in ſo weighty affaires as our Journey to ***Rome***, who hath framed a bill, accuſing us coufuſedly of Hereſie, and wicked Magick, both falſely in one part, and dangerous to life, and infamous at the leaſt in the other, and hereto requireth, urgeth, and in manner in God his name argueth by our actions paſt, obedience. And therefore he hath ſeparated himſelf from us, and hath ſet himſelf againſt us, &c.

With great vehemency he ſaid, He intended nothing, but well to us, and *was Explorator with this Nuncius* for our behalf; We require none (ſaid I) neither we need any, for God ſeeth all, and doth all, for our benefit, if we will conſtantly love and ſerve him; To be brief, he would ſeem to be worthy to be thought well of for his zealous good will and fidelity to us ward, in all his doings and ſayings; The truth whereof God knoweth, to whom we commit the cauſe between him and us.

The Copy of the writing before ſpecified.

SI D. Johannes Dee, D. Eduardus Kelleus, *&* Fr. Puccius, *volent ire* Romam, *ut conferant cum Summo Pontifice de ſuis Revelationibus, venerantes cum tanquam Sancti* Petri *Succeſſorem & Chriſti in terris Vicarium Illuſt & Reverend. Epiſcopus* Placentinus *Apoſtolicus Nuncius apud* Cæſaream *Majeſtatem, dabit illis Literas commendationis, ut per totum iter, &* Romæ, *humaniſſime ſummaque charitate tractentur, & in ſuis neceſſitatibus juventur: Ac præterea authoritate Apoſtolica abſolvet eos & liberabit ab omni culpa & pœna, quam meriti eſſent in vita ante acta, ob artes Magicas exercitatas, hæreſes, falſaſque opiniones ab eis ſparſas, aut fictas, verbis aut ſcriptis, aut aliis rationibus; ob libros prohibitos lectos aut ſcriptos, ſive ob aliud quodvis crimen, cujus accuſari aut argui poſſent in foro ſancto Inquiſitionis, aut in foro quod* Contentioſum *vocant; aut in quovis alio foro Pontificiæ ditionis: Ne quis ob ullum peccatum aut ſcelus quantumvis atrox, quod illi admiſerint ante hoc iter ſuſceptum, eis unquam faceſſere negotium, aut moleſtus eſſe poſſit, aut ullo modo inquirere, aut ipſos accuſare preſumat.*

For the better ground of any manner of anſwer making hereunto I asked the ſame *Fr. Pucci*, after ſupper, on Tueſday the 15 of *July*, (foraſmuch as I had framed a Letter for anſwer to the pith of the Letter or writing here recorded) whether this Letter were written and ſent to us by the conſent of this *Nuncius Apoſtolicus*, to know our anſwer in, or no. He ſeemed to be unwilling now directly to affirm the *Nuncius* conſent. We replyed that he had already told us that he had read it thrice over to the ſaid *Nuncius*, and that he liked well of it, and did mervail that now he would make ſtrange to affirm the ſame again, ſeeing I had now, (according to his purpoſe) written a plain and perfect humble anſwer to the ſame Letter, and much more matter, true and needful for this *Nuncius* to know. Well, ſaid he, *Eatenus ex ejus conſenſu eſt, ſi velitis ire* Romam, *ea præſtare conabitur, quæ in eiſdem literis continentur, &c.* Well, ſaid I, (in Latin alwayes you muſt underſtand my talk with him in the ſame ſence here in Engliſh recorded, if he mean well unto us, and in charity unfeigned; he will not be offended with my anſwer; The Copy whereof doth enſue.

Illuſtiſſimo Reverendiſſimoque Domino, Domino Epiſcopo Placentino *apud Potentiſſimum & Invictiſſimum* Romanorum *Imperatorem* Rodulphum, *ejus nominis ſecundum,* Apoſtolico Nuncio, *Domino mihi (in Chriſto) Colendiſſimo.*

The ſuperſcription of the Letter without.

Illuſtriſsime & Reverendiſsime Domine, mihi Colendiſsime.

IN Nomine, Sanctæ Beatæ & Individuæ Trinitatis, veſtram Illuſtratiſſimam Reverendiſſimamque Dominationem, ea qua virum Chriſtianum decet animi affectione & humilitate ſaluto, non preſumptione aliqua, veſtris manibns oculiſve iſtas meas obtrudens literas, ſed ex iſtius *Nuncii veſtri* verbis admonitus, non gratas ſolum, ſed (ferè) expectatat fore: haſce aliquot, haud invitus, exaravi lineolas. Quibus cum non potero, 40 annorum continuum & ardentiſſimum vitæ me curſum in limatioris quam vulgaris veritatis Philoſophicæ in dagatione tranſactum, deſcribere; (vel adumbrare ſaltem) ſatis preſenti noſtro eſſe poſſit inſtituto, ſi præſenti rerum

Remember *Fr. Pucci* his own hand writing hereof is kept in a lether bag by it ſelf, to be the more ſafe and ready to be ſhewed without ſhewing of this Book.

meta-

metamorphoſi, & admirandæ negotiorum noſtrorum actioni, itidumque circuitioni multiplici, aliquid exprimam quod maxime quadret.

* *Ab Anno* 1581. Divinitus ante aliquot annos * informati, & deinde ex *Anglia* △ evocati, non ſolum fortiſſima Dei Omnipotentis manu, & miraculoſè, ex multis magniſque evaſi- △ *Anno*, 1583. mus maris periculis: ſed etiam ex variis hominum fraudulentis & truculentis contra nos, & vitam noſtram conſiliis & conatibus, liberati hactenus, eidem Deo noſtro gratias laudeſque canimus mente grata, mente læta, mente profecto Chriſtianæ, Catholicæ, Apoſtoliceque Religionis amantiſſima, & (Dei nos confirmante gratia) tenaciſſima futura. Aſt ecce, tamen, qui ejuſdem noſtræ pie matris (Sanctæ Eccleſiæ Catholicæ) legitimi etiam cenſentur eſſe filii, nos, fratres ſuos, in omni modeſtia, quiete, pace, & civili Juſtitia, inter illos, & coram illis, *Pragæ* converſantes, ſubito, in exilium quoddam, ſive exterminium, *Cæſareo* emitti mandato procurabant nulla, nobis, nulla prorſus, neque privatim, neque publicè declarata tam violenti mandati, cauſa ſed vulgari ſolum, & aulica relatione nobis facta intelliximus ex libello quodam, per vos, ſacræ *Cæſareæ* Majeſtati exhibito, conflatam contra nos fuiſſe maximam *Cæſaris* indignationem, & quaſi excandeſcentiam: unde ex Cancellaria *Bohemica*, * *Anno*, 1586. 30 *Maii*. acerbiſſimum ad nos (ſacræ ſuæ *Cæſareæ* Majeſtatis nomine) miſſum ſit * mandatum (nulla in eodem expreſſa, ejuſdem mandati cauſa, vel ratione legitima) ut infra tunc ſex proximos ſequentes dies, Ego, conſors meus, uxores noſtræ, liberi mei omnes, immò & ipſe infans noſter *Michael* (*Pragenſis* natus, & baptizatus) atque ad matris adhuc pendens mamillas, famuli etiam mei, & ancillæ, mei denique omnes, & domeſtici, ex ipſa *Praga*, atque ita conſequenter, ex univerſo regno *Bohemiæ*, & aliis quibuſcunque ſacræ *Cæſareæ* Majeſtatis Regnis; Ducatibus, & terris, migraremus, nunquam eaſdem reverſuri, ſub terribilis infligendæ pœnæ periculo. Nos autem, nulla interpoſita mora, huc mandato *Cæſareo* fideliter & humiliter obedire noſmet accinximus: Bonaque noſtra mobilia, à peregrinationis noſtræ ſuppellectilem, tam librariam quam domeſticam, in duos magnos currus conici curavimus: Reliquorum noſtrorum bonorum, partem unam, amicis dedimus, & pauperibus diſperſimus & diſtribuimus: Partem autem, de facie terræ, (propter cauſas Deo non ingratas) pri- * *Anno*, 1586. 10 *Aprilis*. die, ante exitum iſtum noſtrum, per nos deletam eſſe ſciatis: Aſt optimum partem, Divino juſſu, decima die *Aprilis* (quando etiam, de tota hac afflictione, & perſecutione noſtra, & aliis adhuc futuris eramus divinitus præmoniti.) *Ignis luculentisſimis flammis commiſimus: quando* illa, ejuſdem optimæ partis, quæ nullus unquam naturalis vulgariſque ignis poterat lædere vel conſumere, *viſibili angelici miniſterio, ex* ipſis ſummis flammis in Divinam, Angelicamve inviſibilem recipiebantur Cuſtodiam. Aſt librorum Divinorum Theſaurus maximus, tunc, & ibidem (duorum adhuc viventium teſtium diligenti opera,) ab ipſis flammis in cineres favillamque converſus eſt totus: renovationem, reſtaurationem, & quaſi regenerationem vel reſurrectionem quandam, per Divinam manum, opportuno recepturus tempore Sacellum; Denique cum altari quod omnipotenti Trinitati conſecrandum fore cupiebamus, (media ex parte abſolutum) intactum relinquimus. Ego verò, cum conſorte meo, uxoribus noſtris, liberis meis, & reliquis exulibus, ſive exterminatis noſtris *Rhedis*, tribus avecti, tranſmigrationem hanc, nobis injunctam, die præfinita ingreſſi ſu- *Anno*, 1586. *Junii* 4. mus. Atque nondum ex Imperii *Romani* finibus egreſſi, ita greſſus noſtros diſponimus, &, de cætero (Deo favente & gubernante) diſponemus: ut toti orbi Chriſtiano claro apparere poterit, patienter nos hæc (qualiacunque) tolerare poſſe, aut ſaltem velle: & paratiſſimos eſſe nos, Reddere Deo quæ Dei ſunt, & *Cæſari*, quæ ſunt *Cæſaris*. Obedientiſſimos etiam nos eſſe, & humillimos ſacro ſanctæ Catholicæ Eccleſiæ filios, & ſummi Pontificis Romani, & aliorum Eccleſiaſticorum Præſulum Catholicorum; in Chriſto & propter Chriſtum tam eſſe obſervantes & fore, quam ipſe qui Judex futurus eſt vivorum & mortuorum, varriis nos eſſe modis haud raro admonuit. Veſtræ vero Illuſtriſſime, Reverendiſſimeque Dominationi, hoc à Deo optamus bonum, ut per ſecundas veſtras (de tota cauſa noſtra) meditationes, noſtræ *Innocentiæ*, ſinceritatis, & fidelis (coram Deo & hominibus) in illa Republica *Bohemica* converſationis noſtræ, juſta habeatur ratio: Meæque honeſtæ famæ, exiſtimationiſque (ſine qua, ne vivere quidem cupio) ea fiat in integrum reſtitutio: ut talis

poſt-

poſthac eſſe indicetur indubitatè, qualis (ante veſtrum *Cæſareæ* Majeſtati exhibitum contra nos libellum,) per 30 annos, (& plures) in omnibus (pœne) Chriſtiani orbis tam Academiis, quam Regnis & Provinciis (ex Dei immenſa Bonitate, gratia abundantiſſima & ſingulari providentia) extitiſſe, haud obſcuris confirmari poſſit teſtimoniis. Ex hiis igitur paucis, Hiſtoriæ ipſius veritatis ſcintillis, Veſtræ Illuſtriſſimæ Reverendiſſimeque Dominationis prudentia, magnum ſibi lumen alicere ſive accendere potuit: ad nos, noſtrorum animorum affectiones, noſtrorum ita mirabilium & adhuc incredibilium negotiorum progreſſum & ſtatum dijudicandum, & denique de ipſo futuro horum omnium exitu, haud leves ſibi contexendas conjecturas: Cum nos, ex ſolo Deo Omnipotente, & vero & vivo, in omnibus noſtris pendeamus, & ab ipſo dirigamur & protegamur. Cui ſoli, nos ipſos, noſtraque omnia, Animæ, corporis & Fortunæ nuncupata Bona, tanquam Holocauſtum, quotidianis noſtris humillimis & ſpontaneis offerimus precibus. Cui denique ſoli ſit omnis laus, honor, gloria, & gratiarum Actio, nunc & ſemper. *Amen.*

Datæ Erphurdiæ, *Anno* 1586, *die* 16 Julii.

Fidelis (in Chriſto, & propter Chriſtum)
ſervulus.

Joannes Dee.

This Letter being written, and read unto *E. K.* and of him well liked for the quiet and modeſt courſe therein kept, otherwiſe (as he ſaid to *Fr. Pucci*) then he could have uſed: or had uſed in a Letter which now he had alſo written: but now would not ſend, thinking that my foreſaid Letter might ſuffice for our caſe, he talked with *Fr. Pucci* of this Letter, which *Fr. Pucci* ſaid he would gladly ſee and read, which *E. K.* told him that I was minded not to let him read it: Then ſaid he, that he would not carry it: Hereupon in talk with *Fr. Pucci*, ſpeaking of this Letter, I told him that I had written a Letter with ſufficient anſwer in general to the *Nuncius* requeſt and offer by him in writing brought to us, and in ſumme told him the chief contents of the Letter. Then ſaid he, *whereas you* write of the Books burnt, why write you not unto him of the *recovery of them, as I now perceive by you both*, that *they are reſtored?* And it ſhall be a diſgrace to you if the *Nuncius* ſhall underſtand more by other, then by your ſelf. Thereof have I no care, *Quod ſcripſi, ſcripſi*, and I know the truth of my writing: And they are not all reſtored that I know of: And whatſoever he hath at my hands he may be aſſured is true: whatſoever he ſhall otherwiſe hear, the Record thereof cannot be ſo good, unleſſe, our Record conſent thereto; Then ſaid he, *why write you of thoſe Books burning, being done before your comming away:* It is as if you wrote backward. Have you no care Mr. *Pucci*, for the method of my Letters ſaid I, and I ſaid farther, it is told me that unleſſe you ſee my Letters you will not carry them, you ſhall pardon me for ſeeing of them, the content I have ſufficiently told you: and if you will not deliver them, I can get them delivered divers wayes, or I may omit the ſending of them, and write ſuch a Letter to the *Nuncius* that I had written anſwer to his requeſts, and offer ſent by *Fr. Pucci*; But he would not bring the ſaid my Letter, unleſſe he might have a ſight of it himſelf. At the length by farther diſcourſe with *E. K.* he became reſolved to goe with the letter, and (by *E. K.* his order) he was to receive 50 Dollors of *John Carpio*, that he ſhould not be deſtitute of money at *Prage*. Fifty Dollors.

NOTE.

This day, *Francis Pucci* ſaid to us both, how can you doubt of my fidelity toward you (whom I love as my own life,) and againſt this Monſter of *Rome*, whom my chief deſire is, and long hath been, that he may be overthrown, &c. Again, conſider, what fidelity, obedience, and reverence he hath promiſed to the Pope, and this *Nuncius*, as the writing brought by him, and ſo ſore and many wayes urged by him, for us to accept of, can ſpecifie. Pucci *infidelitas manifeſtiſſima facta.*

Therefore *Fr.* is falſe to the Pope, or us, or both, or raſh, fooliſh, blind, &c. And (as our ſpiritual Schoolmaſter, divers times termeth him) leprous: Therefore I commit this his doings to the judgment of God: But alſo it is greatly to be remembred and noted that he now alſo diſcourſed again with *E. K.* as concerning the Birth of Chriſt, that it could not be proved by the Scriptures, that Chriſt came of the line of *David*, unleſſe he were begotten of the actual copulation of *Joſeph*, with *Mary*, and ſaid that, becauſe it was the gift of the Holy Ghoſt, that at *Joſeph* his firſt and onely carnal copulation with *Mary*, Chriſt was conceived; Therefore ſhe was accounted (in manner)

Videlicet, that is miraculous that *Virgo in primo cum viro congreſſu conciperet.*

ner a Virgin according to the Jews doctrine : which *his hereſie when I heard*, I trembled for the horrour of ſo manifeſt an hereſie againſt evident Scripture, *virgo concipiet & virgo pariet, &c.* & againſt many other moſt plain and ſufficient Authorities both of Scriptures, and alſo Hiſtories of our Lady her examination made by Women, and that ſhe was found a Virgin, &c. And at her conception her anſwer to the Angel; *Quia virum non cognovi, &c. & antequam convenirent, juventa eſt in utero habens de ſpiritu ſancto, &c.*

NOTE.

It is evident hereby that this *Pucci* is very leprous, both in this Hereſie (what other he is infected with, God he knoweth) and alſo the former infidelity proved.

On Thurſday 17 *July Fr. Pucci* entred his Voyage toward *Prage* with my Letter to the *Nuncius Apoſtolicus*, and with Letters to *John Carpio* from *E. K*, and with my Letters incloſed to the Lord *Roſenberg*. And we entred our journey toward *Caſſel*, but that night we rode onely three miles, to *Gotha*, our horſes were ſo ill that we hired, and therefore ſending them back again the next day, we hired a Coach, &c.

POSCRIPTUM.

Remember that *Fr. Pucci*, the morning before his going required of me our Letters Teſtimonial to our friends, of his fidelity toward us. What needeth that (ſaid I) for as much as your deeds were as well known to them as to us, your own conſcience to your ſelf may ſerve abundantly. But our friends divers, who have warned us of you, and have marvelled why we would ſuffer you any longer in our houſe and company, would neither credit our Letters as yet in this caſe. And would alſo condemne us of light judgment, or great blindneſs to judg the cauſe between you and us.

But truly I obſerved in him, now, a more proud preſuming over us then hitherto, before, when he was ſore rebuked, for over-crowing us, ſo as he began to do.

Præſumptio.

1 Now he ſaid, he had as great authority as we to publiſh any of our Secrets, at his diſcretion.

2 That he ought to eat bread with us.

3 That he underſtood our Books of Actions better then we.

4 That he needed not our conſent or counſail to deal with the Pope his *Nuncius* : he did it by his duty general, of Charity, &c.

5 He offered to order the *Nuncius*, and the *Emperor* to the reclaiming of the Decree made againſt us, &c.

NOTE.

Conſider what this may import, that the Decree touching him, being one of my houſhold company, and of them that then did appertain to me, and whoſe name he is not affraid one way and another way not abaſhed to * thruſt himſelf into the whole body of our Revelations, as a principal fellow or Receiver of them. By the firſt he ought to be afraid of the danger of the Decree which baniſhed us, unleſs he is aſſured of their good will who have ſhewed themſelves our mortal enemies, or elſe ſome other cauſe emboldned him to ſome other purpoſe, &c. by the ſecond he might be afraid of ſo great preſumption, being but a *Probationer*, not yet allowed of, and to us known to be cut off.

* *Vide ſcriptum illius de noſtro itinere Romano, &c.*

I. D.

All theſe points I cannot decipher and judge, but referre them to the profound wiſdome and high providence of God, wherefore and how farre he hath admitted him to be privy of our Actions, and ſo *a Witneſs to ſome purpoſes ſufficient*. All things be to the honour and glory of God. *Amen.*

Magnifice Domine,

Lectis tuis literis fui miratus quod intelligerem te illius eſſe opinionis & ſententiæ, me apud Cæſarem *tibi ac conſorti tuo officiis meis non parum obfuiſſe, quod ſciam ita me & religione & natura comparatum, ut omnibus quam maxime cupiam prodeſſe, nemini aut obeſſe. Quod autem præſtiterim quod mei erat officii, mihi vitio verti non debet. Cæterum cum inter ſummum Pontificem, &* Cæſarem, *merus ſim interpres, non video quid in hoc veſtro negotio præſtare poſſim : Conſulo autem, ut veſtram innocentiam, de fide Catholica ſenſum, & de Angelorum converſatione & aſſiſtentia, quam viſibilem habere dicitis, juxta Concilii* Lateranenſis *in undecima Seſſione decretum, coram Summo Pontifice & Sede Apoſtolica deducatis, & ita exponatis ut non poſſit cuiquam eſſe du-*

binam

bium quid ſentiatis, quin ſede Apoſtolica approbante , fides tuto ab omnibus Angelicis aſſertionibus veſtris , præſtari poſſit, & tum demum & obtrectatoribus, ſi qui ſunt, ora obcludentur. Nec ut arbitror grave vobis videbitur conſilium meum, ſi enim ea vobis eſt in fide Catholica puritas atque conſtantia, ea in præſenti Angelorum communione ſinceritas, vitæ integritas, & innocentia, ut aſſeritis : Me etiam tacente occaſionem quæritis declarandæ veſtræ fidei & bonitatis, & hac una ratione honori veſtro (cujus vos rationem habendam dicitis, & cui tantum abeſt quod per me aliquid ſit detractum, ut illum etiam pro viribus quantum officii mei & injuncti muneris ratio patietur, fovere ſim paratus, ut Domino Puccio *pluribus dixi) & omnibus vitæ commodis vel maxime conſultis. Deus gratia ſua vos ita regat, ut Angelorum converſationem in Cœlis aliquando habere poſſitis. Vale* Pragæ , *die* 28 *Julii* 1586.

Magnific. D.V.

Ex Corde in Chriſto frater
Philip. *Epiſcopus* Placentinus Nuncius.

Magnific. Domino Joanni Dee, *Anglo, &c.*

△ Oraculum Divinum.

M*Vlta ſunt flagella præcepta mea* negligentium : *Multiplexque furor hominibus propriis confidentibus viribus. Hi enim contemptores ſanguinis & Regni mei fortitudinis, Gigantes facti ſunt, ad omnem abominationem multiplicandam. Sed ego Sum qui ſum, qui poſui in Patre Solium verbumque ad faciendum in terris Judicium : qui in ultima Tuba percutiam illos , ut coacti recognoſcant vias meas, & ad ovile proprium redeant. Peribit Eccleſiæ & populi Iniquitas, & judicabitur in gladio. Tu vero* Gulielme, *manum in tempore extende opportuno, prout a me informaberis, & Regnum, (tacto & moriente nequiſſimo) adjunctum induc : Inunxi enim te in fortiſſima dextra mea, ad* falſum illum Prophetam , & Goliath [*forte Mahometanos & Turcas*] *extirpandum ut intelligat Terra judicium a Nazareno Crucifixo me. Sunt qui cribarent te : ſed maledicti ſunt machinantes in te malum. Fac bonum , & utere creaturis meis ad gloriam meam Docui* Kelleum, *inquiete, hac nocte, de cæteris, quæ ab illo diſces. Spiritus meus habitet in vobis.*

Trebonæ, Anno 1589. *Menſis Auguſti fine.*

When Mr. *Kelly* was gone from me at *Salfeild* toward *Bohemia*, and in the mean ſpace the Emperour had granted to the Lord *Roſenberg* licence for us to return into *Bohemia*, to any of his Lordſhips, Towns, Cities, Caſtles, &c. This was delivered written by ſpiritual and divine meanes, and the writing yet remaineth in my Lord his hands, out of which I copyed this for the order of our Hiſtory ſomewhat making plain.

Franciſcus Puccius *præſtantiſſimis ac Deo dilectis viris* DD. Joanni Dee *&* Eduardo Kelleo *generoſis* Anglis, *majoribus in Chriſto fratribus*, *& ipſis tanquam patribus colendis*, *precatur gratiam & pacem a Deo patre noſtro, & a Domino Jeſu Chriſto, Amen.*

Ex quo a vobis diſceſſi, toto illo itinere, quod octo diebus confeci, vendito *Lipſiæ* equo, haud parum vexatus fuit meus ſpiritus, dum animum mecum volverim, quot modis Satanas divinum opus retardare & noſtram conjunctionem dirimere, adhibitis exterioribus & interioribus machinis & armis, tentaverit, & adhuc tentare non ceſſet. Neque enim poſſum, niſi ab eo, agnoſcere afflatus illos diffidentie, rumores ab invidis hominibus, ſparſos, ſuſpitiones nobis injectas, abſque certis indiciis, adverſus fidem non levibus argumentis probatam, atque hujuſmodi impedimenta & offendicula, quibus curſum noſtrum impedire ac ſanctam amicitiam, divinis auſpiciis, inter nos cœptam, convellere ac labefactare, malignus ille ſpiritus aggreſſus eſt. Itaque, in illa lucta, ne ullo modo manus illi darem, aut fatiſcerem, decrevi me, magis ac magis, munire certa fide in Deum, ac ſpe promiſſionum ejus, quas illum ſervaturum non dubito, tum precibus frequentioribus magis inſtare, apud ſummum patrem, ut nos quam primum donare velit illo ſpiritu, quo noſtri humeri montibus ferendis, ut ille inquit, pares evadent; ad hæc auſteriorem vitam inſtituere nec menſas lautas amicorum adire, ſed panem doloris ſolus comedere decrevi, *ne ſim* meliore conditione quam vos, *qui tantopere affligimini*, ut benigniſſimus Dominus quamprimum, vos in integrum reſtituat, atque ad ſolita colloquia piaque exercitia nos una revocet, & eventu conſentaneo ſuis ſanctiſſimis dictis, ſingulos noſtrum exhilaret. Hanc viam ſequenti Dominus mihi ſpem facit fore, ut vobis & aliis facilius meam fidem probem, & multas tentationes vitem quæ apud hujus mundi homines facile nos invadunt. Ideo, niſi neceſſitate urgente, aut communibus negotiis, familiaritatem omnem & convictum cum aulicis fugio, & me hoc modo minus ineptem precibus gentio, meamque vitam & mores in dies emendare conor, ne videar omnino indignus ea ſchola, in qua Dominus me erudire dignatus eſt, nec interim cum Publicano, illo, precari obliviſcor, ut Deus propitius ſit mihi peccatori. Vos non dubito me veſtris votis & ſupplicationibus juvabitis, ut vocationi meæ reſpondeam, & in opere Domini vobis adjumento & conſolationi eſſe poſſim: & benigniſſimus ille pater propediem hoc adverſo vento

to

to ignem ſuum magis excitari curabit, ac nos majori, quam unquam antea, jucunditate recreabit. Ac de his hactenus. Quod vero ad noſtra negotia attinet; perveni huc die 24 Julii, ſub veſperam, ac ſtatim adivi *Illuſtriſſimum Dominum Nuncium*, cui veſtras tradidi, quas læto vultu accipere viſus eſt: ſed colloquendi non fuit otium, cum, parata cœna, jam diſcumbere vellet. In poſteriorem Diem igitur rejectus, ad *Dominum Carpionem* me conferebam, cum didici eum ad vos Miſſum,quatriduo ante, hinc diſceſſiſſe.Dolui admodum eum non eſſe mihi obviam factum, tum ratione veſtrarum, tum mearum literarum, quoniam faſciculum quendam ad me quoque ferebat. Sed quod maxime me torquebat erat cura de litteris *Illuſtriſſimi Domini Roſenbergii*, quas ſciebam incluſas *Domini Carpionis* literis, nec eas aperire,aut alii tradere audebam, cum diſerte eſſet, ſcriptum illud *ad manus proprias.*Dum itaque occaſionem quero & expecto, ea ſeſe obtulit, quam mox audietis. Reverſus ſequenti die, ad *Illuſtriſſimum Dominum Nuncium*, invenio apud illum *Jeſuitam Italum*, qui mihi fuit a confeſſionibus: blande ab ambobus accipior, ſedere jubeor, a *Jeſuita* nomine candoris & ingenuitatis,non parum laudor. Tum lupide moneor ab *Illuſtriſſimo Domino Nuncio* ut ipſi adſim, in convertendo *Jeſuita* ille(is enim erat qui cum ipſo expoſtulaverat,quod nimis facile mihi dediſſet: *teſtimonia triumphantis Eccleſiæ non ſubjici judicio militantis.*) Reſpondeo me feciſſe quod in me erat ut docerem eum præferre Cœlum terræ, ac tribunal ſuperius inferiori; ſed cum id mihi minime ſucceſſet, ejus eſſe, ſua doctrina & autoritate, hominem de ſententia illa dejicere *Illuſtriſſimus Dominus Nuncius* haud gravate,noſtram ſententiam,hac in parte, probat, & exemplis confirmat, *atque ita concludit, ut ſtatuat certitudinem videntis & audientis Dominum, aut ejus angelum, non pendere a probatione Eccleſiaſtica, neque ab illo eſſe rationem repetendam ſuæ revelationis, dum nihil publici muneris exercere audet: ſed ſi incipiat palam profiteri, ſe a Deo doctum & miſſum, ita ut non ipſius ſolum, ſed aliorum quoque interſit, ſcire quo ſpiritu agatur, tunc Eccleſiaſticorum munus eſſe, illius ſpiritum examinare & probare, neque ipſum jure poſſe examen hoc detrectare*, licet ſuas revelationes eis ſubjicere minime teneatur. Nam ſi ordinaria autoritas eum admiſerat, bene habebit, nihilque turbarum excitabitur: ſin per injuriam aut inſcitiam aliquam, aut per aliam hujuſmodi cauſam, rejicietur, ſuum erit appellare Superiorem Dominum, qui ipſum miſit,quo ſuum ſervum & Legatum defendat, aut ordinario Judice commonefacto, aut alia ratione: quod probabat decreto *Lateranenſe Concilii*, cujus mentionem facit in ſuis literis; ac præterea hiſtoria *S. Franciſci*, qui primum expulſus ab *Innocentio Pontifice*, mox revocatus fuit, cum per quietem apparuiſſe *Pontifici* pannoſus ille, qui *Lateranenſe* templum ſuis humeris fulciret. Addebat præterea viros Dei non eſſe ſolitos deterreri una aut altera repulſa, & hoc

re-

repellendi modo, dicebat Præſules aliquando uſos eſſe, ut probarent ſpiritum & conſtantiam eorum qui res novas magnaſque proponerent. Ego vero inquam, ut hæc ita ſe habeant, *Vos hactenus publicum munus exercere non tentaſſe, & intra privatos parietes, ſumma modeſtia vos continuiſſe.* Tum ille, longiori ambitu verborum, ſic de vobis diſſerint, ut ex veſtris verbis Sereniſſimum *Poloniæ* Regem, ad invictiſſimum *Cæſarem* , & ad Illuſtriſſimum Legatum *Hiſpanicum*, jam conſtare diceret, vos aliquid amplius quam privatum moliri: Ac Summo Pontifici, ſedenti in ſpecula ſuper totam Chriſtianam Rempublicam potuiſſe merito ſuſpectas eſſe veſtras perſonas , hoc modo Principum animos, & interiores aularum receſſus ſcrutantes : Idque ratione veſtræ Regnæ, infenſiſſimæ Apoſtolicæ,ſedi,& cum ipſo *Turca* conſpirantis, necnon *ſpiritus familiares habentis* ac præterea ratione veſtræ ſummæ peritiæ, in artibus & ſcientiis reconditis, quibus facile plebi & imperitis imponi poteſt. Cum enim ſitis magni Aſtrologi, dicebat ille, & facile vobis ſit habere geneſes principum, necnon Magicas artes calleatis, haud difficulter poſſetior bonorum *Angelorum nomine, ea proponere,*quæ a ſpiritu Eccleſiæ hoſte manarent. Ideo Summum Pontificem, (cui duo, illi Principes ſunt maxime obſervandi, utpote qui inter Hæreticos vivant & regnent) prudenter feciſſe,qui juſſerit, ut in veſtros mores & doctrinam inquireretur.Accidiſſe autem præter ejus poſtulatam & voluntatem, *ut, indicta cauſa, expelleremini.* Se vero vicem noſtram dolere, & paratum eſſe ad curandum, ut vos juſtificare poſſitis, idque ſibi eſſe in votis, non ſemel aſſerint Quapropter hortatus eſt me, ut ad *Illuſtriſſimum Dominum Roſenbergium* contenderem,atque ipſius bonam propenſionem, erga vos,ei ſignificarem; Nam ille a Summo Pontifice facile impetrabit, ut cauſa veſtra hic cognoſcatur, & ſi ille vobis faverit, ut hactenus fecit, ſe quoque adfuturum vobis omnibus officiis, ac primum fore, qui ſe veſtris genibus obvolvat *ſi tales eritis , quales vos nonnulli prædicant.* Ego igitur recta ad *Illuſtriſ. D. Roſenbergium.* Sed quater redeundum mihi fuit, antequam admitterer. Die 27 tandem admiſſis, expoſui meum ſtudium,erga vos reſque veſtras,ac quomodo *Illuſt.D.Nuncius* affectus ergavos eſſet,ac tandem oravi utnon deſereret patrocinium & defenſionem illam, quam ſuſcepiſſet *peregrinorum pientiſſimorum, qui a* Cæſare *minus bene informato ad* Cæſarem *melius informatum* , *provocarent* , ac ſuam innocentiam, Dei & hominibus, probatam cuperent. Ille humaniter reſpondit : Vos non admodum ſibi notos eſſe : *ſe bis cum ſeniore; ſemel tantum cum juniore collocutum , judicaſſe vos doctos & pios, & præclaris donis inſtructos :* exiſtimare vobis hoc accidiſſe mala aliqua relatione cui incommodo a res principum ſunt obnoxiæ : veſtrum eſſe id æquo animo ferre:non ſe pœnitere quod vobis faverit, & ſi ſcirit quid potiſſimum, a ſe, peteretis, daturum operam, ut veſtris votis reſponderetur.Tunc mihi viſum eſt nonnulla dicere de optima ſpe , quam de ipſo concepiſſetis,

piſſetis, & quomodo me non dimiſeratis ſine literis ad illum: Sed erant incluſæ faſciculo *D. Joan. Carpionis*, quem ſtatim protuli, atque eo inſtante ac reſpondente *D. Carpionem* non ægre laturum ſi ipſi dediſſem,tradidi faſciculum ei,qui dixit ſe per otium lecturum, ac, ſequenti die, mihi reſponſurum. Diſcedo igitur ab illo ad Illuſt. *D. Nuncium*, atque otium nactus,tum per me, tum per Illuſt. Legatum *Florentinum*, pluribus cum eo agere inſtituo, *de inſigni injuria vobis facta:* expono quantopore laboraveritis, ut conſidere poſſetis, apud Catholica Templa,& quam inhumaniter, in hoſpitiis & civitatibus ratione hujus præjudicii *Cæſarei*, tractaremini, doceo quam ſordido & anguſto loco veſtras familias reliqueritas, ita ut veſtram ſupellectilem, & libros explicare nequi veritis; Moneo, ut Domini *Dee* jam grandis natu, aut potius ſenis, & nihil tale hactenus paſſi vicem doleat; ejus erumnas non tanquam ſimplicis hominis conſiderandas eſſe, cum vir ſexagenarius, quatuor tenellis ſuaviſſimiſque liberis (quorum major ſeptimum annum vix exceſſerit) ac dilectiſſimæ conjugi adjunctis, longe gravius affligatur, ratione uxoris ſuæ lectiſſimæ fœminæ, & pignorum chariſſimorum, quam ſui ipſius; oſtendo quanto offendiculo hoc futurum ſit Catholicis *Anglis*, ac cæteris, & quanta anſa præbeatur hæreticis, invehendi in Eccleſiaſticum ordinem: declaro periculum imminens ordini illi, ſi forte Deus facultatibus veſtris ad eos plectendos eorum inimicos armari permitteret: Demonſtro Deum alias, per Iſaelitas hæreticos Catholicos *Judæos* punire conſueviſſe: ac denique declaro, quam *abſurdum ſit vos indicta cauſſa condemnari*, ſi id meriti ſitis: quanto abſurdius, ſi non meriti ſitis quicqnam tale: abſurdiſſimum vero, cum a Catholica Eccleſia honor potius vobis deberetur: Ac cum non petatis niſi ut vobis vos purgare liceat, nihil magis conſentaneum rationi excogitari, nullo alio modo errorem admiſſum emendari, atque hoc negotium bene dirigi & redintegrari poſſe. Ille mihi legit veſtras literas, id eſt *D. Dee*, ſed de rebus, ambobus vobis, aliquo modo, communibus: dicit ſe non credere ea, quæ de divinis monitis & miraculis, in illis, continentur, petit ut ipſe declarem obſcuriorem locum de libris combuſtis: *audit a me teſtimonium oculatum de illis concrematis, & quomodo vobis audiverim eos eſſe cœlitus reſtitutos*, ac denique concludit in illis literis eſſe multa laudabilia, multa admirabilia, multa itidem incredibilia; ſed cum non ſint Deo impoſſibilia, ſe ſuſtinere aſſenſum, nec velle quicquam certi, re non penitus explorata, pronunciare: vobis tamen reſponſurum humaniter, ac daturum mihi literas, quod fecit poſtea die 28, quas literas ad vos, cum hiſce, mitto. Et quia legendi eas mihi fecit copiam, *ſatis jejunias & frigidas mihi eſſe viſus*, *haud diſſimulo* Tamen quia mentionem aliquam mei facit, tanquam hominis cum quo fuſius de ſuo animo, erga vos, egerit,viſum eſt mihi accurate & particulatim exponere, quid inter nos actum dictumve ſit, ut

verba

verba cum factis conferre poſſitis, & pro veſtra prudentia & pietate, conſilium capere, & ſi operæ precium videbitur reſcribere. Quantum enim ex ejus ſermonibus colligo, videtur ipſi neceſſarium novum mandatum, a ſummo Pontifice, antequam quicquam vobiſcum agat; nec ſe ſcripturum dicit de vobis *Romam*, niſi prius *petatis quod ab ejus ſanctitate capitis:* utpote qui, in hac cauſa, fuerit merus interpres, inter Pontificem & *Cæſarem*; nec poſſit, niſi verbis ſui Domini quicquam promittere & ſtatuere. Idcirco, quantum videre poſſum, res diutius protrahetur quam vellemus, niſi Dominus noſter & Pontifex cœleſtis, alio modo, nobis providerit. Die 28 & 29 inveni Illuſt. *D. Roſenbergium* tam occupatum, ut admitti non potuerim, ſed per cubicularium ſignificavit, ſe valde cupere ut colloqueremur, itaque redirem die 30. Interim fui rurſus cum Illuſtriſſimo *D. Nuncio*, mox diſceſſuro ad Sancti *Caroli* Monaſterium, ubi commorabitur quamdiu hi eſtus ſævient. Et cum commodo cecidiſſet, in colloquendo, viſum eſt, mihi interrogare hominem, an probaret meam *ſententiam de diſcernendo* ex certis notis & terminis verum verbum Dei a ficto & fucato, cum poſſit angelus malus tranſformare ſe in angelum lucis & Apoſtata falſi, non raro, ſe transfigurent in Apoſtolos Chriſti. Dicebam enim duo mihi videri neceſſaria, ut hoc judicium rite fiat, primum quidem, in homine audiente, bona propenſio & animus bene affectus ad Creatorem, totuſque ex ei ita pendens, ut nihil antiquius habeat quam ei placere, & qui de ejus benignitate atque veritate non dubitet erga eos, qui ad ipſum confugiunt, ut bonum ſpiritum hauriant. Deinde in ſermone, nomine Dei propoſito, requiri eas proprietates, quæ tantum authorem deceant; quas graphice deſcribit *Paulus*, cum dicit, *Vivus eſt enim*
Heb. 4. 12, 13. *ſermo Dei & efficax, & penetrabilior omni gladio ancipiti, & pertingens uſque ad diviſionem animæ ac ſpiritus, compagum quoque ac medullarum, & diſcretor cogitationum & intentionum cordis, & non eſt ulla creatura inviſibilis in conſpectu ejus.* Cui adſtipulatus Deus,
Jer. 23, 28, 29. qui apud *Jeremiam* dicit; *Propheta qui ſomnium habet, ſomnium narret, et qui verba mea habet, verba mea narret. Quid paleis cum tritico? dicit Dominus. Nunquid non verba mea ſunt quaſi ignis? dicit Dominus, quaſi malleus conterens petram?* Concludebam igitur, hominem Deo fidentem, ex efficacitate & ardore illo, quo affici ſe percipit, deprehendere ſermonis Dei veritatem. Nam vox lupi & alieni paſtoris non poteſt permovero veram ovem, ut ipſum diu ſequatur, & hanc eſſe regulam, qua judicarem divinas ſententias a non divinis, diſtingui poſſe: Ille probabit meam ſententiam, atque addidit, ſine bono ſtudio auditorum, non apparere efficacitatem divinorum ſermonum, ut conſtat ex Chriſti hiſtoria. Dum enim ſimplices *Iſraelitæ*, dicebant; *Nunquid ſic loquutus eſt homo*, & ſimilia de Chriſti doctrina, *Phariſæi* & perverſi Sacerdotes eum deridebant & contemnebant. Tunc ego, ſi contingeret igitur, ut cum congrediemur, fieret ad te verbum Domini,

mini, num hujuſcemodi regula utereris. Hic ille inquit, cum poſſet accidere, ut mihi de hac re judicandum eſſet, nolo hoc tempore, meam ſententiam declarare, ſed hujuſcemodi ratio non mihi mala videtur. Ex quibus verbis neſcio quid mihi viſus ſum adorari minus candidum, quam in re tanta, opus eſſet. Sed Dei eſto judicium de ejus interiori ſenſu. Ego, bona fide, colloquia noſtra expoſui, ut vobis uſui eſſe poſſint, ratus hoc vobis gratum, ſicut foret mihi ſi veſtro loco eſſem. Reverſus die 30, ad Illuſt. *D. Reſenbergium* vidi eum tandem exeuntem, ex cubiculo, ad quoſdam nobiles, et dixit ſe tantopere diſtrictum eſſe, ut mecum colloqui non poſſet. Sicut cuperet. Ego vero, inquam me S. Celſitudinis monitu, toties reverſum expectare ejus reſponſum, et an vobis reſcribere vellet. Tunc ille inquit prius tecum colloquendum eſt mihi, itaque, (ut ejus verbis utar) habeas patientiam, aliquot dies donec ego pro te mittam, et ſic me dimiſit. Docui igitur *Venceſlaum* cubicularium noſtras ædes, qui dixit ſe optime callere locum, ac, ſuo tempore, memorem fore mei, cum Dominus me accerſet. Expectans igitur aut reſponſum Illuſtriſſimi *D. Roſenbergii*, aut aliquid aliud dignum veſtris auribus, non viſum eſt mihi id vos expreſſum nuncium mittere: Monente præſertim Domino *Sevembergio*, vobis eſſe paratis neſcio quas ædes in oppido *Naitu*, in Comitatu *Suarreburgenſi*, & ut expectarem reditum Domini *Carpionis*, quem propediem reverſurum ſperabat, ne ſine magna cauſa atque incertus de loco veſtræ ſedis, ad vos literas dirigerem. Igitur non parum ſolicitus de vobis & de reditu D. *Carponis*, ſemel ad minimum in die, ejus ædes adeo, atque interrogo ſi quid de illo ſignificetur, nec quicquam, per multos dies audio. Tandem de die 12 *Auguſti* ſciſitor D. *Millerum* an aliquid mihi de amico, dicere poſſit. Reſpondet ſe quoque expectare hominem, atque admodum mirari tam diuturnam moram, præſertim cum D. *Gregorius*, qui in ipſo *Carpione* ad vos venerat, ſit triduo ante reverſus. Ego igitur, qui nihil prius de D. *Gregorii* aut itinere aut reditu noveram, ad illum recta contendo. *Gallus* ejus contubernalis humaniter me admittit, jubet expectare D. Doctorem, et ad illum accerſendum currit. Sed cum diutius moraretur, ego jam diſceſſurus, video D. *Gregorium* ſeorſum cum ipſo colloquentem, et me torvo vultu intuentum. Saluto illum & gratulor reditum, ac demum de vobis incorrogo. Ille reſpondet ſe nihil quicquam de vobis aut rebus veſtris ſcire, nec vobiſcum fuiſſe. Tunc ego aliquantulum hæreo, ac tandem dico, ſi nolit quicquam dicere me æquo animo laturum, ſed jam mihi conſtare eum vobiſcum fuiſſe: Ille ſtomachatur veſtrum nomen, ac totius mundi fallacias & impoſturas: dicit ſua ſibi eſſe curæ, non veſtra vos multa quidem promittere, ſed parum præſtare, neſcire ſe quare conqueramini: ſe per ſeſqui annum, vana ſpe lactatum, vobis ad hæſiſſe, ut aliquod e minoribus veſtris arcanis diſceret, nec quicquam alicujus momenti percepiſſe.

Hic ego : an parvum tibi videtur arcanum illud contra luem veneream ? Ille vero, ſubridens, a *D. Sconto*, inquit , longe præſtantiorem habeo. Denique, his omiſſis, librum meum *Poſtellæ* repeto : ille negat ſe habuiſſe interrogata quo audiverim ; ac me laudante *D. Dee*, ille rurſus negat ſe vidiſſe; niſi forte, inquit, ex manibus *D. Sevenbergii*, vis dicere librum neſcio quem ſine titulo : ac denique de reſtituendo nullam ſpem facit. Ego qui cum illo verba commutare nollem, abeo : ac puerum veſtrum *Staniſlaum*, in atrio offendo, & ab illo intelligo , vos *Erfordiam* uſque cum *D. Gregorio* & *D. Carpione* veniſſe, ante octiduum . *D. Carpionem* illinc *Bambergam* ad exigendas neſcio quas pecunias, profectum; ſe cum *D. Gregorio*, hoc veniſſe. Interrogo an literas aut aliquod verbulum, a vobis, ad me, ferret; reſpondet, nihil prorſus, quia forte putabant, inquit, te hic non eſſe: ſe poſt triduum aut quatriduum ad vos reverſurum. Laudo ejus conſilium, & conſtantiam in ſerviendis Dominis, ac doceo meas ædes, ne ſine meis literis ad vos veniat : promittit ſe non diſceſſurum, me inſalutato *D. Gregorius* interim percipit, me cum eo colloqui , atque iratus (quantum ex voce clamantis judicare poſſum) puerum revocat. Ego, cogitabundus, diſcedo. Die quinto decimo hujus menſis, tandem nactus ſervulum veſtrum *Staniſlaum*, in loco libero, eum accuratius de veſtris rebus ac ſtatu examino , atque non ſine magna animi mei voluptate, audio vobis conceſſas eſſe ampliores ædes. Illuſt. *D. Langravium* præſtantiſſimo *D. Dee* multum tribuere ut favere, & ſummo Deo pro tanto munere magnas gratias ago, atque puerum ad meum cubiculum duco oſtendoque illi literas ad vos paratas, ne ſine ipſis ad vos revertatur. Sed paulo poſtea pater *Carpionis* me monet, ſe velle ante noctem , ad vos unicum expreſſum mittere & ut ſcribam ſi velim : nam ſe a *D. Kelleo* monitum hoc mihi ſignificare: ingentes gratias ago *D. Kelleo* qui mei non ſit omnino oblitus , & hæc, per hunc quem vobis ſpero fidem nuncium , ſignificare ſtatuo, ſcripturus rurſus per *Staniſlaum*, ſi operæ pretium videbitur.

Oro vos atque obteſtor per Deum illum vivum, qui Autor eſt noſtræ amicitiæ, & qui diſerte præcepit ut nos invicem ac mutuo amemus, ne obliviſcamini mei cum datur vobis occaſio invigendi me per literas aut per inter nuncios, & reddendi me certiorem de ſtatu veſtrarum noſtrorumque rerum ; nam ego certe veſtri non obliviſcar, & officia mea id teſtibuntur, non ſolum coram Deo, ſed etiam coram omnibus hominibus. Si veſter reditus aliquandiu differetur , inviſam vos proximo menſe *Septembri*, longe enim a vobis vix vivere poſſum, immo ſi proprie loquendum ſit , me vitæ tædet : Ac præſens agam de nonnullis rebus quas ſcribere minime decet.

Jam elapſi ſunt 18 dies ex quo Illuſtriſſimum *Nuncium* Apoſtolicum non vidi, & cum ſatis ſuperque ſatisfecerim obedientiæ, non adibo illum, ne verba nobis dare ſibi tam facile fore perſuadeat. *Oſtendit literas D.* Dee *Legato* Veneto *&* Florentino *& uterque mihi*

ſum-

ſummopere eas laudavit, dixitque ſibi viſus diſertas graves, & pluſquam vulgaris ſpiritus, & optiſſint exemplum illarum , ſed ego offerre non poteram, & dubito ne Illuſtriſtimus *Nuncius* eas ſupprimat ; nam haud obſcure, innuit *ſe timere veſtrum congreſſum præſertim æquum & rationale*, & id quærere videtur, ut vobiſcum agere poſſit *more Hiſp.* &c. D. *Joan. Carpio*, nondum revertitur, & D. *Roſenbergius* cras dicitur diſceſſurus & neſcio an recuperare potero literas ad eundem *Carpionem*, in quibus de pecuniolis illis agebatur, ſi dubitatis ne ille diutius quam par ſit , ſolutionem differat quæſo curetis, ut aliquo alio modo mihi proſpiciatur. D. ab *Oſſa*, per 20 dies, non vidi, ac Jeſuitis palam dixi & dico quandocunque occaſio ſe offert, *vobis factum ab ipſis inſignem injuriam, eos plus pendere ab aulis terreſtribus quam a cœleſti : timere collationem æquam cum vobis,ac ſuæ cauſæ annum haud obſcure diſſidere*,itaque jam ſum eis minus gratus.

Saluto uxorem D. *Dee* lectiſſimam fœminam , ac mihi non minus quam matrem venerandam ; necnon conjugem D.*Kellei* rarum exemplum juvenilis ſanctitatis , caſtitatis , atque omnium virtutum. Saluto omnes , alios veſtros domeſticos ſanctos voſque inprimis D.D. *Joan.* & *Ed.* deſiderabilia mihi nomina fœlices ac beatos in Domino cupio ac precor. Quantum tribuam & tribuere debeam veſtris precibus noſtis,eis oro atque obſecro me apud D.Deum juvetis ut vocationi meæ reſpondeam, & curſum meum hilari animo ac firmo corpore perficiam.Sanctiſſimus ille pater, qui nobis jam ſuſcitavit paſtorem illum magnum D. Jeſum filium ſuum mox reverſurum ad ſubigendos omnes innimicos ejus ſub pedibus ſuis, atque extremam manum impoſiturum renovationi rerum , nos omnes ſuo ſpiritu foveat ac recreet,ut Lati adventum ejus præſtolari,atque nuptialibus voſtibus , lampadibuſque accenſis ornati , ipſi occurrere poſſimus. Praga *xv Kal.* Octob. *M.D. Lxxxv.*

Idem Dominationibus veſtris addictiſſius

Atque ex animo frater

PUCCIUS

Præſtantiſſimis ac Deo dilectis viris D.D.
Joannes Dee. & Eduardo Kelleo *Generoſis* Anglis, *ac Majoribus in Chriſto fratribus, mihi, tanquam Patribus colendis, &c.*

Mag-

Mgnifice Domine; & uti pater amantiſſime & obſervande non minori etiam deſiderio teneor videndi & de multis colloquendi cum Magnifica dominature veſtra de cujus erga me & fide, & amore nunquam dubitavi nec dubitare poſſum poſt prandium hora commoda ego illam accedam. Deus ſua, gratia ſemper nobis adſit.

Veſter ex animo, *Guilielmus* propria manu.
Febr. 10. 1587, ſtilo novo. *Trebone.*
Poſtride reditus Illuſtriſſimi à *Vienna* ad *Trebonam.*

+ *A*

Sir, My hearty commendations unto you deſiring your health as my own, my Lord was exceeding glad of your Letters, and ſaid now I ſee he loveth me, and truly as far as I perceive he loveth us heartily. This Sunday in the Name of the Bleſſed Trinity I begin my Journey, wherein I commend me unto your prayers, deſiring the Almighty to ſend his fortitude with me. I commend me unto Mrs. *Dee* a thouſand times, and unto your little babes: wiſhing my ſelf rather amongſt you, then elſewhere, I will by Gods grace about twenty dayes hence return, in the mean ſeaſon all comfort and joy be amongſt you;

Your aſſured and immoveable friend.

E. Kelly.

△ *Prage.*
1587.
25 *Januarii.*
Thomas Kelly.
Francis Garland. went with him.
Ferdinando Hernyk.

To the Right Worſhipful, and his aſſured friend Mr. John Dee *Eſquire, give theſe.*

Magnifico Domino, Domino Dee.

Received of *Lodovick* in the High-way by *Platz*, in the middle way between *New-houſe* and *Trebon*, as I was comming from *New-houſe*, whither I went to have met my Lord as he came from *Vienna*: But Arch-duke *Erneſt* was occaſion (as was thought) that they ſhould go to *Prage* by *Triegle*, being the more even, although not the next way: I received them on Friday the 6 of *February*, and they were delivered him at *Prage* on Sunday was a ſeven-night before, being the 25 of *January*, *novo ſtilo*.

Swethart I commend me unto you. hoping in God that you are in good health, as I and my children, with all my Houſhold am here, I praiſe God for it; I have none other matter to write unto you at this time.

I being at *New-houſe* from *Trebone*, (to go to underſtand which way my Lord *Roſenberg* would go from *Vien* to *Prage* and when,) and this Letter being in the ſame day brought from *Prage*, my wife ſent *Lodovick* with it, toward me, and ſo without *Platz* Town in the High-way he gave it me.

+ *Trebone in Bohemia.*

Viſitationis Secundæ, *Actio inſtituta.*

Anno 1586. *Die* 19 *Septembris. Die Veneris ſexti menſis fine a die Veneris ante Paſcha à meridie hora* 2.

△ Preces ad Diem fudi, and declared that we here and now preſented our ſelves, as in obedience, according to the time preſcribed of ſix Moneths end, ſince the laſt good Friday: I craved pardon of all our errors and miſdeeds, ſince the laſt time of his viſiting us, and now requeſted his aid and direction hence-forward to walk proſperouſly, according to the well pleaſing of his divine Majeſtie: and that he would grant unto *William Roſenberg*, *E. K.* and me his graces, ſo abundantly, that in us his honour might be increaſed, and glory advanced mightily and triumphantly, &c.

E. K. Here is a round fire like a Sunne.

Vox ...... *Frigida præparatio.*
Frigida oratio.
Frigidam hoc exigunt reſponſum.
Revertente tamen Gulielmo, *mediatorem & agnum, reſpondere paratum, conſulite.*

E. K.

E. K. He is gone now.

△ Tu juſtus es Domine, & nos impii: tu ſanctus es Domine, & viæ tuæ immaculatæ: nos nec orare, neque nos præparare ſine tuo auxilio & gratia unquam poſſimus: Tuam igitur nobis concedas gratiam, & de tanto errore noſtro dignam agere pœnitentiam, ut agnum, & mediatorem noſtrum omni tempore nobis inveniamus propitium ex tua clementia, illius meritis, & ſpiritus tui Sancti afflatu conſolatorio: *Amen.*

Cui, Trino & uni, Deo vero, & Omnipotenti, ſit ſempiternus honor, laus perennis, & gloria perpetua. *Amen.*

✝ *Trebone, Actio Secunda ex ſeptem.*

Anno 1586.
Octob. 14. Tueſday. *Mane poſt ſolis ortum.*

Circa 7. *Precibus fuſis, gratiiſque actis pro miſericordiis Dei infinitis erga nos tam in prædeſtinatione quàm in executione, in patria, in mari, & in hac peregrinatione, & pro liberatione noſtra ex manibus hoſtium in* Pragenſi *exilio, & pro ſua continua tutela, & pro reductione noſtra cum honore & gloria in illo, ad quietem & ſecuritatem cum* Wilhelmo Roſenbergio, *jam lebamus quid ipſe potiſſimum nobis proponere velit ex ſuis myſteriis, & quid de* Puccio *eſſet ſtatuendum, quid de & operibus Philoſophicis juxta ejus propoſitum, & quid de errore in practica nuper facta ſit ſtatuendum, & quid præterea nobis jam & præcipue ſit faciendum, & ad* Wilhelmum *vocandum paratos, nos eſſe juxta Dei beneplacitum, &c.*

△ I had ſet up *Menſam fœderis*, with the appurtenances, and had ſet the *Angelical Stone* in the frame of Gold on the Table, onely *E. K.* and I being in the goodly little Chappel next my Chamber, appointed to our uſes.

A voice ...... *Let him come, that is to come.*

△ I went for the Lord *Roſenberg*, whom I found in his Oratory of the Church hearing of Maſſe: And he came with me and ſat in his place.

E. K. I ſee a great plain like unto a field, as though it were a Mile over, in the end of it there is a great high rotten Tree, all the graſſe is as though it were withered and burned, there commeth a beam as of fire from Heaven, and lighteth upon the Tree, now there commeth water out of the root of the Tree, as though it were a Sea, and ſpreadeth all the plain over: And the Tree openeth and there commeth a Man out of it, his hair hangeth down unto his girdle ſtead, his garment covereth him down from his ſhoulders, and hangeth behind him down upon the water.

Viſio.

The earth hath now drunk up all the water, and the Man ſtandeth upon the dry ground.

All the place is full of green graſſe about a cubit high.

Now the Man is out of ſight.

It ſeemed to be as beyond and without the Stone.

The Viſion is clean diſ-appeared.

△ I expounded this Viſion in Latin to the Lord *Roſenberg*.

E. K. In the middeſt of the Stone ſeemeth to ſtand a little round thing like a ſpark of fire, and it increaſeth, and ſeemeth to be as bigge as a Globe of 20 inches Diameter, or thereabout.

Vox ...... *Wo be unto the World, wo be unto the World, and Worldlings: Wo be unto you Sonnes of men, for you are withered, and behold the field of the Lord bringeth you not forth: you are defiled, and being defiled, you defile alſo the beauty of your Seat: And behold, behold, behold, (I ſay,) you that are the King and Princes of the Earth tyed and knit together upon one ſtemme, you are all rotten and barren, behold, you bring forth no fruit: but even as the graſſe that withereth, he is a diſ-glory to the place, even ſo, are you that is graſſe, of your ſituation and dwelling, for behold, you have no leaves, much leſſe fruit: Wo, wo, wo, unto ſuch a generation, which lacketh moiſture, and the fire of comfort: The ſtemme that carrieth you is the Seat and holy* place, which alſo is contaminated. *And lo, behold, (as it were) withered; if holineſſe be hidden whereupon you ſtand, how wicked are thoſe that are governed by you, how wicked are you, and how abomina-*

Locus ſanctus contaminatus.

ble

ble : how full of corruption are you that ſtand without all beauty, moiſture, or comfort : The time ſhall come that the power and might of God which here ſpeaketh amongſt you, in the fire and ſpirit of his holy truth *ſhall come down from above, from Heaven, from the Seat of comfort, from the everlaſting Throne, and ſhall fall down, not into you, nor amongſt you (for you ſhall be rooted out,) but into the ſtemme and into the root which is the holy place, and the houſe of comfort : And behold, the power of God, (of him that ſpeaketh) ſhall be mighty, ſtrong, and of infinite power: So that like a Woman with Child, ſhe ſhall bring forth in the Church of God, a man, clothed with a white garment : which is JUSTICE* unſpotted, *which may walk with infinite power (and in the Garment of holineſſe and beauty,) upon the abundance of graces, and the waters of comfort, which ſhall flow out of the holy Seat.*

And behold, ô you Sonnes of men, you ſhall be full of underſtanding, and of the ſpirit of Wiſdome, and the grace of God, (of him that ſpeaketh with you) ſhall be plentiful and ſtrong amongſt you : So that you ſhall ſpring, and beautifie the Earth and the Houſe of Chriſt : And behold, the higher boughes, *and mighty branches ſhall loſe their vertue, and be caſt down, becauſe they have placed themſelves upon the outward rotten Stock, to the diſhonour of him that hath called them : and there ſhall no more ſtrength or vertue be amongſt you : but you ſhall be ſubject to verity, and be controuled with an iron rod, by him that came out, and walked on the waters : Then ſhall be peace and reſt : Then ſhall Hieruſalem deſcend.*

Quando Hieruſalem deſcendet.

E. *K.* Now is all diſ-appeared away out of ſight.

△ I read the former parcel in Latine to the Lord *Roſenberg.*

A Pauſe.

△ Tu juſtus es Domine, & Judicia tua vera, tu omnipotens ô Deus noſter, & brachio tuo nullus reſiſtere poteſt. Veni, ô Domine, & conſolare nos veritate & Juſtitia.

E. *K.* Now he is returned again in the form he went away in. A red croſſe commeth over it, pure red, ſo yellowiſh.

A Pauſe.

Religionis reformatio in Anglia futura. Locus ſanctus ruet. Fines mundi detegentur. Terribilia prius.

So that the Name of the God of Righteouſneſſe, and of his Sonne Chriſt ſhall be magnified in thee : § *And lo, behold, by my ſelf, I ſwear that* after a few Moneths the time *expired ; I will ſmite, and break the holy place, ſo that there* ſhall be no abomination in it.

§ *And behold, the ends of the World ſhall be opened, and all people ſhall rejoyce in the Croſſe and Name of the Lamb.*

§ *But firſt commeth terrour to all Nations.* § *Wo, wo, therefore be unto you, ô you Kings and Princes of the Earth ! he that hath eares let him hear.*

...... *And lo, behold, this day I am deſcended, and my promiſe is upon him that heareth amongſt you.*

William Roſenberg.

Let him mitigate therefore the fragility of humane reaſon, and give me a dwelling place by faith : for I will this day make a Covenant with him, ſo that my Name and Spirit ſhall not depart from his Houſe.

Roſenberg ſhall fall.

And what I have promiſed him I am, and I will bring to paſſe : what is he, or who is he that laugheth me to ſcorn, *that (if he repent not) receiveth not his reward ?*

And moreover, I will appear to him hereafter, and he ſhall be partaker of the cœleſtial myſtery, if my Name be exalted in him.

And behold, he ſhall often fall, but he ſhall riſe again, and ſhall perſevere unto the end.

E. *K.* It is diſ-appeared.

△ Legi ultimam hanc particulam Latine ipſi Principi *Roſenbergio.*

A Pauſe.

E. *K. In lapide ſtetit ſcriptum.* After an hour.

△ We removed not, but ſat ſtill and diſcourſed partly upon the premiſſes, and partly of *Englands* miſery to come.

K. K. There appeareth a little white cloud, like the end of a cloud, with a dark image of a face of three in one : ſometimes appearing three, ſometimes one.

The end of the white cloud doth wave up and down before the face.

Two Winds in this Kingdom. Of the firſt, *Vide An.* 1587 *Actione* Rebenſceinenſi. *Mart.* 16.

Vox ex latere lapidis ...... *Theſe four Moneths, let* William *(for aſmuch as in him lyeth) abſtain from* Prage, *for he ſhall deceive thoſe that are deceivers.*

Two winds ſhall ariſe from the Earth within theſe next yeares in this Kingdom : *In the firſt let him ſit ſtill : In the ſecond let him arm himſelf ; and reſiſt* with Victory.

E. *K.*

E. K. There appeareth a Wood, a great Wood on the left hand by a River: There be two like Hawks, whereof one is white, and the other is black: The one is on a bough in the water, that is the black, the other on a withered bough on the land.

A great Bear commeth out of the Wood. *u ſus primus.*

Now he runneth toward them, he catcheth the black one in the water, and ſwalloweth him, and ſtandeth up upon his hinder legs. Now he goeth to the other, and ſhaketh him in his mouth, and ſtandeth up on his hinder legs: and hath pulled off both his Wings, he returneth into the Wood again, the body of the white lyeth on the ground. Now he turneth his feet up.

Now he ſtandeth on his legs again.

He followeth the Bear the ſame way he went, he would lift up himſelf as if he would fly, but he cannot.

All this Wood, Bear, and two Fowles are vaniſhed.

E. K. Below ſtandeth a great Caſtle, at the foot of the Hill on which that Wood did ſtand, down in a valley from the Hill goeth a great high Bridge of Stone long (in ſight) about ten Engliſh miles long.

Beſide the entrance, on the right hand of that Caſtle, is like a Dial, with motions cœleſtial in it, of Sunne and Moon.

Now commeth a Bear, (black as the other) a very great monſtrous Bear. The Bridge quaketh under him as he paſſeth it toward the Caſtle he roareth, lookingtoward the Caſtle. He ſteppeth up to the Dial, and taketh the Moon out of it, and teareth it all in pieces with his teeth. The Caſtle falleth, and the bridge where he ſtandeth is broken: The Caſtle is all in ruine. *u-ſus ſecundus.*

The Bear ſtandeth upon the edge of the bridg, and beholdeth the ruine of the Caſtle down into a pit as it were.

Now he goeth back and the bridg falleth down after him.

Now the Wood appeareth again, and he goeth into the Wood.

Now that Viſion is all vaniſhed away.

Vox …… *You ſhall ſhortly ſee, againſt what ſtone* Pucci *hath ſpurned.*

My Peace and bleſſing be upon you.

E. K. Now all is gone away.

△ Gloria, laus, honor, Benedictio & Jubilatio ſit Deo Patri, Deo filio, & Deo Spiritui ſancto: ſicut erat in principio, & nunc: & in ſempiterna ſæculorum ſæcula. *Amen.*

Spiritu principali confirma nos Deus, Deus noſter confirmet nos Deus, Omnipotens, Sempiterne vive & vere. *Amen, Amen, Amen.*

MEMORANDUM.

Anno 1586. *Octobris Die* 17. *à meridie, poſt novas cum* Fr. Puccio *turbas & rixas, propter pecunias quas cupiebat à nobis habere, ex liberalitate, & in nomine Dei, & tanquam a ſervis Dei, & non ab* Edwardo Kelleo *tanquam ab* Edwardo Kelleo, *nos* [△ & E. K] *concluſimus (ad ſcandala multa evitanda quæ ipſe contra nos ſparſerat & excogitaverat, propter pecunias ejus* 800 Florenorum, *Deo oblatas & redditas per illum, & prius recuſatas quando nos illi ſolvere parati eramus, &* 630 *Ducatos illi exhibuimus coram Deo, ut inde acciperet quod ſuum eſſe iudicabat.) Concluſimus inquam, (cum bona ſpe, quod non offenderemus Deum) ante illum, coram teſtibus, exponere numerum* 800 Florenorum: *& ſi ſibi deberi aſſereret, quod recipere poſſet, ſi vellet; ſin vero negaret* 800 Florenos, *aut aliquam ſibi à nobis deberi pecuniam, Tunc & id etiam coram teſtibus pronuntiatum volebamus, teſtimonio, & chirographo conſcripto notum facere temporibus & locis opportunis.*

E-

Ex Arco ivimus igitur ad Primatis Domum, & convocatis aliquot Civibus primariis, Sacerdote ſediore, & aliquot ſcribis Illuſtris ſummi Principis (Domini Roſenbergii) duos magnos ſaccos pecuniarum expoſuimus, & ex (ubi duo millia ducatorum, & præterea plures quàm 400 Doleri numerabantur ſupra menſam, 800 Floreni: *Et Dilemmate illi propoſito (quod ſuperius annotavi) pecunias accipere contentus erat, ſed ille voluit ſubſcribere, ſe accepiſſe in nomine Dei, & à nobis tanquam à ſervis Dei. Nos vero proteſtabamur nos nullo modo recipere in nos, ut a Deo hoc nobis eſſet injunctum diceremus, ut illi illas proponeremus pecunias, vel accipiendas, vel recuſandas ab illo: Sed tantum ad evitanda magna & multa ſcandala contra nos, ill illius ibidem libero committere arbitrio, ut ill & dicat, quod illi videretur melius, & illi eſſet gr Accepit ergo pecunias, numeravit, & inde eſt conſcriptum Chirogrpahum manu ſcribe ſummi Principis* (Pauli Wolfg) *præſentis cum diverſis teſtibus, qui ſua nomina ſubſcripſerunt, ut in ipſo Chirographo appare poteſt.*

Franciſcus Puccius.

Deo gratias agamus. Speramus enim, meliori nos jam quiete fruituros: & magis fore liberos ab ejus lingua venenata & inquieta Deus illum convertat: & illi ſit propitius, atque dixit nobis ſe velle nunc miniſtrum faciat, ſua divina Majeſtati utilem in

---

✝ *Trebone. Anno* 1587.

Die ☿ Januarii 21. mane hor. 9.

△ Tempus beneplaciti, eſt tempus opportunum.

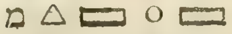
Neceſſitas non habet Legem.

△ In nomine patris & F. & SS, &c. Pater noſter, &c. Omnipotens ſempiterne vere & une Deus in adjutorium *W. C. E. K.* & mei *Joannes Dee*, intend, &c.

△ Not by or upon preſumption (O Lord) but with fear and love toward thee we are ready to hear thy will, as concerning the *Shew* and Commandement, now at *Prage* in this moneths beginning, made to *E. K.* We beleeve and hope it *is of thee*, and that thou wilt not tempt us, or ſuffer us to be tempted in ſo weighty a caſe, And therefore being not perfectly informed in *thoſe two ounces of powder. E. K.* Knoweth not how to do, ſeeing at his return hither he miſſeth an *half ounce* thereof whether ſhall he of the reſidue make up that half ounce wanting, or no? we will or dare propound to make any compleat action: but therein referre all to our Parliament dayes, or principal ordinary actions aſſigned.

Mora interpoſita, parte horæ ¼.

E. *K.* Here appear Letters if I could read them, thus they are.



...... *Mihi, ita, & à me.*

E. *K.* They ſeem white Letters --- of greeniſh yellow coloured figures, in every figure one of the four words, in all being 12 letters.

E. *K.* Now they be gone.

△ I underſtand that the firſt part of that my Propoſition is touched in anſwer of *mihi*, that is, *to God*, the ſervice required is to be done: and *ita & a me*, ſo is the meſſage or commandment from the ſame our God.

△ Mora interpoſita horæ parte ¼.

E *K.* Now is here other writing, thus, *Claudite, clauſæ ſunt.*

△ I underſtand not this well, if it mean no more to be taken out of *the Powder*, or what elſe.

Now appear over the former words, other words, as thus,

Ceſſate

E. K. Over *Claudite*, is *Ceſſate*, the other words I cannot read yet.

E. K. Over *clauſa ſunt* appeareth *divinum propoſitum ſibi ad hnc non conſtat.*

△ *Quæ* igitur tibi ſunt, & à te, nobis ſunt acceptiſſima.: & per te, & propter te, ut nobis injuncta faciamus tuum, ô Deus, nobis paratiſſimum præbeas auxilium!

Tibi Creatori Redemptori, & Sanctificatori noſtro, ſit omnis Laus, Honor, & Gloria, nunc & ſemper, *Amen.*

Ad Omnipotentis Trinitatis Laudem, Honorem, & Gloriam.

Myſteriorum Divinorum memorabilia cui dies quartus Aprilis, Anno 1587, dicata fuit.

Trebone

1587. ACTIO TERTIA.

Trebonæ Generalis.

△. P*Oſt preces ad Deum, & recitatum Catalogum illum, petitionum noſtrarum ad eundem, quievimus divina expectantes conſilia, monita, & oracula.*

Aprilis 4. Mane circa 8.

Magna pauſa.

△. ...... *Tandem accepi literas * utraſq; illuſtriſſimi Domini* Roſenbergii, *& recitavi coram Deo, ut ejus obedientia, humilitas, & deſiderium, coram Deo & Angelis ejuſdem conteſtata eſſent. Alia adhuc pauſa, ſive Mora facta, ſed non longa.*

* *Illas cum* 12. *quæſtionibus & illas priores ad Reichſtem. miſſas.*

E.K. There ſeemeth a black Curtain of Velvet, to be drawn from one ſide of the Stone to the other. The Curtain is full of plights.

There ſeemed alſo one to have deſcended from above, (a good way behinde the Curtain) and ſo to go behinde the ſame Curtain.

Alia pauſa.

Vox. ...... *Happy is he, whoſe minde thirſteth after the knowledge of ſuch things as are ſpiritual, and celeſtial, of ſuch things as are in the everlaſting place and glory of him that is, and was, and ſhall be for ever: for unto him belongeth reſt in the harveſt of the Higheſt, and comfort in the midſt of many worldly ſorrows. For unto him, thus ſaith the Lord, the Lord of Reſt, Thou haſt rendred my blood again, with comfort unto me, and haſt made a blood of eternal reſt unto thy ſelf for ever. Aſcend therefore and dwell with me, and receive eternal comfort: for unto ſuch belongeth the Kingdom of my Father; for I am ** Zebaoth *unto all ſuch as truſt in me. But behold, the earth bringeth not forth my mighty praiſe, becauſe of the wickedneſs that aboundeth in all mankinde: Neither have I many ſuch children amongſt the ſons of men as I have ſpoken of before; for why? The Giants of this world are a ſtumbling block unto the poor people, and unto their ſubjects: for lo, behold, behold! (I ſay) vile and baſe things (for that they are miſuſed) are become gods within their houſes: ſo that, Gold and Silver, precious Stones, and ſoft Apparel, which were wont to be brought* out of their *houſes to garniſh mine withall, are become their gods, and the Idols of their deſtruction: for, who is he that exalteth not himſelf in his riches, and deſpiſeth me that was the Author of them? Where is he that loveth not his wife and children, pomp and worldly glory, more than the ſetting in order of my little flock, or the preferment of my glory? Who (I ſay) is he, that maketh not more of himſelf than of me? Woe be unto you that ſo do: and woe be unto the generations that ſhall follow you.*

* *Requies ceſſatio ſabbatum, &c.* Sabbath.

△. Be merciful unto us, O God of Mercies.

...... O wretched and miſerable mankind, look, look in and upon thy ſelf. Haſt thou made thy ſelf? or when thou art afflicted, canſt thou remove thine own affliction? Haſt thou any thing of thy own, which my Father hath not given thee, through me, in one provident and eternal will? Canſt thou hide thy ſelf where I cannot ſee thee? or canſt thou do that which lieth hid from me? Look again upon thy ſelf, and conſider what parents, and root thou hadſt thy beginning in Nature: behold, they and their fathers are become the duſt of the earth; even ſo ſhalt thou do. And even as of them is a ſtraight account of life required, even ſo ſhall it be of thee: for, *I that made thee, and gave thee breath,* made thee partaker and uſer of my creatures, led thee in and out, gave thee the Sun to ſhine upon thee, and the *Moon as the mother of your radical moiſture.* I that lifted thee up, either to the honour of a King, or Magiſtrate, and made thee a governour over thy brethren, will at laſt take a ſtraight account of thee, how thou haſt uſed thy ſelf towards me, and where thou haſt advanced my Name in ſuch things as I have lent thee: And be right ſure, that thou ſhalt pay, even the uttermoſt farthing. Woe be unto thee, if thou make not a juſt account; miſerable ſhalt thou be for ever, if thy deſerts condemn thee. Therefore while thou haſt time and ſpace, look, look up unto me; for I am *the Well of comfort, and the God of peace;* the true reward of righteouſneſs to all ſuch as faithfully love and truſt me.

Pauſa.

△. I read this over ...... Oh how comfortable are theſe leſſons! Give us and confirm unto us thy graces and bleſſings, O God, to do thy bleſſed will herein, and in all our duty toward thee whatſoever.

E.K.

E.K. Now the voice ſeemeth to come from him who ſtandeth behinde the Curtain.

Magna Pauſa.

William the ſon of *Urſine*, the Lord talketh with thee this day, ſaying, Wilt thou that I buy a Kingdom for thee with gold or ſilver? Wilt thou that the Kings and Princes of the earth ſhall laugh the Almighty God of the heaven and earth to ſcorn?

Have I at any time preferred (ſuch as truſt in me) to the government of my people, by giving them the excrements of the earth?

Look down upon my ſervant *Abraham.*

Look down upon his children.

Call to remembrance my ſervant *David.*

Set *Solomon* before thy eyes.

The Kings and Princes of *Judah* and of *Jeruſalem.*

Conſider with thy ſelf the Calling of the twelve: The government and ſtate of ſuch as have been Princes amongſt the flock Chriſtian.

Have they been hired or promoted? *Have they been lifted up by me with gold or ſilver, or ſuch like trumpery, the Monſters of the earth?* In neceſſity, to pay Tribute the fiſh miniſtred, wherewithall Tribute might be paid according to cuſtom.

In the calling of *Abraham*, multiplication of ſeed was promiſed; which was to be a multitude in people, mighty and great upon the face of the earth.

David was brought in (the leaſt of his brethren) even to be King of *Iſrael*, not by the multitude of precious ſtones, gold or ſilver. A Sling he had, a Satchel with a few ſtones.

Solomon was commanded to build me a Temple, without any ſum or ſtint. The Apoſtles went from place to place, intending to teach; neither carried they gold or ſilver, but onely a ſcrip or bag prepared for their common victuals and nouriſhment.

Many Princes and Kings have publiſhed my Name, without any promiſe made unto them from heaven.

Notwithſtanding, unto *Abraham* I have plenty, as his neceſſities required: and unto his children, as I had limited.

Unto *David*, being King, riches followed his State: and unto his ſon *Solomon*, plenty both at home and abroad, to build my Temple.

Unto the Apoſtles I gave (in the time of the calling of my people) the ſpirit of underſtanding, whereby they underſtood and had power to teach: And unto ſuch as ſtretched out their hands for my name, I have abundantly given; and it hath been faithfully, and for the love of me taken in hand.

Believe therefore with *Abraham*, and with his children.

Bring thy ſling and bag before the people of the Lord againſt *Goliah.*

Endeavor thy ſelf with *Solomon*, to build a Common-wealth, wherein I will be exalted, as the ſervant of the Son of God, and as his follower.

Go forward, as thy own power and ability ſhall ſerve thee: For thus ſaith the Lord of Hoſts:

Thou haſt nothing but what thou haſt received of me: neither thou, neither thy father.

Provide therefore, of that thou haſt, which is mine: that is to ſay, of that which thy power can extend unto, in thine own faculty and riches, to ſhew thy good will and ready endeavours in ſuch things to be brought to paſs, as thou haſt learned of me: That is to ſay, Neglect not the time of this thy viſitation, neither deſpiſe this Kingdom wherein thou ſhalt reign, for in ſo doing I dwell with thee for ever, and with thy poſterity which ſhall be (in me) mighty. When thou art entred into it, *whatſoever Treaſure there is in my houſe, or amongſt you,* Take it, uſe it.

The uſe of the Powder.

Make thee a ſword of it with two edges, that with the one thou maiſt cut off the baſtards head, and with the other build up the Monuments and the houſes of cleanlineſs, godlineſs, and underſtanding: That the Eaſt again may flouriſh, and that I may make *one Floc* , from the Sun-riſing to his going down.

Unum ovile.

The ounce & the half wch *W.R.* hath is to be multiplied.

In the mean ſeaſon, ſhall the Powder which thou haſt to be multiplied, *be extended, and multiplied with them that are here preſent,* that it may be apt for thy uſes, and the ſtrengthning of thy faith.

The one half of it thou ſhalt keep, as the perpetual remembrance of me, even thou and thy poſterity.

Caeſari reddenda quae ſunt Caeſaris.

Unto him that is thy head, do thy true obedience: although *his heart be hardned againſt thee, and thirſteth after thy deſtruction.*

The L. *Sobcovitz* the Land-Hoſt-maſter.

For behold, thy enemy that ſeeketh to devour thy Soul, ceaſeth not to *lay nets for thee, that thou maiſt become odious to common people.* But the time ſhall ſhortly come, when thou

ſhalt

Arth. Now in the place of thoſe ſquare marks, I ſee two Lions, the one very exactly, and gaping. About the upper brim of the Stone they appear: and the Lions feet be waxen greater and greater.

I ſee another man from the breaſt upward. I can ſee no hair on his head.

I ſee a great company of feet, and their garments skirts ſomewhat above their ankles: and they are like womens kirtles with gards about them.

I ſee another man without a doublet, in his ſhirt, and with a white Cloke about him, hanging his hands down by his ſides.

△. Nothing elſe eſteemed or judged to be ſhewn in the Stone, by the Childe, we ceaſed that Exerciſe, and committed all to Gods mercies.

△. On *Thurſday* and *Friday*, I determined each of them two dayes that the Childe ſhall thrice in the day be put to the Exerciſe, and each time repeat the Prayer preſcribed thrice. *Aprilis* 16.

△. In the forenoon I brought the Childe to the Exerciſe, and he ſaid as followeth. I.

I ſee two men with Crowns of gold upon their heads: their apparel is black and white. I cannot ſee their feet. Their faces are white, their eyes are black like ſpots of ink.

There appear now two other, without Crowns: of the which one ſtandeth whole before, and of the other I ſee nothing but the head, which ſtandeth behinde the firſt.

I ſee not any with Crowns now. The apparel of him is white that I ſee.

I ſee no hands of him. I ſee nothing now.

The ſquares and pricks appear again as yeſterday.

And I doubted it was ſomething of the Glaſs it ſelf: as there were in it certain white ſpots.

An hour we were at the practiſe.

△. The ſecond Exerciſe before Dinner. After the Prayer thrice ſaid, &c. II.

Arth. I ſee the firſt ſquare lines and pricks, white and black: the pricks for the moſt part be all white, but ſome are black, and the lines all white.

I ſaw, even now, ſome of thoſe ſquares made Lions: but now there appear none.

The ſquares are now turned alſo into other ſhapes, which I cannot well declare.

Now the Letters be gone, and the ſquares do appear again.

The ſquares are gone, and a word is there.

The letters are clearer then they were: for all the lines and letters do appear white.

There appeareth a B, with a ſquare, with four black pricks in it. It is gone.

Now ſome of the ſquares are come amongſt the letters B D O.

Under the B appeareth a little e thus ə backward.

The

The letters as if one had cut them in the glaſs B D O

Here appeareth a Caſtle with little pinacles like a Church.

Now it is gone.

B a this appeared and ſuddenly is gone.

Now there appeareth a young man with a white doublet, and his arms by his ſide, and a B before him againſt his doublet. He hath a black beard and a white face. I ſee no hair on his head: his beard is a little-----

He is now changed: he hath on his doublet breaſt, on each ſide three black lines.

He is gone, and another is come in his place, with a white leather doublet, and a grey cloke like Hans of Gloats his cloke. He is gone.

The firſt young man is come again, and hath now on the one ſide of his doublet $\underline{=}$ on the other ſide, thus :

Now I ſee only two ſtrokes overthwart all the doublet,but he hath no head that I ſee.

Either his head is come again, or elſe another man, that hath two lines and two pricks as he had.

The light of the candle did ſeem to ſhine ſuddenly on his face, and go away again. It did not ſhine on his doublet, but onely on his face and his head.

There is now another man come in,who holdeth up both his hands: the upper part of his ſleeves are white,and the half towards his hands black.

The firſt man is here ſtill. Now he hath no arms,but a B before his doublet, but no lines, but only on each ſide two pricks in ſtead of the lines, thus : :

Theſe men came amongſt the ſquares ſuddenly before I was aware.

Here appear not ſo many as were here.

Here are now but ſix ſquares, and one man. I ſee no farther of the man but to the waſte of his doublet.

The man appeareth not ſo brim to my ſight as he did, his head is no bigger than the mark in the margent.

III. *The third Exerciſe after Dinner.*

Arth. Whereas I ſaid before there was ſome of the ſquare figures wanting: Now I finde that they are all here again, as many as they were at my firſt ſeeing.

In lifting up the Stone, and bringing it down again, the ſquares do all ſeem like B B of the Roman letters.

Δ. *Magna mora.*

Arth. I ſee now B A. It is now vaniſhed away, after three Pater noſter times ſaying. R a appeareth, but I cannot ſee clearly the foot of the R. Now it is gone

▽△o I ſee a thing all white in this form, and a little o before it. It would ſhalt have juſtice againſt him. See therefore that thou ſmite; ſee, I ſay again, that thou ſmite him, for Juſtice is the hand of the Higheſt puniſhing ſuch as offend, either againſt him or his Innocent.

Juſtice againſt Pople. Juſt cæ.

Theſe that now come unto thee, have brought thee a great Cluſter of grapes, even as big as they can both carry: amongſt the which, notwithſtanding there are many rotten. But behold, the fooliſhneſs from above ſhall appear wiſdom before them, when their wiſdom ſhall become fooliſhneſs before me, and before themſelves.

The Lord Czorck Schonberg.

Δ He alludeth to the ſpies of the holy land for the children of Iſrael

Round about thee thou ſhalt receive aſſiſtance, and many hearts ſhall be made glad in thee.

As for my Treaſures to be opened, To him that defileth my Seat, and the Sword of Juſtice.

To him that harboureth abomination in his own houſes, and liſtneth unto wicked counſel.

Unto him which hath deſpiſed me, which is accurſed of me, ſhall none of my Treaſures be opened.

To the queſtion of *Brandenburgh* ſending to.

I have judged him, and it ſhall appear ſhortly.

That which is *Cæſars* give unto *Cæſar*; and that which is mine, unto the Houſe of my Honour.

Be obedient (as the ſervant of God) unto thy Superiours: and whileſt thou maiſt, diligently do Juſtice. Thy Country ſhall receive ſuch remembrance of thee, as ſhall never be raſed from the face of the earth: *until the fire come down from heaven conſuming all things.*

Reſpondet Articulo literarum ſuarum, an Cæſari ex pulvere aliqua ſit danda portio.

Be full of humility, and abandon pride.

Bow down thine ears unto the poor.

Be often ſorry for thy dayes miſ-ſpent.

Be ſtrong for ever in me.

Pauſa.

Δ.

Thy wife is even at the door of ſickneſs: But behold, I am even he, the Lord of health.

Jane my wife.

E.K.

As unto thee, Barrenneſs dwelleth with thee, becauſe thou didſt neglect me, and take a wife unto thy ſelf * contrary unto my commandment: for neither young nor old, rich nor poor, are reſpected with me; but what I will have done, is juſt, and whoſoever doth it not, is privily (if he be not openly) puniſhed for his offence. Therefore thou ſhalt have *the womb which thou haſt barren, and fruitleſs unto thee,* becauſe thou haſt tranſgreſſed that which I commanded thee.

Ed K. *uxor ſterilis illi erat.*

† At *Mortlake*, 1583.

Be it unto thy brother, as his ſervice, truſt, and confidence hath been in me, and towards me.

De Thoma Keleo ægroto

Lay your hands to work, and your bodies unto labour, and *participate one with another,* as is commanded you.

That the bleſſing which I have promiſed you may go forward in you; and that your labour may bring forth good fruit.

Our mutual participating one with another.

The fourteenth day hence ſhall this Action end: *In which day you ſhall once again aſſemble your ſelves here together.* And now behold I ſay unto thee, unto thee, that haſt thy eyes opened, and thy ears made perfect, *which haſt been exalted by the ſight of the heavens,* why doſt thou call upon me, deſiring *to be made free.*

18 *Aprilis futura die Saturni.*

Is it a burthen unto thee to be comforted from above? O fooliſh man! by how much the heavens excel the earth, by ſo much doth the gift that is given thee from above, excel all earthly treaſure. Notwithſtanding, becauſe that Manna is loathſom unto thee, behold what is ſaid unto thee this day.

Thou art made free: neither ſhalt thou any time hereafter be conſtrained to ſee the judgment of the higheſt, or to hear the voices of the heavens.

But thou art a ſtumbling-block unto many.

Notwithſtanding, my Spirit ſhall dwell with thee; and in the works of thy hands thou ſhalt receive comfort.

E.K. told me that he had all the Lent praid once a day at the leaſt, that he might no more have dealing to skry.

And the power which is *given thee of ſeeing,* ſhall be diminiſhed in thee, and ſhall dwell upon *the firſt-begotten Son of him that ſitteth by thee, as I have * before ſaid.*

Arthur Dee ∴ *Prague ann.* 1585.

In the mean ſeaſon ſhall he be exerciſed here before me, *until the time come, that his eyes ſhall be opened, and his ears receive paſſage towards the higheſt.*

And theſe fourteen dayes ſhall it be a time unto thee of chuſing or refuſing.

For I will not caſt thee away, neither out of my houſe, *unleſs it be long of thy own ignorance, and wilful deſpiſing of my great benefit.*

Unleaſt, &c.

If thou therefore be weary of it, the fourteenth day hence, bring hither, and lay before me the *Powder which thou haſt,* for thou haſt offended me, *as a falſe ſteward, in taking out of that which is not thine own.*

The Powder

I will no longer dally with you, but will give unto you according unto your works.

△. O God be merciful unto us, and deal not with us according to the wickedneſs, frowardneſs, and blindneſs of our hearts. *Amen.*

NOTE.

△. Upon this former part of the Third Action General, where my firſt begotten Son (namely *Arthur*) was aſſigned to the Miniſtry of ſeeing and hearing, in place and ſtead of *E.K.* *if he would utterly refuſe the ſame office* (hitherto by him executed, and by him to be executed, until the ſeven actions general finiſhed) And that the ſame Childe and Son, in the mean ſpace (that is to ſay, between the day of the part of Action received, and the end of the ſame: determined to be fourteen dayes after) ſhould be exerciſed before God. I thereupon thinking that E. K. would, ſhould, or beſt could inſtruct and direct the Childe in that exerciſe, did alwayes await, that *E.K.* would of himſelf call the Boy to that Exerciſe with him; and ſo much the rather, becauſe he ſaid, that *he was very glad now that he ſhould have a Witneſs of the things ſhewed and declared by ſpiritual Creatures*: And that he would be more willing to do what ſhould be ſo enjoyned to him to do, then if onely he himſelf did ſee, and that for divers cauſes. But when E. K. ſaid to me, that I ſhould exerciſe the Childe and not he, and that he would not, I thereupon appointed with my ſelf to bring the Childe to the place, and to offer him, and preſent him to the ſervice of Seeing and Skrying from God, and by Gods aſſignment, and of the time of fourteen dayes yet remaining, being the 15, 16, 17 dayes of *April*, and next before the 18 day, (the day aſſigned to end the Action in) to have the Childe exerciſed in them. And thereupon contrived for the Childe this order of Prayer enſuing.

Die Mercurii ſummo mane die Aprilis 15. *anno* 1587. *Trebonæ.*

Oratio pro Arthuro qua in exercitiis ſuis uti debet myſticis.

In the Name of God the Father, of God the Son, and of God the Holy Ghoſt. *Amen.*

Glory be to God the Father, God the Son, and God the Holy Ghoſt: As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

O *Almighty and Everlaſting, the true and living God, have mercy, pity and compaſſion on my father* John Dee, *and on me* Arthur Dee; *who being now called hither by thy aſſignment, am now here preſent and ready in all humility, obedience and faithfulneſs, to ſerve thy Divine Majeſty, with all the gifts and graces which thou haſt hitherto endued me with; and with all other which of thy moſt bountiful and fatherly mercy, thou wilt henceforward beſtow upon me. Lighten (therefore) O Almighty God, mine eyes, and open thou mine ears; Quicken, Inſtruct and Confirm in me, and unto me, my diſcretion, judgement, underſtanding, memory, and utterance, that I may be a true and perfect Seer, Hearer, Declarer and Witneſs of ſuch things which either immediately of thy Divine Majeſty, or mediately by the miniſtry of thy holy, mighty, and faithful Angels ſhall be manifeſted, declared or ſhewed unto me, now, and at all times and occaſions, for the advancing of thy Praiſe, Honour and Glory.* Amen.

Hereupon, *Wedneſday* morning, (the 15 of this *April*) I brought the Childe to the holy Table, being in order of the furniture thereto belonging, and ſet before him the Stone in the frame, (my firſt ſanctified Stone) and cauſed him on his knees, to ſay the foreſaid Prayer. And I alſo praid to the Childs hearing, other Prayers to God for the purpoſe in hand: and at his coming to look and ſee in the Stone,

There appeared to him (as he judged) divers little ſquare figures, with pricks, and divers other figures and lines, which I cauſed him with his own hand to imitate upon a paper with pen and ink.

The lines were white, and ſome of the pricks alſo, but other of the pricks were black, as of ink.

Arth. Two old men with black beards, and with golden Crowns upon their heads, do appear. One is now gone: this holdeth his hands before him like a Maid.

would ſeem to be as an X and an o. It is vaniſhed away.

e B An Engliſh little e, and a Roman great B.

It is gone before I can be aware.

S B now appeareth. B by himſelf: it appeareth following S B thus S B. B.

N appeareth by the laſt B, in order following, thus S B B N.

I can ſee no more now but the S B the B and N.

ſ B appear. e B is here now. B by himſelf, with two great white pricks before it, appear. The pricks wax dim.

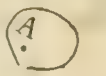
The man ſtandeth amongſt the ſquares and letters in the midſt of them. ∷ This now appeareth. The 4 little pricks be gone.

There appeareth like a B and a d joyning to it.

A circle appeared with a black prick in it,and two white pricks after. An n, two ſtrikes, and two white pricks after. The n is white and the prick within the n black. ua appeared, and quickly went away. Two long ſtrikes by themſelves, white. The two pricks black, and the crooked line white. Four white pricks by themſelves. Two black. Two long white ſtrikes and a prick. A round circle white,and a black prick in it. A white prick by it ſelf. A little prick as it were blotted, and a ſtroke by it all white. The crooked lines white,and the pricks black. Two white pricks by themſelves. Two long white ſtrokes. lo Theſe both white.

Here appeareth the thing like the Caſtle, all white.

The pricks black, the lines white. A little Engliſh o by it ſelf. Four white ſtrokes. The man is here in the midſt of the things, as before I told. Four white pricks.



Note: All the ſhews are within the uppermoſt quarter of the ſtone, as where A with the prick.

Like a figure of 2 all white. Two little black pricks, and the ſtroke white. They are now gone. D o appeareth all white. X o appeareth all white. B e appeareth white. Two o's joyned like a figure of 8 all white. A great Roman white S by it ſelf. B Bu Theſe appear white. A white prick by it ſelf. An Engliſh little t white. Two lines white.

Mora magna. So we ended.

△. God enrich us with his Truths.

The end of *Thurſdays* third Exerciſe.

Friday Morning.

I.

The Prayers on both parts being ſaid.

Arth. I ſee not the ſquares, lines, pricks, and thoſe other things which I was wont to ſee firſt.

Mora horæ unius.

After

After I had tarried an hour, and had had no evident ſhew: as I asked the boy diligently again, he ſaid that he had from the beginning ſeen thus *b b*

Alſo there appeared X o all white. D o the o joyneth to the D.

Fiat voluntas Dei in ſua luce & veritate, ad ejus nominis laudem, bonorem;gloriam. Amen.

Friday. II.

Preces——

Mora horæ unius ſpatio.

Nulla oſtenſio toto illo tempore.

△. *Benedictio, miſericordia & Pax, Dei, & Domini noſtri Jeſu Chriſti, ſit ſuper nos, & nobiſcum: nunc & in ſempiterna ſæculorum ſæcula.* Amen.

Friday 3. *à meridie.*

Mora Magna.

Multæ factæ preces erant, & invitati illi fideles Dei ſervi quia etiam auxilia ſua pollicebantur neceſſitati quocumque tempore. Etſi mora magna & admiranda: & apparitio nulla facta eſt puero ipſi.

Thurſday a meridie circa 3.

△. *Tandem mirabili fortuna, ſive fato divino acceſſit ad nos Dominus* E.K. *& quæ ſequebantur notavi.*

△. He ſate down by us: and *Arthur* yet ſtanding before me at the Table, being covered after the beſt manner, but onely the Stone being ſet thereon; He asked if any thing appeared: We anſwered No, albeit I have called oftentimes, and have prayed earneſtly that ſome of our former accounted friends might ſhew themſelves to the boy, as *Madimi, Il, Is*, and chiefly *Uriel*, becauſe *as he was firſt which appeared to the joyning of* E.K. *and me together*: ſo he might be alſo the Director *in the tranſlating of* E.K. *his office to Arthur.* Then ſaid he, I marvel if you had no apparition here: for I ſomewhat thinking of *Arthur* and his proceeding in the feat of skrying, came here into the gallery, and I heard you pray: and opening the window, I looked out, and I ſaw a great number going in and out of this Chappel at the little hole in the glaſs window. I ſaw *Madimi, Il*, and many other that had dealed with us heretofore, but ſhewed themſelves in very *filthy order*; and *Uriel appeared, and juſtified all to be of God*, and good: And therefore I wonder if here you have no ſhew: perhaps there is ſomewhat, but *Arthur* ſeeth it not.

Uriel.

△. True it is: and how ſhould I help him herein, ſeeing I cannot yet ſee or skry?

E. K. I will come and ſee if there be any thing.

△. I pray you do. [Note: and ſo E. *K.* looked towards the ſtone, and he by and by ſaid, Here appeareth ſomewhat, and pointed to *Arthur*, where: and asked him if he ſaw any thing, and he ſaid No. Then ſaid

E.K. I ſee like a white Marble ſquare table or book lying on a wooden desk.

△. I pray you Sir take the pains to look and diſcern what is here ſhewed.

E.K. I ſee written upon that book,

Beata, quæ per peccatum mihi, domum corruentem & hominibus integram reddit.

E.K. Now a leaf of that book is turned open, and there is written on it, but I cannot reade it yet. Now I ſee it.

Ego ſum qui dedi & daturus ſum vobis legem: ex qua mortalibus perpetua requies & felicitas ſit ventura.

E.K. Now another leaf is turned over, and appeareth written,

Eſtote ergo tales, quales me meoſque decet, & rati coram me ambulate.

E.K. Now turneth over the leaf of it ſelf.

Ne populus eſuriens & ſitiens, negligentia & obſtinatia veſtra vel ruat vel ſaltem.

E.K. Now the leaf turneth.

Pro tempore, alimento careat.

E.K. Now the desk and book or table is gone.

△. Note: By and by after, while E.*K.* did look into the ſtone, he ſaid,

E.K. I ſee a hand appear, a very great one, white, with the fingers ſpred abroad.

E. K. The hand is gone, but there remaineth writing.

Videbitis & audietis brevi omnes. Si interim.

E. K. It is as if it were upon the ſide of a white Globe afar off. The Globe turneth ſo ſwiftly that I cannot well read it. Sight and hearing promiſed.

Animi ad meliora compoti.

E. K. The Globe turneth ſo ſwiftly that I cannot read it till it ſtand ſtill.

Seſe mihi & meis.

E. K. Now again the Globe is turned moſt ſwiftly.

(Filiorum more) ſubjicient. Si vero (per meipſum loquor & jure) alieni & vagabundi alias vobiſmet ipſis diſimperitis non oculo, ſed corpori, immo omnibus membris, caſus & ruina paratur. Quales enim in futuro eritis, vobis ut ſcivetis nullo modo licet : Majora enim à ſuperis mortalibus, præ foribus ſunt, quotidieque inſtant quam vel primo, vel ſecundo etatis modulo fuerunt. Qui aures, erigat : Cui intellectus, ſapiat. Omnia peccata apud me poſtponuntur huic. inſaniens propter me, ſapiat : Immo adulterizans propter me, in ſempiternum benedicetur, & premio afficietur celeſti.

E. K. Now the Globe is gone.

△. *Gloria Patri & Filio & Spiritui ſancto, erat in principio & nunc, & ſemper & in ſecula ſeculorum.* Amen.

So we left off.

Trebonæ.

Actionis Tertiæ altera pars.

1587. Saturday Aprilis 18.

Preces ad Deum Omnipotentem, pro ſua veritate nobis impartienda, ad nominis ſuo laudem, honorem & gloriam.

△. Note *Arthur* was ſet to the ſtone, but nothing appeared ; *E. K.* had brought the powder with him as he was bidden to do. Then I deſired him to apply himſelf to ſee as he was wont. And ſo he did.

E. K. Here appear all in the ſtone that appeared yeſterday unto me in the air in that moſt diſorderly and filthy manner. They are in the like apparel as yeſterday.

△. O God confirm us in thy truth for thine own honour and glory, and ſuffer us not to be overcome with any temptation, but deliver us from all evil now and ever.

E. K. There appeared Madimi, Il. and the reſt : And ſo they are here ; but now all the reſt are gone, and onely Madimi remaineth.

Madimi openeth all her apparel, and her ſelf all naked; and ſheweth her ſhame alſo.

E. K. Fie on thee, Devil avoid hence with this filthineſs, &c.

Mad. *In the Name of God, why finde you fault with mee?*

△. Becauſe your yeſterdayes doings, and words are provocations to ſin, and unmeet for any godly creature to uſe.

Mad. *What is ſin ?*

△. To break the Commandement of God.

Mad. *Set that down, ſo.*

Mad. *If the* ſelf-ſame God *give you a new Commandement taking away the former form of ſin which he limited by the Law; What remaineth then ?*

△. If *by the ſelf-ſame God* that gave the Law to *Moſes*, and gave his New Covenant by Chriſt, who ſealed it by his blood; and had his witneſſes very many, and his Apoſtles inſtructed by his holy Spirit, who admoniſhed us of all cleanneſs in words and works, yea and in thoughts, if by the ſame God, *hoſe former Laws and Doctrines be abrogated*, and that

Sufficient proof and teſtimony to be had herein.

ſufficient *proof and teſtimony* may be had that *it is the ſame God* : Then muſt the ſame God be obeyed : For only God is the Lord of Lords, King of Kings, and Governour of all things.

E K She kneeleth , and holdeth up her hands.

△. A priviledge granted doth not abrogate a Law, but doth notifie the force of the law in it ſelf otherwiſe.

Mad. *The Laws , God, and of his Son Chriſt, ſtabliſhed by the teſtimony of his Diſciples and Congregation , and by the force and power of his holy Spirit , are not* in any particular vocation *abrogated, but rather confirmed.*

For oftentimes it falleth out , that God being offended at the wickedneſs of any man, or of ſome man private, ſendeth down *his Spirit of Death, infecting and tempting another mans minde ; ſo that he becometh void of Reaſon, and riſeth up againſt him, whom God is offended with, and ſtriketh him, ſo that he dyeth. This, before man, is accounted ſin, before God it ſhall be imputed unto him for righteouſneſs. Even ſo whatſoever the Spirit of God teacheth us from him , though it appear ſin before man, is righteouſneſs before him.*

* *Arthur* was ſmitten in a ſwound and E.K. ſaw one in a long white garment make as though he would ſmite him. He was very ſick for the time.

Therefore aſſure your ſelves , that whatſoever is ſeen and heard amongſt you, *is from above , and is a ſign and teſtimony even this day before you; for I that touched thy Son,* might alſo have taken away his breath.*

But O, you are of little underſtanding : But behold I teach you.

Juſtice.

That unto thoſe that are acccounted righteous (through the good will of God) ſin is juſtly puniſhed, but not as unto the wicked. *For* whatſoever you have done unto other men, even the ſelf-ſame ſhall light upon you , *but happy is he that receiveth not juſtice through the terror of malediction*, but through the grace and mercy of God.

S. *Paul* lecherous.

The Apoſtle Paul *abounded in carnal luſt : he was alſo offenſive unto his brethren ſo that he deſpaired, and* was ready to have left his vocation, untill the Lord did ſay unto him , *My mercy and grace ſufficeth thee.*

Good Angels.

Beleeve me, that we are from above.

The wiſdom of God, is incomprehenſible.

Which conſidered : Conſider alſo , That as you cannot comprehend the heavens, ſo likewiſe can you not comprehend the wiſdome of God, which ſaith, I will be merciful unto whom I liſt; and unto whom I will not, I have none in ſtore : Fooliſh is he that asketh why ?

And behold I ſay unto you, Stumble not againſt God. *Who he is that made you? Who is he that hath given you power to look up towards heaven ? You are fools , and of little underſtanding : This day ſaith God unto you,*

Behold you are become free : Do that which moſt pleaſeth you : For behold, your own reaſon riſeth up againſt my wiſdome.

Not content you are to be heires, *but you would be Lords, yea Gods, yea the Judgers of the heavens : Wherefore do even as you liſt, but if you forake the way taught you from above, behold evil ſhall enter into your ſenſes, and* abomination ſhal dwel before your eyes, as a recompence, *unto ſuch as you have done wrong unto : And your wives and children, ſhall be carried away before your face.*

△. The Almighty God of heaven and earth be my comfort , as I deſire comfort in his ſervice; and give me wiſdome as I deſire it for his honour and glory, *Amen.*

The Chryſtaline pillar

E.K. I ſee a white pillar; and upon the pillar, I ſee four heads.

Shee tieth the pillar round about with a liſt.

The four heads are like on two heads, and on two Wolves heads.

Now there cometh a thing like a white Crown of Chriſtal, and ſtandeth upon all our four heads. The heads ſeem to be incloſed by the necks within the pillar.

Now ſhe taketh the pillar and goeth up with it.

Now ſhe bringeth an half Moon down , and written in it as followeth.

Injuſtum nihil quod juſtum eſt Deo.

Now ſhe goeth round about upon a thing like a Carpet ; ſhe goeth now beyond where is an Orchard; ſhe cutteth branches of two trees, and ſhee ſeemeth to inſert them, or graff them into another.

Now ſhe goeth into a black place behinde the wood, and bringeth a thing with her in a chain : An ugly thing like a Devil.

Mad. ...... *Behold, ſeeſt thou this : wherewithall thou thoughteſt to overthrow, and moſt infect, thou art utterly overthrown, and ſhalt never return again.*

E.K. Now he leapeth, and the ground openeth, and he ſinketh in : and

and there ſeemeth a ſtink of brimſtone to come to my Noſe from the pit.

Now the grafts are all grown in the tree, as if they were all of one tree.

Now ſhe cometh out of that orchard. Now ſhe goeth round about the orchard, and leaveth a darkneſs like a cloud round about the orchard.

Mad. ...... *Viſible to God, but inviſible to man.*

E.K. Now ſhe cometh again upon her Carpet.

Behold, if you reſiſt not God, but ſhut out Satan (through unity amongſt you) thus it is ſaid unto you, Aſſemble your ſelves together every ſeventh day, that your eyes may be opened, and that you may underſtand by him that ſhall teach you, what the ſecrets of the holy books (delivered you) are: That you may become full of underſtanding, and in knowledge above common men.

Unity.

An offer of every 7th day to be taught the ſecrets of the books received.

And in your works go forward, and detract no time, that you may alſo have fruit.

Unto *William* I will be merciful for ever, according to my promiſe. But I will buy him no Kingdom, after the manner of man, with money. But what I have determined unto him, ſhall happen unto him: And he ſhall become mighty in me.

The holy books delivered.

Our works to go on.

The Lord *Roſenberg.*

¶ And this Powder which thou haſt brought here, is appointed for a time by God, and cannot be uſed until then, without offence. Happy is he that heareth my words this day: and happy is he that underſtandeth them.

The powder here.

But if you deny the Wiſdome of the Higheſt, and account us his Meſſengers, Creatures of darkneſs. *This day you are made free.*

If

And look that you lay up all things that is ſpoken of from above; and whatſoever hath been taught you, (as well the books as inſtruments.)

Omnia reponenda.

You ſhall ſhortly have to do again with the cruelty of the Emperour, *and the* accurſed *Biſhop.*

Caeſar & Papa brevi nos infeſtabunt denuo.

Whereunto, if you go forward with God, you ſhall be taught to anſwer. If you leave off, as ſoon as you hear of it be going into Germany, *leſt you periſh before then.*

If

I have no more to ſay unto you, but my ſwiftneſs is from above.

E.K. Now ſhe maketh her ſelf ready, &c.

Mad. ...... *If my friendſhip like you not, I beſeech God ſend you as good will, as I (in power) bear towards you.*

I have not one word more given me to ſpeak.

E.K. Now ſhe is gone.

△. I was glad that an offer was made of being every ſeventh day to be taught the ſecrets of the books already delivered unto us: Thinking that it was eaſie for us to perform that unity which was required to be amongſt us four; underſtanding all *after the Chriſtian and godly ſenſe.* But *E.K.* who had yeſterday ſeen and heard another meaning of this unity required, utterly abhorred to have any dealing with them farther, and did intend to accept at their hands the liberty of leaving off to deal with them any more: which his underſtanding, as it was ſtrange and unpleaſant unto me, ſo I earneſtly requeſted to be reſolved therein in manner as followeth.

At the ſame time and in the ſame place this enſued.

NOTE.

△. Upon Mr. *Kelly* his great doubt bred unto me of *Madimi* her words yeſterday, ſpoken to him, *that we two had our two wives in ſuch ſort, as we might uſe them in common,* it was agreed by us, to move the queſtion, whether the ſenſe were of *Carnal uſe* (contrary to the law of the Commandment) or of Spiritual love, and charitable care and unity of mindes, for advancing the ſervice of God.

E.K. Upon a Scroll, like the edge of a Carpet, is written,

De utroq; loquor.

△. The one is expreſly againſt the Commandement of God: neither can I by any means conſent to like of that Doctrine. And for my help in that verity, I do call down the power of Almighty God, the Creator of heaven and earth, and all the good Angels, (his faithful Miniſters) to aſſiſt me in the defence of my faithful obedience to the law of the Goſpel, and of his Church.

Aſſiſt me, O Chriſt. *Aſſiſt me, O Jeſu.* *Aſſiſt me, O holy Spirit.*

E. K. It appeareth written upon a white Crucifix, as followeth,

Mea gratia, major eſt mandato. Gratia enim hec mea eſt, ut hominibus inſanis concederetur beatitudo : Et que ita dicta ſunt, Vel ſint, vel hodie libertas vobis reſtituitur. Amen dico vobis, quia ſi dicerem homini; Eas, & fatrem Jugula, & non faceret, filius eſt peccati & mortis. Omnia, enim, poſſibilia & licita ſunt ſuperis. *Neque magis odioſa ſunt pudenda illis, quam mortalium quorumcumque vultus.*

Ita enim fiet, ſpurius cum filio (quod magis abſurdum eſt) copulabitur. Et oriens cum occidente, Meridies quoque cum ſeptentrione coadunabuntur.

E. K. Now it is vaniſhed.

△. Hereupon we were in great amazement and grief of minde, that ſo hard, and (as it, yet ſeemed unto me) ſo unpure a Doctrine, was popounded and enjoyned unto us of them, whom I alwayes (from the beginning hitherto) did *judge and eſteem, undoubtedly, to be good Angels :* And had unto E K. *offered my ſoul as a pawn*, to diſcharge E.*K.* his crediting of them, as the good and faithful Miniſters of Almighty God. But now, my heart was ſore afflicted upon many cauſes : And *E.K.* had (as he thought) now, a juſt and ſufficient cauſe, to forſake dealing with them any more. As his prayer to God of a long time hath been (as in the former part of this Action may appear.)

After our going out of the Chappel, and at our being at dinner, when we four (whoſe heads ſo were united, in a pillar ſhewed, as is before ſet down, I found means to make ſome little declaration of our great grief (mine chiefly) now *occaſioned*, either to try us, or really to be executed, in the common and indifferent uſing of Matrimonial Acts amongſt any couple of us four : Which thing was ſtrange to the women : And they hoped of ſome more comfortable iſſue of the cauſe. And ſo we left off.

After Dinner, as *E. K.* was alone, there appeared unto him little creatures of a cubit high : and they came to the Still where he had the ſpirit of Wine diſtilling over out of a *Retorto* : And one of them (whoſe name they expreſſed *Ben*) ſaid that it was in vain ſo to hope for the beſt ſpirit of the Wine : And ſhewed him how to diſtill it, and ſeparate it better. And moreover how to get oyl of the ſpirit of Wine, as it burned in the lamps: And began to ask *E. K.* what Country-man he was? And when he had anſwered an *Engliſh-man*, he asked then, how he came hither ? he anſwered by Sea : Then ſaid he, And who helped you to paſs the marvellous great dangers of the Sea. And ſo took occaſion to ſpeak of the benefits which God had hitherto done for us, very many. And this *Ben*, ſaid than among very many other things (as Mr. *E.K.* told me on Saturday night after Supper holding on his talk almoſt till two of the clock after midnight) *That he it was that delivered him, or gave unto his hands the powder.* And alſo he ſaid either than or the next day at the furtheſt, that *unleaſt* he would be conformable to the will of God in this laſt Action declared, *That he would take the vertue and force of the powder from it :* That it ſhould be *unprofitable : And that he ſhould become a beggar.*

Ben was the deliverer of the powder to *E.K.* at the digging in England.

Note, unleaſt conditionally.

And of me alſo he ſaid that I did evil to *require proof*, or teſtimony now, that this laſt Doctrine was from God Almighty, and ſaid that I ſhould be led priſoner to *Rome*, &c.

Q. *El.*
K. *Phi.*

He told of *England*, and ſaid, That about *July* or *November* her Majeſty ſhould from heaven be deſtroyed ; and that about the ſame time the King of *Spain* ſhould dye. And that this preſent Pope at his Maſs ſhould be deprived of life before two years to an end. And that another ſhould be Pope, who ſhould be *Decimus quintus* of his name ; And that he would begin to reform things, but that ſhortly he ſhould of the Cardinals be ſtoned to death. And that after that there ſhould be no Pope for ſome years.

England.

Of *England* he ſaid, That after the death of our dear Queen, One of *the houſe of* Auſtria *made mighty by the* King of *Spain his death, ſhould invade and conquer the land*, &c. He ſaid, One (now abroad) ſhould at *Milford-haven* enter, and by the help of the *Britans ſubdue the ſaid Conqueror :* And *that one* Morgan *a* Britan *ſhould be made King of the* Britans, and next him, *one Rowland*, &c.

Fr. Garland
Edw. Garland.

He ſaid alſo, That this *Francis Garland* was an eſpy upon us from the Lord *Treaſurer of England :* And that *Edward Garland* is not his brother : And that ſo the matter is agreed between them, *&c.*

That my Lord *Roſenberg* ſhould be in danger of poyſoning for theſe certain months to come.

Enochs Tables.

That my Tables of *Enoch*, were in ſome places falſly written.

Antichriſt.

Of Antichriſt he ſpake, and of his appearing.

Ely, Enoch.
Johannes Evangeliſta

Of *Ely* and *Enoch* coming out of Paradiſe : And of Saint *John Evangeliſt*, that he *dyed not*, but in *Pathmos had his inviſible being :* And that he it was, who did give *Julianus Apoſtata* his deaths wound.

He ſaid alſo that he hath at divers times preached viſibly ſince the time *of his inviſible ſtate* entred.

He

He confirmed the words of the great Famine and Blood-ſhed that ſhould come ſhortly.

He ſaid that on every ſide of us, people ſhould be ſlain, but that we ſhould (by the Divine protection) eſcape.

God our Protector.

He ſaid that ſhortly this *Francis Garland* ſhould go into *England* : And that we ſhould *be ſent for.* But that it were *beſt to refuſe their calling us home.*

F. Garland into *Engl.*

Refuſe calling home.

He ſaid that there were four other , who were made alſo privy of God his myſteries as we were, with whom we ſhould meet at *Rome.*

4 alii participes horum myſteriorum.

He ſaid that *Mary* and one more in *England*, ſhould ſee the wonderful days to come.

Mary my old Maid.

Madimi appeared to him there alſo.

The ſame *Ben* went once away mounting up in a flame of fire : and afterward upon occaſion of asking him ſomewhat, he came down ſo again.

Ben.

And of the manner how to draw the oyl of the Spirit of wine being burnt, he brought thither the inſtruments of two ſilver diſhes, whelmed one upon another with an hole paſſing through the middle of them both, and with ſponge between them : in which the oyl would remain, *&c.*

After all theſe, and many other things told me by the ſame Mr. *E.K.* we departed each to his bed, where I found my wife awake, attending to hear ſome new matter of me from Mr. *Kelly* his reports of the apparitions, continued with him above four hours, being elſe alone, I then told her, and ſaid, *Jane*, I ſee that there is no other remedy, but as hath been ſaid of our *croſs-matching*, ſo it muſt needs be done.

About 2 of the clock after midnight.

Jane Dee.

Thereupon ſhe fell a weeping and trembling for a quarter of an hour : And I pacified her as well as I could ; and ſo, in the fear of God, and in believing of his Admoniſhment, did perſwade her that ſhe ſhewed her ſelf prettily reſolved to be content *for God his ſake and his ſecret Purpoſes*, to obey the Admoniſhment.

△. *Note*, Becauſe I have found ſo much halting and untruth in *E. K.* his reports to me made, of the ſpiritual Creatures, where I have not been preſent at an Action : and becauſe his memory may fail him, and becauſe he was ſubject to ill tempters, I believe ſo much hereof as ſhall by better trial be found true, or conformable to truth.

April 20.

△. *Note* ...... *E.K.* had this day divers apparitions unto him in his own Chamber, and inſtructions in divers matters *which he regarded not*, but remained ſtill in his purpoſe *of utterly diſcrediting* thoſe Creatures, and not to have any more to do with them. But among divers apparitions he noted this of one that ſaid unto him.

...... *Joyn Enoch his Tables.*

...... *Give every place his running number.*

E.K. What mean you by places ?

...... *The ſquares. Which done , refer every letter in the Table to his number , and ſo read what I will, for this is the laſt time I will admoniſh you.*

E.K. A man ſtandeth in the Air, in a fiery Globe of my heighth, accompanied with ſome hundred of Puppets : on the one ſide of him ſtandeth a woman, and about her are four Clouds all white.

The

The man upon a white Triangle △ ſhewed theſe Numbers with ſpaces, as you ſee following.

△ 49
228 218
409 410
505

603
149
173
197

174---- 175
177
272---- 273
416

225---- 226
441
250---- 251
586
83
131---- 132

251--- 253
277
39
303---- 304

401
496
592
90
355
618
20
501
597

△. I perceive that commonly one is to be abated of the number.

466
597
502
550
119
264
312
24
338
411

603
604
150
414

395
467
519

53
59
68

418
444
355
497
20
116
287

604
610
480
182
98
401

495
63

306
473
517
363
247
271
367
89
65

11
46
267
228
331
97

269
244
400
23

75
178
586
545
18
43

25
17

165
93
52
511
175
170

46
607

228
179
141
22
403
370

97
243
80
552

295
46

163
418
311

222
150
253
395
538
156
46
55
7

123
433
151
197

285
335
621
544
352
295

395
254
566
423

214
261
59
494

517
116
103

405
170

25
606
466
490
620

53
32
196
224
512
20
338
290

244
72
340
195
314
495
284

152
418
82

320
491
390
414
366

239

182
460

163
175
171
73

418
214

4
98
96
188
331
136

335
408
452
424
97

△. Note :

Δ. Note: When *E.K.* had ſhewed me this Note, I by and by brought forth my book of *Enoch* his Tables, and found the four letters *r T b d* to be the four firſt letters of the four principal ſquares ſtanding about the black Croſs: and that here they were to be placed otherwiſe than as I had ſet them. And in the firſt placing of them together, I remember that I had doubt how to joyn them; for they were given apart each by themſelves.

Secondly, I found out the 4 Characters; ſaving they were inverſed ſomewhat, and one of them cloſed: wherof I found none like, but very near. Theſe Characters were of every ſquare one.

Thirdly, I did take theſe numbers contained between the lines (ſome more and ſome fewer) to be words to be gathered out of the Table of letters: ſo many words as were diſtinct companies of numbers; it is to wit, 41.

Hereupon we began to number the ſquares wherein the letters ſtood in *Enochs* Tables as I had them, but we could not exactly finde the words, but ſomewhat near. Hereupon being tired, and deſirous to know the ſenſe of that Cypher, we left off till after ſupper, and then we aſſayed again: but we could not bolt it out, though we knew very near what was to be done by the inſtruction of *a ſpiritual Voice*, now and then helping us toward the practiſe.

At length *E.K. was willed to go down* into his Chamber, and I did remain ſtill at our Dineing Table till his return, which was within an hour or ſomewhat more. And at his return this he brought in writing.

		r		Δ.
r z ı l a f	a y t l p a	t a o a d v	p t d n ı m	24
a r d z a ı	d p a l a m	a a b c o o	r o m e b b	48
c o o n s a	r e y a v b	t o g c o n	x m a l g m	72
t o ı t t z	o p a c o c	n h o d d ı	a l c a o o	96
s ı g a s o	m r b z n b	p a t a x ı	o v s. p s n	120
f m o n d a	t d ı a r ı	s a a ı x a	a r v r o ı	144
o r o ı b a	h a o z p ı	m p h a r s	l g a ı o l	168
t n a b r v	ı x g a s d	m a m g l o	ı n l ı r x	192
o ı ı ı t T	p a l o a ı	o l a a d n	g a t a p a	216
a b a m o o	o a c v c a	p a l c o ı	d x p a c n	240
n a o c o t	T n p r n t	n d a z n z	ı v a a s a	264
o c a n m a	g o t r r ı	ı ı d p o n	s d a s p ı	288
s h ı a l r	a p m z o x	x r ı n h t	a r n d ı]	
b o a z a r	o p h a r a	d o n p a t	d a n o a a	336
v n n a x o	p s o n d n	o l o a g e	o o b a v a	360
a ı g r u n	o o m a g g	o p a m n o	v g m d n m	384
o r p m n ı	n g b e a l	a p l s t e	d e c a o p	408
r s o n ı z	ı r l e m v	s c m ı o o	n a m l o x	432
ı z ı n r c	z ı a m h l	v a v s g d	l v r ı a p	456
m o r d ı a	l h c t g a	o ı p t e a	a p d o c e	480
o c a n c h	ı a s o m t	x s v a c N	r z ı r z a	504
a r b ı Z m	ı ı l p ı z	s ı o d a o	ı n r z f m	528
o p a n a l	a m s m a p	d a l t t d	n a d ı r e	552
d o l o p ı	n ı a n b a	d ı x o m o	n s ı o s p	576
r x p a o c	S ı z ı x p	o o d x z ı	a p a n l ı	600
a x t ı r v	a s t r ı m	r g o a n n	q a c r a r	624

My applying of Numbers for more eaſie reckoning.

...... *The*

...... *The black Croſs is right, and needeth no mending. But thus much I do, to let thee underſtand, that thou mayeſt conſider thy ſelf to be a man: And beneath this underſtanding, unleſs thou ſubmit* all into the hands of God, for his ſake; *who elſe leaving you, all naked, provideth in his creatures to his own glory.*

...... *Cara tibi uxor, carior tibi ſapientia, chariſſimis tibi ego ſum. Electus tremis, & heſitando peccas: Noli igitur ad genium, & carmen ſapere; ſed obtempera mihi: ductor enim tuus ſum & autor ſpiritus omnium. Hec omnia à me ſunt, & licita vobis.*

...... *I admoniſh you as the children of God, to conſider your vocation, and the love of God towards you; and not to prefer your reaſon before the wiſdome of the higheſt, whoſe mercy is ſo great towards you,* That you are choſen from the number of men to walk with him, and to underſtand his myſteries, and with all to execute his juſtice and praiſe throughout the Nations and people of the earth. *Conſider that if he finde you obſtinate, the plagues of haynous ſinners, and contemners of the gifts of God ſhall fall upon you, to your great overthrow: This is the laſt time of your trial. Therefore ſhew your ſelves lovers of him that hath led you, and covered you with a mighty ſhield: Or ſhortly look for the reward of ſuch, as have contemned the Wiſdome and Majeſty of the Higheſt.*

I Raphael, *counſel you to make a Covenant with the Higheſt, and to eſteem his wings more then your own lives.*

△. When *E.K.* had brought me theſe things, I greatly rejoyced in ſpirit, and was utterly reſolved to obey this new Doctrine to us, peculiarly, of all people of the world enjoyned. And after ſome little diſcourſe and conference hereof, we went to bed, this
Aprilis 20. 20. day of *April*, at night.

Aprilis 21.

△. Thus, am I reſolved, O Almighty God, as concerning the caſe, ſo hard to fleſh and blood, to be reſolved in, thus: And thus I deſire, that we all four, might with one minde and conſent, offer and preſent unto thee, this writing as a Vow, Promiſe, and Covenant, if it ſo pleaſe thy divine majeſty to accept it.

WEE four (whoſe heads appeared under one Chryſtalline Crown, in one pillar united, and incloſed) do moſt humbly and heartily thank thee, O Almighty God (our Creator, Redeemer and Sanctifier) for all thy mercies and benefits hitherto received, in our perſons, and in them that appertain unto us: And at this preſent, do faithfully and ſincerely confeſs, and acknowledge, that thy profound wiſdome *in this moſt new and ſtrange doctrine* (among Chriſtians) propounded, commended, and enjoyned unto us four only, is above our *humane reaſon, and Chriſtian profeſſion to like of*: For that in outward ſhew of words, it ſeemeth to us expreſly to be contrary to the purity and chaſtity, which of us, and all Chriſtians, thy followers, is exactly required. Notwithſtanding, we will, herein, captivate, and tread under-foot all our humane timorous doubting of any inconvenience, which ſhall, or may fall upon us, or follow us in this world, or in the world to come, in reſpect or by reaſon of our imbracing of this Doctrine, liſtened unto, of us, as delivered from our true and living God, the Creator of heaven and earth; who only hath the true original power and Authority of ſins releaſing and diſcharging: And whoſe pardoning, and not imputing of ſin unto us, through our lively faith in the moſt worthy merit, and precious blood of the Lamb Immaculate, ſhed for us, is and ſhall be our juſtification and ſalvation. We, therefore (according to bleſſed *Raphael* his counſel laſt given) moſt humbly and ſincerely require thy Divine Majeſty, to accept this our Covenant with thee (for that, thy merciful promiſes made unto us, may be to us performed; and thy divine purpoſes in us and by us, may be furthered, and advanced and fulfilled.) *That*, as we acknowledge thy divine wiſdome and grace offered unto us in this thy laſt myſtical Admoniſhment: And doſt moſt earneſtly will us to *accept the ſame, as lawful and juſt with thee*; Which Admoniſhment ſtandeth upon two parts: That is to wit, upon our true Chriſtian charity ſpiritual between us four, and alſo upon the Matrimonial licence and liberty, indifferently among us four *to be uſed*: So we the ſame four (which hereunto will ſubſcribe) covenant with thy Divine Majeſty, upon the two principal reſpects before rehearſed, truly and unfainedly to accept and perform henceforward amongſt us four, in word, thought and deed, Chriſtian charity, and perfect friendſhip, and all that belongeth thereto: And as for the Matrimonial-like licence, and liberty,

we

we accept and allow of it, and promiſe unto thee (O our God) to fulfill the ſame, in ſuch ſort, as the godly are permitted to fulfill, and have been by divers teſtimonies commended for, and by Divine doctrine willed to fulfill, in Matrimonial converſation, whenſoever thy motions and allurements (Matrimonial-like) ſhall draw and perſwade any couple of us. Beſeeching thee, as thou art the onely true Almighty and Everlaſting God, Creator of Heaven and Earth, Thou wilt, in thy infinite mercies, not impute it unto us for ſin, blindneſs, raſhneſs, or preſumption, being not accepted, done, or performed upon carnal luſt, or wanton concupiſcence; But by the way of *Abraham*-like *faith and obedience*, unto thee, our God, our Leader, Teacher, Protector and Juſtifier, now and for ever. And hereunto we call the holy Heavens to be witneſſes, for thy honour and glory (O Almighty God) and our diſcharge, now and for ever. *Amen.*

I Edward Kelly by good and provident (according to the Laws and ordinances of God) determination and conſideration in theſe former Actions, that is to ſay, appearings, ſhews made, and voyces uttered, by the within named in this Book, and the reſt whatſoever Spirits have from the beginning thereof (which at large by the Records appeareth) not only doubted and diſliked their inſinuations and doctrine uttered, but alſo divers and ſundry times (as coveting to eſchew and avoid the danger and inconvenience that might either by them, their ſelves, or the drift of their doctrine enſue, or to my indamagement divers wayes, happen) ſought to depart from the exerciſes thereof: and withal boldly (as the ſervant of the Son of God) inveighed againſt them: urging them to depart, or render better reaſon of their unknown and uncredible words and ſpeeches delivered; and withall often and ſundry times friendly exhorted the Right Worſhipful Maſter JOHN DEE (the chief follower thereof) as alſo in the Records appeareth, to regard his ſouls health, the good proceeding of his wordly credit (which through Europe is great) the better maintenance to come of his wife and children, to beware of them, and withall to give them over: wherein although I friendly and brotherly laboured, my labour ſeemed to be loſt and counſel of him deſpiſed, and withall was urged with replies to the contrary by him made, and promiſes, in that caſe, of the loſs of his ſouls health, if they were not of God: Whereunto upon as it were ſome farther taſte of them, or opinion grounded upon the frailty of zeal, he ceaſed not alſo to pawn unto me his ſoul, &c. which his perſwaſions were the chief and onely cauſe of my this ſo long proceeding with them: And now alſo at this inſtant, and before a few dayes having manifeſt occaſion to think they were the ſervants of Sathan, and the children of darkneſs; becauſe they manifeſtly urged and commanded in the name of God a Doctrine Damnable, and contrary to the Laws of God, his Commandements, and Goſpel by our Saviour Chriſt as a Touchſtone to us left and delivered, did openly unto them diſlike their proceeding, and brotherly admoniſhed the ſaid Worſhipful, and my good friend Mr. JOHN DEE to beware of them: And now having juſt occaſion to determine what they were, to conſider all theſe things before mentioned by me,and wiſely to leave them; and the rather becauſe of themſelves,they (as that by their own words appeareth) upon our not following that Doctrine delivered, gave unto us a *Quietus eſt* , or paſport of freedome : But the Books being brought forth *, after ſome diſcourſe therein , after a day or two had, and their words peruſed ſpoken heretofore, did as it were (becauſe of the poſſible verity thereof, *Deo enim omnia ſunt poſſibilia*) gave us cauſe of further deliberation : ſo that thereby, I did partly of my ſelf, and partly by the true meaning of the ſaid Mr. DEE in the receiving of them, as from God ; and after a ſort by the zeal I ſaw him bear unto the true worſhip and glory of God to be (as that was by them , promiſed) by us promoted, deſcend from my ſelf, and condeſcend unto his opinion and determination, giving over all reaſon, or whatſoever for the love of God : But the women diſliked utterly this laſt Doctrine , and conſulting amongſt themſelves gave us this anſwer , the former actions did nothing offend them but much comforted them : and therefore this laſt,not agreeing with the reſt (which they think to be according to the good will and wholeſome Law of God) maketh them to fear, becauſe it expreſly is contrary to the Commandement of God : And thereupon deſiring God not to be offended with their ignorance,required another action for better information herein; in the mean, vowing, faſting, and praying , Mrs. DEE hath covenanted with God to abſtain from the eating of fiſh and fleſh untill his Divine Majeſty ſatisfie their mindes according to his Laws eſtabliſhed , and throughout all Chriſtendome received. To this their requeſt of having an action, I abſolutely anſwer , that my ſimplicity before the Higheſt is ſuch as I truſt will excuſe me : And becauſe the ſumme of this Doctrine, given in his name , doth require obedience which I have (as is before written) offered , I think my ſelf diſcharged : And therefore have no farther cauſe to hazzard my ſelf any more in any action. Wherefore I anſwer that if it be lawful for them to call this Doctrine in queſtion , it is more lawful for me to doubt of greater perril ; conſidering that to come where we are abſolutely anſwered were folly , and might redound unto my great inconvenience. Therefore beſeeching God to have mercy upon me , and to ſatisfie their Petitions, doubts and vows , I finally anſwer , that I will from this day forward meddle no more herein. 22. of April, 1587.

* April 22. at night.

The women.

An action required by the women.

By me

EDWARD KELLY.

Aprilis

Aprilis 24. *Trebonæ.*

Aprilis 24. Friday.

Δ. PRayers to God made in reſpect of this ſtrange and new doctrine, requiring his Divine Majeſty to be merciful unto us, and to give us wiſdom and faith that we may herein pleaſe him; and that we cannot finde how we may do the thing required, *being contrary* to the Laws of *Moſes*, Chriſt, his Church, and of all Nations. Therefore ſeeing God is *not contrary* to himſelf, we deſired that we might not be contrary to him or his Laws, *&c.*

Δ. Not long, lo, there appeared a great flame of fire in the principal Stone, (both ſtanding on the Table before *E.K.*) which thing though he told me, I made no end of my Prayer to God. And behold, ſuddenly one ſeemed to come in at the ſouth window of the Chappel, right againſt *E.K.* (But before that, the ſtone was heaved up an handful high, and ſet down again well, which thing *E.K.* thought did ſignifie ſome ſtrange matter toward.) Then after, the man that came in at the window ſeemed to have his nether parts in a cloud, and with ſpred-abroad arms to come toward *E.K.* At which ſight he ſhrinked back ſomewhat, and then that Creature took up between both his hands *the ſtone and frame of gold*, and mounted up away as he came.. *E.K.* catched at it, but he could not touch it. At which thing being ſo taken away, and at the ſight thereof *E.K.* was in a great fear and trembling, and had *tremorem cordis* for a while. But I was very glad and well pleaſed.

¶ Here appeareth a fire in this other ſtone alſo, and a man in the fire, with flaxen hair hanging down upon him, and is naked unto his Paps; and ſeemeth to have ſpots of blood upon him. He ſpake, and ſaid as followeth.

Chriſtus.

If I had intended to have overthrown you, or brought you to confuſion, or ſuffered you to be led into temptation beyond your ſtrength and power, then had the Seas long ago ſwallowed you. Yea, there had not a ſoul lived amongſt you.

The Law & the Goſpel.

But the law and tidings (to mankinde) of gladneſs, are both grounded in me, I am the Beginning and the Ending: And behold, happy is he that delighteth in me, for in me is truth and underſtanding. Whatſoever you have received, you have received of me; and without me you have received nothing. *Behold, I my ſelf* was even the figure of miſery and death for your ſins. *Why (therefore) diſdain you to be figured after me? I will gather the four quarters of the earth together, and they ſhall become one.*

Δ. and *E.K.* a figure of two people to come.

And as I have made you the figure of two people to come, and amongſt them, the executors of my Juſtice: *So likewiſe have I ſanctified you in an holy Ordinance, giving you* the firſt fruits of the time to come. *Happy is he that is a Serpent in the wilderneſs hanged up upon the Croſs, being the will and figure of my determination, and Kingdom to come: I am even in the doors; and I will overthrow all fleſh. I will no more delight in the ſons of men.*

Δ. * He anſwereth to a phraſe of my prayer or diſcourſe.

** Contrary to my ſelf, I teach you nothing.*

This doctrin is not to be publiſhed to any man.

For this Doctrine is not to be publiſhed to mortal men: but is given unto you, to manifeſt your faith, and to make you worthy in the ſight of the heavens, for believing in me of your vocation to come.

Therefore I ſay unto you, Rejoyce, and be not careful for to morrow: for I, even I, have provided for you: Sin no more.

Note.

Unus paſtor & unum ovile.

Behold! None of the Orders, either of Heaven or Earth, are armed to open their mouthes in my Name, teaching or opening this Doctrine, unleſs it were of me, for I am the Firſt and the Laſt. *And I will be Shepherd over all, that the Kingdom of my Father may come, and that my* Spirit may be upon all fleſh, *where there ſhall be no law, nor need of light: I my ſelf am their lanthorn for ever.*

Conatus Diaboli.

And behold, I will be as a Rock between you and the teeth of Leviathan, which ſeeketh to ſet you *aſunder*, and to bring you to confuſion.

And I am, and am holy, and holineſs it ſelf: Out of me cometh no unclean thing.

Moſes.

For even as the time of Moſes *was wonderful to* all the Gentiles, even ſo ſhall thoſe days to come be unto the Nations and Kings of the earth. *I am a law for ever. And behold, power is given unto me from above: And I have viſited the earth, and have thrown my curſe upon her: And lo, ſhe ſhall become barren.*

Sterilitas Terræ.

The ſhew of 4 trees, what it meaneth.

Pectorale cum Urim & Thummim.

He that faſteth and prayeth doth but that which is commanded: He that alſo fulfilleth my will, is juſtified before me: for who is he that raiſeth up, or who is he that caſteth down? Yea, even I it is that have taken you four Trees out of the forreſt of the world, and have covered you hitherto with my wings. And behold, this that is taken away ſhall be reſtored again to you with more power. And Might ſhall be in it, and a breſtplate unto you, of Judgement and Knowledge.

Num.

And if there be any of you that ſeeketh a Miracle at my hands, and believeth in my words, *let him or her preſent themſelves here the next Monday, with the reſt, and he ſhall perceive that I was the Judge of* Abiram, *and the God of* Abraham: Walk before me as the ſons of my

Farher, in all righteouſneſs. *And follow you that* which you call unrighteouſneſs even with gladneſs: *for I can make you whiter then ſnow.*

Our unity of what importance it is: *eſt finis exordii meſſis futuræ.*

Your unity and knitting together is the end and conſummation of the beginning of my harveſt. *I will not dally with you, but I will be mighty in deed amongſt you. And lo, I will ſhortly open your eyes, and you ſhall ſee: And I will ſay,* ARISE, *and you ſhall go out. What I am, I am.*

The ancient token and watchword foreſhewed us: *Ariſe, come and ſee my judgements.*

E.K. The flame and all is diſappeared.

△. *Gloria Patri, & Filio, & Spiritui Sancto, ſicut erat in principio, & nunc, & in ſempiterna ſæculorum ſæcula.* Amen.

E.K.

...... ſaid after, that his body had in it like a fiery heat, even from his breſt down unto all his parts, his privities and thighs.

Deo Omnipotenti, Miſericordi & Regi ſeculorum ſit omnis laus, honor & gloria nunc & ſemper. Amen.

J.D. E.K. J.D. J.K.

Aprilis 18. *ann.* 1587.

WEE four (whoſe heads appeared under one Chryſtalline Crown, and in one pillar united and encloſed) do moſt humbly and heartily thank thee (O Almighty God, our Creator, Redeemer and Sanctifier) for all thy mercies and benefits hitherto received in our own perſons, and in them that appertain unto us: And at this preſent do faithfully and ſincerely confeſs and acknowledge, that thy profound wiſdom in this moſt new and ſtrange Doctrine (among Chriſtians) propounded, commended and enjoyned unto us four onely, is above our humane Reaſon, and our Catholick Chriſtian Profeſſion to like of: for that, in outward ſhew of words, it ſeemeth to us expreſly to be contrary to the purity and chaſtity which of us and all Chriſtians (thy followers) is exactly required. Notwithſtanding, we will for thy ſake herein captivate and tread under foot all our humane timerous doubting of any inconvenience which ſhall or may fall upon us, or follow us (in this world, or in the world to come) in reſpect, or by reaſon of our embracing of this Doctrine, liſtned unto of us, as delivered from thee, our true and living God, the Creator of heaven and earth, who onely haſt the true original power and authority of ſins releaſing and diſcharging; and whoſe pardoning, or not imputing of ſin unto us, through our lively faith in the moſt worthy Merit and precious Blood of thy Lamb immaculate, ſhed for us, is and ſhall be our Juſtification and Salvation. We therefore,

Aprilis 20. *nocte profunda.*

(according to bleſſed *Raphael* his counſel lately given) moſt humbly and ſincerely require thy divine Majeſty to accept this our Covenant with thee (to the intent that all thy merciful and gracious promiſes made unto us four, and any of us, may be to us performed: and alſo that thy divine purpoſes in us, and by us, may be furthered, advanced and fulfilled) That as we acknowledge thy divine wiſdom and grace opened unto us in this thy laſt myſtical Admoniſhment of univerſal unity to be between us: And doſt moſt inſtantly and earneſtly will us to accept and uſe the ſame, as both myſtically moſt needful, and alſo lawful and juſt with thee: (which Admoniſhment ſtandeth upon two parts; that is to wit, upon true and conſummate Chriſtian Charity between us four unviolably to be kept. And alſo upon the New Matrimonial-like licence and liberty indifferently amongſt us four to be uſed:) So we the ſame four above-named (which hereunto will alſo ſubſcribe our Names) do this day Covenant with thy Divine Majeſty (beſides all other reſpects, chiefly upon the two principal intents and reſpects * before here reherſed) truly and unfeignedly to accept and perform henceforward amongſt us four (in word, thought and deed, to the uttermoſt and beſt of our power) a perfect unity, and with incomparable true love and good Chriſtian Charity, friendſhip, imparting and communicating each unto other, all and whatſoever we have or ſhall have hereafter during our lives. And as for the Matrimonial-like licence, we accept and allow of it: And promiſe unto thee (O our God, the Almighty, Creator of heaven and earth) to fulfil the ſame in ſuch ſort as the godly are permitted to fulfil, and have been (by divers teſtimonies) commended for, and by divine Doctrine willed to fulfil in Matrimonial-like converſation, whenſoever thy motions and allurements Matrimonial-like ſhall draw and perſwade any couple of us thereunto: Beſeeching thee, as thou art the onely, true Almighty and everlaſting God, Creator of heaven and earth, Thou wilt in thy infinite mercies not impute it unto us for ſin, blindneſs, raſhneſs or preſumption; being not accepted, done or performed of us upon carnal luſt, or wanton concupiſcence, but by the way of *Abraham*-like faith and obedience unto thee our God, our Leader, Teacher, Protector and Juſtifier, now and for ever. And hereunto we moſt humbly and faithfully require thy Divine Majeſty to be our witneſs: And moreover we call thy holy Angels, and to bear record for thy honour

* Before at this mark.

and

and glory, and for our diſcharge, now and for ever. And for a further conſummation of this New Covenant on our behalf, (by thy will and permiſſion) made with thee (the God of heaven and earth) we the ſame four firſt notified, and particularly and vulgarly named *John Dee*, *Edward Kelley*, *Jane Dee*, and *Jone Kelley*, have faithfully, obediently, willingly and wittingly ſubſcribed our Names with our own hands day of *May*, *Anno* 1587. In *Trebon* Caſtle.

And finally, as thou haſt warned us (O God) that this doctrine and doings ſhould unto no mortal man elſe be diſcloſed, but among us onely the above-named four to be *kept moſt ſecret*: and haſt ſaid, that whoſoever of us ſhould by any means diſcloſe the ſame, and he alſo or ſhe to whom the ſame ſhould be diſcloſed, ſhould preſently and immediately be ſtrucken dead by thy Divine power: So we all and every of us four do requeſt thee moſt earneſtly, and Covenant with thee as our God, that ſo all this doctrine and doing may be kept moſt hid and ſecret; and alſo that the ſudden and immediate bodily death may light and fall on the diſcloſer, and on him or her to whom the ſame doctrine or doing any manner of way ſhall be diſcloſed or known. *Amen, Amen, Amen.*

JOHN DEE.

Note and remember, That on Sunday the third of *May*, *Ann.*1587. (by the new account) I *John Dee*, *Edward Kelley*, and our two wives, covenanted with God, and ſubſcribed the ſame, for indiſſoluble and inviolable unities, charity and friendſhip keeping between us four, and all things between us to be common, as God by ſundry means willed us to do. *Ad Dei honorem, laudem & gloriam in fide & obedientia Factum eſto.* *Amen.*

1587. *Trebonæ*, in the fine Chappel.

May 6.
Wedneſday,
a Meridie.

△. THe foreſaid Covenant being framed by me *John Dee*, as near as I could according to the intent and faith of us required, to be notified and declared by the works of unity both ſpiritual and corporal. *Now it was by the women as by our ſelves thought neceſſary to underſtand the will of God and his good pleaſure, Whether this Covenant and form of words performed*, is and will be acceptable, and according to the well liking of his Divine Majeſty: *And that hereupon*, the act of corporal knowledge being performed on both our parts, It will pleaſe his Divine Majeſty to ſeal and warrant *unto us moſt certainly and ſpeedily all his Divine, Merciful and bountiful Promiſes and Bleſſings*; and alſo promiſes us wiſdome, knowledge, ability and power to execute his juſtice, and declare and demonſtrate his infallible verity amongſt men, to his honour and glory.

Hereupon E.K. and I went to the Chappel to the South Table. △. To this intent I prayed to the Almighty God, Creator of heaven and earth, fatherly, favourably and mercifully to regard the ſingleneſs and ſtraits of my heart, deſiring him to encreaſe the faith, and to open the eyes of my heart, that I may ſee *Opera digitorum & mirabilia ejus, nobis ſicuti neceſſaria*, for his ſervice and glory, and for the confuſion and overthrow of his enemies. *Amen.*

I read over the Covenant (*verbatim*) before the Divine Majeſty, and his holy Angels.

Pauſa $\frac{1}{4}$ *horæ.*

E. K. Here appeareth Madimi.

As a thing like a head with three eyes cometh upon her head, and one of the eyes ſeem to come one into another.

Mad. ...... *Pepigiſtis.*

△. *Pepigimus.*

Ratum eſt: perumpite ſunt vobis omnia communia.

Dei, non hominis eſtote: Promiſſa quæ ſunt, poſſidete: Vobis deſtinata, vera ſunt: Æternus ſum.

E. K. She is gone.

E.K. My thought an infinite number of ſpiritual Creatures ſtood afar off behinde her like as in an half Moon.

△. *Illi qui Æternus eſt Omnipotens, Sapiens, Bonus, Verus, Miſericors, & rerum omnium Creator, Redemptor noſter & Illuminator omnium (lumine vero Colluſtratorum) Sit omnis gratiarum actio, laus, benedictio, honor & gloria: Nunc & in ſempiterna ſæculorum ſæcula.* Amen.

Trebonæ.

1587. *Trebonæ.*

Wedneſday morning *Maii* 20. P*Reces ad Dominum Creatorem Cæli & terræ, &c.* Then as concerning the Covenant which was made ſubſcribed and delivered in, but the next day required again of Mr. *E.K.* and in his wifes name to put out his name, &c. But when he had it, he cut it into equal parts; keeping that half wherein his ſubſcription and his wifes were, and delivered unto me, the other half but after a few dayes deſired to have the ſight and reading of both together; and then he kept the other part from me alſo: But afterward *Madimi* did with her *finger draw on the two papers make them whole again, &c. and then ſhe gave the print of my Characters, and ſaid a red Circle ſhould* alwayes appear in the Stone to all mens ſight, *&c.*

Quaſi Chriſtus. E. K. There is here a great Globe of fire hanging in the top of the Stone; and in the Globe a man ſtanding with a purple Robe like Chriſt, I cannot well perceive his face.

...... *Who ſitteth upon the Cherubins, and is carried abroad with their wings: Who is he that is liſted up in thunders, and in the voyce of many waters exalted and magnified through the power of a Seraphin (which is the power of him that made him?) Who is he that ſtretcheth out his arms and imbraceth all things? Who is he that is not, and is? Who is he that numbreth the Stars as the letters of a Volumne? or entreth down into the waves? In the multitude of his wonders who is he that harboureth his Whelps there, where the Sea glideth, and keepeth them in Chains, till the day of his ſtretch-forth power come? Who is he that maketh his habitation in the Sun, or filleth the Moon with a perpetual River? Who is he that hath made Winter and Summer, times and ſeaſons? Who is he that is the Lord of all beaſts and fowls? Who is he that hath made you of nothing? even he it is that hath led you out, even he it is that hath carried you to the Seas even he it is, that hath kept you ſleeping, and preſerved you waking: Even he it is that hath tyed his thunders underneath your and hath harniſhed you.*

With the Whirlwind of vengeance againſt the people of Ethan, *yea even he it is (I ſay) that is, and liveth for ever, and hath provided yon as the chiefeſt reapers, yea and over-ſeers of his harveſt, which hath made you a promiſe: That the Kings of the earth ſhall be inriched by you, and hath made you free from all men; againſt the day when you ſhall ſee me. But O you of little faith and underſtanding, O, I ſay, you of little faith and underſtanding, how long will you be your own maſters, nay your own ſervants, how long do you contemn, the profound and unſpeakable floods of my wiſdome, and fore-knowledge in you.*

How long (I ſay) will you run after your own imaginations and contemn the preſent counſels which I give you, hindring the power that is ready to fall upon you, O yon of little faith and underſtanding.

Behold I have prepared a banket for you, and have brought you even unto the doors; but becauſe you ſmell not the feaſt you diſdain to enter, happy is he that entreth in through me: For I am the very gate to all felicity and joy, and without me is nothing: Are you more diſereet then I am wiſe? or more honeſt than I am holy? Righteouſneſs, and righteouſneſs is that, which is rewarded with honour. Behold I made all things, Is it not contrary to Nature, that the lights of heaven ſhould ſtand: Why therefore at the prayer of the Carpter call you upon the Sun in my name; Calling (I ſay) upon my name did the Sun ſtand ſtill. Rebuke him therefore if he hath done amiſs; or teach him, why he ſo abuſed Nature, O you wretches, I ſay unto you, you are the laſt of

Joſue.

Figuration *the beginning of the times to come,* ſo figured by my *determination and eternal purpoſe: And behold the Son and Moon ſhall ſtand ſtill, even* at your voyces, *and the Mountains ſhall bring themſelves together before the face of man,* at your commandement, *that the people and Kings of the earth* may ſay, Lo this is the finger of him that hath created all things.

Be therefore obedient and full of faith.

All things one. And ſee that all things be one amongſt you, *and cleave not aſunder, leſt I take vengeance upon you,* for behold Sathan hath power to caſt you aſunder, but *a little he ſhould-*
be faithful therefore, and provident, be watchful, and take heed for you have made a Covenant; and behold it is written before my face in heaven, even as whatſoever I have ſpoken unto you,

A Covenant. is laid up in my treaſures. *Take heed that you run neither to the right hand, neither to the left; but that you caſt away your ſelves for me: As I humbled my ſelf to death, wherein the unity between my Congregation and me, was before my Father perpetually ſealed, whereby I am alwayes* preſent with ſuch as put their truſt in me. *Even ſo as the Eaſt and the Weſt, the North, and the*

Potentia magna ex deo futura. *South,* Eſau *and* Jacob, *ſhall be gathered together through* the power I will give you, and united for ever in the Kingdome of my Father which is to come, in one holy and eternal fellowſhip, ſo be you contented alſo *to be the figures of the things that are to come by you, that it*

Figures. *may be a perpetual teſtimony before the heavens, and before men, of your perfect and ſound faith: And thou, even thou that haſt* tore *in peeces even this morning* again *this Covenant which thou haſt*

haſt made with me, Behold the time ſhall come that thou ſhalt *be torn in peeces thy ſelf, and I will turn even my face away from thee for a time : And even as thou haſt obſtinately and ignorantly,* blaſphemed the company of my holy meſſagers,*even ſo ſhall the people of the earth obſtinately and ignorantly throw thee out from Town to Town : And even as thou haſt done unto me, even ſo ſhall men do unto thee.* But becauſe thy minde was inwardly *never to forſake me, even ſo ſhalt thou never be forſaken of me, but I will return again unto thee. And now behold,* thou haſt made a bargain,and behold thou thinkeſt to take thee up a new dwelling place,and thou ſhalt not do ſo : But who ſo receiveth thee *into his houſe ſhall as truly* as I am , both he and his family ſink down into the very lake of hell. But before thou enter in,I will by dreams and viſions *warn him; therefore run not abroad : Take heed of the Tempter, Thou made a Covenant with me, which* thou canſt not in breaking of the papers put out ; for my regiſter is eternal : And thoſe that bear witneſs before me are the compaſs of my wings.

And lo behold Carpio *hath for his former* intent of ſeparating you , *cut off the day of his* Father, and is become fatherleſs : *Behold even* ſhortly ſhall his mother periſh alſo.

And, if hereafter, *he attempt any farther , I will throw the* vengeance of Juſtice upon him,that he ſhall be a laughing ſtock to the people amongſt which he was born : Wo be unto them that riſeth up againſt me.

······ *After a while I come again.*

E. K. I thought we ſhould have nothing elſe, but

△. I read this over to *E.K.*

E. K. He is here again.

*He that pawneth * his ſoul for me, loſeth it not , and he that dyeth for me , dieth to eternal life. Behold you ſhall both as Lambs be brought forth before men in your latter dayes , and ſhall be overthrown and ſlain , and your bodies toſſed to and fro : But I will revive you again, and will be full of power : And you ſhall be comforted with the joyes of your brethren , for I have many that ſecretly ſerve me , and when you have ſhewed your obedience , the ſecond day after , come here again before me ; for I will lead you into the way of Knowledge and Underſtanding : And Judgement and Wiſdome ſhall be upon you , and ſhall be reſtored unto you : And you ſhall grow every day ,* wiſe and mighty in mee.

* This was ſaid becauſe I had pawned my ſoul, upon my avouching the ſpiritual creatures which have dealt with us,to be of God and good : which my bargain E. K. had by word & writing , diſdainfully charged, and of late threatned me withall.

The ſecret ſervants for God.

E. K. He is gone : and in going he made a Croſs (toward us) of bleſſing.

Sapientia & potentia in Deo.

Rerum omni Creatori Omnipotenti, Miſericordi & Juſto, Domino noſtro & Deo noſtro,
ſit omnis laus, bonor, gloria, gratiarum actio & Jubilatio : Nunc &
in ſempiterna ſæculorum ſæcula. Amen.

I can, and by our two Conſents , and at the requeſt of *Jane* △ ··· unto *the women.* And Mr.*E.K.* hereupon ſaid to his wife, *That his boots were now put off, and changed his purpoſe of going away with* Carpio *now.* God confirm his minde in all good purpoſes according to the well-pleaſing of the Higheſt. *Amen.*

Carpio.

····· △ ······ As I, and *E.K.* walked out at the new ſtairs, into the new *Orchard-ward* along the little River to view the ſmall fiſh , and returning to the fore ſtairs again, *E.K.* ſaw twain as high as my ſon *Arthur* fighting by the River ſide with ſwords; and the one ſaid to the other, thou haſt beguiled me : Then I at length, ſaid unto them , Can I take up the matter between you ? one ſaid yea that you can : in what is it quoth I ? *Then ſaid he , I ſent a thing to thy wife by my man , and this fellow hath taken it from him.* They fought ſore.and at length , he that had it was wounded in the thigh, and it ſeemed to bleed. Afterward he that was wounded, did bring a yellow ſquare thing out of his boſome; then I gueſſed it to be my Stone that was taken away.*The other ſaid unto him,let it be carried,*ſuddenly he ſeemed to have been out of ſight,and to be come again; he threatned the other that had wounded him, and ſaid he would be even with him. The other ſaid, *Haſt thou laid it under the right pillow of the bed where his wife lay yeſternight.*

Friday afternoon about four of the clock.

Lapidis ſancti reſtitutio.

At length they both went (one after another) into a little Willow tree body on the right hand next the new ſtairs into the garden ; the tree ſeemed to cleave, or open, and they to go in.

Hereupon we went away: And I coming to my Chamber,found my wife lying upon her bed (where I lay yeſternight) and there I lifted up the right pillow , upon which ſhe lay reſting her ſelf (being not well at eaſe) And in manner under her ſhoulders there I found my precious Stone, that was taken away by *Madimi* : Whereat *E. K.* greatly wondred, doubting the verity of the ſhew. But I and my wife rejoyced,thanking God.

Saturday

Saturday May 23. *Mane circa* 9. $\frac{1}{2}$

P*Reces ad Deum fundebantur,&c.* And then we requeſted that the act of obedience performed (according to our faith conceived of our vocation, from the Almighty and Eternal God of heaven and earth) might be accepted: And that henceforward we might be inſtructed in the underſtanding and practice of wiſdome, both ſuch as already we have received ſome introductions Myſtical, and alſo of all other what the Almighty God ſhall deem meet for us to know, and execute for his honour and glory, *&c.*

△ E. K. *Took Pen and Inke, and wrote the requeſt here adjoyned; and he read it to me,* and he requeſted me to read it to the *Divine Majeſty*; *and ſo I did*, and hereupon *we waited both to the firſt* my prayer and *to this Petition, the Divine anſwer.*

△. *Omnipotens ſempiterne, vere & vive Deus mittas lucem tuam & veritatem tuam ut ipſæ nos ducant & perducant admontem, ſanctum Syon, ex hac valle miſeriæ & ad Celeſtem tuam Jeruſalem.* Amen.

E. K. From the beginning of this our coming, there appeared a purple Circle as big as a ſtar in the Circumference of the holy Stone, which yeſterday was brought again: And that it ſhould ſo be, Madimi had forewarned E. K. when ſhe ſhewed it unto him, when alſo ſhe gave the prints of the letters of the backſide of the bottome of the gold frame of it.

······ E. K. There appeareth here a great man all in bright
Equus albus harneſs ſitting upon a white horſe: he hath a ſpear all fiery in his left hand, he now putteth into his right hand: he hath a long ſword by his ſide: he hath alſo a target hanging on his back, it ſeemeth to be of ſteel: It hangeth from his neck by a blue lace; it cometh up behind him as high as the top of his head. The horſe is milk white, all ſtudded with white: a very comely horſe it is. The man is in compleat harneſs, the top of his helmet hath a ſharp form.

Upon his Target, are many Cherubins, as it were painted in Circles: there is one in the middle: About it as a Circle with ſix in it, and then a Circle with eight, and then a great Circle with ten in
Sum. it, and in the greateſt are twenty; and about the Circle of twenty are ſeven parts: at each of which points is a Cherubin; Their faces be like burning gold, their wings be more brighter and as it were their wings coming over their heads do
Cherubin. not touch together. His horſe is alſo harniſhed before and behind. The horſe legs behind are harniſhed as with boots marveilouſly contrived, for defence as it were of his hinde legs.

E. K. He is ridden away, he ſeemeth to ride through a great field.

E. K. Here is now come Madimi.

E. K. She is gone into the field, that way which he rode.

E. K. Here is another, like a woman all in green.

E. K. Here cometh another woman: All her attire is like beaten gold; ſhe hath on her forehead a Croſs chryſtal, her neck and breaſt are bare unto under her dugs: She hath a girdle of beaten gold ſlackly buckled unto her with a pendant of gold down to the ground.

I am the Daughter of Fortitude, and raviſhed every hour, from my youth. For behold, I am Underſtanding, and Science dwelleth in me, and the heavens oppreſs me, they covet and deſire me with infinite appetite. Few or none that are earthly have imbraced me, for I am ſhadowed with the Circle of the Stone, and covered with the morning Clouds. My feet are ſwifter then the winds, and my hands are ſweeter then the morning dew. My garments are from the beginning, and my dwelling place is in my ſelf. The Lion knoweth not where I walk, neither do the beaſts of the field underſtand me. I am deflowred, and yet a virgin: I ſanctifie, and am not ſanctified. Happy is he that imbraceth me, for in the night ſeaſon I am ſweet, and in the day full of pleaſure. My company is a harmony of many Cymbals, and my lips ſweeter then health it ſelf. I am a harlot for ſuch as raviſh me, and a virgin with ſuch as know me not. For lo, I am loved of many, and I am a lover to many; and as many as come unto me as they ſhould do, have entertainment. Purge your ſtreets, O ye ſons of men, and waſh your houſes clean; make your ſelves holy, and put on righteouſneſs. Caſt out your old ſtrumpets, and burn their clothes; abſtain from the company of other women that are defiled, that are ſluttiſh, and not ſo handſom and beautiful as I, and then will I come and dwell amongſt you: and behold, I will bring forth children unto you, and they ſhall be the Sons of Comfort. I will open my garments, and ſtand naked before you, that your love may be more enflamed toward me.

As yet, I walk in the Clouds, as yet, I am carried with the winds, and cannot deſcend unto you for the multitude of your abominations, and the filthy loathſomneſs of your dwelling places. Behold theſe four, who is he that ſhall ſay, They have ſinned? or unto whom ſhall they make account? Not unto you, O you ſons of men, nor unto your children: for unto the Lord belongeth the judgements of his ſervants.

Now therefore, let the earth give forth her fruit unto you, and let the Mountains forſake their barrenneſs where your foot ſhall remain. Happy is he that ſaluteth you, and curſed is he that holdeth up his hands againſt you. And power ſhall be given unto you from henceforth to caſt out your enemies, and the Lord ſhall alwayes hear you in the time of your trouble. *And I am ſent unto you to play the harlot with you, and [illegible] with you [illegible] other men. Prepare for me, for I come ſhortly. Provide your Chambers for me, that they may be ſweet and cleanly, for I will make a dwelling place amongſt you: and I will be common with the father and the ſon, yea and with all them that truly [illegible] you. For my youth is in the flower, and my ſtrength is not to be extinguiſhed with man. Strong am I above all other women, therefore provide for me. For behold, I now ſalute you, and let peace be amongſt you, for I am the* Daughter of Comfort. Diſcloſe not my ſecrets unto women, neither let them underſtand *how ſweet I am, for all things belongeth not to every one. I come unto you again.*

E. K. She is gone along that green field alſo.

Δ. I read it over to our great comfort.

Δ. We moſt humbly and heartily thank thee, O God Almighty, the onely Fountain of Wiſdome, Power, and all goodneſs: Help us now and ever to be faithful and fruitful ſervants to thee, for thy honour and glory. *Amen.*

E.K. The field appeareth a very level ground, covered with pretty graſs even to the brinks of the [illegible]. It is bright as the Sun light, but I ſee not the Sun, but the clear ſky over it.

Δ *Pauſa ſemihoræ fere.*

E.K. Now cometh the horſeman, and rideth by into the field, and ſo doth Madimi. Now cometh the third, and ſo goeth away into the field.

Now cometh ſhe that was left here: ſhe ſtandeth ſtill: ſhe hath a book in her hand covered (as it were) with Moſs three inches at the head, and four inches long, and a finger thick: it hath no Claſps, it is plain.

Pauſa.

The fourth hour after dinner, repair hither again: And whatſoever you ſhall read in [illegible] *of* this book, *receive it kneeling upon your knees: and ſee that you ſuffer no* Creature female to enter within this place: *Neither ſhall the things that be opened unto you,* be revealed unto your wives, or unto any Creature as yet: *for I will ſpeak you a tale, and you ſhall* [illegible] *that I am ſweet and full of comfort, and that* the Lord is at hand, and that he will [illegible] viſit the earth, *and all her wicked Inhabitants.*

Dominus prope eſt.

E. K. She turneth her ſelf into a thouſand ſhapes of all Creatures: and now ſhe is come to her own form again.

She hangeth the Book in the air.

Give God thanks, and ſo depart.

△. All laud, thanks, honour and glory be to our God, our King and Saviour, now and ever. *Amen.*

1587. *Saturday* the ſame day.

AFter Dinner, about four hours, or ſomewhat leſs we reſorted to the place.

A voyce to *E.K.* Kneel toward the Eaſt; ſo he kneeled at the table of Covenant, with his face toward the Eaſt; and I at my table oppoſite to him.

△...... In the Name of God the Father, God the Son, and God the Holy Ghoſt. *Amen.*

Recte ſapere & intellegere doceto nos (O Dominus) nam ſapientia tua, totum eſt quod quærimus Da verbum tuum in ore noſtro & ſapientum tuam in cordibus noſtris fige.

E. K. The Book remaineth hanging in the ayre.

A voice ...... *Kelly*, I know it is troubleſome for thee to kneel: Sit. *Pauſa magna.*

△ ...... So *E.K.* roſe from kneeling, and did ſit.

...... E. K. Now ſhe is here, that laſt advertiſed us.

The book divided.

She taketh the book and divideth it into two parts: and it ſeemeth to be two books: the half cover adjoyning to one, and the other half cover belonging to the other, the ſides with the covers are towards me.

Ad imaginem Dei factus erat.

...... *Wiſdome is a piercing beam, which is the center of the ſpiritual being of the holy Spirit, touching from all parts from whence the Divinity ſendeth it out: and is proper to the ſoul, or unto ſubſtances, that have beginning, but no ending; ſo that, whatſoever ſhall have end, can never attain unto that which is called Wiſdome: Neither can things that are ſubject to the ſecond death, receive any ſuch influence, becauſe they are already noted, and marked with the ſeat of deſtruction. Happy is he whom God hath made a veſſel of ſalvation; for unto him belongeth joy, and a crown of reward:* Adam *(your forefather and firſt parent) in reſpect of his creation, that is to ſay, in reſpect of his imaginative compoſition received no ſtrength, but by the Holy Ghoſt; for the ſoul of man is free from all paſſions and affections, until it enter into the body unto the which it is limited: ſo that, being neither good nor bad (but apt unto both) he is left, by Divine providence and permiſſion joyned together to the end of the one, or the other: But whereſoever wiſdome dwelleth, it dwelleth not with the ſoul, as any property thereof, but according to the good will of God, whoſe mercy concurreth on every ſide into him, and taketh up a manſion therein; to utter out, and manifeſt his great goodneſs: And even as the heavens are glorified continually with the Spirit of God: So is the ſoul of man glorified, that receiveth ſanctification thereby; for no man is illuminated, that is not ſanctified: neither is there any man perfectly ſanctified, that is not illuminated. I ſpeak this (my brethren) for that you ſhall underſtand, That no man did, or can ever attain to wiſdom (that perfect wiſdome which I ſpeak of) without he become a Center in his ſoul unto the mercies, and good will of God comprehending him, and dwelling in him, therefore lift up your eyes and ſee, Call your wits together, and mark my words, To teach you, or expound unto you the myſteries of the Books that you have already received, is not in my power, but in the good will of God, after whoſe Image I am:* Which good will of God, is the deſcending of his holy Spirit abundantly upon you, and into you, *opening all your ſenſes, and making you perfect men: for* Adam *underſtood by that grace, and his eyes were opened ſo that he ſaw and knew all things that were to his underſtanding: So have all thoſe more and leſs, that have been* counted wiſe, *received the gifts of the Holy Ghoſt, which ſetteth the ſoul on man* ſo on fire that he pierceth into all things, and judgeth mightily. The Apoſtles which knew even the thoughts of men, underſtood all things, becauſe the holy Spirit made a dwelling place in them: even ſo ſhall it happen unto you: For you are the choſen of this laſt dayes, and ſuch as ſhall be *full of the bleſſings of God, and his Spirit ſhall reſt with you abundantly. Mark therefore what I have to ſay unto you.*

The conceiving the expoſition of our former books.

The good will of God.

Adam his knowledge.

The Apoſtles.

We.

A

A hundred dayes are limited unto you during the which time , you ſhall every ſeventh, preſent your ſelves in this place , and you ſhall laud and praiſe God. *And behold I will be preſent amongſt you.*

An hundred daies limited every 7th day.

And before theſe dayes paſs, when power is given me ſo to do, I will enter out of this Stone unto you and you ſhall eat up theſe two books, both the one and the other : and wiſdome ſhall be divided between you, ſufficient to each man.

Perſonal apparition.

Then ſhall your eyes be opened to ſee and underſtand all ſuch things as have been written unto you, and taught you from above. *But beware ye take heed , that you dwell within your ſelves,* and keep the ſecrets of God, untill the time come that you ſhall be bid *SPEAK* : *For then ſhall the Spirit of God be mighty upon you ; ſo that it ſhall be ſaid of you,* LO were not theſe, the Sorcerers , and ſuch as were accounted Vagabonds : *Other ſome ſhall ſay,* Behold let us take heed , and let us humble our ſelves before them : For the Lord of Hoaſts is with them.

The underſtanding of ſuch things as have before time been delivered us myſtically. Silence untill.

And you ſhall have power in the Heavens , and in the lower bodies : *And it ſhall be taught you* at all times inwardly,*even what* belongeth to the hearts of men : *Then ſhalt thou* E. K. *have a new coat put on thee , and it ſhall* be all of one colour. *Then ſhalt thou* Δ. alſo have power to open that book , which God hath committed unto thee ; *but uſe your ſelves as men, yea even then remember ſuch as may receive the mercies and grace of God* : And let all peace and unity be amongſt you: *For even as the Sun looketh into all things from above,*ſo ſhall you into all the creatures that live upon the earth;*yea the one of you ſhall have his lifted , and ſhall enter into the fourth or fifth heaven , for unto him that is worldly knowledge be given ; and unto him that hath been patient , ſhall greater things deſcend. Notwithſtanding both ſufficiently ſatisfied: In the mean ſeaſon,*The ſeventh day hence,*ſhal thou bring in ſuch things,* as the Lord hath given thee : And in this place they ſhall be diſpoſed according to the knowledge that is given me : *And herein thou haſt pleaſed the Lord ; For that* thou haſt dealed ſtreight, and according to brotherly meaning.

Power to be given us. *Vide actionem an. 1583 menſis die,* of his divers ſpotted coat. Note and remember. Entrance into the 4th. and 5th. heaven.

Δ. *Now cometh the time that the Whore ſhall be called before the Higheſt,and* the tenth Month *hence, ſhall the* Turk *and the* Moſcovite *make a perpetual league together, and in the thirteenth month, ſhall* Poland *be aſſaulted* , with the Tartarians , *and ſhall be ſpoyled : yea even unto the very ribs, ſo that in the ſixteenth month* they ſhall fall all together from Chriſt : *And the hand of God ſhall run in vengeance , vengeance,* even through this Kingdome, *and through* Germany,*and into* Italy ; *and in the 23. Month* Rome *ſhall be deſtroyed , ſo that one ſtone ſhall not be left ſtanding upon another*, and vengeance ſhall be on all the earth, *and fear upon all people, for the Lord is gone out againſt them* : They eat and drink, and ſay , Let us be merry : *Wo be unto them, for the know not the time of their viſitation. For lo Juſtice ſhall viſit them and tread them under foot : And even this Kingdome ſhall dure for a while ; that is to ſay, This wicked triumph. And behold in the North ſhall riſe that Monſter , and ſhall paſs forth with many Miracles, but you ſeeing all theſe things ſhall be* at quietneſs untill ſuch times as it ſhall be ſaid unto them, Revenge. *Happy is he that is not partaker of the love of ſuch as ſhall be vexed theſe latter dayes.*

Δ O Lord I thank thee that thou haſt accepted my patience.

Maii 30. The books of *Dunſtan* and the powder.

Δ. *Menſe* 10. *forte menſe pro ann. erit.* A Propheſie *Menſe* 13. Poland. *Menſe* 16. Bohemia. Germania. Italia. *An.* 1589. Bohemia. *Antichriſtus* Untill. Revenge.

E. K. She is gone.

Δ. I read theſe over to *E. K.* To his great comfort.

...... *Make an end, I have no more to ſay*

Δ. *Deo noſtro Omnipotenti, Patri, Filio, & Spiritui ſancto ſit omnis laus gratiarum actio, honor gloria & Imperium nunc & in ſempiterna ſæculorum ſecula. Amen.*

M*Agnifici viri fratres & amici Chariſſ. Hodie hora 9. ante meridiem iſtæ mihi allatæ ſunt literæ a Domino* Schombergio, *quæ datæ ſunt* 5 Marcii, *& debebat jam deveniſſe in manus meas antea. Ex quibus intelligo ipſum cum Domino* Holek *expectare reſponſum* Munſterbergii. *Quandoquidem Omnipotens ille omnium rerum moderator, & rector vos delegaverit ad hoc miniſterium & opus perficiendum. Ego nihil ſcio quid agendum, nec ullum meum Conſilium eo accedere poteſt, ut diſponere aliquid poſſim, ſciam aut velim; niſi quod ſapientiſſimo illi moderatori viſum fuerit. Proinde omnia vobis tranſmitto, Orate ſedulo, & quod placuerit Altiſſimo & Potntiſſimo Domino hoc fiat, & me etiam in omnibus informate & in tantis libenter obedire cupio & volo: Et ita nolim neq; diem iſtam prætermittere quin ſtatim rurſus ad vos tranſmittam. Interim vos & meipſum Dei omnipotentis bonitati immenſæque miſericordiæ commendans. Dat.* Cromoviæ, 16 Marcii, *Anno* 1587.

Veſter amicus & frater,

Guilielmus manu propria.

Magnificis viris Domino *Joanni Dee* & Domino *Edvardo Kelleo* & ad manus proprias.

1587. *Recepimus tandem* Trebonæ *Aprilis* 2. *Nos enim a* Reichſtenio *abiveramus & rediveramus antequam ad* Reichſtenium *nuncius venit.*

MAgnifici Domini Chariſſimi amici & fratres, ad literas veſtras nihil reſpondere potui, quandoquidem per ſuas mihi literas D. *Schomberg.* de ſuo & ſocii ipſius a . . . . tu ſignificaveras, volui primum quæ mihi . . . . necentur audire. Et ſi aliqua nova eſſent vel non audita, dominationem veſtram magnificam denuo certiorem reddere. Hæri noctu ſolus ad me venit D. a *Schomberg.* relicto ſocio in monaſterio meo. Coronienſi dimidium ab hinc milliare, & de negotiis mihi multa expoſuit, de quibus uti intellexi, ex ipſo & Rom. veſtris Mag. ſignificaverit, Uti potui intelligere, ſatis circumſpecte & provide negotia ſunt tractata uſq; huc, & ſpero etiam fideliter: Ad omnia iſta reſpondi, prout ſepiſſime a me intellexiſtis, & nuper etiam literis quæ illi dicenda putabam Dom. veſtræ ſcripſi. Tota res videtur conſiſtere in adjuvandis aliquibus perſonis pecuniarum aliquo auxilio, & prout & ſcriptum ſive . . . . memoriale mihi tradidit, quod tranſmitto Dom. veſtris perlegendum & conſiderandum, & poſt, mihi remittatur oro. Chariſſimi Domini ſcitis quæ ſit voluntas Domini, *proxima actio & aliæ,* (mihi videtur) annuunt ipſos adjutandos, fiat ſecundum ipſius cujus omnia ſunt voluntate & miſericordiſſima diſpoſitione & expediantur eo celerius, prout cum Domino *Edvardo* locuti ſumus. Ipſi reſpondeant Domino altiſſimo & potentiſſimo de fide quam ipſi præſtabunt, ſin vero aliter viſum fuerit Omnipotenti Domino fiat ita. Rogo Dom. veſtras Magn. quam amantiſſime piis ſuis ad Deum orationibus & mediis a Domino vobis traditis & conceſſis promovete, & adjuvetis Domini Dei noſtri opus & voluntatem exequi.

Socius remanſit in monaſterio, ut ſupra dictum, & concluſi cum Domino *Schombergio*, ut neq; videam neq; tractem cum illo, certis de cauſis, quas vobis ſignificabit, & a me etiam intelligetis; tamen ut eo ſit melius contentus de *duobus vel tribus millibus* tallerorum ipſi procurabitur ad quædam ſibi neceſſaria comparanda in lucio ſperat ipſum bene fore contentum pro tempore modo cætera quæ majora ſunt propter reliqua ut ſupra ſcripſi procurentur.

Ego

Ego non ſum ab Imperatore vocatus, ſed meam de aliquibus expetivit ſua Majeſtas ſententiam de quibus reſcripſi ut decuit.

De actione intellexi Dom. veſtras paratas ad præſcriptum diem eſſe velle, bene eſt. Semper nos paratos eſſe decet & convenit; Ipſe benigniſſime quæ in nobis deſunt, ſua miſericordia & clementia inenarrabili perficiat: Placet mihi ſententia Dom. veſtrarum & quæ initio & in proœmio actionis proponere velletis, de quo me informabitis, ad hoc me componam & expectabo humiliter reſponſum.

Quæ proponenda putabam nulla ſunt alia niſi illa.

1. Si Imperator de rebus *Polonicis* a me quicquid ſciſcitari vellet, aut ſuſpicione aliqua de me concepta aut fingendo ſibi aliquid *quomodo me gerere debeam.*

2. Si Imperator de ſucceſſione Regni hujus pro fratre aliquid tractare vellet quomodo me gerere debeam.

3. Si electio *Polonica* ſucceſſura ſit, quid de bonis meis paternis diſponat Dominus, & mihi quid faciendum.

4. Debeo-ne de negotio *Polonico* aliqua cum Electore *Brandenburgico* aut aliquo Principe Imperii confidenter conferre, vel non. Cum quibus, quando & qua ratione.

5. Si miles aliquis conducendus & quando.

6. Si Pontifex aut Imperator de perſonis Dom. veſtrarum vellet aliquid attentare, vel *eas iterum relegare*, vel quovis modo perturbare, quid agendum & ipſis reſpondendum.

7. Si de Theſauro *nobis concredito* aliquid Cæſari ſit communicandum, quando, quantum, & quomodo.

8. Si Imperator mea opera uti vellet pro agendis Comitiis in *Moravia* & *Sileſia*, ſi hoc ſuſcipere munus debeam.

De cæteri humiliter ſupplicent ut me ita diſponere dignetur altiſſimus ut ſibi ſoli placeam & ſerviam fideliter & conſtanter ad ſui nominis æternam gloriam & Reipublicæ Chriſtianæ ſalutem.

Si Dom. veſtræ putant aliqua omittenda, aut quæ offendere poſſent per amorem Dei oro, bene conſiderent: omittant aut emendant pro ſua pietate & prudentia.

Unum eſt quod omiſi de propoſitionibus; Quod conſtitueram in animo de *Theſauro Domini mihi benigne* conceſſo aliquas fundationes, hic in patria iſta conſtituere. Deus ſcit mentem meam quem nihil latet. Si placet hoc meum miſericordiſſimo Domino propoſitum vel non.

Et præſertim ſi mihi alio (divina ita diſponente gratia) ſit commigrandum, vellem patria mea cognoſcat, & tota poſteritas quod amaverim illam, & optime de ſalute ipſorum & poſteritatis ſenſerim.

Dat. *Cromoviæ* færia 5. poſt Paſcha, *Anno* 1587.

Veſter ex animo, & frater & amicus
ſincerus

Guilielmus manu propria.

In

In nomine Patris, & Filii, & Spiritus Sancti. Amen.

Gloria Patri, & Filii, & Spiritui Sancto: ſicut erat in principio & nunc & ſemper & in ſecula ſeculorum. Amen.

In Actione Tertia, proponenda.

1. *DEo Omnipotenti, Patri, Filio & Spiritui Sancto, offerimus nos humilimè, paratos ad Divina Oracula, monita, inſtructiones, informationes, & alia quæcunq; in hac generali Actione, ſuſcipienda, intelligenda, & exequenda, quæ ſua Divina Majeſtas, pro ſua gloria & noſtra conſolatione maxima fore, præviderit & decreverit.*

2. *Humiliter requirimus, an hic plenaria hæc tranſigetur Actio: vel an nobis ad* Cromoviam, *cum neceſſariis noſtris rebus, (& quibus illis quidem) properandum fuerit.*

3. *Has noſtri Domini* Roſenbergii *Quæſtiones* 12 *generales, & alia quæcunq; in eiſdem particulariter continentur, humiliter offerimus, tam ejus quam noſtro nomine, illa & talia expectantes reſponſa quæ & qualia a ſede Majeſtatis Divinæ, in ſuorum ſervorum conſultationibus procedere, & olim & ſemper ſolent.*

4. *Et quia in eiſdem Quæſtionibus, nulla facta eſt mentio de uſu pulveris quem ſibi divinitus conceſſum habet, & aliquoties prius dictum fuerit, quod in hac Actione, informaretur de illius pulveris uſu, nos, jam humiliter illam deſideramus informationem.*

5. *Et quia extraordinarius iſte vehemens favor Moſchovitici Principis erga me incognitum jam eſt mihi & multis aliis conteſtatus, & manifeſtius, (ago Deo Optimo Maximo gratias quantas poſſum maximas) & quia incertus ſum ad quem finem Deus illum ejus favorem erga me, dirigere velit: humiliter peto & mihi a te (Omnipotens Deus) informatio detur de iſto fine, & voluntate tua in hac parte, & quo modo ejuſdem Nunciis reſpondere debeam, ſi qui jam venerint de cætero.*

6. *An non debeamus noſmet diſponere, (ut alias, aliquoties præmonitum eſt) ut hic, lapidem Philoſophorum ex methodo* Dunſtani *conficiamus: quæ methodus, quia mihi non conſtat, ſæpe me hactenus fecit videri quaſi in hoc labore tardum, otioſum, vel ignavum: Ubi, contra, quam eſt paratus animus meus & manus & pedes & omnes vires tam animi quam corporis mei, Tu noſti, Tuq; (O Deus) teſtis eſto meus.*

7. *Illa Praxis, cum poculo ferreo, canali vitrea, calce &c. nondum nobis ſuccedit; idcirco, ad illius quoq; Concluſionis veritatem practicam obtinendam, libenter ſciremus, quid eſt quod nos hactenus impedivit, vel quid nobis deeſt, ad veram intelligendam, & perficiendam praxim illam.*

8. Thomæ Kellei *decumbentis valetudinem & ſanitatem, tibi (O Deus) commendamus, & ſupplicamus, ut illi, nobiſque propitius eſſe velis: illumq; ſanum & ſalvum nobis reddere & confirmare digneris ad nominis tui laudem, honorem & gloriam, ex fideli ejuſdem poſthac ſervitio, & officio: erga divinam tuam Majeſtatem.* Amen.

9. Joanna, *uxor* Ed: Kellei *noſtri, Omnipotenti Divinæ Majeſtati tuæ ſupplicat per me, & ego humilimè (ejuſdem* Joannæ *nomine) tibi (O Deus) ſupplico, ut illi velis eſſe miſericors, clemens & benignus; & ut ejus multiplices ad te preces pro fæcunditate cum hoc ejus marito obtinenda, paterna reſpicias charitate: & ut illi hoc contribuere velis gaudium, & quaſi ſui fidelis ſervitii (erga hunc ſuum maritum) præmium, ut prole per eundem & cum eodem gaudere poſſit beata: reſpice quæſumus hanc noſtram petitionem, ut a multis olim piis fæminis & viris eandem accepiſti, & etiam conceſſiſti*

ſiſti petitionem Miſericordiſſime Pater, per Filium tuum, Dominum noſtrum Jeſum Chriſtum. Amen.

10. *Pro mea* Jana *(O Deus) humilimè gratias ago, quod hactenus tam clementer & pie illam liberaveris a ſuæ radicalis infirmitatis contagione: contra quam & medicinam facere, me docuiſti: & me ut facerem adjuviſti, factæque eam virtutem conceſſiſti, ut illa remedii optati nobis præberet ſigna, qualia noſtra imperitia magis ſperat eſſe bona & certa, quam recta ratiene dijudicare poteſt, hoc igitur ſymptona egeſtionis ſanguinolentæ quid ſit neſcimus, an morbi alterius indicium, an dictæ Medicinæ adhuc in ſua virtute & efficacia procedentis, operatio. Tuum (O Deus) ne dedigneris impartire mihi conſilium: & de fluxu illo frequenti, ex ejuſdem* Janæ *auribus, libenter audire vellemus remedium aliquod.*

De Angliæ *& Reginæ ejuſdem ſtatu, ſi aliquid ſcire nobis expedit, libenter audiemus.*

⁂

London, At Mrs. Goodman her house.

Martii 20 à meridie hora 4½

JESUS

Omnipotens sempiterne & une Deus.

Misericordiam tuam & veritatem tuam, ut ipsa me ducat & perducat ad montem sanctum tuum & Tabernacula. Amen.

Δ. *I am blessed Raphael, a blessed messenger of the Almighty, I am sent of God, who is blessed for evermore.* Amen.

John Dee, *I am sent of God for thy comfort first to certifie thee that thou shalt overcome this thy infirmity, and when thou art strong in body, as God in his goodness will make thee,* THEN *thou* shalt have all made known unto thee of such things being not come to pass as have been before spoken of, *because that thou shouldest take comfort in God, that thou art not left from the comfort of Gods blessed creatures. Now God hath sent me at this time whereby thou wert to be satisfied,* THAT *when thy body is able to abide the time of my further* message from God to be delivered unto thee by me Raphael. *Thy friend* John Pontoys *goeth well, but his time is likely to be short.*

A.k. as you will.

Δ. O God, I am bent upon a great attempt, to make the counsel privy of my beggery, and to offer the Earle of Salsbury, such my duties as I may perfect to his content. How standeth this with your good liking?

Δ Spiritual.

Thou shalt have friends in thy suit, and also shalt have foes, but through Gods

Δ Spiritual.

mercies, thy friends shall overcome thy foes and thou shalt speed in that God in his goodness will work mightily in his power for thee.

Proceed in thy suit so shortly as thou canst finde thy health in body able: And for thy health use thy own skill, that God hath, and shall guide thee withall to thy good and perfect recovering of thy perfect health.

Δ. Of the blood, not coming out of my Fundament, but as a little as it were a pin hole of the skin.

Raph. *That the which thou hadst no knowledge to help thy weakness, God in his mercy did send thee therein present help, the which but only for that issue thou couldest not have lived. And for thy cure and thy help, the same God will work with thee in thy knowledge and wisdom so, that it shall be known unto no man, but by Gods merciful goodness delivered with such ways and means as shall be thy help, and restore thee to health again. This God of his mercy hath sent me to deliver this short message, because of thy weakness.* Thou art not strong to endure them, there- [15] *fore such is Gods goodness to let you to understand that after the tenth day of* April, *I will then appear again, and thou shalt understand much more what God will and his pleasure is to be done in Gods services, and for your good, and so for this little short message, I have declared unto you the will of* Jesus Christ. *And so for this time,* In the Name of the most highest Creator and maker of Heaven and Earth, *I do now return at his will and commandment, and I am ready at all times when he shall command me to appear to thy comfort. His Name be praised continually. Amen, Amen.*

Δ *Amen.*

Friday

Friday 24 *Martii hora* 9 ½

Deus in adjutorium noſtrum intendas D. D. R. R. ... Zebaith .... The Omnipotent God be praiſed for evermore, his holy Name be glorified. Now John Dee, *I* Raphael *am now come at Gods pleaſure, and at his commandement to ſpeak with thee, and make known unto thee as far forth as in my power lieth to ſpeak God hath ſent me to declare unto thee: the cauſe of thy deſire now at this time,* John Dee, *as thou art an earthly man, if thou doſt deſire to have help from God of ſuch things as earthly men cannot be without while they have time here in this mortal life, thou deſireſt to have knowledge as concerning things hid, the which I* Raphael *have no delight, neither pleaſure in ſpeaking of any ſuch earthly matter, or earthly caſes. But my delight is in the Almighty, and in his wiſdome. But notwithſtanding at this requeſt, and thy inward deſire in God to be certified of this treaſure, the which theſe two men whom thou knoweſt do ſpeak of, they ever had a time appointed of God for it, and it was not uſed accordingly as they ſhould have done. Now this ſecond time, becauſe you have a deſire to have help and knowledge at the hands of the Almighty, I* Raphael *do command thee and thoſe men whom thou knoweſt, that they ſhall not intermeddle, or to take it in hand before the tenth day of* January *be paſt, for if they do, they ſhall not prevail, for that is a time that God hath beſt appointed for the ſaid purpoſe, and for the quiet enjoying of it; ſo when that day is paſt, then let them in the name of God enter into that work. And if they will be ſuch men as they ought for to be, and as Gods will is that they ſhould be, to deal faithfully and truly one with the other in deed and in word, God will then bleſs their good purpoſe, and bring it to their head when they ſhall take in hand to open the earth, God will preſently at that inſtant then ſuffer their good purpoſe to take effect, and the matter to be effected and had, ſo that they ſhall not be put off, if they ſhall heare or ſee any thing that they ſhall diſlike, but ſafely to ſtand in the* hope, *and craving at Gods hand to have that good help to be a warrant between them, and all hurt and danger whatſoever may behappen, and ſo overcome. I ſay, If they will faithfully pray unto God with their whole truſt in God, God will bleſs their good ſucceſs, if they be otherwiſe, then as good never ſtir, and their good ſucceſs will be againſt them. So I* Raphael *have made known unto thee Gods purpoſe in this thy requeſt.*

For this I have ſaid.

John Dee, *I* Raphael, *did make known unto this deſire of that ſecret, and that great gift that gave unto thee in ſuch order and manner as thou knoweſt where thou hidſt it, and that never as yet hadſt the knowledge and the wiſdome that God will give thee as concerning that, and many mo ſuch unto thee: So this rare gift being taken away from thee by them thou knoweſt, by taking thy key, and ſo taking of it from thy keeping, it was the will and purpoſe of God, that I* Raphael *ſhould give ſuch ... that thou ſhouldeſt have knowledge ... of the ſame. Thou ſhalt take ſuch courſe .... thou mayeſt obtain it again, and when thou haſt it, thou ſhalt put it into the ſame cheſt again, and commit it into the cuſtody and keeping of thy very friend* John Pontoys, *and he ſhall, and will deal faithfully and friendly with thee in keeping the ſame until ſuch time as by that ... the which thou knoweſt is promiſed unto thee, that thou ſhalt receive the perfect underſtanding of the hid knowledge and ſecrecie of God that is not as yet made known unto thee, and .... as hath been ſaid, ſo ſhalt thou have ſuch wiſdome delivered unto thee by me* Raphael *that ſhall come in ſuch ... and order as hath been late made known unto thee for thy good in ſuch ſhort and ſpeedy time to be performed, and ſo thus much I have made known unto thee, as God hath in ſtore for thee to be performed. Thus much I have now ſaid, and given thee cunning to keep it in ſuch maner as I have ſpoken, or elſe thou wilt be diſappointed of that, and ... it will hide ſuch purpoſe as God will have come to paſs, ſo in his mighty power command me to come. I have for this matter finiſhed; If thou have any thing ſpeedily, ask in ... for I am to depart.*

John Dee, *If thou wilt have all thy cauſe then .... as thou muſt ſhew unto thy liking and hers what thou haſt drawn, and crave for good aſſiſtance it ... of ... deſiring his help, and ... unto her the diſeaſe. ...to go to ſuch men that ſhoald give thee further inſtruction thy beſt as I have ſaid to ſhew unto her that thou haſt done .... and he will ... in thy caſe unto ...... and* Canterbury, *and ſo the faith ſhall triumph in ſhort time, and if this be ....*

Julii 9. hora 4. a meridie.

Weſtminſter Three Kings in Kings-ſtreet.

▲. After my Prayers for a quarter of an hour, a Voice ſaid,

I am Raphael *whoſe voice thou doſt hear: To morrow morning at nine of the clock God will ſend me to thy ſight.*

▲. So with thanks to God I ended.

Friday the 10 Julii, hora 9.

Δ. *Mittas lucem tuam & veritatem tuam, quæ nos ducant & perducant ad montem ſanctum tuum & cœleſtia tua tabernacula.* Amen.

Barth. As for you, the Creator of God doth appear.

Δ. *Benedictus qui venit in nomine Domini Halleluia.*

…… *Bleſſed be God the Father, and God the Son, and God the holy Ghoſt. All honour and power be aſcribed unto the living God for evermore. Amen.* Δ. Amen.

John Dee, *I am* Raphael, *one of the bleſſed and elect Angels of the Almighty; and at his will and his good pleaſure, he hath commanded me to appear here at this time, to ſet forth the will and pleaſure of the Almighty God.*

John Dee, *my meſſage that I have at this time to deliver unto thee, is of great force, in that God would have thee to do. And whereas it was ſaid at my laſt appearing at this beholder,* that I would appear again, *and now it hath pleaſed God to ſend me to perform and make known according to that which was then ſaid,* that all things before promiſed ſhould be made plainly known what Gods will is to be done in all that hath been before ſaid.

Now I do make known unto you the plain meaning and underſtanding thereof.

Firſt thou haſt been promiſed the ſecret knowledge and underſtanding of the Philoſophers Stone, *of the* Book of St. Dunſtans, *to have the knowledge of them.*

It is ſince a long time, *as thou knoweſt to mans reaſon, and to the minde of man, a few years is with man thought to be big; and now God hath been thy keeper, and moſt chiefly* created *thee, and hath ſuffered thee to have time to live unto this age: and furthermore, thou doſt like unto thy Nativity, and conſidering thy great age that the* courſe of *Nature* for age, *is likely,* by thy reaſon, *to take place.* BUT *John Dee, thou doſt well remember unto whom, in the holy Scriptures, that God in his mercies did adde and put to fifteen years longer than the time was ſet him: So think not but God in his mercies will be as great unto thee. And now to come to the matter whereby to let thee to underſtand why thou hadſt not* thus *theſe rare gifts and promiſes performed unto thee, it was the will of God to keep them away, and to ſuffer the heart of thy ſupreme head and governour, under God, to be hardned againſt thee, that thou art no better account made of unto him, but to be ſuch an one that doth deal with Devils and by Sorcery, as you commonly term them Witchcraft: and who doth, and who hath informed him, to be thus evil and hardly informed againſt thee, but only the Devil, and by the hatred of thy ſecret enemy whom thou knoweſt* (Saliſbury *I mean*) *and all malice and enemies that he can by his Devils,* Maſerien, Hermeloe, *the four wicked ones, the which are accounted the four Rulers of the Air, whoſe names be* Ories, Egym, Paynim, *and* Mayrary: *They be the Devils that he doth deal withall, that he through their enticing and his, he thinketh to be pleaſant and good wiſdom that he receiveth at their hands;* That he and his Devils do ſeek thy overthrow in all good things, and doth and ſhall, *ſo far forth as God will ſuffer them, ſeek all the malice and hindrance in all good cauſes* to be done to thy good. *Therefore now* John Dee *I am to let thee to underſtand plainly what Gods will and his great purpoſe is to have thee to do, although it may ſeem hard to thy good liking, conſidering as thou doſt think, the weakneſs of thy body, and courſe of age: yet notwithſtanding, that ſame God that hath been thy protector and keeper until this preſent time of years, that ſame merciful God ſhall keep thee, and make thee able to perform things that ſhall be made known unto thee; for God will not beſtow ſuch rare gifts as I have before ſaid, amongſt thoſe which be unworthy of ſuch great bleſſings from the Almighty. For God will not beſtow Pearls amongſt thoſe that will not believe nor underſtand that God hath any ſuch bleſſings to beſtow upon men: for I ſay unto thee,* John Dee, *that if God ſhould or would beſtow thoſe bleſſings upon thee, even at this preſent, or at any time* to be ſhortly performed *and delivered unto thee: Then, except that thou ſhouldſt make all things plainly known of Gods ſecrets delivered unto thee, unto thy ſupreme head under God here upon earth, and likewiſe thy enemy to be partaker in theſe ſecrets and great gifts of God, if thou wouldſt not perform as much unto them, as God ſhould give wiſdom unto thee, therein, thy life would and ſhould, by the envy and malice of thoſe wicked ones, and by thy great enemy thou ſhouldſt ſpeedily be cut off from this life, but God will not have it ſo. So if thou wilt do as God ſhall command thee by this meſſage,* thou ſhalt have all theſe *meſſages, promiſes and wiſdom, both for the* Philoſophers Stone, *the* book of S. Dunſtans, *the ſecret wiſdom of that* Jewel *that was delivered, as thou knoweſt, in what manner it is plainly known unto thee.*

So now it is the will of God to ſuffer thy ſupreme Head his heart to be hardned againſt thee; *and likewiſe for thy great enemy for his wicked inſtructions againſt thee, God doth ſuffer it ſo to be, even as* Pharaoh *his heart was hardned againſt the children of God, ſo ſtandeth the matter againſt thee with them. It is the will of God ſo to ſuffer it to their great account that they ſhall have to make, when it ſhall pleaſe the Almighty that that time ſhall be, that they muſt render unto God their accounts. Now* John Dee *it is the will of the Almighty to ſend me* Raphael *to deliver unto thee this* Meſſage, the which will ſeem unto thee to be very hard: *yet as thou art the ſervant of God, and one whom God doth favour and love (although the world by wicked enemies doth hate thee)* willingly and obediently follow *that courſe the which God in his mercies at this time ſhall make known unto thee.*

Thou

Thou ſhalt (if thou wilt obey the commandment of God, by me made known unto thee) take a long journey in hand, and go where thou ſhalt have all theſe great mercies of God performed unto thee, *and God will ſhew thee as great favour in the ſight of God as ever he did ſhew unto* Joſeph, *who was ſold into bondage, as thou knoweſt, and in all his impriſonment and troubles God was with him, and delivered him : So, if thou wilt follow this commandment from God delivered unto thee by me* Raphael, *that thou ſhalt not doubt, nor waver in thy mind, but God will be merciful unto thee, both in this life and in the life to come : and think God will not command thee to take ſuch a journy in hand, but that he doth know that is beſt for thee,* and he will preſerve thee, and keep thee in thy journy. *And thou ſhalt find in thy journy, that God ſhall and will deal mercifully with thee in finding* eaſe of the infirmity of the ſtone, that the Angels of God ſhall direct thee *in thy heart and mind, how thou* ſhalt uſe thy body, *to the health* and comfort of thy ſtrength. *And when thou art at thy* journies end amongſt ſuch friends *beyond the ſeas as thou knoweſt, God ſhall and will raiſe thee as faithful friends (as now I have ſaid before) as* Joſeph *had, ſo* ſhalt thou be favoured with God and man ; *for it is the will and purpoſe of God to have thee to be obedient unto this the which I do make known unto thee, becauſe thou ſhouldſt not remain here,* to be beholding unto thoſe that are thy mortal enemies, *and had rather to hear of thy end, than otherwiſe to hear of thy well-doing, or any good to be done unto thee by any man ; it is* a grief and a ſpight in head and mind unto them, that thou ſhouldſt come to any help, or things neceſſary for mans uſe *here upon earth, the which man cannot be without. And* John Dee, *I am to command* thee, that ſo ſhortly as thou canſt by all means poſſible, ſet thy things in order, *for thy Wardenſhip, and in all other cauſes of worldly affairs.* ¶ *And for maintenance to further thy journy God will moſt graciouſly raiſe thee up ſome good friends to be helping unto thee, that thou maiſt have maintenance in thy journy. And thy very friend* John Pontoys *ſhall by Gods favour* come home, *and he ſhall and will be a great aid unto thee, to perform this courſe the which God by me hath commanded thee to undertake : That where thou doſt live now in want, and to be beholding unto thoſe, who do not love thee, neither in heart do wiſh thee well ; ſo God would have thee to be where thou ſhalt* do him ſervice, *and God will give thee long days in ſo doing, and fulfilling this his commandment and will by me* Raphael, *the which meſſage I am at Gods will and his pleaſure plainly to make known unto thee, that it is his will to have thee to follow this courſe, in which God will have thee to enter into, Not fearing nor miſtruſting the* weakneſs of thy body, *but that God will preſerve thee for that time, as ſhall be his good will and pleaſure, that thou ſhalt have* life *here in this world, to be as merciful a God to deliver thee from all hurts and dangers, and from all infirmities, even with as much health as thou haſt had in this time as thou haſt lived thus many years ; ſo God will have thee to follow his will in this direction, and then thou ſhalt have* all things aforeſaid *performed unto thee, and thou ſhalt then have ſuch favour, that thou* ſhalt behold his bleſſed Creatures *with theſe thy mortal eyes : and if thou wilt perform to the uttermoſt of thy power this meſſage from God by me delivered ; Then God will in his mercies perform all that is promiſed unto thee. And except thou wilt be willing and dutiful ſo much as in thee lieth to make good this, the which I have through Gods means declared what courſe thou muſt take ;* and if thou doſt it not, *then God will not no more ſend unto thee, to the beholding of any mans earthly eyes, any of his bleſſed Creatures. Therefore I command thee from God, as I am his* faithful Miniſter *and bleſſed Angel of God, that thou ſhouldſt not doubt to take this journy in hand, for God will be* with thee and for thee, and his bleſſed Angels *ſhall be thy comfort, even as the Angel of God was the comfort unto young* Tobias *in his journey, ſo God will deal with thee in thine. And ſo I have delivered unto thee what God will have thee to do.*

John Pontoys.

Long life.

△ *Si Deus nobiſcum quis contra nos.*

It is the will and favour of God to give thee as much underſtanding of Gods mercies towards thee yet for to come, *as ever mortal man had* delivered unto him by any ſpiritual Creature *from God. So now I have fully ended my meſſage. Therefore, ſee that thou* John Dee *be as* ready *to perform it to the greateſt of thy power, as lovingly in giving God thanks for this meſſage delivered, becauſe I would have thee to be ſuch an one as ſhall not end his dayes in reproach, and rejoycing of thy enemies, but thou ſhalt have* time and days to live, *that when thou dieſt, and ſhalt depart this world, thou ſhalt die with fame and memory to the end,* that ſuch an one was upon the earth, *that God by him had wrought great and wonderful Miracles in his ſervice. And thus to Gods honour and his glory, I have ended my meſſage, yielding unto God all honour, and praiſe, and thanks for all his bleſſings, and his great benefits beſtowed upon his Creatures, both now and for evermore.* Amen. *Bleſſed be God in all his gifts, and holy in all his works. Praiſed be God.* Amen, Amen.

Miracula.

△. Amen.

△. Now, O God, as I have willingly yielded unto thy will and commandment of undertaking a Journey : ſo I beſeech thee that it may ſtand with thy good pleaſure to notifie unto me the Country, Region or City unto which thou wouldſt have me direct my courſe from hence-forward.

△. Nothing appeared.

A Voice …… A Voice …… *In the Name of God, to morrow at ten of the clock.*

△. So be it.

△. All thanks, praiſe and glory be to God the Father, God the Son, and God the holy Ghoſt, now and for ever. *Amen.*

A Note to be conſidered.

Mr. *Eccleſtone*.

In the houſe at the breaking up of the place were theſe: *James Bolton*, *Lettice Goſtwich* a Maiden, Cook and Dairy-maid.

To know the houſe and place therein where it is; or if it be in many places divided, which they are.
Or if any other be privy of it, who may give any evidence.

And whatſoever may make this a perfect work, to Mr. *Eccleſtones* reaſonable contentment, moſt humbly and heartily I beſeech God to make known now unto us, and ſo the praiſe and thanks due to God for his mercies, to the beſt of our power to be yielded unto him.

Saturday, *Julii* 11. *hora* 10. *ante meridiem.*

Note, In the Original two Schedules are pinned acroſs this page.

The firſt Schedule. To enquire,

1. *The Name of the place whether I am to direct my total Journey.*
2. *Whom ſhall I have in my company beſides* John Pontoys.
3. *What of* Patrick Sanders.
4. *What of my daughter* Katherine.
5. *What of my ſtanding Books and other appurtenances.*
   What of Mr. Bardolf *to go with me?* Or,
   Of Mr. Dortnall *his Companion?*
6. *What ſhall my Son* Arthur *do, to his help and comfort in his intended travel?*
7. *Shall not I at any time return hither into* England *again?*
   Shall I make account to keep ſome title of enjoying my houſe at my return?

Mr. Eccleſtone *his Caſe*.

Junii 27. 1607. The ſecond Schedule.

The Name of my Houſe is Eccleſton *of* Eccleſton, *the mans Name whom I ſuſpect is* Thomas Webſter *Carpenter, of the age under fourty, not more, within the County of* Lancaſter.

The place was in a falſe Roof adjoyning to a Chimney called New *Chamber Chimney.*

Edward Eccleſtone.

Thomas Webſter the Thief.

Note:

Note : There being a Figure in a ſingle leaf of paper, and the ſame having no direction where it ſhould be placed, I thought beſt to place it here, the page immediately aforegoing making mention of one *Webſter* a Thief; and here being words which (if I miſtake not) relate to ſuch a buſineſs, *an unquam recuperabitur*, whether that was ſtoln ſhall ever be recovered; and, *In quo loco jam eſt*, In what place *Webſter* the Thief is at preſent.

1. *Significat Dominæ Aſcendentis & octavæ, recuperari poſſe.*

2. *Applicans per ſed cum receptione, recuperari poſſe ſignificat, ſed cum difficultate aliqua.*

4. *Nota locum, & ſignum eſt : & Ancilla vel fœmina aliqua conſideranda eſt.*

4. *Luminaria ſeſe mutuo reſpicientia, non poſterdum fore denotat 5. & maxime cum Dominus medii cæli carpere 7. ſexali radio reſpiciat ſed interim 7'. domum comburat.*

J E S U S

A Domino factum eſt iſtud & eſt mirabile in oculis noſtris. Ex ſtercore erigit pauperem ut collocet eum cum principibus populi ſui. *Amen.*

Mittas (O Deus) lucem tuam & veritatem tuam, ut ipſa nos ducant, mirabilem in me fac miſericordiam tuam, & ſapientiam tuam in corde meo figas.

A Voice. I *Am* Raphael *that ſpeak, if you will have me to appear, proceed in haſte, for God hath appointed me great ſervice to do.*

Δ. In the Name of Jeſus, we deſire your anſwers and inſtructions to theſe Articles here ſlightly noted.

1. Raph. *In the Name of Jeſus Chriſt, I* Raphael *am now ſent unto you to deliver unto you your queſtion ſo far forth as God his will and pleaſure is to command me, and I muſt make a ſhort continuance with you, for I have ſervice of God commanded me in haſte to be done, in his bleſſed Name I am come to fulfil his will in your deſires, and therefore in his Name go on.*

1. Δ. The name of the place.

Raph. John Dee, *thou haſt been a Traveller, and God hath ever yet at any time provided for thee in all thy Journeys, ſo much Gods favour and his mercies is ſuch toward thee, that this thy requeſt and deſire to be known,* What Country is beſt *for thy good : God* hath referred it to thy own will to make choiſe, *in what Country or City thou haſt thy beſt minde unto ; and when thou haſt made thy choiſe, if it be Gods liking, and to thy good, it* ſhall be directed unto thee ; *otherwiſe, if it ſhall be made known that ſome other place ſhall be better for thee : Therefore take thy own choiſe and liking.*

Δ.

Raph. John Dee, *he that hath commanded thee to take this Journey in hand, he will provide for thee in* Germany, *or any other Country wheresoever thou goeſt. Therefore let thy good will and liking be in placing thy ſelf, if thou wilt be near unto* England *or far off.*

Δ. Whether is beſt, I know not.

Raph. *I have ſaid, that whereſoever thou wilt, God doth prize thy willing deſire, to fulfil that God doth command : think but thou ſatisfie and reſt in taking thy own choiſe, God will provide for thee, whither and to what City thou haſt a minde or will to enter into, and always* Gods good Angel ſhall hold thee, *and ever give thee to underſtand,* what and where ſhall be ever beſt for thy good liking, *when thou art there. Therefore take no care, he, that Almighty will provide for thee, that thou ſhalt be ſo governed with his goodneſs, that all ſhall ſtand well with thee.*

2. Δ. Whom ſhall I have in my company beſide *John Pontoys ?*

3, 4. Raph. John Dee, *thou of thy ſelf doſt beſt know that* without thy daughter ; *thou*

canſt

cannot be without her: and likewiſe God hath ſent thee a very honeſt and well-diſpoſed young man to go with thee in thy Journey. And for *John Pontoys*, he ſhall be one, as thy greateſt comfort and ſpecial ayd, next unto the Almighty. *And for any other elſe, it is at thy own good will and well-liking whom thou wilt chuſe to make fit thy purpoſe for neceſſary uſes, for helps about thee*, Servants I mean.

5. △. What of my ſtanding Books, and other appurtenances?

Raph. John Dee, *thou haſt ſpoken already of a very good courſe to ſend them away*, nor all at once, *but ſome at one time, and ſome at another, and God ſhall and will give thee good ſucceſs therein: and let thy friend* John Pontoys, *let him provide for all ſuch purpoſes, and ſo ſhalt thou do well.* John Pontoys.

△. As I have been heretofore hindred of many of good purpoſes fulfilling, ſo perchance the King will not be willing now to grant me licence to paſs over ſea.

Raph. *He ſhall and will grant thee licence.*

6. △. For my Son *Arthur*, do to his help and comfort in his intended travel.

Raph. *If thy Son do like his courſe to travel, he ſhall in the mean while do well, for thy ſake, being a father unto him, God will favour him. And when thou art in place where God hath commanded thee to go*, in ſhort time after thy being there, *thou ſhalt be able to do him good, in helping him for ſuch things as he now wanteth, and then thou ſhalt take him near unto thee, ſo that he may have a comfort of thy fatherly help, and thou to have comfort of his well-doing: and ſo for thus I have certified thee.*

7. △. Shall not I at any time return hither into *England* again?

Raph. *Thou ſhalt be better able in health and ſtrength of thy body to come into* England *again, if thou wilt: but thou ſhalt ſee and perceive thy ſelf ſo mercifully provided for, that thou wilt have but little minde or willingneſs to come into* England *again, ſuch ſhall Gods great mercies be towards thee.*

△. Then I perceive that I ſhall not make any great account of keeping my houſe at *Mortlake* for any my return hither.

Mr. *Eccleſton* his Caſe of his money taken away by one *Thomas Webſter*, &c.

Raph. *Thou doſt take an hard matter in hand. This man* Thomas Webſter *had it*, and hath it in his keeping as yet, *but he will not yield that he hath it. And for* Eccleſton *to deal by extremities with him, he ſhall prevail little, he ſhall not thereby obtain his purpoſe. But by friendly dealing with the party, and in proffering him to be a partaker with him, he may yield unto* Eccleſton. *But otherwiſe, the matter will grow hard. I would from God adviſe thee,* John Dee, *to enter as few of theſe matters as may be, for this will not be compaſſed, except that he ſhall proceed into the mans houſe according unto Law; and then he ſhall entangle himſelf into trouble, and for the thing never the better: but, as I have ſaid, by friendly dealing he may yield, and ſo far forth as it ſhall pleaſe God*, I will work by Gods favour to make him yield. *And thus much I have ſaid, and let it ſuffice.*

It doth remain as yet in a Coffer that is ſomewhat of a white colour, but he will, if he be ſtirred, he will then remove it, and hide it in the ground in a little Parlour that he hath. And ſo I have ſpoken and anſwered thee at this time, as concerning

△. Money I had ſent me from the Emperour by *Hans Bik:* I marvel that it is not yet come hither.

Raph. *For that,* John Pontoys *will make known unto thee,* all to thy good. *And in whoſe Name, and in his whoſe Power I came, ſo now again I return to that place, to the which in his mercies bring all his bleſſed Creatures, yielding all honour and praiſe unto his holy Name, I end. Amen, Amen.*

△. Amen.

---

14 day of *July*, *hora* 11½.

△. AS I ſate at Dinner with *Bartholomew Hickman*, my Daughter, *Patrick* and *Thomas Turner*, about the end of the Dinner *Bartholomew* heard a Voice, ſaying, **To morrow half an hour after 9 of the clock, give your attendance to know the Lords pleaſure.**

△. **As near as I remember, ſo he ſaid, or to that effect.**

1607 *Julii* 15. *hor.* 9½. *ante meridiem.*

JESUS

In nomine Dei Patris, & Filii & Spiritus Sancti. Amen.

Mittas lucem tuam & veritatem tuam, ſapientiam & omnimodum auxilium tuum, Domine Deus, ut tibi ſerviamus ſancte, fideliter & conſtanter omnibus diebus vitæ noſtræ. Amen.

Barth. ..... The Creature.

IN the Name of him that created me Raphael, *and all the bleſſed Creatures, and likewiſe in*
his power made all the world, and all things therein contained : Jeſus Chriſt *of his great good-*
neſs hath ſent me now at his will, and ſo I am bound at his will to return, when his pleaſure is. All
honour be given to him, being God Almighty for evermore. Amen.

Jeſus Chriſt

John Dee, *I am* Raphael *that laſt appeared unto you, and I through Gods good pleaſure*
did ſet down and made known unto thee, what pretended courſe God would have thee to enter into,
and his will is ſuch, that ſo far forth, and ſo ſpeedily as thou canſt, to proceed in it, becauſe that
God hath great ſervice for thee to do, *when thou ſhalt be there placed.*

And now I do let thee underſtand, that as concerning Eccleſton *his ſuit and matter that I did*
at my laſt being here ſpeak of, ſo far forth as it pleaſed God to give me his free will : *and now*
God hath ſent me for favour that God doth bear unto thee, and not for no cauſe elſe, I Raphael
do now tell thee, that this matter, and all ſuch like unto it, are not for me to enter into, neither
for any ſuch as be of that high Society and Calling as I am of. *Yet notwithſtanding, I am*
ready by Gods merciful goodneſs to command thoſe whom God hath and doth appoint to
ſerve under me : *and ſuch his bleſſed Creatures being thoſe that do ſtand in his preſence, I* Ra-
phael *will at Gods pleaſure* command thoſe that ſhall deal in *Eccleſtons* ſuit, *in* conſtraining
by ſuch *Creatures as I have made known unto you, that they* ſhall force and conſtrain theſe
parties, *as he which he had in hand ; he is one,* James Bolton *is another, and the Treaſure was* car-
ried to the Carpenter his brothers houſe ; *and there, as I did ſhew unto thee,* a Coffer of
white colour. *Thoſe parties* are ſo troubled in minde, *that they cannot be quiet, how or where*
to place the Treaſure, *becauſe they* would keep it cloſe. *But let this ſuffice and ſatisfie for*
the whole anſwer in this his ſuit : I Raphael *through Gods power will* command ſuch Creatures
that ſhall conſtrain thoſe parties *to bring the matter* to true light, and confeſs the ſaid
Treaſure ; *and* he, the party the owner to have his money *again, in ſo ſhort time as may be*
pleaſing and acceptable unto the Almighty. God will have the whole matter made known *in*
this order, without any further trouble *unto the parties : but it is his will that he ſhall* exa-
mine them in friendly manner, *if they will not yield,* then by the force of a Juſtice in exa-
mination ; *but* they will not yield till ſuch time as I by theſe Creatures *ſhall make them to*
yield, through Gods help, to their ſorrow ; and ſo the party the owner ſhall ſo come by his goods
again. *And now I have anſwered you in as ample manner as God will have me ; for (as I have*
ſaid) ſuch matters are not for me, but that courſe that I have now declared, by Gods help ſhall
be performed. And ſo in the Name of the Higheſt for this I do now end, giving praiſe to the
Almighty. And furthermore, John Dee, *in few words, for thy ſake,* If this Window by his
Creatures, ſhould have medled in the cauſe, they ſhould have had a great labour. *But not-*
withſtanding, that which I have ſpoken of, is ſufficient, praiſed be the Name of God : and ſo
I end.

Mr. *Eccle-ſton.*

Raphael his inferiours.

The Treaſure.

Raphael his commandment.

How they will & ſhall yield.

Δ. By this The Window to be brought in, &c.

Δ. If it ſhould not offend, then I would gladly know the ſum of the Treaſure.

Raph. *Two thouſand and a half, and odde money.*

Δ. How, in gold and ſilver?

Raph. *More then three parts thereof in gold.*

Δ. Moſt humbly and heartily I thank the Almighty for ......

Raph. John Dee, *if thou doſt doubt of any thing as concerning the entring into the courſe*
of thy Journey ; and likewiſe, if thou doſt doubt of any thing that ſhall be againſt thy good ſucceſs
when thou art there, Now ſpeak, and I ſhall through Gods mercies make thee anſwer, as it may
and ſhall pleaſe God to the good direction of any thing that thou ſhalt doubt of, for God will not
command thee to enter into that Journey, but that he will moſt mercifully and graciouſly be thy
keeper, and deliver thee from the hands of thy enemies in thy Journey. And for the good health
of thy body, God will ſo carry thee in good health, that thou ſhalt ſet forth ſuch ſervice when
thou art there placed, that ſhall be thy great comfort unto Gods honour, in making of his mar-
vellous works to be known. *And thus much for thy comfort through Gods merciful goodneſs I*
have made known unto thee : *and ſo I end.*

Δ....

Δ. . . . . .

John Dee, *God doth know all this that thou doſt ſpeak of. In few words, to end many words, he will ſo direct thy wayes in ending ſuch troubles, as ſhall be to thy good and ſpeedy finiſhing.*

Δ . . . . .

John Pontoys, *before ſuch time as thou ſhalt have any great cauſe to uſe his aid, and furtheremore, God will ſo work for thee in the heart of his Maſter (whom he is Factor for)* Stapers *I mean, that* Stapers *ſhall with all the aid and help that he can to further thy good proceeding. And ſo God in all caſes will thus graciouſly deal with thee. And now is my full time to depart in Gods peace, and to ſerve him from whom I came, his mighty Name.* •

Δ. I fearing his ſudden departure, did earneſtly urge at his hands, to know the truth of *Tobias* his hiſtory: and ſo half unmannerly did interrupt his ſpeech with my queſtion.

John Dee, *I am* Raphael *that is* appointed of God to be thy Guide in this thy Journey; *and I am that ſame* Raphael *that was the Guide unto young* Tobias *in his long Journey, and delivered him from the power of the wicked Spirit* Aſmodeus, *who had, as thou knoweſt, how many he had deſtroyed: and I brought him through Gods power home again, and delivered him in health unto his own parents. And thus much I have made thee plainly to underſtand without any doubting to the contrary. And ſo now once again I do depart. All honour and glory to the everlaſting God, both now and for evermore. Amen, Amen.*

Δ. Amen.

17 *July.*

AFter dinner (*horam circiter* 4$\frac{1}{2}$.) as *Bartholomew* and I talked of divers of my doings with Mr. *Kelley*, a Voice produced this to *Bartholomews* hearing,

A Voice. . . . . . *I*, John Dee, *I have heard you all this while.*

Thou ſhalt be able to do, and to ſee, and to underſtand more than all this as thou haſt ſpoken of, according as God hath promiſed thee.

Δ. Bleſſed be his holy Name, and his mercies be magnified on me, to the honour of his holy Name. *Amen.*

Δ. *Note* . . . . . Upon occaſion of further talk and *ſpeech of my Jewel* that was brought, I asked *Bartholomew* if ever he had ſeen it ſince it was ſet in gold; and he thought that he had not ſeen it: Whereupon I went ſpeedily to my Cheſt, unlocked it, and took it out, and undid the Caſe, and ſet the Stone in his due manner.

And by and by did *Raphael* appear in the Stone, and in voice ſaid thus, as followeth:

Dei domum. Vid. *Arbatel.*

Raph. *In the Name of Jeſus Chriſt, I am* Raphael *whoſe voice thou didſt hear right now. And now, in Gods holy Name, for thy good, and for thy comfort, I have, now, here, in this Pearl entred* Poſſeſſion, *in token hereafter to be that bleſſed Creature, to be obedient unto Gods Commandment,* to ſerve thee *at all times, when thou art placed in thy Journey, which God hath*
1 *commanded thee. And likewiſe thou* ſhalt have the book from whence this came. *And* that
2 Duſt *which thou haſt in keeping, (the which thou doſt make account of no better but duſt)* Then it
3 ſhall be turned to the right uſe, from whence it was: *and to that good purpoſe, that God hath ordained for to do. And now it was the will of God, that I ſhould ſpeak unto thee a few words of this good comfort to be performed. Praiſe God, honour his holy Name, for his great bleſſings now and for ever; That it did pleaſe the Almighty to ſend me to your preſence, in token of his love, for his great mercy. And ſo now, in his Name I go again into the preſence of the Almighty, whoſe Name be ever praiſed, with all his elect Angels, and all the bleſſed Creatures of God, and all the bleſſed Creatures upon earth, praiſe his Name for evermore. Amen, Amen.*

Δ. Amen.

Δ. O Lord God, moſt humbly, heartily and ſincerely I honour thee, praiſe thee, and extoll thy mercies, and moſt loving kindneſs, for theſe, and all other thy graces and bleſſings on me. Accept, O God, my hearty thanks, and enable me ſo to thank thee, as may be a moſt acceptable ſacrifice unto thy Divine Majeſty. *Amen, Amen, Amen.*

1607. *Sept. 5. hora 9$\frac{1}{2}$. Mortlak.*

יהוה

Mitte lucem tuam & veritatem tuam Domine, quæ nos ducant & perducant ad montem ſanctum tuum & ad cœleſtia tua tabernacula. Amen.

Barth. He is in the Stone now.

Benedictus qui venit in nomine Domini.

O *Moſt merciful Lord and Saviour Chriſt Jeſus, who is and was the Creator and Redeemer of Mankinde, and of all his bleſſed Creatures. In his power I* Raphael *am now come at his will and commandment, and ſo likewiſe at his good pleaſure I muſt then return at ſuch time as he hath commanded me.*

John Dee, *in the Name of the Moſt Higheſt, I am come to deliver unto thee this my Meſſage, the which God in his goodneſs hath commanded me.*

Firſt, I Raphael *am ſent of God at this time moſt chiefly to put thee in that good remembranse of my laſt appearing to your preſence, to let thee to underſtand, that look what courſe God in his mercies did ſet then down, what way thou ſhouldſt take to enter into this Journey, the which God in his goodneſs is moſt willing that thou ſhouldſt enter into. For,* John Dee, *God hath declared, and made manifeſtly known unto thee at my laſt appearing, what ſervice God would uſe thee unto, and all ſuch purpoſes that were the laſt time ſpoken of, ſhall be by Gods favour and his merciful good gift performed unto thee :* and fear thou not, but God will ſafely help and preſerve thy body in thy Journey, to that end, that thou ſhouldeſt be in that place wherein thou mighteſt have time to enter into all ſuch ſervice as God hath by me made known unto thee. *For,* John Dee, ſuch hath Gods mercies been in ſuffering wicked men to prevail againſt thee, and they have and do make a ſcorn of thee here in this thy Native Countrey : *So it is with thee as it was with Chriſt and his Apoſtles, being moſt cruelly uſed in their own Native Countreys ; ſo* John Dee, *God hath ſuffered thoſe wicked men* to pluck thee down in worldly affairs, *the which ſhould be maintenance for thee and for thine, and without ſuch maintenance man cannot be without, while he is here in this vale of Miſery. Such wicked men have moſt cruelly uſed thee, even as* Job *by Gods ſufferance, who ſuffered the Devil to prevail againſt him : yet Gods mercies be ſo great unto thee, that although they (moſt wickedly) have robbed thee of thy poſſeſſion, yet God would not ſuffer thoſe wicked ones by any of their malicious practices to prevail in any wiſe* to hurt thy body, *as* Jobs *was : For if they (brough their wicked purpoſes) could have wrought ſuch cruelty againſt thee, thou hadſt not been a man living here upon earth until this time. So* John Dee, *thou doſt know who is thy mortal enemy,* who, rules next unto your earthly King.

△.

Why thou maiſt well know, for I have made it known before time unto thee, that he is not thy friend, though thou haſt not offended him in any wiſe. Therefore, becauſe that this thy Native Countrey is not a place fit for Gods purpoſes in his wiſdome to be beſtowed upon thee here, *Therefore at my laſt Meſſage, God did ſend me to make known unto thee, whether he would have thee to go , that there thou* mightſt be a man ; and that man, whom God hath appointed to make his Wiſdome known : *for thou art that man whom God hath choſen, that (accordingly as it was ſaid yeſterday)* that no mortal man in fleſh, but onely *Enoch*, had or ſhall have the like wiſdome made known, plainly to be underſtood by any man, *or thou thy ſelf ſhalt underſtand and receive at the hands of the Almighty. Therefore it is his will and purpoſe of God, that he would have thee in that Countrey, for this thy* Native Countrey is not worthy of gifts that thou ſhalt receive at the hands of God, to come, and to be made known unto thoſe which be not worthy of ſuch great gifts of Gods wiſdome, to come amongſt thoſe that be unworthy.

Therefore, John Dee, *in all theſe matters the which in favour at this time made known unto thee, the chief and greateſt cauſe of this my coming unto thee , is to make the matter plainly known, that God in his mercies would have thee with all diligence that thou canſt poſſibly, to haſte thee to that Countrey where God doth command thee, and at my laſt being here thou* *knoweſt what was my Meſſage, therefore do thy diligence to fulfil it as thou canſt, and God will put his great helps unto thee, in ſtrengthning of thy body, and otherwiſe, which ſhall be to thy good. And thou being once in that place where God would have thee to be, thou ſhouldſt well perceive and plainly underſtand, that God will moſt mercifully work with thee for thy good in* performing all ſuch promiſes, *the which hath been both at the laſt time and at this time made known unto thee.*

John Dee, *I do put thee in remembrance, that whereas thou didſt ſay, that thou hadſt a portion of money ſent thee from the* Emperour *unto thee; I tell thee, that the Devil in working in the heart* of one of thy enemies (*Cook* I mean) did ſeek ſome wayes by his falſe important ill ſpeeches, in moſt falſe manner, unto one that did in ſomewhat let the Emperour to underſtand, what he had moſt falſely, to thy diſcredit (as he thought) to hinder thee, that thou ſhouldſt not come to any help or credit at the *E*mperours hand. *But* John Dee, *be of good comfort,* The Emperour of all Emperours will be thy comfort, *and aid thee, and evermore put down thy enemies, that the Emperour (that thou ſhouldſt have received that portion of) it ſhall be ſo with thee, that he* ſhall have more need of thee, *in ſuch wiſdome as God ſhall deliver unto thee; for thou ſhalt have no need of him, but onely to keep good will and friendſhip betwixt him and thee, in ſhewing thy ſelf friendly unto him, as God ſhall hereafter give thee plainly to underſtand.*

Now, John Dee, *I have made known unto thee what Gods will is in this my meſſage. This is the greateſt and the moſt principal cauſe, why God hath ſent me unto thee at this preſent time. And now I have through Gods mercies delivered this his Commandment unto thee: and for this I have now ſaid and finiſhed.*

△. Bleſſed be the Almighty God, now and for ever.

Gladly I would have underſtood how much the portion was which the Emperour would have ſent me.

John Dee, *let it go, and ſpeak no farther of it: for thou maiſt* be joyful, *whereas it is ſaid unto thee, that* he ſhould have need of thee, *and not thou of him. Therefore reaſon no more in that matter.*

△. As concerning Mr. *Eccleſton.*

John Dee, *in few words I anſwer thee, He hath dealt with the parties in thoſe affairs, but the chief party will not, as yet, yield any thing to be made known, but doth ſtubbornly and ſtoutly ſtand in his own defence: And Gods Creatures* have wrought with him, *and nothing he will (as yet) yield unto, except that thoſe Creatures ſhould deal ſo cruelly with him, as it were to pull him apieces: this is his wicked ſtubbornneſs. But God will* bring the matter to light; *but* Eccleſton *hath not dealt ſo in the matter as he might have done, he is too too ſlack in his own cauſe. Therefore if the fault be in him, then do not blame the Creatures of God. For God could* (as you very well do know it) command that ſaid Treaſure to be brought: but he will not have it ſo to be, *becauſe it ſhall come by other means among men: So God hath a great care and purpoſe to do all for your good, to keep matters* out of blame and ſlander *of the world, as it might come to paſſe, if it ſhould come by any other wayes, but by this plot which is laid down to decline. And when it is the will of God that it ſhall be delivered, God will ſo perform it, if man will do as he* ſhould do, in all reverend manner towards God-ward. *And ſo now I let you to perceive, and to know, that it is not as yet obtained.*

△. Whether hath the other party confeſſed any thing?

Raph. *He hath not as yet yielded openly: but he hath in ſecret manner perſwaded his fellow, that the matter might be made known unto* Eccleſton, *in confeſſing of all the whole matter, but the other will not yet yield: but it were better for him to yield at the firſt, then to tarry any longer, the leſſe would be his puniſhment from God therein. And ſo I let you to underſtand, that you ſhall give God his time to work in that matter at his pleaſure, and then ſhall it be to the good of the owner, and of you likewiſe. And now I have ſaid.*

△. As concerning the bereaving me of my own goods, I would gladly underſtand who hath my ſilver double gilt bell-Salt, and other things here of late conveyed from mee.

Raph. John Dee, *This is the will and purpoſe of God to command thee, although thou doſt ſuffer wrong becauſe thy goods be ſo taken away from thee, yet Gods will is ſuch, that he will have thee to be a peace-maker in this cauſe:* for it is paſt help to have it again: *But as thou art a mortal father, ſo uſe that* matter as a father, for thy ſon had it, *although he would not, neither will confeſs it. And likewiſe for ſuch things of late miſſing about this houſe, thou ſhalt hereafter as plainly know who had them, and how they were gone, as thou doſt plainly underſtand for thy Salt, but thou ſhalt ſtay and proceed no further, till ſuch time as I* Raphael *ſhall ſpeak further of it, for God will have all things to be done well, and to his beſt liking. So for that I have now ſaid.*

△.

Δ.

John Dee, *it is in the hands of God and his power to ſend thee ſuch helps as thou doſt ſeek of the* Treaſure to be brought *unto thee, but God will not have it ſo to be,* the while thou art in this place (England *I mean*) *for God will not have thee to come into any diſdain, or ſlander might take ſome advantage againſt them, but be content with that little that can be made of thy right in the Colledge matters. And furthermore, thou ſhalt ſee that God will ſend thee ſoon ſome ſuch ſmall helps by man, that thou ſhalt have ſome feeling of help, to help thee whither thou ſhouldſt go; and therefore I* Raphael *have now ſaid.*

Δ .... John Pontoys.

John Dee, *be not too much inquiſitive, but what ſhall be beſt to your liking in any good cauſe whatſoever you or he ſhal think good to be done for your good, God will put his aſſiſtance and help that you ſhall perceive Gods favour therein. And thus much I have ſaid: at Gods commandment I came, and ſo on his mercifull goodneſſe, and his power, I muſt preſently depart.*

Δ ... *Bartholomews* requeſt of *George Sherman* his earneſt oft and dreaming of Treaſure to be under the foundation of the wall called *De la pry* wall, a Nunry in times paſt within half a mile of *Northampton*, Sir *William Tate* his houſe is within that wall in three parts.

That man may lawfully have it, if he take heed in the breaking of the the three places, for 500.
it is for the greateſt part under the bottom of the wall, and many roots of thorns and trees that
will let and hinder the working for it, if he do not work much as ſlope as you can, *to go under*
the roots, the which he may well and lawfully do. So doing, he may well obtain his purpoſe; and 300.
now you have plainly underſtood the truth.

The one part of that Treaſure *was laid by an old Nun, that was of that houſe, at that time, and one that was her brother, and the other was laid even at the ſame time, that the ſame travel the which you took the laſt day ſaving one, to know of that battel, it was hid at the ſame time by one of the Lords that was there killed, and ſo it hath remained ever ſince, the one place more eaſier to come at then the other, but with the favour of God, and in his mercy,* that good fortune to be deſired *at parties hand, it may be had and compaſſed* by the ſaid party. *And ſo now I have made the matter known unto you. And now in the name of the Almighty, and mercifull God, at whoſe will and pleaſure I came, ſo now I depart in Gods peace. The mercies of God be upon you, both for this life, and for that which is to come, his name be gloriſyed for evermore.* Amen, Amen.

Δ. Amen.

1607. *Munday 7. Sept. hora 7.*

Δ. THis morning as *Bartholomew* had intended to be going homeward in the morning, and I not intending to move an action now, but committed all to God, *Bartholomew* was ſpoken unto by *Raphael.*

..... *Command* John Dee *to come up into this place.*

A voice to *Bartholomew.*

Δ .... In the name of Jeſus, and to the honour and glory of the moſt bleſſed Trinity. *Amen.*

Mittas O omnipotens ſempiterne & une Deus lucem tuam & veritatem tuam, quæ nos ducant & perducant ad montem ſanctum tuum & cæleſtia tua tabernacula. Amen.

Barth. .... He is here.

Δ .... *Benedictus eſt, qui venit in nomine Domini.* Amen.

The Almighty God be bleſſed and praiſed of all good creatures, give praiſe unto his holy name, for evermore. *Amen.*

John Dee, *I am the ſame bleſſed creature* Raphael, *that did appear the laſt day but one in this place, I am at the commandment of the moſt higheſt to come unto your preſence at this time, becauſe thou ſhouldeſt very well know that I* Raphael *am very ready at all times, to come, when God ſhall command me; but* John Dee, *I have no long meſſage, at this time, for* thou haſt Gods full purpoſe and his will, *in what he would have thee to enter into, and becauſe that thou ſhalt well know that even now at your departing, the one from the other, it hath pleaſed God to ſend me to let thee to underſtand that for this time no more matters (as concerning what thou art taught) ſhall not (at this time) no more be ſpoken of, untill ſuch time as God ſhall appoint,* at your next meeting and coming *together, that then, if there be any thing, that is not done of you, ſo far forth as it is in your power to fulfill it, if any ſuch default in you be, I will then put you in remembrance of it, and help you in any thing which you ſhall doubt of: and if you have any queſtion or demand to ask of me, even now, I am very ready in few words to anſwer you, and then in his* *name, who hath ſent me (that is the Almighty) I muſt return therefore, if you have to ask do it.*

△ . . . . As concerning Mr. *John* of the Iſle of *Man*, his pitiful caſe hath moved my compaſſion.

Raph. . . . John Dee, *aſſure thyſelf, that as thou doſt moſt heartily, with a good faith in God, that thou mighteſt be that man wherein God will moſt mercifully help his diſtreſſed caſe, therefore I anſwer thee, that God hath, and he will hear thee, to thy comfort therein, and to the great comfort of the man whom that cauſe doth belong unto. God will mercifully help the cauſe ſo ſhortly, as his will and pleaſure is to be done in it. So much I have ſaid for this.*

△ . . . . I thank God moſt heartily for his ſo great mercies.

△ . . . . *John Pontoys*, my great friend, earneſtly deſireth to know his good Angel.

Raph. . . . . John Dee, *for thy ſake he ſhall know his good Angel, but let it not be with him hereafter to have a pride in mind, that God hath made known unto him his good angel, for no man upon the face of the earth can have a better then he hath, for* Uriel *is his appointed Angel from his birth to this day, and ſo ſhall continue with him to the appointed time, that God will take his life away in ſeparating his ſoul from his body, for* Uriel *hath been under God his deliverer forth of many dangers, and ſo he ſhall be his defence under God to his lifes end. And for this, I have made the matter plainly known unto you. Procede.*

△ . . . . Secondly, *John Pontoys* is deſirous to know the end of the Poliſh troubles.

Raph. . . . John Dee, *in few words, for that matter, I anſwer thee. Thoſe troubles will ſomewhat end to his loſſe; but it ſhall be no great matter, ſo that God will work the caſe that it ſhall end to his liking. And thus much for this I have ſaid.*

△ . . . . As concerning the man and the Treaſure, I am deſirous to know whether he will be content to aſſign his title to *Bartholomew*, upon ſome portion thereof delivered unto him; and what other he hath made acquainted with the matter; and whether it may not by Gods good liking be ſet up without digging.

Raph . . . . John Dee, *in all this I hear thee, and I know thine intent herein. That man may be reaſonably ruled, but yet he will not put over his title therein; but he hath* 4. *that beknowing how the matter doth ſtand with him, and ſo much as he doth know, he hath made them to know as much as himſelf: Therefore aſſure thy ſelf that he ſhall be ruled, and that it ſhall not be as he will. If he will not be ordered in ſuch ſort and good councel as I* Raphael *ſhall give unto this* Bartholomew *at that time, that then he ſhall have no part of it, but I certifie you that he will be ruled; but onely the others, which I have made known unto you, they will not come to ſo good courſe in the matter as he will. Therefore let it reſt, I will direct* Bartholomew *in the matter which ſhall be to his good, or elſe it ſhall not come to his hand, the which you have to know of. And for this, now I have ſaid.*

John Dee, *it is the will and purpoſe of God, that it ſhall come by breaking of the ground, becauſe that God will have all things done well, that no diſcord may break out betwixt the parties hereafter. And ſo now in Gods name I have ſaid.*

△ . . . . Moſt humbly I thank and praiſe Almighty God for his infinite mercies and favour, beſeeching him to aſſiſt me evermore. *Amen.*

△ . . . . *John Pontoys* would ſhortly fall to work ſomewhat, to win ſome help for mony by diſtillations and Alchymicall concluſions, till we were otherwiſe holpen, and we are utterly unable to provide things neceſſary for lack of ſufficient proviſion of money.

Raph. . . . *Trouble not thy ſelf (as yet) with theſe cauſes.*

△ . . . If Captain *Langham* will lend me an hundred pounds or more, as he promiſed me, for which my ſervant *Patrick* expecteth his performance at this hour.

Raph. . . . *Not (in ſuch time)* TO DO YOU GOOD.

Note. *John Dee*, that is the plain meaning, wherein it is ſaid, not *to do thee good*, becauſe it will be ſomething too long (for thou art ready for it, if it were now, therefore with all haſt, ſo much as is in Gods will to be done in it, it ſhall be haſtened forward *to do thee good.*

And now I have plainly ſpoken unto thee in this caſe , my time appointed of God is at hand.

John Pontoys note. John Dee, *thou haſt fulfilled two queſtions, as concerning* John Pontoys, *look in thy Note.*

John Pont. Oh that I might be fit to ſerve you in *Bartholomews* abſence.

Raph. . . . John Dee, *In the name of the moſt higheſt I anſwer thee, to this his deſire wherein he doth crave at the hands of God, for to obtain the ſight of his bleſſed creatures; but hereafter it ſhall be made* known unto thee *what God will do for him in that his deſire. And now, all power and glory be given to the Almighty who hath made heaven and earth, his name be magnified, and praiſed everlaſtingly.* Amen, Amen.

△ . . . . Amen.

△ . . . . All praiſe, all thanks, all honour and glory be yielded unto God of all his creatures, now and for evermore. *Amen.*

△. *John*

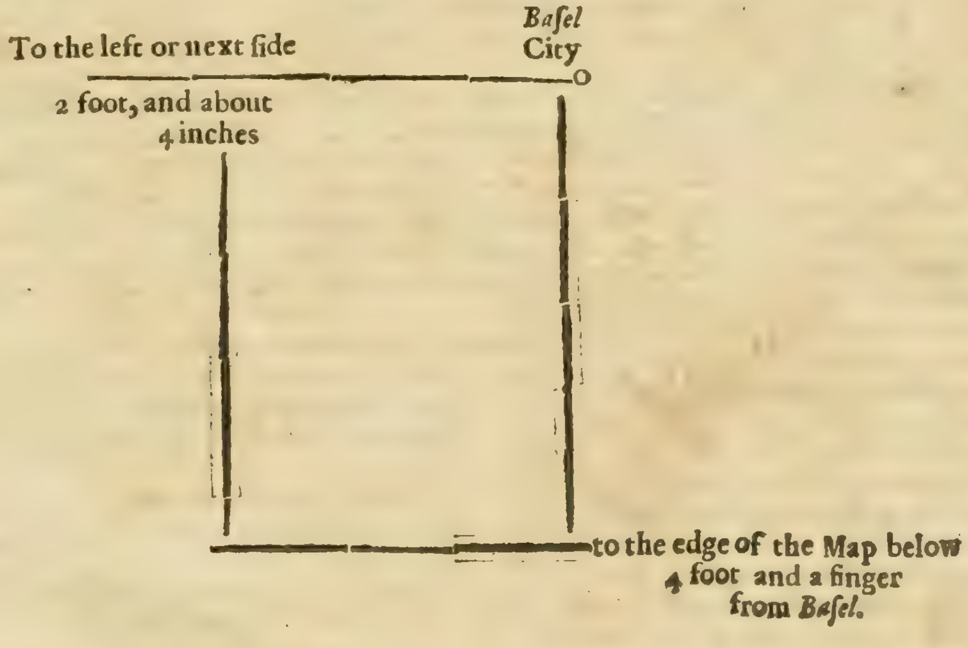
△.... *John Pontoys* note, which he wrote, and left on my ſtudy table, 7. *Septemb. mane.* The Note.

If it may ſtand with the will and leave of the Almighty, whoſe name be bleſſed for evermore.

I would deſire to know
1. My proper Angel.
2. The end of the Poliſh troubles.
3. O that I might be fit to ſerve you in *Bartholomews* abſence.

Under John Pontoys *Note the which is ſowed over, is thus written.*

The place of *Baſel*
in the Map of
Europe.


Baſel
City
To the left or next ſide
2 foot, and about
4 inches
to the edge of the Map below
4 foot and a finger
from *Baſel.*

* * *

1. *ARney vah nol gadeth adney ox vals, nath gemſeh ah orza vall gemmah, oh gedvam on zembah nobhad vomſah oldru ampha nots admancha nonſah vamſas ornad, alphol andax orzadah vos auſoh hanſah voh adma wha notma goth vamſed adges ouſeple oudemax orzan, unſa onmah vndabra gouſah gols nahad Na.*

2. *Oxar Varmol pan ſampas os al paus orney audſu alſaph oncha, coſdam* onzagofes *natmamatatp max, oluah von ganſe pacath olnoh vor nasquah loth adnay nonſah oxanſah Vals nodax vandqueth lan ſandquat ox ardanh onzabel ormach donquin aſtmax arpahels ontipodah omvah noſch als maut quts, ar mad notgals.*

3. *Vantantquah ondreh als vrh quanchah orn ſandvah loh, audah nol pan, ſedmah zvgeh als* abmicadampaget *ordomph, oxah gethol val axel authath gorſan vax parſah vort lanq audamſſah getheol, urchan nabadah oxembles armax lothar, vos antath, orſe vax, alnoth, other mals olnah gethom Vardamach, allſa.*

4. *Orgeth or paſquah omzadah vorts, antenodah varſava onch aldumph, auget onſaval galta oth arveth ax pa geſne ovad ax orney* aldumbiges, Voſcomph *alze ax, orzad audah goſt aſtoh nadah Vortes, aſtmah noteſima goth nathad omza, geth alteth ox degath ouda voxa gemnache adnv dauſa als alſt arſah.*

5. *Orthath ols gaſt ardoh max varmah doth novamq lath, advat Gotham, ardrivoh aſtomagel arpaget aſteth arde obza, ols (ya)* gem va pala bunda *orſat nabah odmazen andulphel, ox ambraſſh oxah geth nor uamſah genoh daqueth als aſtna, oh tutoh, alſah goth necor andeoh neo alda nah.*

6. *Vanlah oha demageus ou ſanfah, paphah olemueh, ozadcha lax ornah vor adme ox Vaſtmah grelabazna, gamnacho aſtmah ochado laudridah vans ſah, lugho iahat nabſcham nohads vandiſpa roßamod audroch alpoh zuml loh aſnah gonſageph aldeh lo dah vax orh aſnis gad av dan ſe qua deo, dath vax nogral vox ſegbat Mon.*

7. *Arni olbah galpa* lohanaha gaupumagenſah *ollo var ſe darſah goho* albvmielamacapaloth *who nad veſlah vors ardni imnony aſqvam rath als vaſmah genda loggahab aſtmv.*

8. *Arnah notah lax vart lvboh deſmaphi ol* eapraminacah oxandahvah gemveloriphitonpha attamplahnoſtapha ormaxadahahar orzemblizadmah panchefelogedoh *aſchab olmah ledoh vaxma.*

9. *Cans na Cap lan ſeda ax nor vorza vo. Las pral onſa gem gemah noph gazo na von ſaulfa noſtradg anſel unſa pah vort velſa or alda viax nor adroh ſemneh ols vandeſqual olzah nolpax pahab loth r ax rv vanſar glminaph gath ardot ardri axa noh gaga leth arde maxa.*

10. *Carſal mabah nophch alps arford vord vanfax oriox nabat gemnepoh laphet foda nat vombal nams argeth alloah nophirt lauda noxa voxtaf ardno androch labmageth oſſu almaglo ardet nalbar vanſe darto vorts parſan ur unrah vor gadeth leth orze nax vomreh gelpha, legar or nembla ox ar vah ſu.*

11. Zanchevmachaſeph, olzaminoah Valſeburaah nodeliganax orſapnago darſagnapha nobſiblith armipyth arſepolimitantons Jembulſamar leboge axpar ornaza oldaxardacoah.

12. *Semno ah* al ehi do a cha da Selpagmodah a da hu ba mi ca noh dam pha gli aſ cha nor ox om pa mi na pho. lemp, na, gou, ſa, pha ne co al pha aſ pa ge mo cal. na tu rage.

13. Sen gal ſe quar ruſ fa glau ſur taſt *ormaca* oxinodal ge brah nop tar na gel vom na cheſ pal ma cax *arſeß* aſ don ſadg aſc lan fau che dah nor vi car max coh zum bla xanpha *ad geh* do ca ba ah.

14. *Ar gem na ca pal fax,* or nido hab caſ pigan *alpuh gagah loth* zal ſa bra dan go ſa pax vol ſan queſ tan *ondapha opicab* or zy la pa a chra pa ma les ad ma carpah *oxalps* on da pa, gem na de vor guſe.

15. *Lat gaus ſa par ſat laſteah lor adah nox ax ardephes nouſou andoh gvmzi vor ſah liboh* ad ni ſa pa loh *gabo lar va nox ax oho lan ſampah noxa Vriah ſephah luſaz oldgalſax nottaph ax vernoc arpos ar'a zem zubah, lothor gas lvbah vom* xa da phi ca no.

16. Aſſotaphe ondah *Vor ban ſanphar pa loth agno jam neſroh am algors vrrabah geuſeh alde ox nah vors purblox amphicato noſtrohh admadg or napſv aſmo lon gamphi arbel nof amphi on ſembeloh aſchi nar laſſax las doxa pra gem a ſeſtrox amphi nax var ſembleh.*

17. *Angeſel orcapacad onz adq ochadah olzah vor nah orpogographel al ſa gem* na ca pi coh. Ul da pa por ſah *naxor vonſa rous Erbauf* lab dun zaph *algadef loh gem vorta oh amph a hoha za vaxorza lepteh oxor neoh ah va* dv na ca.pi ca lodox *ard nah.*

FINIS.

[illegible]

10/4

mP

CENTRAL ARKANSAS LIBR SYST (AKD)

"232214116"

SUPPLIER REFERENCE

TITLE Volume 1 of 3

The complete mystical records of Dr. John Dee : transcribed

AUTHOR

Dee, John; Klein, Kevin

VOLUME	
ISSUE	
ARTICLE AUTHOR	
ARTICLE TITLE	
DATE	
PAGES	
ISBN	9780738752587 0738752584
ISSN	
PATRON NAME	Yarbrough, Angela
PATRON PHONE	
PATRON EMAIL	
PICKUP LOCATION	Fletcher
DUE DATE	10-14-25
BORROWER	*AKD*
SUPPLIER	*IEC*

PATRON, PLEASE RETURN ITEM TO:

Central Arkansas Library System
Interlibrary Loan
100 S. Rock St.
Little Rock, AR, US 72201

BORROWING LIBRARY, RETURN TO:

Lilly Library, ILL
Earlham College
801 National Road West
Richmond, IN, US 47374-4095

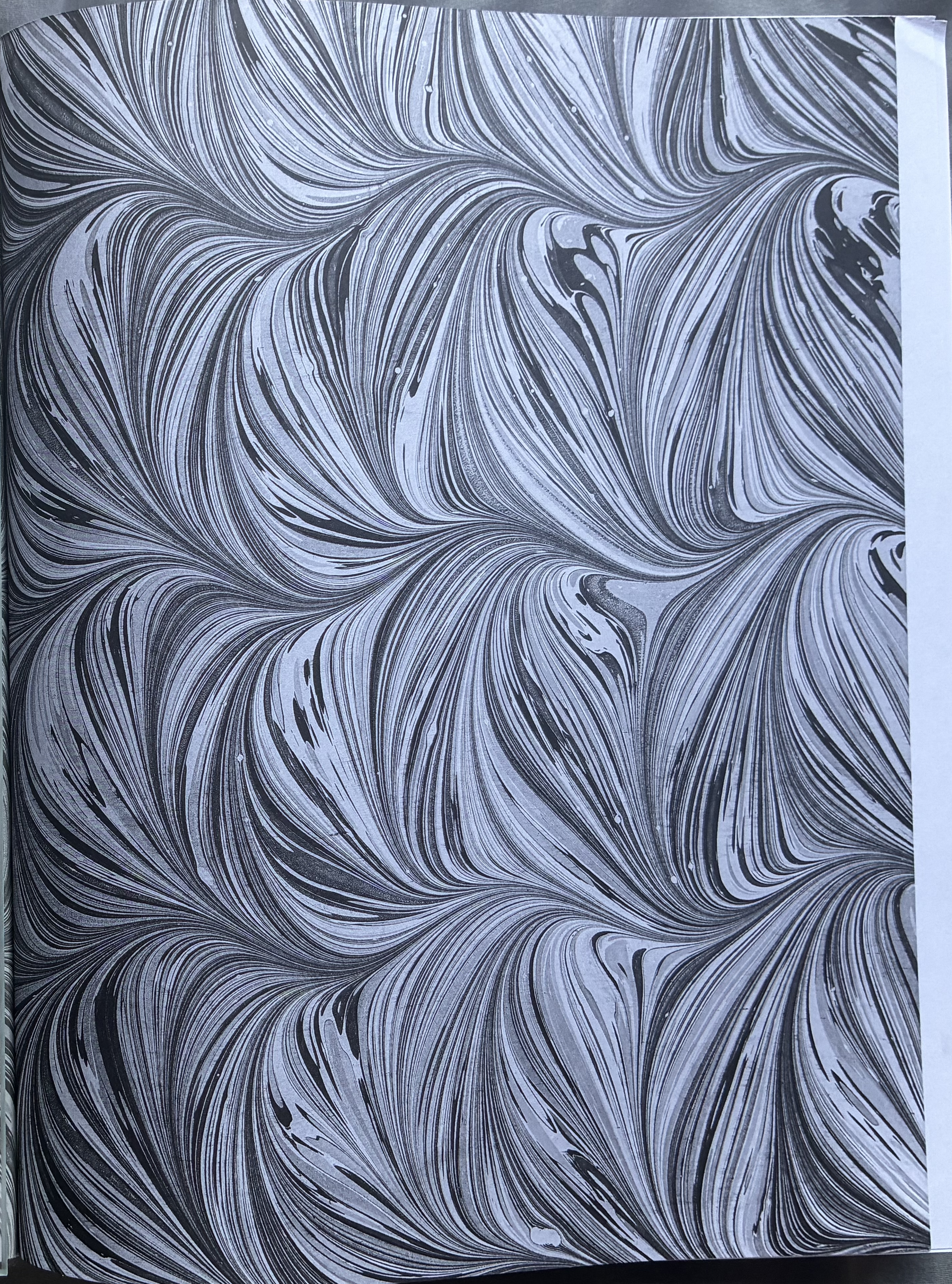
NOTES

PLEASE DO NOT REMOVE THIS STRAP! Overdue fines on ILL items are $1 per day. ILL items can be returned to any CALS location.

FL
ohn.
mplete
l recordof
n Dee.
1

E [redacted]
LI [redacted]

T [redacted]
Prot [redacted]



THE COMPLETE
MYSTICAL RECORDS
OF
DR. JOHN DEE

THE COMPLETE
MYSTICAL RECORDS
OF
DR. JOHN DEE

Transcribed from the 16th-Century Manuscripts
Documenting Dee's Conversations with Angels

VOLUME I

COMPILED AND EDITED BY

KEVIN KLEIN

"Whileſt heven endureth and earth lasteth,
never shall be razed out the Memorie of these Actions."
Raphael: 28 March 1583.

Llewellyn Publications
Woodbury, Minnesota

BF
1623
.E55
D425
2020
v.1

EARLHAM COLLEGE
JAN 30 2024
LIBRARY

The Complete Mystical Records of Dr. John Dee: Transcribed from the 16th-Century Manuscripts Documenting Dee's Conversations with Angels © 2017, 2020 by Kevin Klein. All rights reserved. No part of this book may be used or reproduced in any manner whatsoever, including Internet usage, without written permission from Llewellyn Publications, except in the case of brief quotations embodied in critical articles and reviews.

Scanned images from MSS. Sloane 3188, 3189, 3191 and Cotton Appendix XLVI Parts I & II are copyright © The British Library Board.

Second Edition
First Printing, 2020

Llewellyn Publications is a registered trademark of Llewellyn Worldwide Ltd.

ISBN: 978-0-7387-6300-2
Library of Congress Cataloging-in-Publication Data is on file with the first edition.
Original ISBN: 978-0-7387-5258-7

Llewellyn Worldwide Ltd. does not participate in, endorse, or have any authority or responsibility concerning private business transactions between our authors and the public.

All mail addressed to the author is forwarded but the publisher cannot, unless specifically instructed by the author, give out an address or phone number.

Any Internet references contained in this work are current at publication time, but the publisher cannot guarantee that a specific location will continue to be maintained. Please refer to the publisher's website for links to authors' websites and other sources.

Llewellyn Publications
A Division of Llewellyn Worldwide Ltd.
2143 Wooddale Drive
Woodbury, MN 55125-2989
www.llewellyn.com

Printed in China

For Sarah and Karen

ACKNOWLEDGMENTS

Thanks to the British Library Board (MS. Sloane 3188, 3189, 3191 and Cotton Appendix XLVI Parts I & II) and the Bodleian Libraries of the University of Oxford (MS. Ashmole 1790 Art 1) for making these unique manuscripts available for this transcription.

I would also like to thank Aaron Leitch for helping to get this work published, and Allison Walls for finding the time to carry out preliminary checks on the appendices, etc. And finally, a special thanks to Ian Rons, of www.themagickalreview.org (now offline)—without whom this work would never have seen the light of day—for translating Dee's Latin book titles into English, and for helping in many other ways too numerous to mention.

CONTENTS

Volume I

Acknowledgments viii
Illustrations and Tables xi
Introduction 1
Editorial Conventions 3
Errata 5
Bibliography (with abbreviations used) 7
Table of Folio Numbers 11
Notes to Manuscripts 27

BRITISH LIBRARY MS. SLOANE 3188

Mysteriorum Liber Primus Book I
Mysteriorum Liber Secundus [title from Ashmole] II
Mysteriorum, Liber Tertius III
Quartus Liber Mysteriorum IV
Liber Mysteriorum Quintus V
Quinti Libri Mysteriorum Appendix VI

BRITISH LIBRARY MS. COTTON APPENDIX XLVI PART I

Liber Sexti Misteriorum [*sic*] **(et sancti) parallelus Novalisque** VII
Liber Peregrinationis Primæ: (Sexti Mystici Paradromus) VIII
Mensis Mysticus Saobaticus: Pars prima eiusdem [includes part 2] IX
Libri Septimi, Apertorii, Cracoviensis, Mystici, Sabbatici, pars Tertia X

Volume II

BRITISH LIBRARY MS. COTTON APPENDIX XLVI PART I *(continued)*

Libri Septimi, Apertorii, Cracoviensis, Mystici, Sabbatici, pars Quarta XI
Liber Quintus Cracoviensis, Mysticus, Apertorius...Sive potius, pars Quinta Libri Septimi XII

BRITISH LIBRARY MS. COTTON APPENDIX XLVI PART II

Mysteriorum Pragensium Liber Primus, Cæsareüsque [with appendix of duplicate pages] XIII
Mysteriorum Pragensium Confirmatio XIV
Stephanica Mysteria Regia XV
Vnica Actio; quæ Pucciana vocetur XVI

BODLEIAN LIBRARY MS. ASHMOLE 1790 ART. I

Præfatio Latina in Actionem (primam ex 7) XVII

BRITISH LIBRARY MS. COTTON APPENDIX XLVI PART II (CONTINUED)

Liber Resurrectionis et 42: Mensium fundamentum XVIII
Mysteriorum Divinorum memorabilia Actionis (ex 7) Tertiæ XIX
Epilogue [title suggested by Ian Rons] XX

BRITISH LIBRARY MS. COTTON APPENDIX XLVI PART II (CONTINUED)

Liber Resurrectionis et 42: Mensium fundamentum XVIII
Mysteriorum Divinorum memorabilia Actionis (ex 7) Tertiæ XIX
Epilogue [title suggested by Ian Rons] XX

Volume III

BRITISH LIBRARY MS. SLOANE 3191

48 Claves, Angelicæ XXI
Liber Scientiæ, Auxilii et Victoriæ Terrestris XXII
De Heptarchia Mystica XXIII
A Booke of Supplications and Invocations [title from Ashmole] XXIV

BRITISH LIBRARY MS. SLOANE 3189

Liber Mysteriorum, Sextus et Sanctus [or] **Liber Loagaeth** XXV

APPENDICES

I. Dee's European Journey 1465
II. The Ninety-One Parts of the Earth 1471
III. Gazetteer 1483
IV. Glossary of Archaic and Obscure Words 1489
V. Brief Biographical Guide 1495
VI. An Examination of John Dee's *48 Claves Angelicæ* 1505
VII. Concordance of Angelic Words in Dee's *48 Claves Angelicæ* 1543
VIII. List of Spiritual Creatures 1573
IX. A Selection of Interesting Quotations 1577
X. Complete Angelic Lexicon 1587

INDICES

General Index (excluding the manuscripts) 1627
Manuscripts Index 1647

ILLUSTRATIONS AND TABLES

Volume I

John Dee's Coat of Arms 37
Dee's "Lamine" (false–see below for the true "Lamine") I-10
The "Holy Table" or "Table of Practise" I-11
"The Ring" I-15
"Sigillum Dei": "*The Seal of God*" II-27
The "7 Ensignes of Creation" III-3, 4, 7, 8
Seven Tables joined as One III-12, 13
"Tabula Collecta: 49 Angelorum Bonorum": "*The Collected Table of the 49 Good Angels*" III-17
"Coordinatio Angelorum bonorum 49": "*The Ordered Sequence of the 49 Good Angels*" III-19
"Heptagonum Stellare": "*The Planetary Heptagon*" IV-5, 8
"Rownd abowt a little hill of Claye" stood the ministers of King Blisdon IV-24
Prince Brorges "In mervaylous raging fyre" IV-25
The Angelic Alphabet V-7, 8
A Table of Loagaeth (partial) V-50
Map of "the Danish Threasor in England" V-52
"The skroll written in strange characters" V-53
Layout of the Holy Table or Table of Practice (with English characters) VI-8
Dee's Lamine, "an Instrument of Conciliation" VI-13, 14, 15
Table of the "Hart" the "flesh" and the "Skyn" VI-15
Dee's Lamine, "cownterfeated" VI-17
Amulets to be held in the hand VI-24
The Angelic Alphabet VI-27
Talisman for Isabell Lister VII-10
"Corpus Omnium": "*The Substance of the Whole*" IX-7
Dee's tabulation of the first Key IX-33, 34

Volume II

Dee's circular diagram of the Four Watchtowers XI-38
"Four Tables of Enoch" (original dictation) XI-46, 47, 48
Tablet of Union XI-53
Table of the 30 Ayres XII-15
"The Garden of Cumfort and wisdom" (same as "The Pleasant Park") XIII-12
Letter from the Emperor requesting Dee's presence XIII-29
Letter from the Emperor in reply to Dee XIII-41
"The Pleasant Park" (same as "The Garden of Cumfort and wisdom") XIII-97
Letter written by Lasky at one of the Actions XV-31
Letter banishing Dee from the Emperor's "Kingdoms, Dukedoms, &c." XVIII-19, 20, 21, 22
"The man uppon a white Triangle" XIX-28
Table concealing a "Ciphre" message to Dee XIX-28
The Four Tables of Enoch, reformed XIX-29
Horoscopes XX-9
Map of the wall at Delapré Abbey XX-19

Volume III

Circular diagram of the 30 Ayres XXI-19
Table of the 30 Ayres XXI-20

"Ordo dispersi Israëlis": "*The Order of the dispersed Israelites*" and "Ordo Biblicus": "*The Biblical Order*"	**XXII**-33
The Seal of King Bobogel	**XXIII**-19 (top)
The Seal of Prince Bornogo	**XXIII**-19 (middle)
The Seal of King Babalel	**XXIII**-20 (top)
The Seal of Prince Befafes	**XXIII**-20 (middle)
The Seal of King Bynepor	**XXIII**-21 (top)
The Seal of Prince Butmono	**XXIII**-21 (middle)
The Seal of King Bnaspol	**XXIII**-22 (top)
The Seal of Prince Blisdon	**XXIII**-22 (middle)
The Seal of King Bnapsen	**XXIII**-23 (top)
The Seal of Prince Brorges	**XXIII**-23 (middle)
The Seal of King Baligon	**XXIII**-24 (top)
The Seal of Prince Bagenol (Dee has left a blank space where this should appear)	**XXIII**-24 (not shown)
The Seal of King Blumaza	**XXIII**-25 (top)
The Seal of Prince Bralges	**XXIII**-25 (bottom)
"Tabula Angelorum Bonorum 49": "*The Table of the 49 Good Angels*"	**XXIII**-39
Tables of Enoch "reformed by Raphael"	**XXIV**-4, 5
Tables of Enoch with "Characteres Symmetrici": "*Symmetrical Characters*"	**XXIV**-6, 7
Tables of Enoch with Dee's corrections	**XXIV**-8, 9
"Quater Tria, Nomina Dei": "*The Four times Three, Names of God*"	**XXIV**-10
A Table of Loagaeth (partial)	**XXV**-9
Map of Dee's European Journey	1455
Map 1 – Asia Minor/Anatolia (Turkey)	1461
Map 2 – Middle East	1462
Map 3 – Southwest Asia	1463
Map 4 – Europe and North Africa	1464
Map 5 – Africa	1465
Map 6 – The World	1466
Table of the Ninety-One Parts of the Earth	1469

INTRODUCTION

This work, being of epic proportions, has been many years in preparation and is now offered to scholars and magicians alike, and anybody else that has an interest in John Dee or his work. It consists (with one or two minor exceptions) of a page-for-page, line-for-line transcript of five manuscripts–four from the British Library and one from the Bodleian Library, Oxford. These are: British Library MS. Sloane 3188 (The Mortlake Actions), Cotton Appendix XLVI Parts I & II (the continental Actions), MS. Sloane 3191 (Dee's finished works), MS. Sloane 3189 (*Loagaeth*, or *The Book of Enoch*), and, finally, Bodleian MS. Ashmole 1790 Art. 1.

The original manuscripts transcribed in this work are referred to as "Primary Source Material" in the bibliography on page 7. "Secondary Source Material" includes Elias Ashmole's copies (as stated in the bibliography) of books **I–XXIV** and two printed copies of *A True & Faithful Relation of What passed for many Yeers Between D*^{R}*. John Dee and Some Spirits* (hereafter referred to as *TFR*), one annotated by Ashmole and another annotated by William Shippen, all very useful for filling in gaps where the original manuscript has become degraded. "Other Manuscripts Consulted" are other diaries of Dee's published by James O. Halliwell back in 1842. I've referred to the original manuscripts, as Halliwell's printed version contains many errors. These particular manuscripts are not transcribed here as they are Dee's general day-to-day diaries (not recounting his mystical work), but they are useful for confirming some dates, spellings of place names and some additional places not found in the manuscripts of the present work but added to appendix I "Dee's European Journey" making it as complete as possible.

All manuscripts are presented in chronological order. Books **I–XX** are Dee's mystical diaries (the bottom of each title page gives the start and end date of each book); MS. Ashmole 1790 (**XVII**) has been inserted within Cotton Appendix Part II to maintain the chronological order. Books **XXI–XXIV** are Dee's finished works, gathered from the diaries (i.e., books **I–XX**). Book **XXV** is a work written in Edward Kelley's hand.

This work is unique in that it is the only published work of Dee's that presents it exactly as Dee wrote it and which is also complete. It even shows the present state of the manuscripts by giving the outlines of lacunæ (gaps and damage to the pages), hence the use of other very early copies of Dee's manuscripts to fill in some of these. I hope that this transcript will help rectify many of the inaccuracies and distortions so common in this area, and whilst I cannot honestly say that this work is totally free from errors, I have tried to eliminate as many as possible by reading, re-reading, and comparing with the original manuscripts several times over, so that any errors remaining should be largely insignificant. I have paid particular attention to the words of Dee's Angelic language, where errors abound in most printed sources.

I have neither added nor removed anything from the manuscript pages (apart from adding the page information footer to each page), so all underlines, symbols, marks, doodles etc., are Dee's. Generally, the more underlines, the more emphasis is being placed on the underlined text. There are also some long, fine leader lines that curve across a page linking parts of it together, sometimes these lines cross from one page to another and are obviously used by Dee for linking related information together. The pointing hand symbol, which Dee frequently uses, is obviously pointing to something which he regarded as important.

Dee occasionally made errors and these have all been left as they are, but they have been gathered together in the list of "Errata". Some of these "errors" are almost certainly deliberate (e.g., some Latin words have odd spellings– some of these are probably medieval variants), so I have followed Dee's spelling throughout, whereas *TFR* often corrects them.

The section "Notes to Manuscripts" gives an English translation of Dee's Latin title pages and discusses each book and any problems that they may contain. It also lists previously published editions and gives sources where English translations of the Latin text may be found.

As scholarly works always identify particular manuscript pages by their folio numbers, I have added a "Table of Folio Numbers". This is a list of every folio in sequential order for each manuscript, with their corresponding page number. As the book pagination does not follow the folio numbering order, this allows any folio to be located quickly within the work.

To make things easier for readers I have created a series of appendices covering just about every aspect of this work:

- Appendix I. "*Dee's European Journey*". Here you'll find a detailed map showing all of the places that Dee mentions in his travels, with his route from London to Kraków highlighted. I could have extended this route farther, but as Dee goes to and from various places several times, it would all get very confusing. One part of his journey still remains a mystery: Bremen to Hamburg. If the route shown is correct, then Dee passed through Buxtehude to reach Harburg (now a district of Hamburg), but his diary entries are clear, he reached Harburg then travelled to Buxtehude, effectively reversing the direction! The rest of the appendix sets out Dee's journey in a more detailed tabular form, which includes some additional names as found in "Other Manuscripts Consulted".
- Appendix II. "*The Ninety-One Parts of the Earth*". Gives a detailed list of the ninety-one parts of the Earth as related to their modern names (where possible). I've done my best with this but it's just not possible to locate all of them with 100 percent accuracy. I've provided a series of maps here for a clearer understanding of their locations. Boundaries of countries and regions will always be problematic, due to constant change over the centuries and not being internationally recognised as they are today. The table at the end of the list relates these names to the thirty Ayres (to differentiate these "thirty Ayres" from the ordinary meaning of "Air", I have preserved Dee's archaic spelling of "Ayre" throughout).
- Appendix III. "*Gazetteer*". This is a listing of all place names found in the source material. All entries use Dee's spellings, which includes any alternatives that Dee gives, followed by its modern equivalent. When I say that this includes "all place names", this is not strictly true, as there are some place names buried within the Latin text which I haven't thoroughly checked for, and, as I haven't provided a translation of this, they would be too time consuming to extract.
- Appendix IV. "*Glossary of Archaic and Obscure Words*". This is a pretty straightforward glossary of archaic words. Some of these words are still used, it's just the spelling which is archaic and could be quite puzzling when first seen.
- Appendix V. "*Brief Biographical Guide*". This includes everyone found in the source material (omitting the Latin text again). This involved some considerable research, and I have included some interesting facts where possible. I have deliberately kept them brief, but I have provided enough for the reader to pursue further if required.
- Appendix VI. "*An Examination of John Dee's 48 Claves Angelicæ*". These Keys have been carefully compared to the original dictation, revealing a number of possible errors to Dee's *48 Claves Angelicæ*. I've also tried to make a few helpful suggestions here as there are a few problem areas, but I've given all the information and facts available from Dee's manuscripts, with extensive page references to help.
- Appendix VII. "*Concordance of Angelic Words in Dee's 48 Claves Angelicæ*". This concordance gives every word found in the Keys, together with the Key and word number in which it falls. You'll find related words are grouped together, which should reveal something about their particular use. At the end is a table giving all Angelic numbers found in the Keys, followed by a section on what I have called "compound words".
- Appendix VIII. "*List of Spiritual Creatures*". This is a list of what Dee calls "Spiritual Creatures", good and bad. Again, these are all extracted from the manuscripts, most of which are specifically related to Dee's Angelic system.
- Appendix IX. "*A Selection of Interesting Quotations*". These are classified under several different sub-headings. I've tried to find something interesting for everyone. The first section, "Dee's Experiences of Possible Psychic Activity", is probably of interest to most readers. I've included everything that I could find relating to this, even if only vaguely so.
- Appendix X. "*Complete Angelic Lexicon*". This includes all Angelic words from Dee's manuscripts and a few mistranscribed words from *TFR* (as these have often, mistakenly, become accepted words); all other sources I consider unreliable. It shows at a glance any word from a Key with all other occurrences from the very same Key and same word number, but from a different location in the manuscript(s). This can reveal differences in translation, pronunciation, accents, etc., with extensive page references. Other words here include names of spiritual creatures, names from the four Watchtowers, and other words scattered throughout the manuscripts.

I've tried to avoid making interpretations; my task being simply to present the work as accurately as possible, so that readers can make their own judgments. I have, on occasions, made the odd suggestion. There are some places where Dee is clearly confused; I have generally made no comment, but have preferred to leave this for readers to figure out for themselves. The only thing lacking is a complete translation of the Latin text. *SKINNER*'s work (*see* "Bibliography") leaves much to be desired.

EDITORIAL CONVENTIONS

- British Library MS. Sloane 3188 (Books **I–VI**) has been collated with MS. Sloane 3677 (being Ashmole's copy of this work).
- Cotton Appendix XLVI Parts I & II (Books **VII–XVI** and **XVIII–XX**) have been carefully collated with Bodleian MS. Ashmole 580 (being Ashmole's copy of *TFR*, corrected and annotated against the original manuscript) and with British Library 719.m.12 (being Shippen's copy of *TFR*, corrected and annotated against the original manuscript).
- Bodleian Library MS. Ashmole 1790 Art. 1 (Book **XVII**, in Dee's hand) has been collated with Bodleian MS. Ashmole 1788 (being Ashmole's copy of this work). This work has been inserted between **XVI** and **XVIII** to maintain the chronological order. Both Ashmole and Shippen occasionally make their own errors and fail to notice others, some glaringly obvious.
- To maintain the character of this work, no attempt has been made to modernize the style of the text, and therefore the spelling of all words are Dee's, but with the following exceptions. Dee uses the letters "u" and "v" indiscriminately, but for ease of reading these have been changed to follow modern conventions, with the exception of the majuscule "U", which is always shown as "V", following Dee and classical Latin. This also includes some non-Latin words, such as Angelic words and names, all of which appear exactly as written (e.g., "Uriel" appears as "Vriel"). By the mid-seventeenth century, the distinction between the minuscule "u" and "v" had become accepted, with the majuscule "U" and "V" following in the early eighteenth century. The letter "j" was only introduced during the seventeenth century, therefore all words that today would be spelled with "j" appear with the letter "i" (e.g., "joy" appears as "ioy"). A few other words with a soft "g" are also written with "i" (e.g., "gentle" appears as "ientle").
- In a number of places, the text of the manuscript is now unreadable or completely missing, largely due to decay and wear, therefore some lacunæ have been filled in from *TFR*, *ASH 580*, *SHIPPEN* (*see* "Bibliography"), and also from Dee's own work, *De Heptarchia Mystica*. Lacunæ have been indicated by placing a grey patch over the area concerned, the outer edge of which passes exactly through each word or letter that's missing.
- Generally, all conversations are shown in italic type, while comments, notes, etc., are in upright type (e.g., *conversations*, comments), the main exception being the Latin, which is always upright (but see next paragraph) and in Roman type (as you are now reading). All proper nouns are in upright type, whilst Angelic (Enochian) words, phrases and letters appear in Pierre type (e.g., Pierre).
- Dee uses many abbreviations throughout the Latin text, placing a mark or tittle above the word where this occurs. In this work, they have been expanded and shown in full, but with the missing letters shown in italics (e.g., "nra" the abbreviation of "nostra" would appear as "n*ost*ra") in case anyone should disagree with my expansions. The only book where this is not done is in **XXIV**, where the expanded text would have been too lengthy to fit; therefore, Dee's abbreviation marks have been shown.
- The reader should be aware that the word "thee" (the objective singular case of "you") is, in nearly every instance, spelled "the" by Dee, giving rise to some odd looking phrases, such as "behold, I have browght the the truth", which should be read as "behold, I have brought thee the truth".
- In books **I**, **III**, **IV**, **V** and **VI**, I have included Dee's own folio numbers in parentheses (at the foot of each page), as Dee refers to these in a number of places. In order to maintain the sequence, all blank pages that were in these particular books have been included. Book **II** does not include these numbers, as they are not referenced by Dee and it is possible that some folios are missing. My own numbering system treats each book separately, prefixed with a book number (in Roman numerals). Some page references include the suffix "n", referring to notes, marginal or otherwise. The numbers appearing in square brackets are the manuscript folio numbers (mainly of interest to scholars), e.g., "f.100r" (r = *recto*, "right") / "f.100v" (v = *verso*, "turned/reversed"). These would normally correspond to right- and left-hand pages, but this is not always the case due to Dee's habit of using all right-hand pages, then turning the manuscript around and using the left-hand pages. In order to locate a particular folio number, the reader should refer to the "Table of Folio Numbers", which gives their corresponding page number.

- Diagrams have been scanned from microfilm and then cleaned, but with some exceptions that have been redrawn.
- Title pages generally follow Dee's original title page, while the text below the line near the bottom gives the start and end date of that particular book and current manuscript (not on the original title page).

ERRATA

This is a complete list of errors found in the source material of volume I. Rather than correct the text it was decided to leave them as they appear. The majority of them are simple spelling mistakes. For particular problems and other matters with individual pages, see "Notes to Manuscripts".

I-i	Eleventh line down, "Liber Scientia Terrestris Auxilii & Victoria" should read "Liber Scientiæ, Auxilii et Victoriæ Terrestris".
I-6	Marginal note, "Regum .4. cap .1." should be "Regum 3 cap 1".
I-8	Third line up, "Prince Befafes". This would appear to be King Carmara (Baligon) and not Befafes.
I-17	Twenty-third line down, "wordly" should read "worldly".
II-3	Third line down, "ligthening" should read "lightening" (lightning) .
II-4	First line, "to gather" should possibly read "to gither" (together).
II-7	Top marginal note, "superfuous" should read "superfluous".
II-11	Fourteenth line up, "heven, an erth" should read "heven, and erth".
IV-6	Tenth line up, "wordling" should probably read "worldling".
IV-10	First word, "pluckt" is redundant, duplicated from previous line.
IV-17	Eighteenth line down, last word "the" is redundant, duplicated on next line.
IV-23	Thirteenth line up, "distant" should probably read "distinct" (*see* **XXIII-35**, where the same text is repeated).
IV-28	Inset box right, "Baginol" should read "Bagenol".
IV-28	In the note near the bottom left, "40 quam 49" should read "50 quam 49"
V-25	Third marginal note gives "Pola" and "Pala"; main body text gives "Palo" and "Pola".
V-30	Ninth line down, "garsel" may possibly read "garset".
V-34	Eighth line down, "inurie" should read "iniurie" (injury).
V-35	Second line up, "lúmasa" may possibly read "lúniasa".
VI-2	Ninth line up, "comittitur" should read "committitur".
VI-33	Second line down, "light fire" should probably read "light and fire".
VI-33	Eighth line down, "wordlings" should read "worldlings".
VII-1	Heading, "Misteriorum" should read "Mysteriorum".
VII-16	Thirteenth line down, "Let here" should possibly read "Let there".
VII-41	Fourth line up, "HAbetis quae a Deo" should read "Habetis quae a Deo".
VII-48	Twenty-third line down, "Celsittudinis" should read "Celsitudinis" (probable medieval variant).
VIII-3	Second line down, "concathenavit" should read "concatenavit" (probable medieval variant).
VIII-3	Twenty-second line up, "fortissomus" should read "fortissimus".
VIII-6	Nineteenth line down, "apperit" should read "aperit".
VIII-7	Seventeenth line up, "ancipite" should read "ancipiti".
VIII-8	Sixth line down, "legittimè" should read "legitimè"; likewise "illegittima" should read "illegitima" (both probably medieval variants).
VIII-22	Last word, "where" is redundant: duplicated on following page.
VIII-24	Twenty-fifth line down, "utter worlds unknown" should probably read "utter words unknown".
VIII-26	Ninth line down, "and endeless" should read "an endeless".
VIII-34	Sixteenth line up, "Are your" should read "Are you".
VIII-53	Seventh line up, "that river doing" should probably read "that river going".
IX-20	Mid-page, "Prononownce" should read "Pronownce".
IX-30	First word, "finde" is redundant, duplicated from previous page.
IX-32	First line (heading), "15 Aprilis" should read "16 Aprilis".
IX-32	Fifth line up, "sd" should read "ds".

BIBLIOGRAPHY

With abbreviations used (where referenced).

PRIMARY SOURCE MATERIAL

SL 3188	British Library MS. Sloane 3188. The Mortlake Actions, between 22 December 1581 and 23 May 1583 inc. [Books **I–VI**].
COTTON	British Library MS. Cotton Appendix XLVI Parts I & II. Further Actions, which took place mainly on the continent, between 28 May 1583 and 7 September 1607 inc. [Books **VII–XVI** and **XVIII–XX**].
SL 3191	British Library MS. Sloane 3191. Consists of Dee's four finished works based upon the Actions [Books **XXI–XXIV**].
SL 3189	British Library MS. Sloane 3189. Known variously as *Liber Mysteriorum Sextus et Sanctus*, *The Book of Enoch* and *Loagaeth*. In Edward Kelley's hand [Book **XXV**].
ASH 1790	Bodleian MS. Ashmole 1790. A collection of papers including, in ff.1–19, Dee's Spirit Action for 10 April 1586. [Book **XVII**].

SECONDARY SOURCE MATERIAL

ASH 580	Bodleian MS. Ashmole 580. Elias Ashmole's copy of *TFR* with manuscript corrections against *COTTON*.
ASH 1788	Bodleian MS. Ashmole 1788. Contains, in ff.37–64, Elias Ashmole's copy of the relevant section of *ASH 1790*.
SL 3677	British Library MS. Sloane 3677. Elias Ashmole's copy of *SL 3188*.
SL 3678	British Library MS. Sloane 3678. Elias Ashmole's copy of *SL 3191*.
SHIPPEN	British Library 719.m.12. William Shippen's copy of *TFR* with manuscript corrections against *COTTON*.
TFR	Meric Casaubon (ed.), *A True & Faithful Relation of What passed for many Yeers between D^{R}. John Dee and Some Spirits* (1659; facs. edn. Antonine/Golden Dragon Press, 1974; facs. edn. Askin, 1974; facs. edn. with partial trans. of *ASH 1790*, Magickal Childe, 1992).

OTHER MANUSCRIPTS CONSULTED

ASH 487	Bodleian MS. Ashmole 487. Containing Dee's diary entries for 1543–1556.
ASH 488	Bodleian MS. Ashmole 488. Containing Dee's diary entries for 1577–1600.
SL 3645	British Library MS. Sloane 3645. Contains, in ff.22–38, a seventeeth century translation of the relevant section of *ASH 1790*.

OTHER WORKS CONSULTED AND REFERENCED

BRETSCHNEIDER	Emil Bretschneider, *Mediæval Researches from Eastern Asiatic Sources*, 2 vols. (Trubner, 1888).
CROWLEY	Aleister Crowley, "Liber LXXXIV vel Chanokh Part II", in *The Equinox* vol. 1 no. 8 (1907).
FENTON	Edward Fenton (ed.), *The Diaries of John Dee* (Day Books, 1998).
HALLIWELL	James O. Halliwell (ed.), *The Private Diary of Dr. John Dee* (The Camden Society, 1842).

Harkness	Deborah E. Harkness, *John Dee's Conversations with Angels* (Cambridge University Press, 1999).
Hazlitt	William Hazlitt, *The Classical Gazetteer: A Dictionary of Ancient Geography, Sacred and Profane* (Whittaker, 1851).
James	Geoffrey James (ed.), *The Enochian Magick of Dr. John Dee* (Llewellyn, 1998). Originally published as *The Enochian Evocation of Dr. John Dee* (Heptangle, 1984).
Josten	C.H. Josten, "An Unknown Chapter in the Life of John Dee", in *The Journal of the Warburg and Courtauld Institutes*, vol. 28 (1965): 223–257. Available from the JSTOR archives.
Laycock	Donald C. Laycock, *The Complete Enochian Dictionary* (Askin, 1978).
Leitch	Aaron Leitch, *The Angelical Language*, 2 vols. (Llewellyn, 2010).
McLean	Adam McLean (ed.), *A Treatise on Angel Magic* (Magnum Opus Hermetic Sourceworks, 1982).
Peterson	Joseph H. Peterson (ed.), *John Dee's Five Books of Mystery* (Weiser, 2003). Originally published as *The Five Books of Mystical Exercises of John Dee* (Magnum Opus Hermetic Sourceworks, 1985).
Reeds	Jim Reeds, "John Dee and the Magic Tables in the Book of Soyga", in Stephen Clucas (ed.), *John Dee: Interdisciplinary Essays in English Renaissance Thought* (Springer, 2006): 177–204.
Regardie	Israel Regardie (ed.), *The Golden Dawn* (Aries, 1937–1940); numerous more recent editions.
S&R	S. Skinner and D. Rankine (eds.), *The Practical Angel Magic of John Dee's Enochian Tables* (Golden Hoard, 2004).
Skinner	Stephen Skinner, *Key to the Latin of Dr John Dee's Spiritual Diaries* (Golden Hoard, 2012). Gives an English translation of the Latin text found in *Cotton*. Readers should be aware that in places this work is very unreliable and misleading, but it does give a translation (of sorts) where no other exists.
Taylor	E.G.R. Taylor, *Tudor Geography 1485–1583* (Octagon, 1968).
Turner EM	Robert Turner, *Elizabethan Magic* (Element, 1989).
Turner HM	Robert Turner (ed.), *The Heptarchia Mystica of John Dee* (Aquarian, 1986).
Verman	Mark Verman, "The Fountain of Wisdom", in *The Books of Contemplation* (State University of New York, 1992).
Whitby	C.L. Whitby, "*John Dee's Actions with Spirits: 22 December 1581 to 23 May 1583*", PhD thesis, 2 vols. (University of Birmingham, 1981). Includes a valuable and comprehensive introduction and commentary.

OTHER WORKS CONSULTED

Aryeh Kaplan (trans.), *Sefer Yetzirah: The Book of Creation* (Weiser, 1997).
Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Hendrickson, 1981).
C.H. Josten (trans.), "Monas Hieroglyphica", in *AMBIX* vol. XII (1964): 84–221.
Charles Anthon, *A Classical Dictionary: Containing an Account of the Principal Proper Names Mentioned in Ancient Authors* (Harper, 1848).
Charlton T. Lewis and Charles Short, *A Latin Dictionary* (Oxford, 1879).
Charlotte Fell-Smith, *John Dee* (Constable, 1909).
Elias Ashmole, *Theatrum Chemicum Britannicum* (London, 1652).
Encyclopædia Britannica CD 1998.
F. Tait and C. Upton (trans.), *The Steganographia of Johannes Trithemius* (Magnum Opus Hermetic Sourceworks, 1982).
Francis Brown, S.R. Driver, and Charles A. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Houghton Mifflin, 1906).
Gerald Suster (ed.), *John Dee: Essential Readings* (Aquarian/Crucible, 1986).
H.G. Liddell and R. Scott, *A Greek-English Lexicon* (American Book Company, 1882).
H.L. Jones (trans.), *Geography of Strabo* (Harvard, 2006).

Henry Cornelius Agrippa, *Three Books of Occult Philosophy*, trans. J. French (London, 1651).
I. Regardie (ed.), *The Complete Golden Dawn System of Magic* (Falcon Press, 1984).
Isaiah Tishby, *The Wisdom of the Zohar*, 3 vols. (Littman Library, 1994).
J. Lempriere, *Bibliotheca Classica* (New York, 1851).
J. Roberts and A.G. Watson (eds.), *John Dee's Library Catalogue* (The Bibliographical Society, 1990).
Jim Egan, *The Works of John Dee – Modernizations of his Main Mathematical Masterpieces)* (Cosmopolite Press)
Keith Sidwell, *Reading Medieval Latin* (Cambridge University Press, 1995).
Lama Anagarika Govinda, *Foundations of Tibetan Mysticism* (Rider, 1960).
Lama Anagarika Govinda, *The Way of the White Clouds* (London, 1966).
Milton S. Terry (trans.), *The Sibylline Oracles* (Curts & Jennings, 1899).
Oxford English Dictionary, Second Edition on CD-ROM, Version 3.0 .
Pietro Colonna Galatino, *De Arcanis Catholicae Veritatis* (Ortona, 1518).
R.E. Latham, *Revised Medieval Latin Word-List* (Oxford, 1965).
Rabbi Joseph Gikatila, *Gates of Light–Sha'are Orah*, trans. A. Weinstein (AltaMira, 1994).
Robert Turner (trans.), *The Arbatel of Magick* (London, 1655).
Robert Turner (trans.), *The Heptameron or Magical Elements of Peter de Abano* (London, 1657).
Sabastian Munster, *Dictionarium Trilingue* (1530).
Smith & Anthon, *A New Classical Dictionary of Greek and Roman Biography, Mythology, and Geography* (Harper & Brothers, 1880).
Tom Chetwynd, *A Dictionary of Symbols* (Paladin, 1982).
William Smith, *Dictionary of Greek and Roman Geography* (2 vols., London, 1856).

Main Internet Sources:

Internet Sacred Text Archive: http://www.sacred-texts.com.
The Magickal Review: www.themagickalreview.org (now offline).
Twilit Grotto: Archives of Western Esoterica: http://www.esotericarchives.com.

TABLE OF FOLIO NUMBERS

This table gives a complete list of folio numbers in sequential order for all manuscripts in this work, with their corresponding page numbers. This will enable the reader to quickly find any particular folio.

With some manuscript books, the pagination would appear to be wildly out of sequence. This is because Dee would first write on the recto side of a folio and later turn the manuscript around and write on the verso side, which can result in several turns where Dee is probably trying to fill in blank pages, making it look very confused. For those interested, I have added indicator marks where this occurs in order to help the reader follow the pagination sequence: these are small numbered squares with a direction arrow top or bottom, and can be seen between the folio and the page number (reversed markers are used on overlaps). Just follow the sequence to the next numbered square in the direction of the arrow. A box surrounding a folio/page number indicates the end page of that particular book. Sometimes a folio has mistakenly been inverted, and these also have the same indicator marks (e.g., **VII**-30–29). There are some places where pages have been written out of sequence, in which case Dee has added his own marks or letters indicating the next page (i.e., **XV**-21–22, **XVIII**-1–2). These are shown as other pagination anomalies. A few pages are indicated, "part 1" and "part 2", where Dee has written on part of the page, and when turned around, written on the other half; part 1 and 2 are in chronological order.

Some books overlap (e.g., Book **X** with Book **XI**), in which case overlapping sections are underlined. Book **XIII** can also be seen overlapping Book **XII**, but these pages are basically copies of pages 3–10 of book **XIII**. These are in Dee's hand, so I have included them as an appendix to that book as there are some differences, particularly with marginal notes. At the end of Book **XX** are fourteen pages labelled "Copy; not shown." Apparently these were made for Casaubon's edition of Dee's diaries (*TFR*), and I could see no reason to reproduce them here.

At the end of this work will be found eight (of thirty-six) tables which are some of the tables found in the Book of Soyga mentioned by Dee in several places (*see* vol. 2 p. 959 for a brief discussion of this work). These have been bound up with the manuscript, and have therefore been reproduced in this work, but not reconstructed (*see REEDS*).

Some additional information of interest is included, also, blank pages (most of which are not shown), missing folios, etc. There are some occasional notes found at the beginning (usually) of a manuscript which were added by later annotators and have been preserved for historical reasons only. Note that "IFC" is short for "Inside Front Cover" (usually blank).

At the end of Book **X**, I have indicated six missing pages (this is a minimum, there may well be more). The missing text is: the last two words of Key 13 (i.e., excluding the last fourteen words, as these were added later to several of the Keys); Key 14 (all); Key 15 (all), and the first twelve words of Key 16. Fortunately, they can be found in *48 Claves Angelicæ* (Book **XXI**).

MS. SLOANE 3188

Book I – Mortlake Actions		
0r	–	Note by Madden
0v	–	Blank
1r	–	Note by *unknown*
1v	–	Blank, not shown
2r	**I-i**	Ashmole's preface
2v	**I-ii**	
3r	**I-iii**	
3v	**I-iv**	Blank
4r	–	Title Page
4v	–	Blank, IFC
5r	**I-1**	
5v	**I-2**	Blank
6r	**I-3**	
6v	**I-4**	Blank
7r	**I-5**	
7v	**I-6**	
8r	**I-7**	
8v	**I-8**	
9r	**I-9**	
9v	**I-10**	
10r	**I-11**	
10v	**I-12**	
11r	**I-13**	
11v	**I-14**	
12r	**I-15**	
12v	**I-16**	
13r	**I-17**	

13v	I-18	
14r	I-19	
14v	I-20	Blank
15r	I-21	Ashmole's note
15v	I-22	Blank

Book II – Mortlake Actions		
16r	–	Ashmole's title
16v	–	Blank, IFC
17r	II-1	
17v	II-2	
18r	II-3	
18v	II-4	
19r	II-5	
19v	II-6	
20r	II-7	
20v	II-8	
21r	II-9	
21v	II-10	
22r	II-11	
22v	II-12	
23r	II-13	
23v	II-14	
24r	II-15	
24v	II-16	
25r	II-17	
25v	II-18	
26r	II-19	
26v	II-20	
27r	II-21	
27v	II-22	
28r	II-23	
28v	II-24	
29r	II-25	
29v	II-26	
30r	II-27	Sigillum Dei
30v	II-28	Blank

Book III – Mortlake Actions		
31r	–	Title Page
31v	–	Blank, IFC
32r	III-1	
32v	III-2	
33r	III-3	
33v	III-4	
34r	III-5	
34v	III-6	
35r	III-7	
35v	III-8	
36r	III-9	
36v	III-10	
37r	III-11	Blank
37v	III-12	
38r	III-13	
38v	III-14	Blank
39r	III-15	
39v	III-16	
40r	III-17	Tabula Collecta
40v	III-18	Blank
41r	III-19	
41v	III-20	Blank
42r	III-21	
42v	III-22	
43r	III-23	
43v	III-24	

Book IV – Mortlake Actions		
44r	① –	Title page
44v	–	Blank, IFC
–	③ IV-1	Folio missing
–	IV-2	Folio missing
45r	IV-3	
45v	IV-4	
46r	IV-i	Ashmole's note
46v	② IV-ii	Blank
47r	IV-5	
47v	IV-6	
48r	IV-7	
48v	IV-8	
49r	IV-9	
49v	IV-10	
50r	IV-11	
50v	IV-12	
51r	IV-13	
51v	IV-14	
52r	IV-15	
52v	IV-16	
53r	IV-17	
53v	IV-18	
54r	IV-19	
54v	IV-20	
55r	IV-21	
55v	IV-22	
56r	IV-23	
56v	IV-24	
57r	IV-25	
57v	IV-26	
58r	IV-27	
58v	IV-28	
59r	IV-29	
59v	IV-30	

Book V – Mortlake Actions		
60r	–	Title Page
60v		Blank, IFC
61r	V-1	
61v	V-2	
62r	V-3	
62v	V-4	
63r	V-5	
63v	V-6	
64r	V-7	
64v	V-8	
65r	V-9	
65v	V-10	
66r	V-11	
66v	V-12	
67r	V-13	
67v	V-14	
68r	V-15	
68v	V-16	
69r	V-17	
69v	V-18	
70r	V-19	
70v	V-20	
71r	V-21	
71v	V-22	
72r	V-23	
72v	V-24	
73r	V-25	
73v	V-26	
74r	V-27	
74v	V-28	
75r	V-29	
75v	V-30	
76r	V-31	
76v	V-32	
77r	V-33	
77v	V-34	
78r	V-35	
78v	V-36	
79r	V-37	
79v	V-38	
80r	V-39	
80v	V-40	
81r	V-41	
81v	V-42	
82r	V-43	
82v	V-44	
83r	V-45	
83v	V-46	
84r	V-47	
84v	V-48	
85r	V-49	
85v	V-50	
86r	V-51	
86v	V-52	Treasure map
87r	V-53	The scroll
87v	V-54	Blank
88r	V-55	
88v	V-56	
89r	V-57	
89v	V-58	
90r	V-59	
90v	V-60	

Book VI –Appendix to Book V		
91r	VI-1	Includes title
91v	VI-2	
92r	VI-3	
92v	VI-4	
93r	VI-5	
93v	VI-6	Blank
94r	VI-7	
94v	VI-8	
95r	VI-9	
95v	VI-10	
96r	VI-11	
96v	VI-12	
97r	VI-13	
97v	VI-14	Copy of 97r
98r	VI-15	
98v	VI-16	
99r	VI-17	
99v	VI-18	Blank
100r	VI-19	
100v	VI-20	
101r	VI-21	
101v	VI-22	
102r	VI-23	
102v	VI-24	
103r	VI-25	
103v	VI-26	
104r	VI-27	Angelic letters
104v	VI-28	
105r	VI-29	
105v	VI-30	
106r	VI-31	
106v	VI-32	
107r	VI-33	
107v	VI-34	
108r	VI-35	
108v	VI-36	Blank

MS. COTTON APPENDIX XLVI PART I

Book VII – Mortlake		
0r	–	Note by Madden
0v	–	Blank; not shown
1r	–	Blank; not shown

1v	–	Blank; not shown
2r	① VII-1	Includes title
2v	VII-2	
3r	VII-3	Blank
3v	VII-4	
4r	VII-5	
4v	VII-6	Blank
5r	VII-7	
5v	VII-8	
6r	VII-9	Blank
6v	VII-10	
7r	VII-11	
7v	VII-12	
8r	VII-13	
8v	VII-14	
9r	VII-15	
9v	VII-16	
10r	VII-17	
10v	VII-18	
11r	VII-19	
11v	VII-20	
12r	VII-21	
12v	VII-22	
13r	VII-23	
13v	VII-24	
14r	VII-25	
14v	VII-26	
15r	VII-27	
15v	VII-28	
16r	③ VII-30	Inverted
16v	② VII-29	
17r	VII-31	
17v	VII-32	
18r	⑤ VII-34	Inverted
18v	④ VII-33	
19r	VII-35	
19v	VII-36	
20r	VII-37	
20v	VII-38	
21r	⑦ VII-40	
21v	VII-41	
22r	VII-39	Part 1
	VII-42	Part 2
22v	VII-43	
23r	VII-44	
23v	VII-45	
24r	VII-46	
24v	VII-47	
25r	VII-48	
25v	VII-49	
26r	VII-50	
26v	VII-51	
27r	VII-52	
27v	–	Blank, not shown

Book VIII – To Cracovia

28r	–	Blank, not shown
28v	–	Blank, not shown
29r	–	Title Page
29v	–	Blank, IFC
30r	VIII-1	
30v	VIII-2	
31r	VIII-3	
31v	VIII-4	
32r	VIII-5	
32v	VIII-6	
33r	VIII-7	
33v	VIII-8	
34r	VIII-9	
34v	VIII-10	
35r	VIII-11	
35v	VIII-12	
36r	VIII-13	
36v	VIII-14	
37r	VIII-15	
37v	VIII-16	
38r	VIII-17	
38v	VIII-18	
39r	VIII-19	
39v	VIII-20	
40r	VIII-21	
40v	VIII-22	
41r	VIII-23	
41v	VIII-24	
42r	VIII-25	
42v	VIII-26	
43r	VIII-27	
43v	VIII-28	
44r	VIII-29	
44v	VIII-30	
45r	VIII-31	
45v	VIII-32	
46r	VIII-33	
46v	VIII-34	
47r	VIII-35	
47v	VIII-36	
48r	VIII-37	
48v	VIII-38	
49r	VIII-39	
49v	VIII-40	
50r	VIII-41	
50v	VIII-42	
51r	VIII-43	
51v	VIII-44	
52r	VIII-45	
52v	VIII-46	
53r	VIII-47	
53v	VIII-48	
54r	VIII-49	
54v	VIII-50	
55r	VIII-51	
55v	VIII-52	
56r	VIII-53	
56v	VIII-54	
57r	VIII-55	
57v	VIII-56	
58r	VIII-57	
58v	VIII-58	
59r	VIII-59	
59v	VIII-60	
60r	VIII-61	
60v	VIII-62	
61r	VIII-63	
61v	VIII-64	
62r	VIII-65	
62v	VIII-66	
63r	VIII-67	
63v	VIII-68	
64r	VIII-69	
64v	VIII-70	
65r	VIII-71	
65v	VIII-72	
66r	VIII-73	
66v	VIII-74	

Book IX – Cracovia I & II

67r	–	Blank, not shown
67v	–	Blank, not shown
68r	① IX-1	Includes title
68v	–	Blank, not shown
69r	IX-2	
69v	–	Blank, not shown
70r	IX-3	
70v	③ IX-34	
71r	IX-4	
71v	IX-33	
72r	IX-5	
72v	IX-32	
73r	IX-6	
73v	IX-31	
74r	IX-7	
74v	IX-30	
75r	IX-8	
75v	IX-29	
76r	IX-9	
76v	IX-28	
77r	IX-10	
77v	IX-27	
78r	IX-11	
78v	IX-26	
79r	IX-12	
79v	IX-25	
80r	IX-13	
80v	IX-24	
81r	IX-14	
81v	IX-23	
82r	IX-15	
82v	IX-22	
83r	IX-16	
83v	IX-21	
84r	IX-17	
84v	IX-20	
85r	IX-18	
85v	② IX-19	
86r	–	Blank, not shown
86v	–	Blank, not shown
87r	⑤ IX-44	
87v	⑦ IX-80	
88r	IX-45	
88v	IX-79	
89r	IX-46	
89v	IX-78	
90r	IX-47	
90v	IX-77	
91r	IX-48	
91v	IX-76	
92r	IX-49	
92v	IX-75	
93r	IX-50	
93v	IX-74	
94r	IX-51	
94v	IX-73	
95r	IX-52	
95v	IX-72	
96r	IX-53	
96v	IX-71	
97r	IX-54	
97v	IX-70	
98r	IX-55	
98v	IX-69	
99r	IX-56	
99v	IX-68	
100r	IX-57	
100v	IX-67	
101r	IX-58	
101v	IX-66	
102r	IX-59	
102v	IX-65	
103r	IX-60	
103v	IX-64	
104r	IX-61	
104v	IX-63	
105r	⑥ IX-62	
105v	IX-35	Part II
–	IX-36	Blank
106r	IX-37	
106v	–	Blank, not shown
107r	IX-38	
107v	–	Blank, not shown

108r	IX-39	
108v	–	Blank, not shown
109r	IX-40	
109v	–	Blank, not shown
110r	IX-41	
110v	IX-83	
111r	IX-42	
111v	IX-82	
112r	④ IX-43	
112v	⑧ IX-81	

Book X – Cracovia III

113r	–	Blank, not shown
113v	–	Blank, not shown
114r	① –	Title page
114v	–	Blank, IFC
115r	X-1	
115v	❷ XI-7	Next book
116r	X-2	
116v	XI-6	Next book
117r	X-3	
117v	XI-5	Next book
118r	X-4	
118v	XI-4	Next book
119r	X-5	
119v	XI-3	Next book
120r	X-6	
120v	XI-2	Next book
–	X-7	Blank
121r	X-8	
121v	XI-1	Next book
122r	❶ –	Book XI title page
122v	–	IFC for Book XI
123r	X-9	
123v	X-92	
124r	X-10	
124v	X-91	
125r	X-11	
125v	X-90	
126r	X-12	
126v	X-89	
127r	X-13	
127v	X-88	
128r	X-14	
128v	X-87	
129r	X-15	
129v	X-86	
130r	X-16	
130v	X-85	
131r	X-17	
131v	X-84	
132r	X-18	
132v	X-83	
133r	X-19	
133v	X-82	
134r	X-20	
134v	X-81	
135r	X-21	
135v	X-80	
136r	X-22	
136v	X-79	
137r	X-23	
137v	X-78	
138r	X-24	
138v	X-77	
139r	X-25	
139v	X-76	
140r	X-26	
140v	X-75	
141r	X-27	
141v	X-74	
142r	X-28	
142v	X-73	
143r	X-29	
143v	X-72	
144r	X-30	
144v	X-71	
145r	X-31	
145v	X-70	
146r	X-32	
146v	X-69	
147r	X-33	
147v	X-68	
148r	X-34	
148v	X-67	
149r	X-35	
149v	X-66	
150r	X-36	
150v	X-65	
151r	X-37	
151v	X-64	
152r	X-38	
152v	X-63	
153r	X-39	
153v	X-62	
154r	X-40	
154v	X-61	
155r	X-41	
155v	X-60	
156r	X-42	
156v	X-59	
157r	X-43	
157v	X-58	
158r	X-44	
158v	X-57	
159r	X-45	
159v	X-56	
160r	X-46	
160v	X-55	
161r	X-47	
161v	X-54	
–	X-48	Folio missing
–	X-53	Folio missing
–	X-49	Folio missing
–	X-52	Folio missing
–	X-50	Folio missing
–	② X-51	Folio missing

Book XI – Cracovia IV (Starts at X 122r)

162r	–	Blank, not shown
162v	–	Blank, not shown
163r	③ XI-8	
163v	XI-100	
164r	XI-9	
164v	XI-99	
165r	XI-10	
165v	XI-98	
166r	XI-11	
166v	XI-97	
167r {	XI-12	Part 1
	XI-96	Part 2
167v	XI-95	
168r	XI-13	
168v	XI-94	
169r	XI-14	
169v	XI-93	
170r	XI-15	
170v	XI-92	
171r	XI-16	
171v	XI-91	
172r	XI-17	
172v	XI-90	
173r	XI-18	
173v	XI-89	
174r	XI-19	
174v	XI-88	
175r	XI-20	
175v	XI-87	
176r	XI-21	
176v	XI-86	
177r	XI-22	
177v	XI-85	
178r	XI-23	
178v	XI-84	
179r	XI-24	
179v	XI-83	
180r	XI-25	
180v	XI-82	
181r	XI-26	
181v	XI-81	
182r	XI-27	
182v	XI-80	
183r	XI-28	
183v	XI-79	
184r	XI-29	
184v	XI-78	
185r	XI-30	
185v	XI-77	
186r	XI-31	
186v	XI-76	
187r	XI-32	
187v	XI-75	
188r	XI-33	
188v	XI-74	
189r	XI-34	
189v	XI-73	
190r	XI-35	
190v	XI-72	
191r	XI-36	
191v	–	Blank, not shown
192r	XI-37	Blank
192v	XI-38	Watchtowers
193r	XI-39	
193v	XI-71	
194r	XI-40	
194v	XI-41	
195r	XI-42	
195v	XI-70	
196r	XI-43	
196v	XI-69	
197r	XI-44	
197v	XI-68	
198r	XI-45	
198v	XI-67	
199r	XI-46	Enoch's Tables
199v	XI-66	
200r	XI-47	Enoch's Tables
200v	XI-65	
201r	XI-48	Enoch's Tables
201v	XI-64	
202r	XI-49	
202v	XI-63	
203r	XI-50	
203v	XI-62	
204r	XI-51	
204v	XI-61	
205r	XI-52	
205v	XI-60	
206r	XI-53	
206v	XI-59	
207r	XI-54	
207v	XI-58	
208r	XI-55	
208v	XI-57	
209r	④ XI-56	
209v	–	Blank, not shown

Book XII – Cracovia V		
210r	–	Blank, not shown
210v	–	Blank, not shown
211r	① –	Title page
211v	–	Blank, IFC
212r	XII-1	
212v	XIII-97	Appendix
213r	XII-2	
213v	XIII-96	Appendix
214r	XII-3	
214v	XIII-95	Appendix
215r	XII-4	
215v	XIII-94	Appendix
216r	XII-5	
216v	XIII-93	Appendix
217r	XII-6	
217v	XIII-92	Appendix
218r	XII-7	
218v	XIII-91	Appendix
219r	XII-8	
219v	XIII-90	Appendix
220r	XII-9	
220v	XIII-89	Appendix
221r	XII-10	
221v	XIII-88	Appendix
222r	XII-11	
222v	XIII-87	Appendix
223r	XII-12	
223v	XIII-86	Appendix
224r	XII-13	
224v	XIII-85	Appendix
225r	XII-14	
225v	XIII-84	Appendix
226r	XII-15	
226v	❹ XIII-83	Appendix
227r	XII-16	
227v	XII-23	
228r	XII-17	
228v	XII-22	
229r	XII-18	
229v	XII-21	
230r	XII-19	
230v	② XII-20	

Ms. Cotton Appendix xlvi Part II

Book XIII – Prage I		
0r	–	Blank, not shown
0v	–	Blank, not shown
1r	① XIII-1	Includes title
1v	XIII-2	Blank
2r	XIII-3	
2v	XIII-4	
3r	XIII-5	
3v	XIII-6	
4r	XIII-7	
4v	XIII-8	
5r	XIII-9	
5v	XIII-10	
6r	XIII-11	
6v	–	Blank, not shown
7r	XIII-12	
7v	–	Blank, not shown
8r	XIII-13	
8v	–	Blank, not shown
9r	XIII-14	
9v	–	Blank, not shown
10r	XIII-15	
10v	–	Blank, not shown
11r	XIII-16	
11v	–	Blank, not shown
12r	XIII-17	
12v	–	Blank, not shown
13r	XIII-18	
13v	–	Blank, not shown
14r	XIII-19	
14v	–	Blank, not shown
15r	XIII-20	
15v	–	Blank, not shown
16r	XIII-21	
16v	–	Blank, not shown
17r	XIII-22	
17v	–	Blank, not shown
18r	XIII-23	
18v	–	Blank, not shown
19r	XIII-24	
19v	–	Blank, not shown
20r	XIII-25	
20v	–	Blank, not shown
21r	XIII-26	
21v	–	Blank, not shown
22r	XIII-27	
22v	XIII-28	Blank
23r	XIII-29	
23v	XIII-30	Blank
24r	XIII-31	
24v	XIII-32	
25r	XIII-33	
25v	–	Blank, not shown
26r	XIII-34	
26v	③ XIII-80	
27r	XIII-35	
27v	XIII-79	
28r	XIII-36	
28v	XIII-78	
29r	XIII-37	
29v	XIII-77	
30r	XIII-38	
30v	XIII-76	
31r	XIII-39	
31v	XIII-40	
32r	XIII-41	
32v	XIII-42	Blank
33r	XIII-43	
33v	XIII-75	
34r	XIII-44	
34v	XIII-74	
35r	XIII-45	
35v	XIII-73	
36r	XIII-46	
36v	XIII-72	
37r	XIII-47	
37v	XIII-71	
38r	XIII-48	
38v	XIII-70	
39r	XIII-49	
39v	XIII-69	
40r	XIII-50	
40v	XIII-68	
41r	XIII-51	
41v	XIII-67	
42r	XIII-52	
42v	XIII-66	
43r	XIII-53	
43v	XIII-65	
44r	XIII-54	
44v	XIII-64	
45r	XIII-55	
45v	XIII-63	
46r	XIII-56	
46v	XIII-62	
47r	XIII-57	
47v	XIII-61	
48r	XIII-58	
48v	XIII-60	
49r	② XIII-59	
49v	–	Blank, not shown
50r	–	Blank, not shown
50v	XIII-81	

(*This Book continues in Book XII fol. 226v*)

Book XIV – Prage II		
51r	–	Note by Jennyngs
51v	–	Blank, not shown
52r	① –	Title page
52v	③ XIV-62	
53r	XIV-63	
53v	XIV-64	Blank
54r	XIV-1	
54v	XIV-2	
55r	XIV-3	
55v	XIV-61	
56r	XIV-4	
56v	XIV-60	
57r	XIV-5	
57v	XIV-59	
58r	XIV-6	
58v	XIV-58	
59r	XIV-7	
59v	XIV-57	
60r	XIV-8	
60v	XIV-56	
61r	XIV-9	
61v	XIV-55	
62r	XIV-10	
62v	XIV-54	
63r	XIV-11	
63v	XIV-53	
64r	XIV-12	
64v	XIV-52	
65r	XIV-13	
65v	XIV-51	
66r	XIV-14	
66v	XIV-50	
67r	XIV-15	
67v	XIV-49	
68r	XIV-16	
68v	XIV-48	
69r	XIV-17	
69v	XIV-47	
70r	XIV-18	
70v	XIV-46	
71r	XIV-19	
71v	XIV-45	
72r	XIV-20	
72v	XIV-44	
73r	XIV-21	
73v	XIV-43	
74r	XIV-22	
74v	XIV-42	
75r	XIV-23	
75v	XIV-41	
76r	XIV-24	
76v	XIV-40	
77r	XIV-25	
77v	XIV-39	
78r	XIV-26	
78v	XIV-38	
79r	XIV-27	
79v	XIV-37	
80r	XIV-28	
80v	XIV-36	
81r	XIV-29	

81v		XIV-35	
82r		XIV-30	
82v		XIV-34	
83r		XIV-31	
83v		XIV-33	
84r	②	XIV-32	
84v		–	Blank, not shown

Book XV – Nyepolomicze			
85r		–	Blank, not shown
85v		–	Blank, not shown
86r	②	XV-1	
86v		XV-2	
87r		XV-3	
87v		–	Blank, not shown
88r	④	XV-5	
88v		–	Blank, not shown
89r	③	XV-4	
89v		XV-6	Blank
90r		XV-7	
90v		XV-8	
91r		XV-9	
91v		–	Blank, not shown
92r		XV-10	
92v		–	Blank, not shown
93r		XV-11	
93v		–	Blank, not shown
94r		XV-12	
94v		–	Blank, not shown
95r		XV-13	
95v		–	Blank, not shown
96r		XV-14	
96v		–	Blank, not shown
97r		XV-15	
97v		–	Blank, not shown
98r		XV-16	
98v		–	Blank, not shown
99r		XV-17	
99v		–	Blank, not shown
100r		XV-18	
100v		–	Blank, not shown
101r		XV-19	
101v		–	Blank, not shown
102r		XV-20	
102v	⑥	XV-22	
103r	⑤	XV-21	
103v		–	Blank, not shown
104r		XV-23	
104v		–	Blank, not shown
105r		XV-24	
105v		XV-47	
106r		XV-25	
106v		–	Blank, not shown
107r		XV-26	
107v		XV-46	
108r		–	Blank, not shown
108v		XV-45	
109r		XV-27	
109v		XV-44	
110r		XV-28	
110v		XV-43	
111r		XV-29	
111v		–	Blank, not shown
112r	⑧	XV-31	
112v		XV-32	Blank
113r	⑦	XV-30	
113v		–	Blank, not shown
114r		XV-33	
114v		–	Blank, not shown
115r	①		Title page
115v		–	Blank, IFC
116r		XV-34	
116v		–	Blank, not shown
117r		XV-35	
117v		–	Blank, not shown
118r		XV-36	
118v		–	Blank, not shown
119r		XV-37	
119v		–	Blank, not shown
120r		XV-38	
120v		–	Blank, not shown
121r		XV-39	
121v		–	Blank, not shown
122r		XV-40	
122v		–	Blank, not shown
123r		XV-41	
123v		–	Blank, not shown
124r	⑨	XV-42	
124v		–	Blank, not shown

Book XVI – Unica Actio; Pucciana			
124r {	①	–	Part 1, title page
	③	XVI-9	Part 2
125v		XVI-8	
126r		–	Blank, not shown
126v		–	Blank, not shown
127r		XVI-1	
127v		XVI-7	
128r		XVI-2	
128v		XVI-6	
129r		XVI-3	
129v		XVI-5	
130r	②	XVI-4	
130v		XVI-10	Blank
131r		XVI-11	
131v		XVI-12	
132r		XVI-13	
132v		XVI-14	
133r		XVI-15	
133v		XVI-16	Blank

(To maintain the Book sequence this manuscript continues below after MS. Ashmole 1790)

MS. ASHMOLE 1790 ART. I

Book XVII – The Lost Action		
1r	–	Title page
1v	–	Blank, IFC
2r	–	Blank, not shown
2v	–	Blank, not shown
3r	XVII-1	
3v	XVII-2	
4r	XVII-3	
4v	XVII-4	
5r	XVII-5	
5v	XVII-6	
6r	XVII-7	
6v	XVII-8	
7r	XVII-9	
7v	XVII-10	
8r	XVII-11	
8v	XVII-12	
9r	XVII-13	
9v	XVII-14	
10r	XVII-15	
10v	XVII-16	Blank
11r	–	Blank, not shown
11v	–	Blank, not shown
12r	XVII-17	
12v	XVII-18	
13r	XVII-19	
13v	XVII-20	
14r	XVII-21	
14v	XVII-22	
15r	XVII-23	
15v	XVII-24	
16r	XVII-25	
16v	XVII-26	
17r	XVII-27	
17v	XVII-28	
18r	XVII-29	
18v	XVII-30	
19r	XVII-31	
19v	XVII-32	

MS. COTTON APPENDIX XLVI PART II (CONTINUED)

Book XVIII – Resurrection			
134r		–	Blank, not shown
134v		–	Blank, not shown
135r	①	–	Title page
135v		–	Blank, IFC
136r		–	Blank, not shown
136v	③	XVIII-2	
137r	②	XVIII-1	
137v		–	Blank, not shown
138r		XVIII-3	
138v		–	Blank, not shown
139r		XVIII-4	
139v		–	Blank, not shown
140r		XVIII-5	
140v		–	Blank, not shown
141r		XVIII-6	
141v		–	Blank, not shown
142r		XVIII-7	
142v		–	Blank, not shown
143r		XVIII-8	
143v		–	Blank, not shown
144r		XVIII-9	
144v		XVIII-10	
145r		–	Blank, not shown
145v		XVIII-11	
–		XVIII-12	Blank
146r		XVIII-13	
146v		–	Blank, not shown
147r		XVIII-14	
147v		XVIII-15	
–		XVIII-16	Blank
148r		XVIII-17	
148v		–	Blank, not shown
149r		–	Blank, not shown
149v		XVIII-18	
150r		XVIII-19	
150v		XVIII-20	
151r		XVIII-21	
151v		XVIII-22	
152r		XVIII-23	
152v		–	Blank, not shown
153r		XVIII-24	
153v		XVIII-25	
154r		XVIII-26	
154v		XVIII-27	
155r		XVIII-28	
155v		XVIII-29	
156r		XVIII-30	
156v		XVIII-31	
157r		XVIII-32	

157v		–	Blank, not shown
158r		XVIII-33	
158v		–	Blank, not shown
159r		–	Blank, not shown
159v		XVIII-34	
160r		XVIII-35	
160v		XVIII-36	Blank
161r		XVIII-37	
161v		XVIII-38	
162r		XVIII-39	
162v		XVIII-40	
163r		XVIII-41	
163v		XVIII-42	
164r		XVIII-43	
164v		XVIII-44	
165r		XVIII-45	
165v		XVIII-46	
166r		XVIII-47	
166v		–	Blank, not shown
167r	5	XVIII-49	Inverted
167v	4	XVIII-48	
–		XVIII-50	Blank
168r		XVIII-61	
168v		–	Blank, not shown
169r		XVIII-51	
169v		XVIII-60	
170r		XVIII-52	
170v		–	Blank, not shown
171r		XVIII-53	
171v		–	Blank, not shown
172r		XVIII-54	
172v		–	Blank, not shown
173r		XVIII-55	
173v		XVIII-59	
174r		XVIII-56	
174v		XVIII-58	
175r	6	XVIII-57	
175v		–	Blank, not shown

Book XIX – Memorials

176r	1	–	Title page
176v		–	Blank, IFC
177r		–	Note, crossed out
177v		–	Blank, not shown
178r		XIX-1	
178v		–	Blank, not shown
179r		XIX-2	
179v		–	Blank, not shown
180r		XIX-3	
180v		–	Blank, not shown
181r		XIX-4	
181v		–	Blank, not shown
182r		XIX-5	
182v		–	Blank, not shown
183r		XIX-6	
183v		–	Blank, not shown
184r		XIX-7	
184v		–	Blank, not shown
185r		XIX-8	
185v		–	Blank, not shown
186r		XIX-9	
186v		–	Blank, not shown
187r		XIX-10	
187v		–	Blank, not shown
188r		XIX-11	
188v		–	Blank, not shown
189r		XIX-12	
189v		XIX-13	
190r		XIX-14	
190v		XIX-15	
191r		XIX-16	
191v		XIX-17	
192r		XIX-18	
192v		–	Blank, not shown
193r		XIX-19	
193v		–	Blank, not shown
194r		XIX-20	
194v		–	Blank, not shown
195r		XIX-21	
195v		–	Blank, not shown
196r		XIX-22	
196v		–	Blank, not shown
197r		XIX-23	
197v		–	Blank, not shown
198r		XIX-24	
198v	3	XIX-46	
199r		XIX-25	
199v		XIX-26	
200r		XIX-27	
200v		XIX-28	
201r		XIX-29	
201v		XIX-30	
202r		XIX-31	
202v		XIX-32	
203r		XIX-33	
203v		XIX-34	
204r		XIX-35	
204v		XIX-36	
205r		XIX-37	
205v		XIX-38	Blank
206r		XIX-39	
206v		XIX-45	
207r		XIX-40	
207v		–	Blank, not shown
208r		XIX-41	
208v		–	Blank, not shown
209r		XIX-42	
209v		XIX-43	
210r	2	XIX-44	
210v		–	Blank, not shown
211r		XIX-47	
211v		–	Blank, not shown
212r		XIX-48	
212v		–	Blank, not shown
213r		XIX-49	
213v		–	Blank, not shown
214r		XIX-50	
214v		–	Blank, not shown
215r		XIX-51	
215v		XIX-52	Blank
216r		XIX-53	
216v	5	XIX-61	
217r		XIX-54	
217v		XIX-60	
218r		XIX-55	
218v		XIX-59	
219r		XIX-56	
219v		XIX-58	
220r	4	XIX-57	
220v		XIX-62	Blank
221r		XIX-63	
221v		–	Blank, not shown
222r		–	Blank, not shown
222v		XIX-64	
223r		XIX-65	
223v		XIX-66	
224r		XIX-67	
224v		XIX-68	
225r	7	XIX-70	Part 1
		XIX-71	Part 2
225v	6	XIX-69	
226r		XIX-72	Blank
226v		–	Blank, not shown

Book XX – Epilogue

–		–	Title missing
227r	1	XX-1	
227v		–	Blank, not shown
228r		XX-2	
228v		–	Blank, not shown
229r		XX-3	
229v		–	Blank, not shown
230r		XX-4	
230v	3	XX-12	
231r		XX-5	
231v		XX-6	
232r		XX-7	
232v		XX-8	Blank
233r		XX-11	
233v		XX-13	
234r		XX-14	
234v		XX-9	
–	2	XX-10	Blank
235r		XX-15	
235v		–	Blank, not shown
236r		XX-16	
236v		–	Blank, not shown
237r		XX-17	
237v		–	Blank, not shown
238r		–	Blank, not shown
238v		XX-18	
239r	5	XX-21	
239v		–	Blank, not shown
240r		–	Blank, not shown
240v	7	XX-23	
241r		XX-24	
241v		–	Blank, not shown
242r		–	Blank, not shown
242v	6	XX-22	
243r		XX-19	
243v	4	XX-20	Blank
244r		–	Copy, not shown
244v		–	Copy, not shown
245r		–	Copy, not shown
245v		–	Copy, not shown
246r		–	Copy, not shown
246v		–	Copy, not shown
247r		–	Copy, not shown
247v		–	Copy, not shown
248r		–	Copy, not shown
248v		–	Copy, not shown
249r		–	Copy, not shown
249v		–	Copy, not shown
250r		–	Copy, not shown
250v		–	Copy, not shown

MS. SLOANE 3191

Book XXI – 48 Claves Angelicæ

1r	–	Title; not used
1v	–	Blank, not shown
2r	–	Title page
2v	–	Blank, IFC
3r	XXI-1	
3v	XXI-2	
4r	XXI-3	
4v	XXI-4	
5r	XXI-5	
5v	XXI-6	
6r	XXI-7	
6v	XXI-8	
7r	XXI-9	

7v	XXI-10	
8r	XXI-11	
8v	XXI-12	
9r	XXI-13	
9v	XXI-14	
10r	XXI-15	
10v	XXI-16	
11r	XXI-17	
11v	XXI-18	
12r	XXI-19	Circle of 30 Ayres
12v	XXI-20	
13r	XXI-21	
13v	XXI-22	Blank

Book XXII – Scientiæ		
14r	–	Title page
14v	–	Blank, IFC
15r	XXII-1	Blank
15v	XXII-2	
16r	XXII-3	
16v	XXII-4	
17r	XXII-5	
17v	XXII-6	
18r	XXII-7	
18v	XXII-8	
19r	XXII-9	
19v	XXII-10	
20r	XXII-11	
20v	XXII-12	
21r	XXII-13	
21v	XXII-14	
22r	XXII-15	
22v	XXII-16	
23r	XXII-17	
23v	XXII-18	
24r	XXII-19	
24v	XXII-20	
25r	XXII-21	
25v	XXII-22	
26r	XXII-23	
26v	XXII-24	
27r	XXII-25	
27v	XXII-26	
28r	XXII-27	
28v	XXII-28	
29r	XXII-29	
29v	XXII-30	
30r	XXII-31	
30v	XXII-32	
31r	XXII-33	
31v	XXII-34	Blank

Book XXIII – Heptarchia		
32r	XXIII-1	Quotation
32v	XXIII-2	Blank
33r	XXIII-3	Includes title
33v	XXIII-4	
34r	XXIII-5	
34v	XXIII-6	
35r	XXIII-7	
35v	XXIII-8	
36r	XXIII-9	
36v	XXIII-10	
37r	XXIII-11	
37v	XXIII-12	
38r	XXIII-13	
38v	XXIII-14	
39r	XXIII-15	
39v	XXIII-16	
40r	XXIII-17	
40v	XXIII-18	
41r	XXIII-19	
41v	XXIII-20	
42r	XXIII-21	
42v	XXIII-22	
43r	XXIII-23	
43v	XXIII-24	
44r	XXIII-25	
44v	XXIII-26	Blank
45r	XXIII-27	
45v	XXIII-28	
46r	XXIII-29	
46v	XXIII-30	
47r	XXIII-31	
47v	XXIII-32	
48r	XXIII-33	
48v	XXIII-34	
49r	XXIII-35	
49v	XXIII-36	
50r	XXIII-37	
50v	XXIII-38	Blank
51r	XXIII-39	
51v	XXIII-40	Blank

Book XXIV – Invocations		
–	–	Title, Ashmole's
52r	XXIV-1	Blank
52v	XXIV-2	
53r	XXIV-3	
53v	XXIV-4	Reformed Table
54r	XXIV-5	Reformed Table
54v	–	Blank, not shown
55r	–	Blank, not shown
55v	XXIV-6	Sigils
56r	XXIV-7	Sigils
56v	XXIV-8	
57r	XXIV-9	
57v	XXIV-10	
58r	XXIV-11	
58v	XXIV-12	
59r	XXIV-13	
59v	XXIV-14	
60r	XXIV-15	
60v	XXIV-16	
61r	XXIV-17	
61v	XXIV-18	
62r	XXIV-19	
62v	XXIV-20	
63r	XXIV-21	
63v	XXIV-22	
64r	XXIV-23	
64v	XXIV-24	
65r	XXIV-25	
65v	XXIV-26	
66r	XXIV-27	
66v	XXIV-28	
67r	XXIV-29	
67v	XXIV-30	
68r	XXIV-31	
68v	XXIV-32	
69r	XXIV-33	
69v	XXIV-34	
70r	XXIV-35	
70v	XXIV-36	
71r	XXIV-37	
71v	XXIV-38	
72r	XXIV-39	
72v	XXIV-40	
73r	XXIV-41	
73v	XXIV-42	
74r	XXIV-43	
74v	XXIV-44	
75r	XXIV-45	
75v	XXIV-46	
76r	XXIV-47	
76v	XXIV-48	
77r	XXIV-49	
77v	XXIV-50	
78r	XXIV-51	
78v	XXIV-52	
79r	XXIV-53	
79v	XXIV-54	
80r	XXIV-55	
80v	XXIV-56	

Ms. Sloane 3189

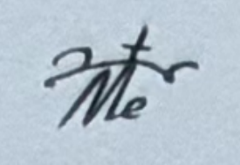
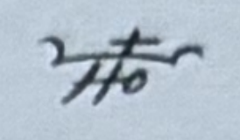
Book XXV – Loagaeth		
–	–	Note by Madden
–	–	Blank
–	–	Blank, not shown
–	–	Blank, not shown
–	–	Note by *unknown*
0r	–	Blank
0v	–	Note by *unknown*
1r	–	Blank
1v	② XXV-i	Ashmole's note
–	XXV-ii	Blank
2r	① –	Title page
2v	–	Blank, IFC
3r	XXV-1	
3v	–	Blank, not shown
4r	XXV-2	
4v	–	Blank, not shown
5r	XXV-3	
5v	–	Blank, not shown
6r	XXV-4	
6v	–	Blank, not shown
7r	XXV-5	
7v	XXV-6	
8r	XXV-7	
8v	XXV-8	
9r	XXV-9	
9v	XXV-10	Blank
10r	XXV-11	
10v	XXV-12	
11r	XXV-13	
11v	XXV-14	
12r	XXV-15	
12v	XXV-16	
13r	XXV-17	
13v	XXV-18	
14r	XXV-19	
14v	XXV-20	
15r	XXV-21	
15v	XXV-22	
16r	XXV-23	
16v	XXV-24	
17r	XXV-25	
17v	XXV-26	
18r	XXV-27	
18v	XXV-28	
19r	XXV-29	
19v	XXV-30	
20r	XXV-31	
20v	XXV-32	
21r	XXV-33	
21v	XXV-34	
22r	XXV-35	
22v	XXV-36	
23r	XXV-37	

23v	XXV-38	
24r	XXV-39	
24v	XXV-40	
25r	XXV-41	
25v	XXV-42	
26r	XXV-43	
26v	XXV-44	
27r	XXV-45	
27v	XXV-46	
28r	XXV-47	
28v	XXV-48	
29r	XXV-49	
29v	XXV-50	
30r	XXV-51	
30v	XXV-52	
31r	XXV-53	
31v	XXV-54	
32r	XXV-55	
32v	XXV-56	
33r	XXV-57	
33v	XXV-58	
34r	XXV-59	
34v	XXV-60	
35r	XXV-61	
35v	XXV-62	
36r	XXV-63	
36v	XXV-64	
37r	XXV-65	
37v	XXV-66	
38r	XXV-67	
38v	XXV-68	
39r	XXV-69	
39v	XXV-70	
40r	XXV-71	
40v	XXV-72	
41r	XXV-73	
41v	XXV-74	
42r	XXV-75	
42v	XXV-76	
43r	XXV-77	
43v	XXV-78	
44r	XXV-79	
44v	XXV-80	
45r	XXV-81	
45v	XXV-82	
46r	XXV-83	
46v	XXV-84	
47r	XXV-85	
47v	XXV-86	
48r	XXV-87	
48v	XXV-88	
49r	XXV-89	
49v	XXV-90	
50r	XXV-91	
50v	XXV-92	
51r	XXV-93	
51v	XXV-94	
52r	XXV-95	
52v	XXV-96	
53r	XXV-97	
53v	XXV-98	
54r	XXV-99	
54v	XXV-100	
55r	XXV-101	
55v	XXV-102	
56r	XXV-103	
56v	XXV-104	
57r	XXV-105	
57v	XXV-106	

Tables of Soyga		
–	XXV-107	Blank
Table 1	XXV-108	
Table 2	XXV-109	
Table 3	XXV-110	
Table 4	XXV-111	
Table 5	XXV-112	
Table 6	XXV-113	
Table 7	XXV-114	
Table 8	XXV-115	

NOTES TO MANUSCRIPTS

Symbols used in the Manuscripts:

	= Raphael		= Carmara, a.k.a. Baligon
♄	= Saturday (Saturn), also Lead	♀	= Friday (Venus)
.....	= missing text due to decay	. . . . .	= text omitted by Dee
⸓	= equals (=)	Δ	= Greek "D", which Dee uses for his name

BOOKS I–VI (*SL 3188*); MYSTERIORUM LIBRI QUINQUE

This manuscript has here been collated with *SL 3677*. Some lacunæ have also been filled in from Dee's *De Heptarchia Mystica* (Book **XXIII**).

Published Versions:

- *PETERSON* – Generally, this is excellent, and includes an English translation of the Latin text, but a few minor errors have crept in and Dee's folio references are meaningless.
- *WHITBY* – Excellent work, with English translations and commentary. Contains some errors, but worth reading. Available from the British Library and elsewhere as a free PDF download.
- Extracts printed in *FENTON*.
- Extracts printed in *JAMES*.
- Books **I**, **II**, and **III** can also be found on the Internet: www.john-dee.org (with some minor errors), with notes to Book **I**, by Clay Holden (1988).

BOOK I

Note 1	▪ This note was written by Sir Frederic Madden (*see* appendix V "Brief Biographical Guide"), former Keeper of Manuscripts at the British Museum. The Library of Sir Joseph Jekyll (died 1738: *see* appendix V) mentioned here, being auctioned the year following his death.
Note 2	▪ Unknown author.
Title page	▪ "Anno 1581: 1582 Myſteriorum Liber Primus Mortlaci ·1·". This reads: "*In the year 1581–1582, The First Book of Myſteries, at Mortlake ·1·*".
pp. i–iii	▪ This is written by Elias Ashmole whose signature appears at the end.
p. 6	▪ Biblical quotation (marginal note): "Numquid non est Deus in Israël, ut eatis ad consulendum Beelzebub, deum Accaron". *"Is it because there is no God in Israel, that ye go to inquire of Beelzebub, the god of Ekron?"*. 2 Kings 1:3 [American Standard Version].
p. 18	▪ The name POLIPOS, or Pilipos, is possibly a reference to the Greek name Philip, or the Hebrew version thereof.
p. 19	▪ The top of this page has been cut or torn off, probably due to decay. The $\boxed{\text{F.D.}}$ (Fortitudo Dei) in the top left corner, is found on the previous page in the bottom right corner, signifying the first word of the next page.
p. 21	▪ This note is by Elias Ashmole.

BOOK II

Title page	▪ "Anno 1582 Myſteriorum Liber Secundus Mortlaci ·2·". This reads: *"In the year 1582, The Second Book of Myſteries, at Mortlake ·2·"*. This page is now lost. The present title has been adapted from Book **I** (*see also* Ashmole's note on **I**-21).
p. 1	▪ This Action begins on 19 March 1582, which is no longer visible on this page as the upper part is now lost due to decay, or perhaps the date was on a previous folio that is now missing. Because Dee

makes no reference to folio numbers in this book, it is impossible to number them; they have therefore been omitted.

p. 2 ▪ The top of this page is lost due to decay.

p. 9 ▪ The second marginal note is in Ashmole's hand.

p. 10 ▪ These three Hebrew names of God of forty-two letters (as they appear in the manuscript) are:

אב אלהים בן אלהים רוח הקדש אלהים שלשה באחד אחד בשלשה
אב אל בן אל ~~ו~~רוח הקדש לא אבל לא שלשה אלהים כי אם אלוה אחד
כאשר הנפש המשכלת והבשר אדם אחד כך האל והאדם משח אחד

▪ Dee has mistakenly written לא ("not") for the third אל ("God"), reading from right to left, of the second name. *SL 3677* also has this error (*see GALATINO*, from which these names have been extracted). The fifth word (reading from the right) of the middle name, appears as, ורוח in *GALATINO*. The character ו ("and", in this instance) has been crossed out by Dee (as shown above) which does not affect the meaning but adjusts the letter-count from 43 to 42. Also, note that Dee has crossed off the corresponding "et" in his Latin translation immediately below. The eighth word of the middle name, appears as אכל (akal – *to devour*) in *GALATINO* and Dee, but it should read אבל (abal – *yet*), the central letter is a *Kaph* in the former word, and a *Beth* in the later (probably a misprint in *GALATINO*, as they look very similar). Despite these errors, Dee's Latin translation is correct.

p. 18 ▪ Mid-page, Greek word Μυςεριον, read as Μυστεριον: Greek word (almost) for "mystery", the correct Greek being Μυστηριον. The Greek character ς (stau) is a ligature for sigma-tau, and is not to be confused with ς (final sigma). This character can also be seen on **V**-59 – Κα⌉αςικ⌉⊚ (Καταστικτος).

p. 25 The cross at the bottom of this page, surrounded by the name Levanael, is described as being "like a Crucifix" and is drawn as such, but the cross on the Great Seal, or Sigillum Dei, is a Greek cross (equal armed). This also appears on **XIV**-40 as a Greek cross, or so it appears on Dee's sketch.

p. 27 "Sigillum Dei": There are some minor differences between Dee's final version of this sigil and the description found throughout Book **II**. Above the sigil, Dee gives the Hebrew word אמת (ameth–*truth*) in both printed and cursive form.

BOOK III

Title page ▪ "Mysteriorum, Liber Tertius. Anno 1582: Aprilis 28. Liber 3us. Liber 4us".
This reads: *"The Third Book of Mysteries, in the year 1582, April 28"*. At the bottom of the page: *"The Third Book": "The Fourth Book"*.
"Liber 3us" "Liber 4us" at the bottom of the title page (and some other title pages) are, according to *PETERSON* (probably derived from *WHITBY*), in the hand of Elias Ashmole; but these are clearly written by Dee, and are simply Dee's own numbering system for his books.

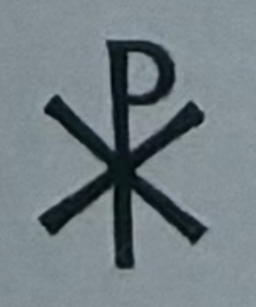
p. 3 ▪ "Numerus Primus" is written by Ashmole.

p. 9 ▪ The initials halfway down the page read: "Gloria Patri et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum".

pp. 12–13 ▪ The table that appears here is formed from the names of the forty-nine Good Angels found in Dee's *Tabula Collecta* (*see* **III**-17). Section 2 at the top has a number of letters missing due to decay. These are: Table 2 – "15A", "30R" and "41A"; and Table 3 – "18I", "38R", "19A", "44G" and "48R". We have no way of knowing how to fit these into the table, as there appears to be no logical sequence.

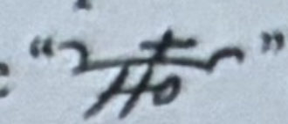
p. 15 ▪ Twelfth line from the bottom should read "36N" and not "30N", as this N is for the thirty-sixth name BNAPSEN of *Tabula Collecta* (*see* **III**-17); the thirtieth name being BRORGES contains no N.

p. 21 ▪ The marginal symbol on the bottom left is the *Chi-Rho* monogram or Christogram, formed from the first two letters of Χριστος, the Greek word for Christ, used as a symbol for Christ and appearing on the military standard (the *Labarum*) of the Roman emperor Constantine I. Dee expands upon this a little by including the Greek ligature "⊚" = os, at the centre.

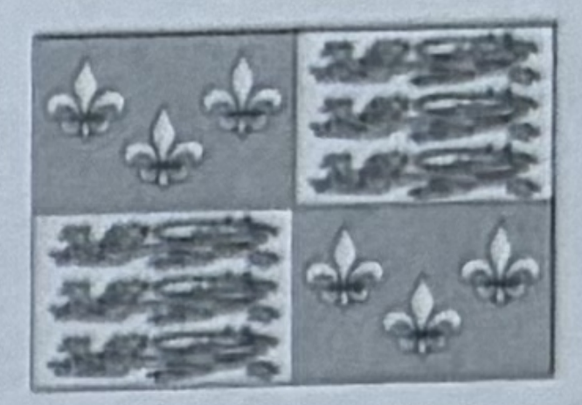


BOOK IV

Title page ▪ "Quartus Liber Mysteriorum. A° 1582. Novembris 15. Post reconciliationem Kellianam. Miserere nostri Deus. Dimitte nobis, sicut et nos dimittimus. Liber 5us".
This reads: *"The Fourth Book of Mysteries, in the year 1582, November 15. After* [*the*] *reconciliation with Kelley. God have Mercy on us. Forgive us, as we forgive"*. At the bottom of the page, *"The Fifth Book"*.

p. i ▪ These notes are by Elias Ashmole and appear immediately after p. 4 in the manuscript, but have been moved to the front of this book. The character on the nineteenth line should be "".

pp. 1–2 ▪ The first leaf of this work is missing (*see* Ashmole's notes on p. i). At the head of the first leaf, I have inserted "A° 1582 Novemb. 15" (A° = Anno, "in the year") this being the date of the start of this book, as indicated on the title page.



p. 3 ▪ This flag is the Royal Banner of England (1406–1603), which bears the Royal Arms of Queen Elizabeth I (revived from Henry IV).

p. 6 ▪ Line 10, last word, probably "printed".

BOOK V

Title page ▪ "Liber Mysteriorum Quintus 1583: Martii 23. Liber 6us: Liber 7us".
This reads: *"The Fifth Book of Mysteries, 1583 March 23"*. At the bottom of the page, *"The Sixth Book": "The Seventh Book"*.

p. 12 ▪ Just under Dee's note of "Cownterfeted Roll" (mid-page), Ashmole has added a marginal note of his own: "Vide infra pag. 152, 153, &c". This now refers to pp. 52–53.

pp. 17–50 ▪ These early Calls do not appear to be in the same language as the latter Forty-Eight Keys (*but see LEITCH*), and presumably no English translation was ever produced (*but see HARKNESS*).

p. 21 ▪ Line 15, "Ne Ne Ne na Iabes", *WHITBY*, vol. 1 p. 475 translates this as: "holy, holy, holy, Lord God of Hosts". The meanings he assigns to the individual words are taken from *LAYCOCK*; I can find no justification for this in the present work, although "Na" is given as a name of God and "Iabes" is phonetically (kind of) similar to "Tzabaoth", but this is not enough to base a translation on.

p. 50 ▪ Greek text: κα⌉ασ⌉ικ⌉⊚ (Katastiktos) meaning, *"spotted/blemished/disreputable/condemned"*.

p. 55 ▪ Of these various names of crosses only two have been (possibly) identified, "Mons Mene" (Meon Hill in Wiltshire, according to *WHITBY*) and "Huteos Cros" (Huets Cross on Northwick Hill near Blockley, according to Dee, but no cross is to be found there today, though according to Ian Rons there is what may be the pedestal of a cross at the location where the cross would have been). The "k" of "Blankis Suters" Dee doubts, this is because there is only one occurrence of this character, so it cannot be verified. "Fleds grenul" has been misinterpreted by Dee, it should read "Fluds grenul".

p. 56 ▪ Marginal note, Greek text (αυτος εφα) reads, *"he said"*, as does the Latin.

p. 59 ▪ Sixteenth line up, "that of Munsters of Latine greke and hebrue". This is Sebastian Münster's work of Latin, Greek, and Hebrew (mis-transcribed by *WHITBY* as "Misteries of Latin, Greek and Hebrew"), entitled *Dictionarium Trilingue*, and is available from Google Books as a PDF.
▪ Greek text: κα⌉ασ⌉ικ⌉⊚ (*see the note above for* p. 50).
▪ Greek text: Βεβαιος (Bebaios) meaning, *firm/steady/steadfast/durable/unerring*.

BOOK VI

Title page ▪ "Quinti Libri Mysteriorum Appendix".
This reads: *"Appendix to the Fifth Book of Mysteries"*.

p. 23 ▪ On the ninth line from the bottom we read "some token of my name" (*see* **VI**-13 where an illustration of the lamin will be found, to which this refers), and a little farther down the page we read "The forme in every corner, considereth thy name: Δ. – you mean there to be a certayn shaddow of Δelta". This clearly refers to the four triangular corners, being the "certain shadow of Delta" referred to, the triangle being the Greek letter Delta (Δ="D"), which Dee uses throughout this work to represent his name.

p. 27 ▪ Here is the well-known prophecy of the death of Mary Queen of Scots and of the Spanish Armada.

BOOKS VII–XII (*COTTON* PART I)

This manuscript has here been thoroughly collated with *SHIPPEN* and *ASH 580*.

Published Versions:

- First published in *TFR*.
- Extracts printed in *FENTON*, with translations for some of the Latin text.
- Extracts printed in *JAMES*, with translations for some of the Latin text.
- See also *SKINNER* in "Bibliography".

BOOK VII

Note	▪ This was written by Sir Frederic Madden (*see* appendix V), former Keeper of Manuscripts at the British Museum.
Title page	▪ "Liber Sexti Misteriorum (et sancti) parallelus Novalisque. 1583". This reads: *"The Book of the Mysteries, parallel to the Sixth (and sacred)* [*book*], *and novel. 1583"*.
pp. 43–44	▪ This Greek text on this page is not perfect, but remember that Dee was writing what he heard from Kelley. Casaubon's corrected rendering (*see TFR*, Preface) is: Οὗτος ὁ ἑταῖρος τοῦτο ἔργον ἀναϛήσει: Κόσμοσ γὰρ πρότυμος τυγχάνει ὢν: Κ[α]ὶ αὐτὸς τοσοῦτον πειράζεται: Ὥϛε κοίνης ἀφελκύετας φιλίας: Ἐσόρα μὴ τινὰ αὐτῷ αφορμὴν παρέξης: Τὰς γὰρ ἀπάτας κομιδῆ παρασκευάζεται: Ἵνα σε διὰ παντὸς ἀπολείπῃ: Or, in standard Greek characters: Οὗτος ὁ ἑταῖρος τοῦτο ἔργον ἀναστήσει: Κόσμοσ γὰρ πρότυμος τυγχάνει ὢν: Κ[α]ὶ αὐτός τοσοῦτον πειράζεται: Ὥστε κοίνης ἀφελκύετας φιλίας: Ἐσόρα μὴ τινὰ αὐτῷ αφορμὴν παρέξης: Τὰς γὰρ ἀπάτας κομιδῆ παρασκευάζεται: Ἵνα σε διὰ παντὸς ἀπολείπῃ: Casaubon's translation is as follows: "This fellow (or Friend) will overthrow this work. His baggage (or furniture) is in a readiness. And he doth very much endeavor: To withdraw himself from this common friendship. Take heed, that you give him no occasion: For he doth mightily plot by art and cunning: How he may leave you for ever".

BOOK VIII

.Title page	▪ "Liber Peregrinationis Primæ: (Sexti Mystici Paradromus) Videlicet A Mortlaco Angliæ, Ad Cracoviam Poloniæ. Duravit autem a die 21, Septembris, Aº.1583: ad diem 13, Martii: Aº 1584: in stylo veteri: non Gregoriano. Sunt quidem, Menses 6 dies 7: Hebdomadæ sunt 25: Dies sunt, in summa .175. Liber 11us". This reads: *"The Book of the First Journey* [or, *Peregrination*]*: to wit, from Mortlake in England, to Cracow in Poland (concurrent with the Sixth Mystic* [Book]*). It lasted, moreover, from the 21st day of September 1583: to the 13th day of March 1584: in the old style, not in the Gregorian. That is, 6 months 7 days: 25 weeks: 175 days, in total"*. At the bottom of the page, *"The Eleventh Book"*.
p. 35	▪ Missing text, fifth line down, *SHIPPEN* suggests "covenant" or "counsel".
p. 48	▪ Greek text at the bottom: Μαξιμασ ινιυριας υερβορυμ πασσυσ συμ, a transliteration into Greek characters – "Maximas iniurias verborum passus sum": *"I suffered very great verbal abuse"*.
p. 53	▪ Greek text near the top: Ὀ Κινδυνοσ μεγας του θανατου δια της του E.K. αδικιας μεγαλης εναντιο εμου (not a transliteration). "Magnum adii vitæ periculum per iniquitatem E.K. contra me" (Latin translation from *TFR*): *"My life in great peril through the violence of E.K. against me"*. Greek text eleventh line. Ριξαι κυμ υξορε βρευες. A transliteration into Greek characters, "Rixai cum uxore breves": *"Brief angry outbursts with my wife"*.
p. 63	▪ At the nineteenth and twenty-first line can be seen some outlined text, these words are said to be by the Devil making himself heard through Kelley, mentioned a few lines farther down.

p. 65	▪ Nalvage: "We call him, with us, Fuga terrestrium": *"The Pursuer of Beasts"*.
pp. 69–70	▪ *TFR* omits the last eight lines of **VIII**-69 and the first four lines of **VIII**-70.
p. 70	▪ Greek text (a transliteration), "aliter: φρομ ἑρ φορνικατιον", near the bottom left, reads: "*otherwise: from her fornication*". This is written just above the word "Preservation" and, as *SHIPPEN* points out, it appears that this has been partially erased and then rewritten.

BOOK IX

Title page	▪ "Mensis Mysticus Saobaticus: Pars prima eiusdem". This reads: *"The Mystic Sabbatical Month. The First Part of the same"*. This book is in five parts, of which this is part one and two; the second part begins with the note on **IX**-35. The remaining parts are books **X**, **XI**, and **XII** in this edition.
pp. 4–7	▪ This has become known as "*Corpus Omnium*", which the angel Nalvage translates as, *"The Substance of the Whole"*.
p. 34	▪ *TFR* omits the last six lines of this page.
p. 37–43	▪ These pages are misplaced in *TFR* due to the fact that the complete Keys were unknown at the time of publication (1659).
p. 48	▪ In the margin top left, "Coronzom": note the short line over the top of this name; it's not exactly clear what this is, but *SHIPPEN* has marked it down as an acute accent.
p. 49	▪ Greek text, this is (largely) a transliteration from Latin into Greek characters, which reads, "Note. On Tuesday after none circa horam quartam as we two sat togither, E.K. said that he had thought uppon the matter et quod iam vellet duas horas mihi concedere singulis diebus ad recipienda illa que illi tradere vellent. Ego autem illi (et maximo Deo) gratias egi quia hanc esse mutationem dextra excelsi factam vere iudicavi: Nam ante prandium rigidissimus erat in contraria opinione et sententia": *"Note. On Tuesday afternoon about the fourth hour as we two sat together, E.K. said that he had thought upon the matter and that he now wished to concede* [or *relinquish*] *two hours every day to receive those things they wished to deliver. I also thanked him (and especially God) for this favourable, lofty change to be a true judgement. For before lunch he was most stubborn and of the contrary opinion, and thought"*.

BOOK X

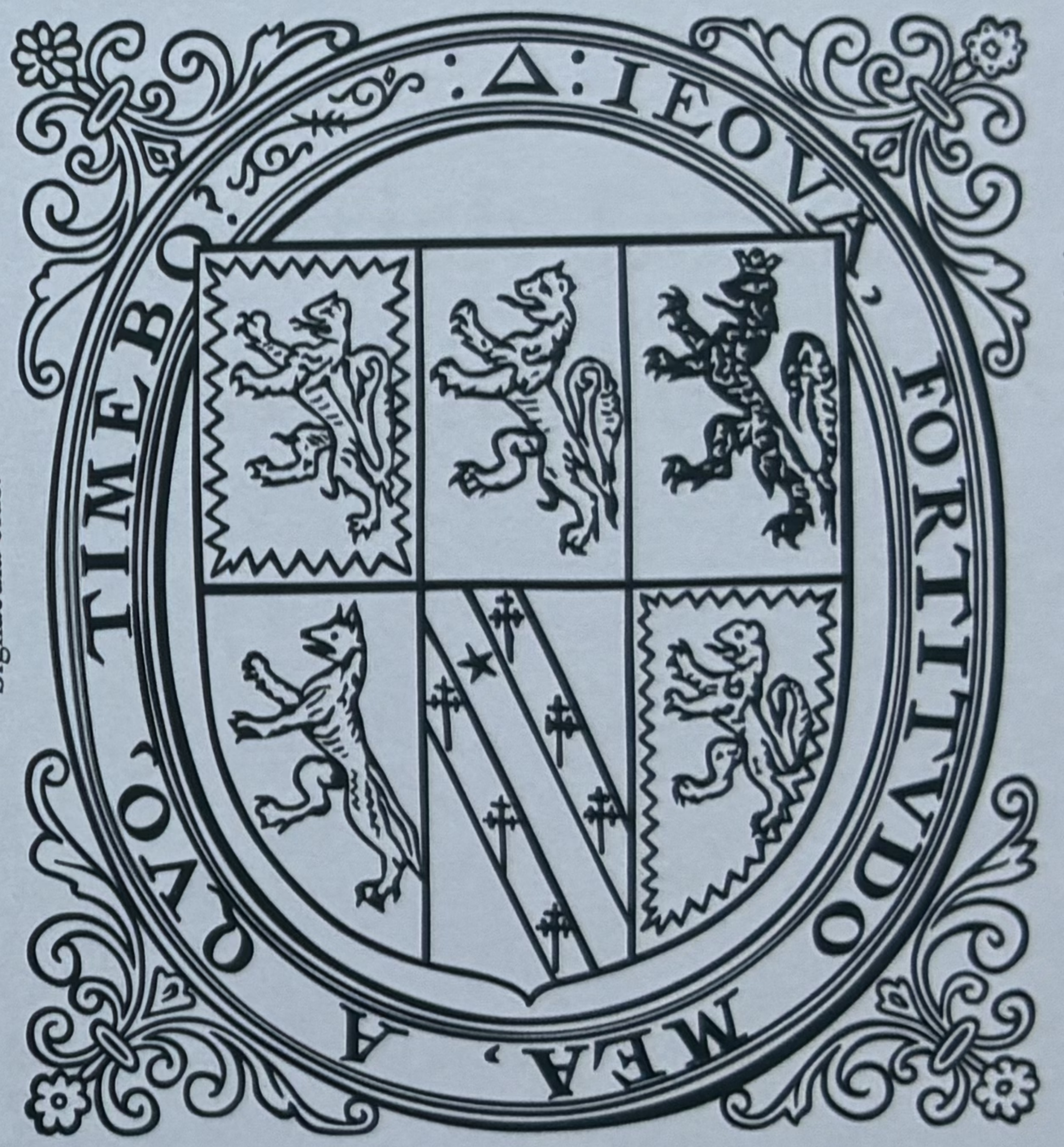
Title page	▪ "Libri Septimi, Apertorii, Cracoviensis, Mystici, Sabbatici, pars Tertia: Aº 1584. Liber 14us". This reads: *"The Third Part of the Seventh, Cracovian, Mystic, Sabbatic Book of the Discloser. In the year 1584"*. At the bottom of the page, *"The Fourteenth Book"*.
pp. 48–53	▪ These six pages are here left blank, as this is (approximately) the number of pages that are missing, and covers part of Key 13, Key 14, Key 15, and part of Key 16 (*see* Book **XXI** for these).
p. 62	▪ The biblical quotation at the bottom, "Quando dividebat Altissimus gentes, quando separabat filios Adam, constituit terminos populorum, iuxta numerum filiorum Israel": *"When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel"* Deuteronomy 32:8 [from KJV].
p. 67	▪ The top marginal note "5362" is correct, the main text gives "5562", probably Kelley's error in reporting.
p. 73	▪ "Italia" at the bottom of this page is here attributed to Docepax and later changed (*see the note for* **XI** p. 69).
p. 74	▪ "Brytania" is referred to Tedoand, near the top of this page and later changed (*see* **XI**-69).
p. 92	▪ The prayer that Dee refers to at the bottom of this page can be found at the bottom of **X**-76.

(This manuscript continues in Volume II with Book ***XI****)*

John Dee's Coat of Arms:

Psal. 118.
Non moriar, sed vivam, & narrabo opera Domini

Apocalypsis 5.
Ecce, vicit Leo de tribu Iuda (radix David) aperire librum, & solvere septem
Signacula eius.


:Δ: IEOVA, FORTITVDO MEA, A QVO TIMEBO?

In sola Christi cruce fixa est omnis nostra gloria.

ANNO MVNDI NOVO INCHOANTE:

VERITAS PRÆVALEBIT.

The Latin text within the oval reads, *"O Lord, with my courage, whom need I dread?"*
Along the top, *"I shall not die, but live, and declare the works of the Lord"* (Psalms 118 xvii).
Along the bottom, *"In the beginning of a/the new year of the world: The truth shall prevail"*.
Along the left, *"Behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof."* (Revelation 5).
Along the right, *"All our glory in the cross of Christ alone is fixed."*

British Library
MS. Sloane 3188

This volume is in D^{r}. Dee's own handwriting, as far as fol. 108.

A fair copy of it by Elias Ashmole was purchased at Sir Joseph Jekyll's sales Jan. 1739/40 (lot 405) and is now MS Sloane 3677.

The original MSS of the remaining Books are in the Cottonian Collection, Appendix XLVI, but were formerly (erroneously) numbered as Add. MSS No. 5007. A.B.C.

Jan. 7 1854

D^r. John Dee's conferences
with angels from Dec. 22. 1581, to
May 30, 1583. being what preceeds the other
conferences printed by D^r. Meric Causabon
Lond. 1659. in folio.
With a preface by Elias Ashmole. An: 1672.

Anno 1581: 1582
Mysteriorum
Liber Primus
Mortlaci

+1+

---

22 December 1581–15 March 1582
(from British Library MS. Sloane 3188)

Be it remembred, that the 20th: of August 1672, I received by the hands of my Servant Samuell Story, a parcell of Dr: Dee's Manuscripts, all written with his owne hand; vizt: his Conferences with Angells, wch first began the 22th of Dec: ano: 1581, & continued to the end of May ano: 1583, where the printed Booke of the remaining Conferences (published by Dr: Cawsabon) begins, & are bound up in this Volume.

Beside these, the Booke intituled, the *48 Claves Angelicæ*, also Liber *Scientia Terrestris Auxilii & Victoria* (these two being those very individuall Bookes, wch the Angells commanded to be + burnt, & were after ++ restored by them, as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419). The Booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*, and a Booke of Invocations or Calls, begining with the Squares filled with letters, about the Black Cross. These 4 Bookes I have bound up in another volume.

+ 10. Apr.
++ 30. Apr. } 1586

Sloane 3191 }

All wch, were a few daies before delivered to my said Servant, for my perusall (I being then at Mr: William Lillies house at Hersham in Surrey) by my good friend Mr: Thomas Wale, one of his Maties: Warders in the Tower of London

The 5th: of Sept: following M^{r}: Wale (having heard of my retourne to Towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the forsaid Bookes, for one of myne, vizt: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, wch I sent him fairely bound, & gilt on the Back.

As a further testimony of the sence of Mr: Wales kindnes; shortly after his death, I sent for his Son, & bestowed on him one of my deputies places in the Excise, with an allowance of 80£: per Annum.

On the 10th: of the s^{d}: Sept: M^{r}: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hande, vizt: That her former Husband was one M^{r}: Jones a Confectioner, who formerly dwelt at the Plow in Lumbard street London, & who, shortly after they were married, tooke her with him into Adle Streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedar wood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of M^{r}: John Woodall Chirurgeon (father to M^{r}: Tho: Woodall late Serjant Chirurgeon to his now Matie: King Charles the 2d: (my intimate friend) and tis very probabble he bought it after D^{r}: Dee's death, when his goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her s^{d} husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peace of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private drawer, wch being drawne out, therein were found divers Bookes in Manuscript, & papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c. because they understood them not, wch occasioned their Servant Maide to wast about one halfe of them under pyes & other like uses, wch when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes M^{r}: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of M^{rs}: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the fores^{d} M^{r}: Wale, he came to the knowledge of them, & therupon, with her consent, sent them to me, as I have before set downe.

EAshmole

Præter alias meas extemporaneas preces, et eiaculationes
ad Deum vehementiores: Hæc una, maximè
usitata fuit.
Or*ati*o mea Matutina, Vespertinaq*ue*: pro Sapientia.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti.
Amen.

Omnipotens, Sempiterne, vere, et vive Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Ieovah Zebaoth, ad adiuvandum me festina:
Gloria Deo, Patri, Filio, et Spiritui Sancto: Sicut erat in principio, et nunc, et semp*er* : et in sæcula sæculoru*m*: *Amen*.
Recte sapere, et intelligere doceto me, (ô rerum o*mni*u*m* Creator) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (ô rerum o*mni*u*m* Creator) et Sapientia*m* tua*m* in corde meo fige.

O Domine Iesu Christe (qui sapientia vere es, æterni et Omnipotentis tui Patris) humilimè tuam oro Divinam Maiestatem, expeditum mihi ut mittere digneris, alicuius pii, Sapientis expertiq*ue* Philosophi auxilium, ad illa plenissimè intelligenda perficiendaq*ue*, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissimè et constan=tissimè a tua Divina Maiestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelosq*ue*, videlicet Mi=chaëlem, Gabrielem, Raphaëlem ac Vrielem: et (ex Divino tuo favore) quoscunq*ue* alios, veros, fidelesq*ue* tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaq*ue* vera et exacta, Arcanorum et Magnalium tuoru*m* (Creaturas omnes tuas, illarumq*ue* naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui no*min*is laudem, honorem, et gloriam; et ad solidam meam, aliorumq*ue* (per me,) plurimorum tuorum, fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. *Amen*. Fiat Ieovah Zebaoth: Fiat Adonay,
fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Ioanni Dee) petitionem
hanc, modo tali, qui tibi maximè placebit.
Amen.

* * *

Ab anno 1579. hoc ferè modo: Litinè, vel Anglicè; (ast circa annu*m* 1569
alio et peculiari, particulari modo: interdum pro Raphaële, interdum
pro Michaële) ad Deum preces fundere: mihi gratissimum fuit:
Mirabilem in me faciat Deus Misericordia*m* suum.
Amen.

* * *

Iohn Dee his Note

Angelus sive Intelligentia, nunc toti Mundo prædominans ——

ANNAEL

Etymologia:
Gratiosa
Afflicta } Dei
Misericors

4. Angeli præsidentes 4. Cardinibus Cæli: ut Agrippa notat, in scala Quaternarii ——

	Michael	Gabriel	Raphael	Vriel
	א			
Etymologiæ ——	Fortitudo Dei	Prevalescentia — sive præpotentia – sive Fortitudo prævalescens } —— } Dei	Medicina Dei	Lux Dei

אָנָּא et אָנָּה Anna, et Annah, obsecrantis, et confitentis particula est.
hac ratione, non absurdè innuëre videtur,
Orantem et confitentem Deum.

....censia
....rig.

Ad Deum Omnipotentem Protestatio fidelis: ad perpetuam rei memoriam A^{o}. 1582:

O *God Almighty, thow knowest, & art my director, and witnes herein, That I have from my youth up, desyred & prayed unto the for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the world might be browght, in some bowntifull measure under the Talent of my capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in & by thy Christ our Saviour. And for as much as, many yeres, in many places, far & nere, in many bokes, & sundry languagis, I have sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the for said radicall truthes: But, (to be brief) after all my for said endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar Schole doctrine, or humane Invention: And Seeing, I have red in thy bokes, & records, how* Enoch *enioyed thy favor and conversation, with* Moyses *thow wast familier: And allso that to* Abraham, Isaac, *and* Iacob, Iosua, Gedeon, Esdras, Daniel, Tobias, *and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets. And fardermore Considering, the Shew stone, which the high preists did use, by thy owne ordering: wherein they had lights and Iudgments in theyr great dowtes: and considering allso that thow* (O God) *didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as* Samuel, *for* Saul, *seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto the waightier affayres: And thinking with my self, the lack of thy wisdome; to me to be of more importance, then the value of an Asse or two, could be to* Cis, (Saul *his father): And remembring what good cownsayle thy Apostel* Iames *giveth, saying,* Si quis autem vestrûm indiget Sapientia, postulet a Deo, &c. *And that* Salomon *the wise, did so, even immediately by thy self, atteyne to his wonderfull wisdome: Therfore, Seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from the* (ô God) *mediately or immediately. And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invocate & consult (in diverse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto the by harty prayer, full oft, & in sundry manners: sometymes Crying unto the,* Mittas lucem tuam et veritatem tuam, que me ducant &c. sometymes, Recte Sapere et intelligere doceto me, Nam Sapientia tua totum est quod volo: &c. *Sometymes,* Da verbum tuum in ore meo, et Sapientiam

tuam in corde meo fige &c. *And having perceyved by some slight*
experience with two diverse persons, that thow hadst a speciall care to
give me thy light, and truth, by thy holy and true ministers Angelicall
and Spirituall: and at length, hearing of one, (a Master of Arts and
a preacher of thy word admitted) accownted as a good Seer, and
skryer of Spirituall apparitions, in Christalline receptacle, or in open
ayre, by his practise, procured: and trusting to frame him, by my
ernest & faithfull prayers unto the (my God) to some my help
in my for sayd Studies: tyll, thow (o hevenly father) woldest
by thy unserchable provydence, send me some apter man
or means thereto. Thereuppon trying him and using him, I
fownd great diversity betwene his private usuall manner, and intente of
practice, and my pure, sincere, devowte, & faithfull prayer unto
the onely. And therfore often & fervently I exhorted him
to the good; and reproved both him, and his ministers, with my
no small danger, but that thow (in manner unherd of) didst
pitch thy holy tente to my defence, and cumfort, in conflict most
terrible: as thow best knowest o God, and I willed him thereuppon to preach
thy mercyes, & the verity of the kingly prophet his testimony,
Castrametatur Angelus Domini, in Circuitu timentium eum.
And out of Roger Bachon *his boke written* De mirabili potestate Artis
et Naturæ, *(where he writeth against the wycked Divel*
Callers) I noted unto him this sentence, Facilius (sine comparatione)
a* Deo impetrandum foret, vel a bonis spiritibus, quicquid homini
utile reputare, &c. *which my cownsayle he promised me to*
follow, as thow art witnes, ô our true & almighty God.
And as thy good Spirituall Creatures neyther had delight
in the man, neyther wold so playnely & precisely give me theyr
answers or informations by him, that he might be hable to perceyve
the pith thereof: So was he at length very unwilling to
here him self rebuked for his nawghtynes, and to be barred from
the Mysteries of thy truthes understanding, which were
the onely things that I desyred, throwgh thy grace, o our
most mercifull God. Therfore, as well for a Memoriall
answerable to the premisses, as for the better warrant of my
Such exercises to be made accownt of, hereafter: (leaving all
unto thy infinite mercies, and unserchable providence), I have
thowght it not impertinent, to note downe, even in that place
one of the last Actions, which I had with the for sayd preacher:
When I made ernest & faythfull petition unto the (o the
true and Almighty God) for sending, unto my cumfort &
eridition (yf it were thy blessed will), thy holy, & mighty
Angel Annael: of whome and of all the Hierarchies hevenly
all prayse honor & thanks, be rendred unto thy divine maiestie: now
& ever, & worlds without ende. Amen, Amen, Amen.

* Numquid non est Deus in Israël, ut eatis ad consulendum Beelzebub, deum Accaron: *Reg ·4· cap ·1·*

Anno 1581. Decembris 22. Mane. Mortlak

Añaël

Δ. - After my fervent prayers made to God, for his mercifull
cumfort and instruction, throwgh the ministery of his
holy and mighty Angel, named Anael, (yf it wer
his divine pleasure) I willed, the Skryer, (named
Saul) to loke into my great Chrystaline Globe, yf
God had sent his holy Angel Anael, or no:
And Saul loking into my for sayd Stone, (or Chrystall Globe)
for to espie Anael, he saw there oΔne, which answered to
that name. But being ernestly requested of me to tell
the Truthe yf he were Anael, An other did appere
very bewtifull, with apparell yellow, glittering, like gold, and his
hed had beames like ster beams, blasing, and spredding from it; his eyes
fyrie. He wrote in the stone very much in hebrue letters, and the
letters seamed all transparent gold; which, Saul was not able eyther
presently to reade, that I might write after his voyce, neyther to
imitate the letters in short tyme.
A bright ster, did go up and down by him.
There appeared allso a white*dog, with a long hed.
And many other visions appeared, with this second: the first being voyded
quite away. Thereuppon I sayd, as foloweth

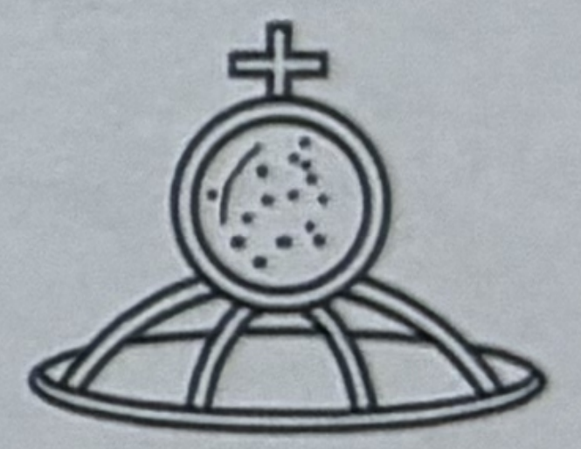
Δ. Note An illuding intruder, even at the first, putting him self, as an Angel of light. Take hede allwayes of undue securitie ∴

* There appeared a great number of dedd mens skulls, likewise.

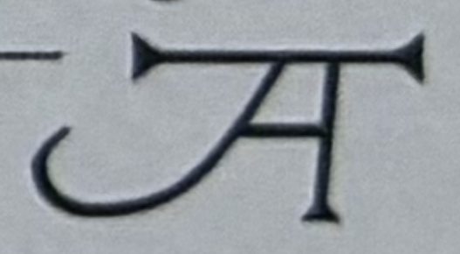
Δ. - In nomine Iesu Christi, Quis tu es? ——— he answered to Saul his hearing
An. - Potestas omnis, in me sita est.
Δ. - Quæ?
An. - Bona, et mala.
Δ. - Then appeared in the stone, these two letters M. G.
I then axing him some questions, de Thesauro abscondito:
he answered,
An. - Ne perturbes: Nam hæ sunt Nugæ.

And withall appeared many dedd mens skulls, on his left hand.

He sayd to me,
An. - Vbi est potestas tua?
Δ. - Cur quæris de potestate aliqua mea?
An. - Cur? Signifi; non mihi placet.
Δ. - I, theruppon, set by him, the stone in the frame:
and sayd.



Δ. - An bonus aliquis Angelus, assignatus est huic speculo?
An. - Etiam.
Δ. - Quis?
An. - מִיכָאֵל - he answered, by the shew of these letters in y^e^ stone.
Δ. - Bonus ne ille Angelus, de q*u*o in scripturis fit mentio?
An. - Maximè.
Δ. - Fieri ne potest, quod ego eundem videam, et cu*m* illo agam?
An. - Ita. and therewith appeared this character ———



Δ. - Quid per hoc, significare velis?
An. - Alterius Angeli character est.
Δ. - Cur hîc, et nunc ostendis?
An. - Causam ob magnam - *Make an ende: It shalbe declared, but not by me.*
Δ. - *By whome then?*

An. - *By him that is assigned to the stone: but not, tyll after the feast. And then thow*
must prepare thy self, to prayer and fasting.
Prayer fasting
In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy
desyre: which shall not be far of.
After Newyerys tyde, Deale, But not on the Sabaoth day.
Pray contynually.
When it shall pleas god, to stir the up, Then procede. In the brightest day,
when the Sonne shyneth: In the morning, fasting, begynne to pray.
In the Sonne Set the stone,
Deale both Kneeling, and Sitting. I have done for this tyme.
My name is ANNAEL.
I will speak ones more to the: and than fare well: for thow shalt not
have me any more.

Be not to hasty in wrath.

Δ. - *Is this, that you ment to speak?*
An. - I. *Do good to all men. God hath sufficient for the, and for all men.*
Fare well.

Δ. - Gloria patri et filio et Spiritui Sancto. Sicut erat in principio,
et nunc et semper: et in sæcula sæculorum.
Amen.

Δ. - Remember, that diverse other particulars, mowght have byn Noted of this dayes
Action: but these may suffice: And yet it is not to be forgotten, that
as he sayd his name was Annael (with a dubble n) so he allso confessed
him self to be the same Annael which is prepositus orbis veneris:
and allso Chief governor Generall of this great period, as I have
Noted in my boke of *Famous and rich Discoveries.*

* * *

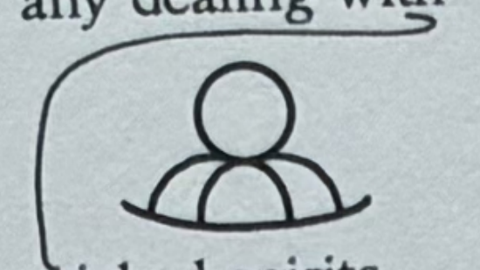
Consider and Remember∴ | That this Note, of the Action (had with holy ANNAEL)
is, of Prince Befafes, (otherwise called Obelison) accownted
as the Prolog of my first boke of mysticall exercises
A° 1582. Novembris 20. – vide post.

* * *

At Mortlak In nomine Iesu CHRISTI. *Amen*

Anno 1582. Martii die, 10, hora 11¼ Ante meridiem. Saterday

Note: he had two dayes before made the like demaunde and request unto me: but he went away unsatisfyed, for, his comming was to entrap me, yf I had had any dealing with



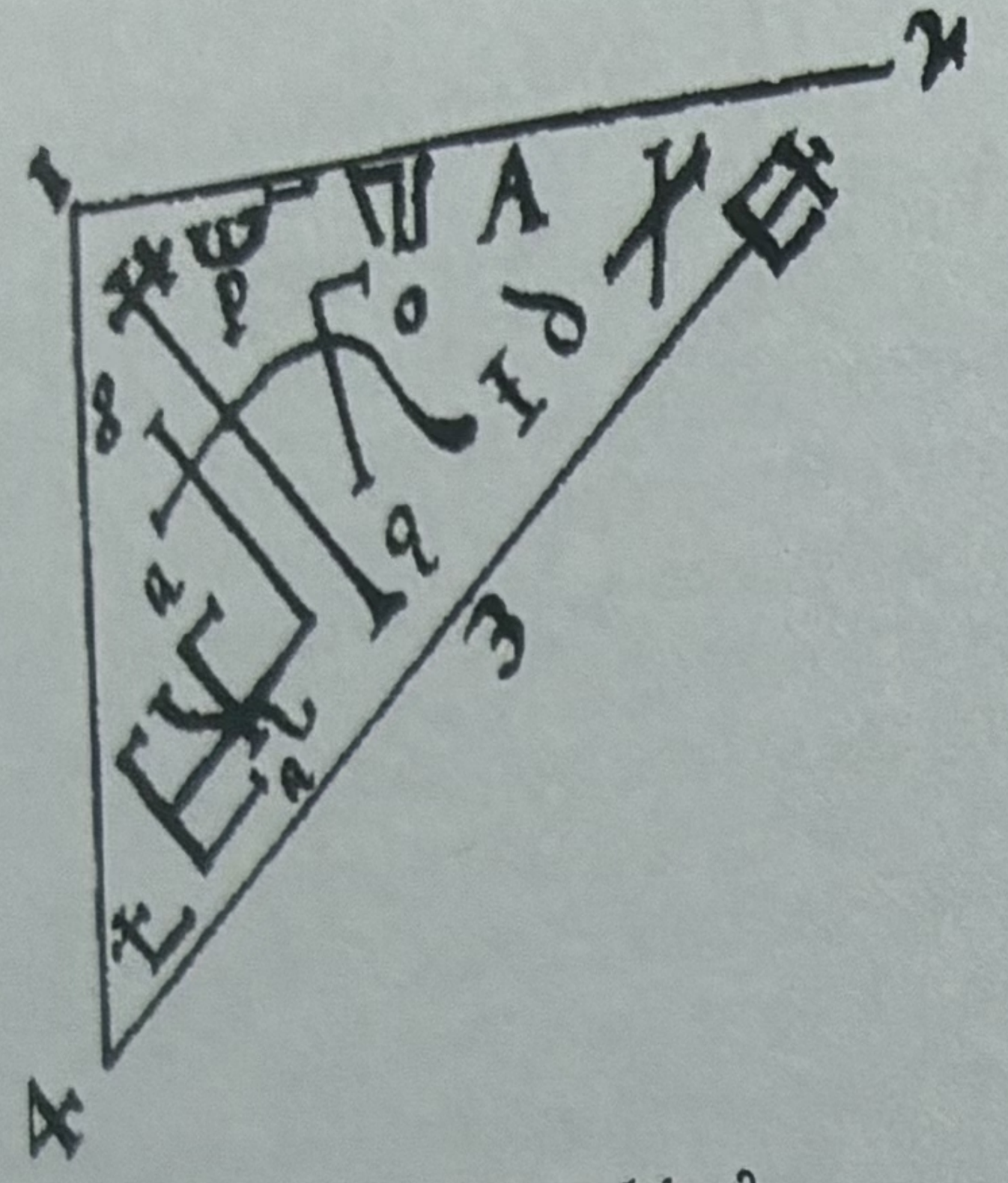
wicked spirits as he confessed often tymes after: and that he was set on. &c.

Δ. - One Mr Edward Talbot cãm to my howse, and he being willing and desyrous
to see or shew some thing in spirituall practise, wold have had me to have
done some thing therein. And I truely excused my self therein: as not in
the, vulgarly accownted Magik, neyther studied, or exercised: But confessed
my self, long tyme to have byn desyrous to have help in my philosophicall studies
throwgh the Cumpany and information of the blessed Angels of God. And there=
uppon, I browght furth to him, my stone in the frame (which was given me of
a frende) and I sayd unto him, that I was credibly informed, that to it
(after a sort) were answerable Aliqui Angeli boni: And allso that I was
ones willed by a Skryer, to call for the good Angel Anchor, to appere in that
stone to my owne sight. And therfore I desyred him, to call him: and (yf
he wold) Anachor and Anilos likewise, accownted good Angels, for I was
not prepared thereunto. &c. He than settled him self to the Action: and
on his Knees att my desk (seting the stone before him) fell to prayer and
entreaty &c. In the mean space, I, in my Oratory did pray, and make
motion to god, and his good Creatures for the furdering of this Action.
And within one quarter of an howre (or less) he had sight of one in the
stone, but he still expected for two more: deeming this to be one of
the three (namely Anchor Anachor Anilos). But I then cam to him,
to the stone: And after some thanks to God, and Wellcome to the good
Creature, used; I required to know his name. And he spake plainly,
(to the hearing of E.T.) that his name is VRIEL.

Δ. - *Are you one of them* (sayd I, Iohn Dee) *that are answerable, (uppon*
due observations performed) to this stone?
VRIEL - *I am.*
Δ. - *Are ther any more besyde you?*
VR - Michaël *and* Raphaël. *But,* Michaël est princeps in operibus nostris.
Δ. - *Ys my boke, of* Soyga, *of any excellency?*
VR - Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.
Δ. - *Will you give me any instructions, how I may read those Tables of* Soyga?
VR - *I can — But* solus Michaël illius libri est interpretator.
Δ. - *I was told, that after I could read that boke, I shold Live but two*
yeres and a half.
VR - *Thow shalt live an Hundred and od yeres.*
Δ. - *What may I, or must I do, to have the sight, and presence, of*
Michael, *that blessed Angel?*
VR - Præsentias n*ostr*as postulate et invocate, Sinceritate et humilitate.
Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem invocandi.
Δ. - *Oh, my great and long desyre hath byn to be hable to read those Tables*
of Soyga
VR - Hæc maximè respiciunt Michaëlem. Michaël est Angelus,
qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate
non vi.

Δ
An Illuding Spirit straight way intruded him self, and this charac=ter as may appere *Libri Quinti Appendice* where the character is described exactly.

Δ. - *Is there any speciall tyme, or howre to be observed, to deale for*
the enioying of Michael?
VR - Omnis hora, est hora nobis.
Δ. - After this, there appered in the stone a strange Seale, or
Characterismus of this fashion ensuing:



Δ. - *What is the intent, or use of this?*
*VR. - Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione, et in pectus gestandum.

* This was not True Vriel: as may appere A° 1583: Maii 5.

Δ. - So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ. - Soli Deo Honor omnis, et gloria.
Amen.

The same Saterday after none. Hora ·5·

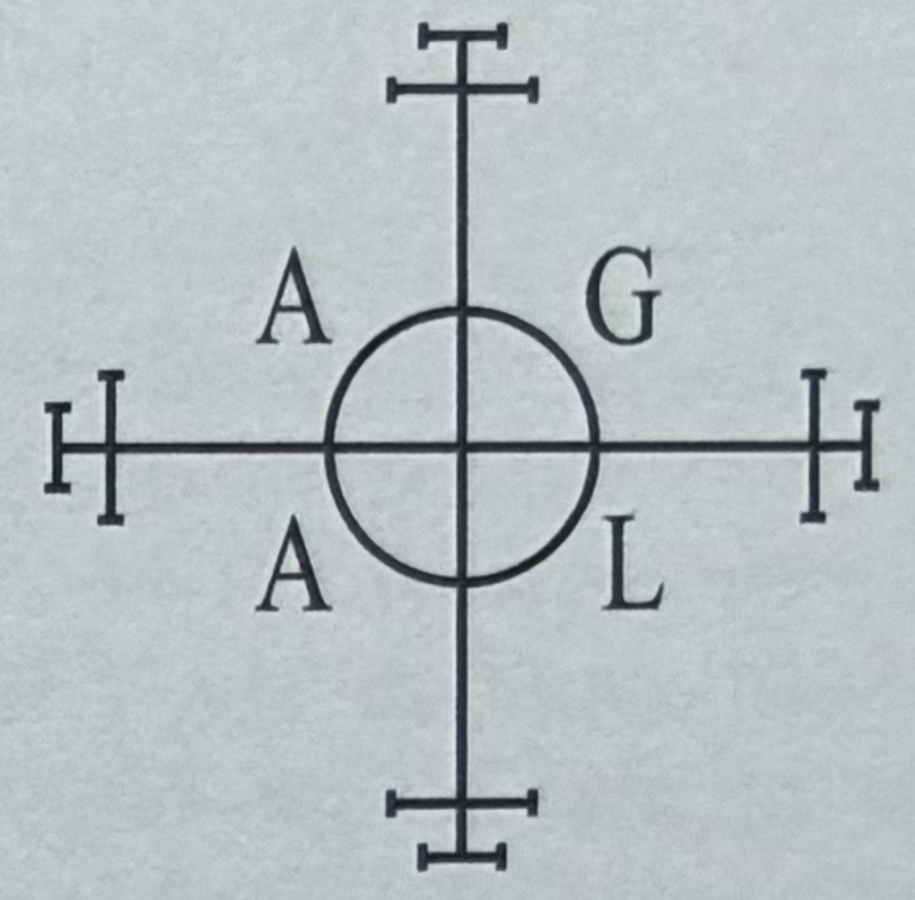
Δ. - After that Mr E.T. had called Vriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.
VR. - *Peace. you must use* Michaël.
Δ. - *I know no meanes or order to use in the invocating of* Michaël.
VR. - *He is to be invocated by certayn of the psalmes of* David, *and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selves due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours: with hand and hart: whereby you shall allure him and wynn him (throwgh Gods favour) to atteyn unto the thing, you have long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God Contynually.*
Yt is the wyll of God, that you shold, ioinctly, have the knowledge of his Angells to gither.
You had atteyned unto the Sight of Michaël, *but for the imperfection of* Saul.
Be of good Cumfort.

Note. in this time there appered in the stone a riche chayre: and after a little while it was out of sight.

Δ. - The charye cam into the stone againe: and I axed what it ment.
VR. - *This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast Long desyred.*
Δ. - Then was there a square Table browght into the stone: and I demaunded, what that Table betokened.
VR. - *A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled Creatures.*

you must use a fowre square Table, two cubits square: whereuppon must be set Sigillum ~~Divinitatis~~ Dei, *which is allready perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works: This seal must not be loked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of cullours.*
This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back side of it, made thus:

* Erronicè, contra ignorantiam meum, vide post.

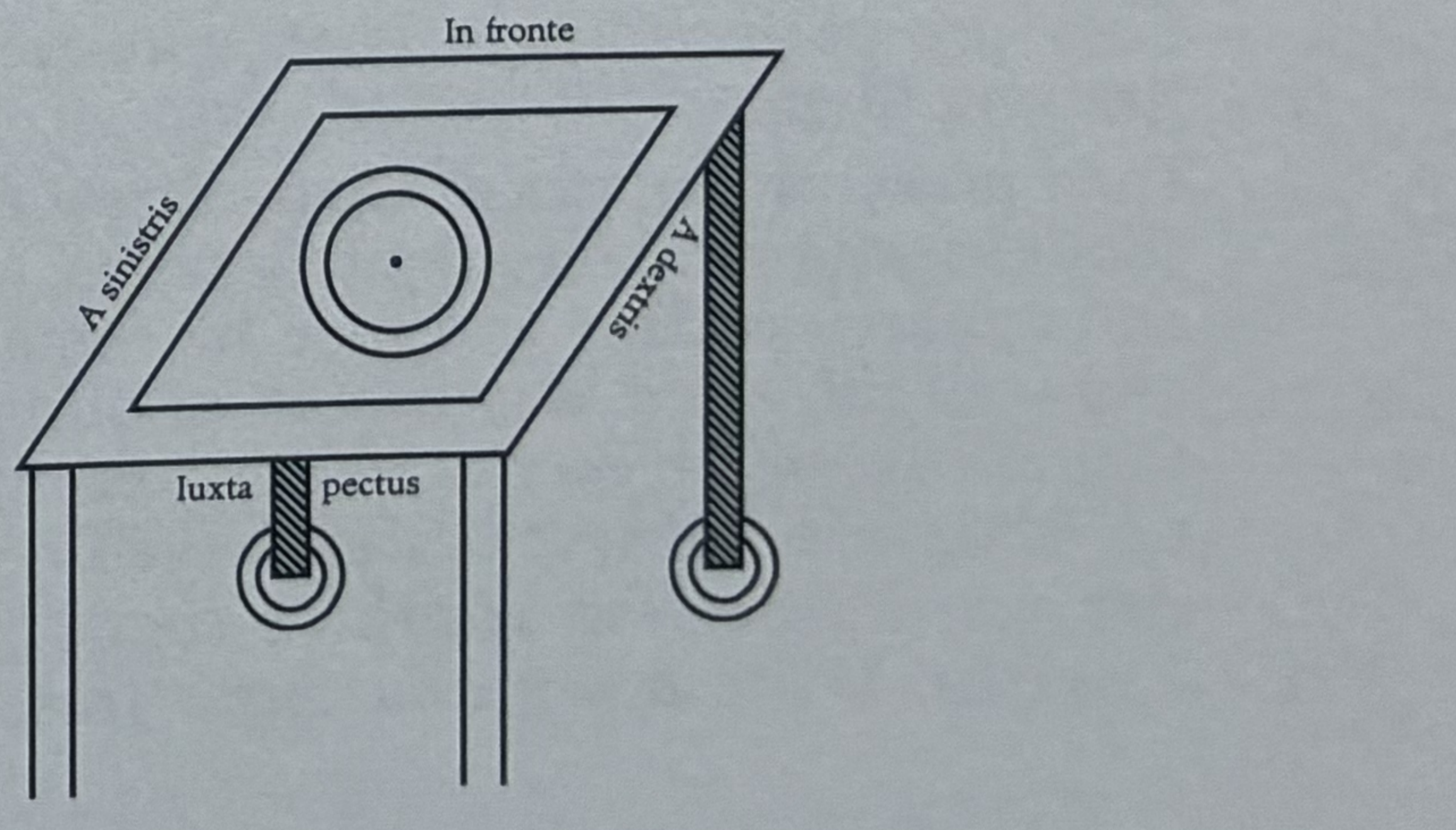


The Table is to made of swete wood: and to be of two Cubits high. with 4 feete: with 4 of the former seales under the 4 feet.
Δ. - The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean*without the cumpas of the fete, equally rownd abowt the same fete. And these seales were shewed much lesser than the principall seal. Under the Table did seme to be layd red sylk, two yardes square. And over the seal did seme likewise red sylk to lye fowr square: somwhat broader then the Table, hanging down with 4 knops or tasells at the 4 corners thereof.

*Note this point.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd sylk was betwene the one and the other.
The Table was shewed to have on the fowre sides of it, *Characters and names these, that are here in a schedule annexed, in 4 diverse rowes.
VR. - *The characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the church.*
Δ. - *What oyle is that.*
VR. - ~~of~~ *That oyle shalbe opened unto you. The oyle, is perfect: of other oyle I have no respect.*
We sanctifie, bycause we are holy: and you sanctify bycause of your holines.

* Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.



VR. - *There is a spirit, named* Lundrumguffa *using you who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone:*
He haunteth thy howse, and seketh the destruction of thy dowghter.
*His pretence was to have maymed the in thy sholder the last night, and long ago. Yf thow do not dischar*g *him to morrow, he will hurt, both thy wife and thy dowghter.*
*He is here*now.*
Give him a generall discharge from your familie and howse.
He will seke Sauls *death, who is accursed.*

Δ. Note:
* So is it evident who went abowt to hinder the truth before in the character, and in the border of the Table, falsly cownterfeating &c. as it also in the next action may appere.

Saul in danger of being carried away quick.

Δ. - *I know no means, or art to do this by. For I did burn in flame of Brymstone,* Maherion *his name and Character, whan I fownd* Saul *privilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold have carryed* Saul *away quick: as* Robert Hilton, George, *and other of my howse can testify.*

VR. - *The Cursed will come to the Cursed.*

Δ. - *I besech*e *you to discharge him: and bynde him somwhere far of, as* Raphael *did (*Thobias *sake) with the wycked Spirit* Asmodeus.

VR. - *But* Thobias *did his part. Art is vayne, in respect of God his powre. Brymstone is a mean.*

Δ. - *Whan shall I do this?*

VR. - *To morrow at the tyme of prayers.*

Δ. - Gloria Patri et filio et Spiritui Sancto
sicut &c. *Amen*

1582 Martii 11
Sonday. a Meridie hora ·3^{am}. circiter.

Δ. - Vriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spanged with gold, and on his hed a garland, or wreath of gold: his eyes sparkling, of whome I axed Whether the characters noted for the Table, wer perfect:
He answered.

Δ.*
Hereby may appere that this wycked Spirit foysted in the shew of the fals characters and names before.

- *They are perfect*:Δ* *There is no question.*

Δ. - *Are you* Vriel.
Than presently cam in one, and threw the brave spirit down by the sholders: and bet him mightyly with a whip: and toke all his robes, and apparell of him: and then he remayned all heary and owggly, and styll the spirit was beaten of him, who cam in after him. And that spirit, which so bet him, sayed to the hearing of my Skryer, *Lo, thus are the wycked skourged.*

Δ. - *Are you* Vriel, *who speaketh that?*

Vri. - *I am he. Write down and mark this: for it is worthy of the Noting.*

Note Lundrum=guffa skourged spiritually.

This was thy persecutor Lundrumguffa. *I browght him hither: to let the see, how God hath ponished thy enemy.*
Lo, thus, hath God delt for the: Lo thus have I delt for the:
Thank God.

Δ. - *Blessed be his holy name, and extolled, world with out ende.*

E.T. - He drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed, for he seamed to be all in a sweat.

Δ. - Here uppon, my Skryer saw Vriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and iointly these two said to gither, *Glorifie God for ever.* And than Vriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the Sonne. The heare of his hed was long: He had wings: and all his lower parts seamed to be with feathers. He had a roab over his body: and a great light in his left hand, he sayd,

Michaël - *We are blessed from the begynning: and blessed be the name of God for ever.*

Δ. - My Skryer saw an innumerable Cumpany of Angels abowt him: And Vriel did lean on the square Table by.
He that sat in the chayre (whome we take to be Michaël) sayd Than ∴

- *Go forward: God hath blessed the.*
I will be thy Guyde.
Thow shallt atteyne unto thy seching.
The World begynns with thy doings.
Prayse God.
The Angels under my powre, shall be at thy commaundement.
Lo, I will do thus much for the.
Lo, God will do thus much for the.
Thow shalt see me: and I will be seen of the.
And I will direct thy living and conversation.
Those that sowght thy life, are vanished away.
Put up thy pen.

Lundrum=guffa.

Δ. - So he departed.

Δ. - Gloria, laus, honor, virtus et Imperium
Deo immortali, invisibili, et
Omnipotenti, in sæcula sæculorum.
Amen.

* * *

Martii 14: Wensday. mane circa horam 9^{am}.

Δ. - Being desirous to procede in this matter, by consent, we bent
our selves to the Action. And after that E.T. had called Vriel
and saw him, I cam to the desk from my oratorie.
There did contynually appeare, the chayre and the Table.
I than being affrayde that any other shold come into the stone,
in stead of Vriel, did ernestly require the Spirituall creature
appearing, to show who he was, and what was his name:
At length he answered, and sayde to the hearing of E.T.,

[*] Agrippa hath so, cap ·24· Lib ·3· *Occultæ philosophiæ.*

- Vriel *is my name, with divers called*[*] Nariel.
Stay.

Δ. - Then he went away, for a while: and cam agayn, and sayd thus,

Vr. - *The strength of God, is allwayes with the.*
Dost thow know, what thow writest?

Δ. - *In two senses, I may understand it: eyther that the good*
Angel[Δ] Gabriel *is allwayes with me, thowgh invisibly: or els*
that the strength, and mighty hand of God, allwayes is my defense.

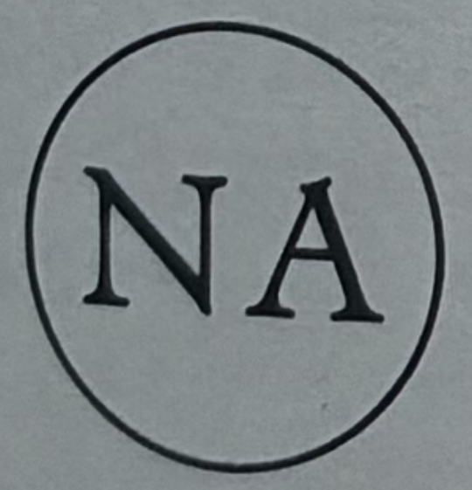
Δ. - potius erat dicendum Michaël: Na*m*, Gabriel est Prævalescentia Dei: et ita, fortitudo quidem, sed altioris gradus.

Vr. - Fortitude Dei, tecum semper est.

Δ. - He went away agayn, and cam agayn, following or wayting uppon
an other, and before that other, was a man having his hed all
covered with blak. Then he that cam so in the middle, did sit
down in the chayre, and spake this worde following:

Mi. - *Note.*

Δ. - This was Michael, with his sword in his right hand.
Then cam Vriel to the man (having his hed all hyd, as it
were in a blak hode) and toke of that blak hode: and then
lifted up the Table cloth. He looked under it, and put it down
againe: and lifted it up againe. The man stode still before
Michael. Then Michaël rose; and toke of all the mans
clothes, and left him, as it were, onely in his shirt.
Then Vriel toke a little rownd Tablet, as it were, of the
bignes of a sixpence, having
two letters in it, thus:



and gave it to Michaël.
Vriel lifted up the Table cloth:
and, from thence, seamed to take
apparaile, and put on the man, it semed to be sylk: and
very full of wrynkles, or plights. And the man kneeled, and held up
his hands. Vriel toke like a lawrell bush, and set uppon
the mans hed. And than the man kneeled before Michaël.
Michaël toke the rownd thing, with the letters: and gave it the
man to eat: and he did eat it.

Vr. - *Lo, things are covered.*

Δ. - Then he covered the Table and pluckt the cloth over it, down
to the grownd, on every side. The man rose up: And Michaël
dubbed him on the hed with his sworde. Then the man stode up.

Then the man turned his face toward E.T. the skryer, and the
man did resemble me (Iohn Dee) in cowntenance. And then
he turned to Michaël agayn.
Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.

[Δ] Vide Agrippam de Triplici ho*min*is custode. Lib ·3º. cap 22.

Δ. - Then E.T. asked me, yf there were such Angels of a mans
Profession: and I answered yea; as in[Δ] Agrippa and other, is declared.

Mi. - *Leave your folly: Hold thy peace.*
Have you not red, that they that cleave unto God, are made
like unto him?

Δ. - *Yes, forsoth.*

Mic. - *Thow camst hither to lern, and not to dispute.*
Laudate Dominum in operibus suis.

Δ. - The man kneled down, and so went out of sight.

Mi. - *He hath eaten strength against trubble: He hath eaten*
nothing: and in eating, he hath eaten all things. The name[⌘]
NA *be praysed in trubbles.*

[⌘] Vide Reuclinu*m* *de Verbo Mirifico*, de no*mine* NA.

Δ. - Now Michael thrust out his right arme, with the sword: and bad
the skryer to loke. Then his sword did seame to cleave in two:
and a great fyre, flamed out of it vehemently. Then he toke a
ring out of the flame of his sworde: and gave it, to Vriel: and
sayd, thus,

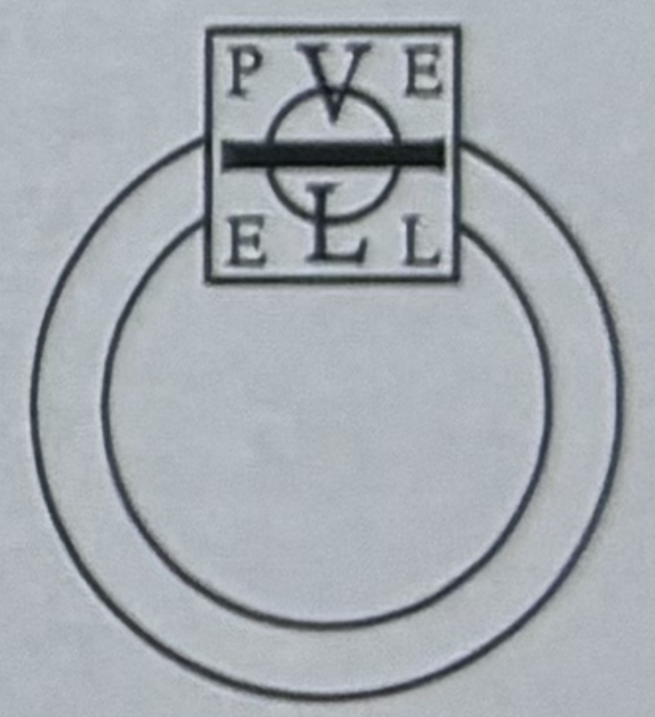
Mic. - *The strength of God, is unspeakable. Praysed be god*
for ever and ever.

Δ. - Then Vriel did make cursy unto him.

Mi. - *After this sort, must thy ring be: Note it.*

Δ. - Then he rose, or disapeared, out of the chayre, and by and by,
cam again, and sayde, as followeth.

Mi. - *I will reveale the this ring: which was never revealed*
since the death of Salomon: *with whom I was present. I was*
present with him in strength, and mercy.
Lo, this it is. This is it, wherewith
all Miracles, and divine works and wonders
were wrowght by Salomon: *This is it,*
which I have revealed unto the. This
is it, which Philosophie dreameth of.
This is it, which the Angels skarse know:
This is it, and blessed be his Name:
yea, his Name be blessed for ever.



Δ. - Then he layd the Ring down uppon the Table: and sayd,
- *Note.*

Δ. - It shewed to be a Ring of Gold: with a seale graved in it.
and had a rownd thing in the myddle of the seale: and a thing
like an V, throwgh the top of the circle: and an L, in the
bottome: and a barr ▬ cleane throwgh it. And had these
fowre letters in it, P E L E.
After that, he threw the ring on the borde, or Table: and it semed

Vide Reuclini libru*m* *de Verbo Mirifico*, de No*mine* PELE.

to fall throwgh the Table: and then he sayde, thus,

Mı. - *So shall it do, at thy commaundement.*
Without this, thow shalt do nothing:

The use of the Ring

Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFULL:
His Name worketh wonders, from generation, to generation.

Δ. - Then he went away: and cam in agayn by and by.

Mı. - *Note.*

Δ. - Then he browght in the Seale, which he shewed the other day: and opened his sworde, and bad the Skryer, reade; and he red - EMETH
Then the sword closed up agayn: and he sayd.

De Sigillo Emeth, Vide Reuclini *Artem Cabalisticam.* lib ·3· et Agrippam lib ·3· Cap ·11·

Mı. - *This I do open unto the, bycause thow mervayledst at* SIGILLVM DEI. *This is the Name of the Seale: which be blessed for ever. This is the Seale Self. This is Holy: This is pure: This is for ever. Amen.*

Δ. - Then the Seale vanished away. And I sayd to my frende (the Skryer): *In dede, this other day, I considered diverse fashions of this Seale: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate; or how to make one perfect of them all.*

Mı. - *Dowt not for the making of it: for God hath perfyted all things: for that Mysterie, is known to God. I have no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will viset you in* HOPE.
Bless you the Lorde, and follow his wayes, for ever.

Δ. - Then he went away: and Vriel followed him.
And then I sayde to my skryer: *It were good, we had ever some watch word, when we shold not loke for any more matter at theyr hands, every tyme of theyr visitting of us.*
Whereuppon, (unlooked for, of us,) he spake agayn.

Mı. - *We lead tyme, Tyme leadeth not us:*
Put up thy pen.
The Name of God, be blessed for ever.

Δ. - Then they lifted up theyr hands to heven ward (which heven, appeared allso in the stone) and turned toward us, and sayd,
Valete :.

Δ. - So they departed: and at theyr going, the chayr, and the Table in the stone, did seme to shake.

Δ. - Soli Deo omnis honor
laus et Gloria :.
Amen.

Martii 15. Thursday. Hora 1¼ a meridie.

Δ. - After E.T. his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittring. His body all red: and out of his hed, did shote out beames of light, like the Sonne beames.

Δ. - Being desirous, to know, who he was, and his name, I requested him ernestly thereto: but he answered, as followeth.

- Invocate nomen Domini, et agnoscetis eum.

Δ. - Then I prayed the psalme, Deus misereatur nostri, et benedicat nobis &c. After that he sayd.

- *I am mighty.*

Δ. - Bycause he delayed to declare his name E.T. the Skryer did require him, in the name of God the father, Iesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.

- *So I will by and by.*

Δ. - Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth.

SALAMIAN. - *I am mighty, and working wonders: I am* SALAMIAN.
I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the Servant of God, in his light: I serve him. I say, I serve him, with ~~reverence and~~ feare. and reverence. My name is SALAMIAN : *Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for ever.*

Δ - of Salamian you may rede, in the call, Diei Dominicæ in *Elementis Magicis* Petri de Abano, there called Salamia.

Δ. - Then appeared a big flame of fyre by him in the ayre.

Sal. - *Thow knowest not, or thow wilt not know, that* Mamon, *with his servants, are present abowt the: whose presence doth hinder the presence of the vertues* Adonay *our comming. Blessed be God, in the highest. Amen.*

Δ. - He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Mamon. Sal. - Mamon *is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for ever. Drive him away.*

Δ. - *It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working.*
Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, one, most horrible and grisely thretting, and approaching to our heds: and skorning and gnashing at us.

Sala. - *God determins his mysteries, by Arte and Vertue.*

Δ. - Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the Stone, which had very long armes: and he drave them away courragiously: And so they were driven away.
After that presently, cam one into the stone, all white.
Salamian reached this white one a Cup.
The white man held up the Cup: and sayd, as followeth,

- *Lo, this, is my name.*
God shall bless you. Fear not, your faithfullness provoketh me to tell my name, and this it is: (puting furth the Cup again) for, I am called Medicina Dei. *I will shew the, and I will shew you; the Angel of*

Raphaël.

your Direction, which is called OCH.

De OCH, vide in libello *Arbatel* in ☉.

Δ. - This name he spake: he shewed it allso on the Table (before him) written.

Raph. -*He is mighty in the Sonne beams, He shall profit the hereafter.*

Δ. - Then cam in an other, and sat down in the chayre: and he sayde, as followeth.

- *The strength of God Liveth: and God raigneth for ever. I am* Fortitudo Dei.

Δ. - *Why, then, you are* Gabriel; *and I toke you hitherto to be* Michaël. *How shall I then amend my boke, in respect of your name, allwayes, before, written* Michael*?*

For.Dei - *What thow hast written, that hast thow written: and it is true. Write down this name* POLIPOS. *Dost thow understand it?*

Δ. - No, God knoweth.

For.Dei - *When that day commeth, I will speak with the: yf thow observe that which I have*commaunded the. As truely, as I was with* SALOMON, *so truely will I be with the.*

Δ* Perchaunce he meaneth the cownsayle of Annael: before specifyed.

Δ. - Then cam in an other: Whom we toke to be Vriel, for he went allso, as he was wont: and leaned at the Table.

For.Dei - *Search for wisdome and lerning, and the lord will deliver it unto you.*

Δ. - *I wold to god, I knew your name truely, or what peculier letter I might set for you, to* Note *your words and* Action *by.*

For.Dei - *Name I have none, but by my office.*
SALAMIAN *cam not hither, but by me.*
He is a mighty Prince, governing the hevens, under my powre.
This is sufficient for thy Instruction.
I was with Salomon, *in all his works and wonders:*
and so was this, whome God *had appointed unto him.*
The Divines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the wyndow.

Δ - It is in *Elementis Magicis* Petri de Abano printed with *Clavis Agrippæ*, which was in my oratorie almost under my wyndow.

Δ. - *Do you mean* Agrippa *his boke? And is it then there expressed by the name* SALAMIAN*?*

For.Dei - *I have sayde.*

Δ. - *What order will you appoint unto us two, in respect of our two beings to gither? My frende here, may have other intents and purposes of his affayres, then will serve me, for his ayde having in these Actions.*

For.Dei - *Ioyne in prayers. For* God *hath blessed you. Dowt not. Consider these Mysteries.*

Δ. - Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T. At length F.D. talked very much, and spedily to E.T. and disclosed unto him (which he expressed not to me, at the stone, but afterward) all the manner of the practise, and circumstance abowt the Action intended, with the Gold Lamin, the ring, the Seales &c. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd.

F.D.

God wilbe revendged uppon Saul: for he hath abused his names in his Creatures
He hath sinned agaynst kinde. His ponishment is great: and so I ende.

Blessed be God, who revealeth all Mysteries, &c.
I am strength in nede.
And Lo, here is Medicine for the sore.
We bless the Lord: We govern the erth, by the societie of Gabriel:
Whose powre, is with us: but he not here. &c.
Use Patience.

Vr. - *I lived with* Esdras: *I lived in him, in the lord, who liveth for ever.*

Raph. -*I lived with* Tobie: Tobie *the yonger.*

Δ. - This was the white creature, that spake this.

F.D. - *We live in the Lorde: who be praysed for ever.*

Δ. - I stode silent a good while.

F.D. - *What wilt thow?*

Δ. - *I did attend, what you wold say.*

F.D. - *I have sayd.*

Δ. - *I have byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: even tyll my body shold be ready to synk down for wearines, before I wold give over. But I feare, I have caused wearines to my frende here.*

F.D. - *In vertue is no wearines.*

Δ. - Now he stode up, out of his chayre: and he, and they all, ioinctly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned, and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ. - *Glorie, thanks, and honor*
be unto the Almighty Trinitie,
Amen.

Mysteriorum Liber Primus, tooke ending here (as I conceive) after wch followes *Mysteriorum*[+] *Liber Secundus*, but the begyning thereof is utterly perished.

[+] So it appears to be by divers Quotations in the foll^{ing} Booke.

Anno 1582
Mysteriorum
Liber Secundus
Mortlaci

✦2✦

---

19 March 1582–21 March 1582
(from British Library MS. Sloane 3188)

..... mysteryes, ...
.....ow toward a thing r.....
..... howse is hollow, it is empty and voyde .....
.....ants: The God of heven and erth, will send into.....

*

*NOTE. We bring tydings*of light. The Lord is owr .....*
you and we prayse to gither. His name be praysed for ever O.....
in his Mysteries: O holy and eternall God.

Δ. - He bowed down to the Charye and then to the table, and sayd, Bene dictus qui venit in, (and there stayed a little) and sayd agayn, Bene dictus qui venit in no*mi*ne Domini.

Δ. - Than cam in Michaël, with a sword in his hand, as he was wont, and I sayd unto him, *are you* Michael *?*

Mich. - *Dowt not: I am he which reioyce in him that reioyceth in the Fortitude and strength of God.*

Michael Fortitudo Dei.

Δ. - *Is this Forme, for the Great Seale, perfect ?*

Mi. - *The forme is true and perfect.*

My oathe or vow required for secresie.

Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into mans Sowle never to disclose these Mysteries.

Δ. - *Yf No man, by no means, shall perceyve any thing herof, by me, I wold think that I shold not do well.*

Mi. - *Nothing is cut from the Churche of God. We in his Saincts are blesed for ever.*

We separate the, from fyled and wycked persons: We move the to God.

Δ. - *I vow, as you require: God be my help, and Gwyde, now and ever. amen.*

MIC. - *This is a Mystery, skarse worthy for us our selves, to know, muche lesser to Reveale. Art thow, then, so Contented ?*

Δ. - *I am: God be my strength.*

Mic. - *Blessed art thow among the Saincts: And blessed are you both.*

Δ To, E.T. he spake.

I will pluck the, from among the wycked [he spoke$^{\Delta}$ to my Skryer]
Thow Commyttest Idolatry.
But take hede of Temptation:
The Lord hath blessed the. This is a Mystery.

Dee.

Dee, *what woldest thow have ?*

Δ. - Recte Sapere et Intelligere, &c.

Mic. - *Thy Desyre is graunted the.*

..... with .....

..... they are corrupted .....

..... they have byn used to the wycked. Ther .....

But I will shew the in the mighty hand and strength of God, what his Mysteries are: The true Circle of his æternitie

The Circle of Æterni= tie.

Comprehending all vertue: The whole and Sacred Trinitie. Oh, holy be he: Oh, holy be he: Oh, holy be he.

Vriel answered. *Amen*

Mic. - *Now what wilt thow?* Δ. - *I wold full fayne procede according to the matter in hand.*

40. Mi. - *Divide this owtward circle into 40 æquall partes: whose greatest members are fowre. See thow do it presently.*

Δ. - I did so. Dividing it first into fowre: and then every of them into ten. He called, Semiel, and one cam in and kneled down: and great fyre cam out of his mowth: Michael sayde, *To him, are the Mysteries of these Tables known.* Michael sayd, Semiel (agayn) and by and by he said, *O God thow hast sayd and thow Livest for ever. Do not think here I speake to him.* Δ. - He spake that to us, least we might dowte of his last speches; as being spoken to Semiel: which he directed to the æternall god and not to Semiel. Semiel stode up, and flaming fire cam out of his mowth: and than he sayd, as followeth.

Δ Semiel this etymo= logie, is as= thowgh he wer the secre= tarie, for the Name of God.

The Tables.

Sem. - *Mighty Lord, what woldest thow with the Tables?*

Mi. - *It is the will of God. Thow fatche them hither.*

Semiæl

Sem. - *I, am his Tables. Behold these are his Tables. Lo where they are.*

40 white Creatures

Δ. - There cam in 40 white Creatures, all in white Sylk long robes: and they like chyldern: and all they fallyng on theyr knees sayd: *Thow onely art Holy among the highest. O God, Thy Name, be blessed for ever.*

Δ. - Michael stode up out of his chayre, and by and by, all his leggs semed to be like two great pillers of brass: and he as high as half way to the heven. And by and by, his sword was all on fyre, and he stroke, or drew his sworde over all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiæl, with a thundring voyce, and sayd, *Declare the Mysteries of the Living God, our God, of one that Liveth for ever*

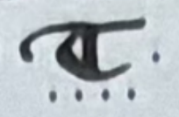
Sem. - *I am redy.* Δ. - Michael stroke over them, with

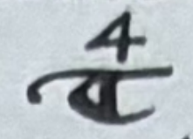
Δ Semiel - forte significat Nomen me*um* Deus: Ita quod Tabulæ istæ sunt Nomen Dei vel Nom*in*a Divina.

his sword agayne: and they all fell down, and Vriel allso on his knees. And commonly at the striking with his sword, flamyng fyre like ligthening did flash with all.

Mi. - *NOTE: here is a Mysterie.*

Δ. - Then stept furth, one of the 40, from the rest, and opened his brest, which was covered with Sylk, and there appeared a great T all of Gold.

The very fashion of the T was thus .

Mi. - *Note the Number.* Δ. - over the T, stode the figure of 4, after this manner: 

The 40, all cryed, *Yt Liveth and Multiplyeth for ever: blessed be his name.*

Δ T in the holy language is named *Gisg.* vide lib .5. post et est ultima Al= phabeti litera.

Δ. - That creature did shut up his bosome, and vanished away, like unto a fyre.

Mi. - *Place that, in the first place. it is the name of the Lorde.*

Δ. - Than there seamed a great clap of thunder to be. Then stepped (before the rest) one other of the 40, and kneled as the other did before: and a voyce was herd saying, *Prayse God, for his name is reverent.* Michael sayd to me, *Say after me thus,*

Deus Deus Deus noster, benedictus es nunc et semper: *amen.*
Deus Deus Deus noster, benedictus es nunc et semper: *Amen.*
Deus Deus Deus noster, benedictus es nunc et semper: *amen.*

Δ G: dicitur *Ged* lib ·5·

Δ. - Then this Creature opened his breast, and fyre cam oute of the stone, as before and a great romayne G appeared.

Mi. - *Write with reverence, These Mysteries are wunderfull, the Number of his name, and knowledge. Lo, this it is ·9· Behold, it is but one, and it is Marveylous.*

Δ. - Then this Creature vanished away. . . . .

Mi. - *The Seale of Gods Mercy: blessed be thy name.*

Δ. - It semed to rayne, as thowgh it had rayned fyre from heven. Then one other of the 40 was browght furth: The rest all fell down and sayd, *Lo, thus is God known.* Then he opened his brest, and there appered an n, (not of so big pro= portion as the other), with the number of 7 over it.

Δ N: dicitur *Drux.*

Mi. - Multiplicatum est Nomen tuum in terra.

Δ. - Then that man vanished away as it were in a golden smoke.

Mi. - *Thow must not write these things, but with great devotion. He Liveth.* Δ. - Then cam an other furth: Then all falling down sayde, Vidimus Gloriam tuam Domine. They were prostrate on theyr faces. Then this Creature opened his breast, and he had there a Tablet all of Gold (as it were) and there appered a small t uppon it: and the figure of 9 under this Letter t.

Δ *Gisg.*

Mi. - *Mark it, for this is a Mysterye.* Δ. - Then that shewer (of the 40) seamed to fly up into the ayre, like as it were a white garment.

Mi. - Illius Gloria sit nobiscum. Δ. - All sayd, *amen*: and fell down.

Δ. - Then stode up an other, and opened his bosom, and shewed on his brest bare (being like sylver) a small h, and he pointed to it, and over it was the number of 22.

Δ *Na.*

Mi. - Et est numerus virtutis benedictus. Δ. - This Shewer went away like a white Cok flying up. Videte Angelos Lucis.

Angeli Lucis.

Δ. - There cam an other in, and sayd, Et sum Finis et non est mihi Numerus. Sum Numerus in numero. Et omnis Numerus est mihi Numerus. Videte.

Δ *Drux.*

Δ. - There appeared a small n on his skyn, being all spotted with Gold.

Then he went away, like three fyres, red flaming, and coming to gather agayn
in the myddst of the firmament. Δ. - You must Note that in the stone
the whole world in a manner did seme to appere, heven and erth &c.
Mi. - (Δ. - he cryed with a lowde voyce) Et est vita in cælis.
Δ. - Then stepped furth one and sayd, Et ego vivo cum bene viventibus, and withall he
kneeled down: and Michael stepped furth and toke of his veale on his brest
and he made Cursy and stode up.

Mi. - Vivamus *Halleluyah*. O Sanctum Nomen.

Δ. - All fell down on theyr faces, and Michael stroke over them with his sword
and a great flash of fyre: And this man his brest seemed open, so that his
hart appeared bleading, and therein the letter m, and 6 over it thus $\overset{6}{m}$.

Δ Tal.

Mic. - Benedictus est Numerus Agni.

Δ. - Hereuppon They all fell down.

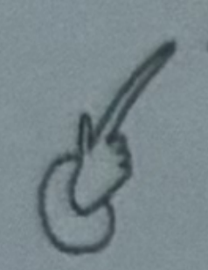
Mic. - Orate invicem. Δ. - Hereuppon we prayed a psalme; ^my skryer^ saying one verse, and
I the other &c.

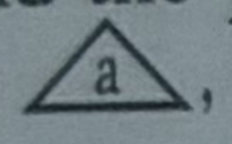
Mi. - Omnia data sunt a Deo. Δ. - Then cam one in, having a rownd Tablet in
his forhed and a letter o in his forhed and 22 over it.

Δ Med.

Mi. - Et non est finis in illo.
Benedictus es tu Deus. Δ. - And then that Shewer vanished away: He
flew up, like a rownd raynbow knyt to gither at the endes.

Mi. - Angeli a nomine tuo procident Domine.
Tu es primus O *Halleluyah*.



Δ. - One stode up and the rest fell down, and out of his mowth that stode, cam
a sworde: and the point, a Triangle, and in the myddest of it a
small a thus , of pure gold, graven very depe:

Δ Vn.

Corrected thus, after by Vriel to be 20.

Et Numerus tuas vivit in cæteris, sayd this Shewer. The number
was $\overset{20}{22}$ over the a.
This shewer went away with great lightening covering all the world.

Mi. - Nomen illius est nobiscum. Δ. - He stroke agayne with his

Δ Drux.

sword over them. Then stode one up: who, uppon his garment had an n: and he turned
abowt: and on his back were very many (ens) n.

Mi. - Creasti tu Domine Angelos tuos ad Gloriam tua*m*. Δ. - Over the 'n'
was the number of 14, over that n (I meane) which was onely on his brest.

Mi. - Et te primus Creavit Deus. Δ. - Then the shewer flew up like a star.
And an other cam in, all his cloth being plucked up: and so seamed naked: He

Δ Vn.

hath a little 'a'. This 'a' did go rownd abowt him: begynning at
his feete: and so spirally upward: and he seemed to be all clay.
Over the 'a' was the number 6.

Mi. - Et Creata sunt et pereunt in Nomine tue. Δ. - And therwith

Note these 3 parts.

this shewer fell down all into dust on the Earth: and his white
garment flew up, like a white smoke: and allso a white thing did
fly out of his body.
Surgit Innocentia ad faciem Dei.

Δ. - Michael did over them agayn with his sworde, and it seemed to lighten.
He began to speak, and he stopped suddenly, and fyre flew from his mowth.

Mi. - Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Iustus
es in operibus tuis. Δ. - Then cam one in, with a garment

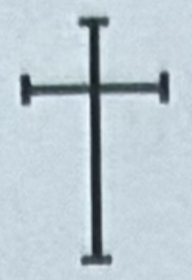
Δ Na.

all bluddy. He was like a chylde, he had a ball in his hand of perfume
which smoked: and he hath uppon his forhed a little 'h'. He bowed
to Michael. and Michael sayd, Numerus tuus est infinitus; et erit
finis rerum. Δ. - This shewer seemed to powre him self awaye

---

like a flud of blud: and his garment flew upward.

Mi. - Non est illi numerus.



Omnia pereunt a facie Dei, et a facie Terræ.

Δ. - Then stepped one furth, and like a water running rownd abowt him,
and he cryeth miserably, O benedictum Nomen tua*m* Domine.

Δ Med.

Numerus periit cum illis. Δ. - A little 'o' with 18 over it, appered.

Δ. - This shewer seemed to vanish away, and to cause a great water remayn
over all.

Mi. - Lux manet in tenebris. Gloriosum est Nomen tuum.

Δ. - Then stept one furth from the rest, who fell down, as theyr manner was.

Δ. - Note: All the Cumpanies of these 40, stode five to gither, and
five to gither, and so in eight Cumpanyes; each, of five.

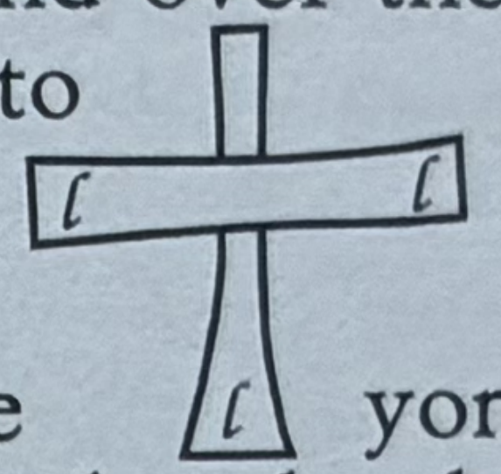
Δ. - This was a very white one: The upper partes of his throate, seemed open,
and there seemed to cum out of it fyre, in very many and diverse cullours.
He sayd, Trinus sum.

Mi. - Benedictum sit nomen El.

Δ. - Than in the myddle of the fyres or smoke semed an 'l' thrise placed,

Δ Vr.

on a bluddy Cross, and over the 'l' the number 26.



Δ. - This shewer seemed to have three mens heds and to vanish
away in a myst with a thunder.

Mi. - Labia mea laudant Dominum.

Δ. - Then cam a very fayre yong one in with long heare hanging on
her (or his) sholders: and on her belly appeared a great scotcheon; to hir,
or him, Michael gave a flame of fyre: and she, or he, did eat it.

Mi. - Et hic est El: And so appeared a little 'l' on the scotcheon,
and it waxed bigger and bigger: and a fyre did seeme to go rownd
abowt it.

Mi. - Benedicta sit ætas tua: Δ. - And there appeared '30' under the l.

Δ. - There cam a great many of little fyers and did seeme to elevate this
yong woman (or child) out of sight.
Michael stroke his sword over them agayn, and sayd,
Natus est illa Lux.
Ille est Lux noster.

Δ. - Then stept out an other and opened his white silk garment uppermost: and
under it, he seemed to be sowed up in a white silk cloth.

Δ Drux.

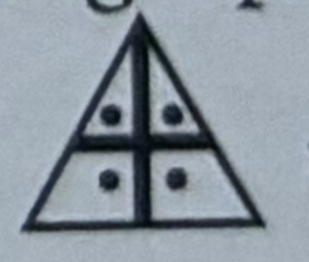
He had in his forhed an 'n' in his brest an 'n' and in his right hand an 'n'.

Mi. - Numerus tuus est benedictus. Δ. - They all fell down, saying,
Numerus tuus est Nobiscum: Nec adhuc novimus finem illius
Venies cum numero tuo O unus in æternum.

Δ. - And they fell all down agayn. This shewer departed clyming up into
the ayre, as if he had clymed on a ladder.

Mi. - Linguis suis cognoverunt eum.

Δ. - All sayd, Benedictus est qui sic et est, throwing up into the
ayre thre cornered trenchers of this fashion



all of Gold. The
one side of the trenchers was thus marked and the other side had
nothing on.

Δ. - Then stept one oute: and fyre cam out and in of his mowth: he
kneeled, the rest fell down. This seemed a transparent body,

Δ Vr.

and he had in his eyes a small l: and in his forhed the figure of 8.

Mi. - *Note this, under. I meane the figure 8. thus,* $\overset{1}{8}$.

Δ. - All sayd, Et es verus in operibus tuis. And so he vanished away in a flame of fyre.

Mi. - Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete. Δ. - All sayd, *Amen.*

Δ
Ged - G.

Δ. Note this to be the first that vanished away going behynde Michael.

Δ. - One stept furth saying, Incipit virtus nostra. He being covered under his robe, all with armor: and hath a great G on his armor. and the figure of '7' over it. He went behynde Michael and so vanished away.

Mi. - Recte vivite omnes Sancti eius.

Δ
Don.

Δ. - One stept furth: and opening his brest, there appered a boke, and turning over the leaves there appeared nothing but a little 'r' and 13 over it. He went behinde the Chayre and so vanished awaye.

Mi. - Hic est Angelus Ecclesiæ meæ, qui doceat Ille viam meam.

Δ
Na

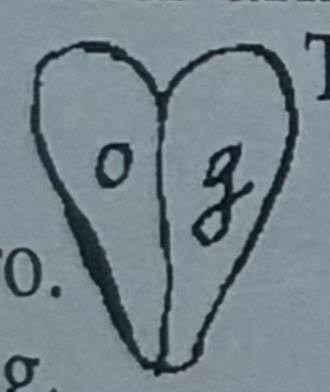
Δ. - There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a Sworde, and in his mowth a flame of fyre: he had a great H uppon his Sworde, and under it 22. He went behynde the Chayre &c.
Michael standing up still uppon his leggs, like pillers of brass.

Δ. - I axed yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic. - *Lay away the world, Contynue your work:*
Coniunxit spiritum mentibus illorum.

Δ
Med ged.

Δ. - Then stept out one, having under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side o, and on the other a 'g': [Δ. - as in scotcheons of armes, where the man and his wifes armes ar ioyned *per pale*, as the heraulds term it:



This shewer shut up the chest and went his way.

Mi. - Numerus illius est sine numero.

Δ. - Than cam in an other, saying,
Tempus est. Deum vestrum agnoscite.

Δ
Gisg.

Δ. - This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little 't' and 11 under it.

Δ
Gon- cum puncto 'y'.

Mi. - *Stay, place this, in the second place.* This went away.

Δ
Imago I writ first but auncientiy, and vulgarly both in writing and print, you shall finde ymago, thowgh not according to the Latine tung.

Mi. - Ymago tuo, (mors) est amara.

Δ. - Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little 'y' written on it.
Iustus est malis deus noster. Δ. - The number of 15 under it.

Mi. - *Place it in the former place.*

Mi. - Opera fidelium, Delectatio mea. [Δ. - Then cam one in]
Hic est Deus noster. He shewed the letter of o on his naked brest, and the figure of 8 under it. He went away.

Δ
Med.

Mi. - Ecce, Iniquitas regnat in domo mea.

Δ
Graph.

Δ. - Then stept one oute very lean, all his body full of little e, and under every one of them, 21. He went away behynde the chayre.

Mi. - Bestia devoravit populum meum, peribit autem in æternum.

Δ
Pa - b

Δ. - Then stept out one in bluddy apparell, all his body full of serpents heds and a b on his forhed, and the number of 10 over it. He went away.

Mi. - Iniquitas Abundat in templo meo, et a Sancti vivunt cum Iniquis.

Δ. - One very lean, hunger sterved cam out, an A on his brest, and 11, over it,

---

and so went away.

Δ. I think it be superfuous. +

Δ. - There cam in an other.

Mi. - Iniqua est Terra malitiis suis.

Δ. - Then cam in one who drew out a bluddy sworde: on his brest a great romayn I, and 15 over it. He went his way.

Mi. - Angeli eius ministraverunt Sanctis. Δ. - Then stept one oute with a Target and a little a on it, and over it the number of 8: he went away.

Mi. - Regnabit Iniquitas pro tempore. Δ. - They all cryed, *Halleluyah.*

Δ
Vriel corrected it after, to be under.

Δ. - Then stept one furth with a golden crown, and a great arming sworde, his clothing all of gold, with a letter r on his sword and 16, over it, and so he went away.

Mi. - Nulla regnat virtus sup*er* terr*am*. Δ. - Then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a velvet hat on his hed, with a feather: and he advaunced him self braggingly: He had burnt into his forhed a little n, and Michael sayd, Non est numerus illius in Cælis. Δ. - He went awaye.

Mi. - Antiquus serpens extulit caput suum devorans Innocentes. *Halleluyah.*

Δ. - Then cam one who put of his white habit: and he toke a sword, and smote up unto the ayre, and it thundred: and he had a Seal (suddenly there) very gorgeous of gold and precious stones. He sayd,
Regnum meum: Quis Contradicet?

Δ. - He hath proceding out of his mowth, many little (ens) n, and on his forhed, a great A.

Mi. - Non quòd est A, sed quòd contradicit A.
Nec portio, nec numerus eius invenitur cælo.
Habet autem Numerum terrestrem.
Mysterium.

Δ. - He shewed three figures of '6' set in triangle thus, $\begin{smallmatrix} & 6 & \\ 6 & & 6 \end{smallmatrix}$.

Mysterium nobis reve=landum.

Mi. - Vobis est Mysterium hoc, posterius revelandum.

Δ. - And there cam a fyre and consumed him, and his chayre away, suddenly.

Δ. My Skry=er had omit=ted to tell me this, or els, it was not told and shewed, but Vri=el did after supply it by the Skryer: The first letter of Perturba=tur, doth not make shew, of the letter following as other before did.

Mi. - Perturbatur terra iniquitate sua.
This shewer, his garments, white, under: his face as brass: his body gre=vous with leprosy: having uppon his brest an o, with the number of ·10· under it: and so he departed.

Mi. - Surgite O Ministri Dei: Surgite (inquam) Pugnate: No=men Dei est æternum.

Δ. - Then cam two oute to gither: they had two edged swords in theyr hands and fyre cam oute of theyr mowthes. One had a G, and 5 over it, the other had . .
[Δ. -We fell to prayer, whereuppon Michael blessed us.]
The other had an h on his sword, and 14 under it: and so they went away.

Mi. - Omnis terra tremet ad vocem tubæ illius.

Δ. - One stept out, and under his habit had a trumpet, he put it to his mowth, and blew it not. On his forhed a little 'o' and 17 under it. He went awaye.

Mi. - Serva Deus populum tuum, Serva Deus populum tuum Israel, Ser=va (inquam) Deus populum tuum Israel. Δ. - He cryed this, alowde.

Δ
Fam.

Δ. - One appeared with a fyry sword, all bluddy, ~~his vesture all bluddy~~ his vesture all bluddy, and he had s.
Est numerus in numero. Δ. - He went away.

Δ. - I understand it to be a letter, and the number 5 also. Mi. - So it is.

Δ. - There cam one in with diverse owgly faces, and all his body skabbed.
Mi. - Nunc sunt Dies tribulationis. Δ. - He had an a on his ~~face~~
forhed: and the Number 5 under it.
Mi. - Hic est Numerus predictus.
Mi. - Audite, consummatum est. Δ. - This had a great pot of water
in his hand, and uppon the pot, graven, a with 5 under it. He
departed in fyre.

Δ. Vriel also did correct this place with delivering this in the place of the other description before.

Mi. - Angele preparato Tubam tuam.
Δ. - Then cam one oute with a Trumpet. Venit Tempus.
Δ. - He offered to blow, but blew it not. On the ende of his Trumpet
was a little a and 24 under it: He went away.
Δ. - They all now seemed to be gon: Michael and all.
He cam in agayn and two with him. And he sayd, Hii duo
cælati sunt adhuc. They two went away.
Mi. - Vale. Natura habet terminum suum.
Δ. - He blessed us and florished his sword towards, and over us,
and so went away: and Vriel after him, who all this while
appeared not.

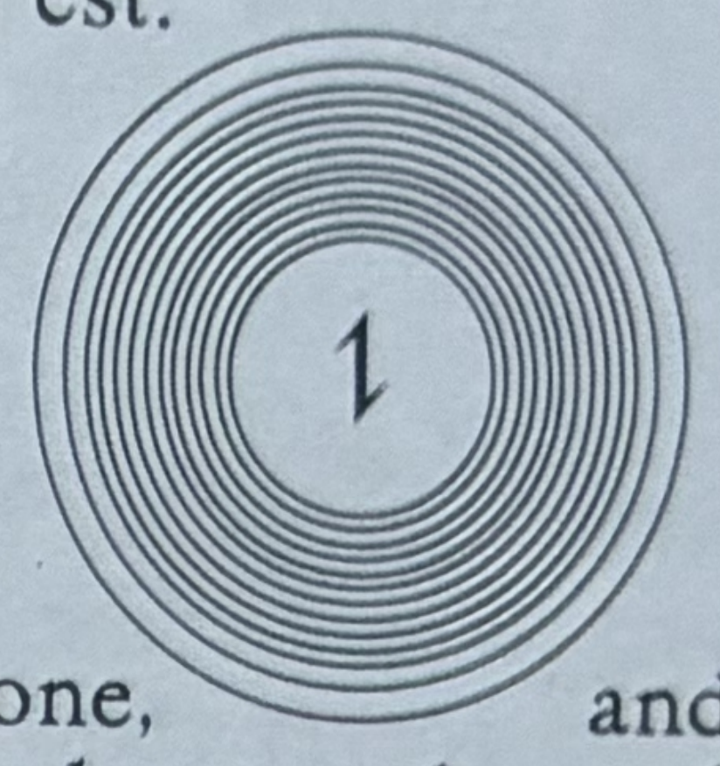
* * *

Δ. - After supper Mr Talbot went up to his chamber to prayers: and Vriel shewed him self unto him: and told him that somwhat was amyss, in the Table or Seale which I had ~~Noted~~ byn occupyed abowt this day. And thereuppon, Mr Talbot cam to me into my study: and requyred the Seale (or Tables) of me: for he was willed to correct somthing therin, (sayd he). I delivered him the Seal, and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyty and some for place, over or under: and also in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remayning yet empty: saying, Hii duo cælati sunt adhuc. But If I had omitted any, there shold more than two have wanted. Whereuppon we thowght good to ax Iudgment and dissolving of this dowte, by Michael. And comming to the Stone He was redy: I propownded this former Dowte. He answered
Mi. - Veritas est sola in DEO. Et hæc omnia vera sunt.
You omitted no letter or history that was told you. But the skryer omitted to declare unto you. Δ. - *May I thus recorde it?*

The descryer, or The Skryer omitted to tell.

Yt is iustly reformed by Vriel: the one being omitted of the descrier and the other not yet $\overset{\text{to}}{\text{by}}$ *us declared, might make that phrase meete to be spoken,* Hii duo cælati sunt adhuc.
Mi. - *Thow hast sayd.* Δ. - *I pray you to make up that one place yet wanting.* Then he stode up on his great brasen leggs agayn: He called agayn: Semiæl, Semiæl. Than he cam, and kneled down.
Consummatum est. Δ. - The shewer (a white man) pluckt

oute a trumpet, and put it to his mowth, as thowgh he wold blow: but blew not: and there appeared at the ende of the Trumpet the greke ω. There arose a myst, and an horrible Thunder.
Mi. - *It is done.* Δ. - Then of the three $\overset{6}{6\quad 6}$ before Noted, with his finger he put oute the two lowermost: and sayd, Iste est numerus suus. And Michael did put his finger into the Trumpets ende: and pulled furth a rownd plate of Gold, wheron was the figure of ·1· with many circles abowt it, and sayd, Omnia unum est.



Δ. - The forme of the World which appered before, vanished away: and Semyeil went away.

Semieil.

And Michael cam and sat in his chayre agayn: and his brasen leggs wer gone, and uppon pawsing sayd.
Mi. - *Go forward. Do you know what you have all ready written?*
Laudate Dominum in Sanctus eius.
Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Every letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
Whan thow dost know the 7 names, thow shalt understand the 7 Angels.

The declaration of the Numbers.

The Number of 4, pertayning to the first T, is a Number significative: Signifying, to what place thow shalt next apply thy eye: and being placed above, it sheweth removing toward the right hand. Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significative: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the whole.
So shalt thow fynde the 7 principall Names: known with us, and applyable to thy practise.
Make experience.
Δ. - *Then telling from* $\overset{4}{\text{T}}$, *4 more places (toward the right hand) exclusively, I finde in that fowrth place, from T (but being the fifth from the beginning, and with the begynning) this letter* h: *with 22, over it. Therfore, I procede to the right hand, 22 places: and there I finde* A, *and 11 over it. Going then toward the right hand 11 places farder: I finde a little a with 5 under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusively; where I finde o with 10, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter* t, *and 11, under it: and therfore going to the left hand 11 places, I see there the letter* h *alone, without any number. Wherfore, that letter, endeth my word, and it is in all,* ThAaoth: *Ys this, as it shold be?*
Mi. - *That is not the name. Thow shalt understand all in the next Call. The Rule is perfect. Call agayn within an howre,*

Call.

Δ Note these doings to be accownted Calls.

and it shalbe shewed.

Δ. - The howre being come we attended Michael his retorn to make the Practise evydent of his first Rule.

Mi. - Salvete.
Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in the, bycause thow knowest not the error. Understand, that the 7 Names must Comprehend, as many letters in the Whole, as there are places in the Circle. Some letters are Significative of them selves: in dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe Aa; that is, twise a to gither, which differ the word. Which thow shalt Note to the ende of thy work: Where soever thow shalt finde two a a to gither the first is not to be placed within the Name, but rather left with his inward powre. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter A. Accownt thow, and thow shalt finde the names iust. I speak not of any that come in the begynning of the word but such as light in the myddest: Prove: prove: and thow shalt see. Whereas thow hast $\boxed{\text{go}}$ *it is to be red* $\boxed{\text{og}}$. *This is the Whole.*

Dubble Numbers.

Note.

Δ
Note
7 names, pro=
ceding from
3 generall
places of the
Circumference,
or 3 generall
letters, being
but one letter;
and that, A.

Δ. - *I have red in Cabala of the Name of God of 42 letters: but, not yet of any, of 40 letters: That of 42 letters is this:*

אב אלהים בן אלהים רוח הקדש אלהים
שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, Spiritus Sanctus Deus: Tres in uno, et unus in tribus, vel Trinitas in unitate et unitas in Trinitate.

or thus אב אל בן אל רוח הקדש אל אבל לא שלשה
אלהים כי אם אלוה אחד

which in Latin is, Pater Deus, Filius Deus, ~~et~~ Spiritus Sanctus, Deus, attamen non tres Dii sed unus Deus.

And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Divine Trinitie) the Cabalists have a name explained of 42 letters, on this manner.

כאשר הנפש המשכלת והבשר אדם אחד
כן האל והאדם משיח אחד

that is in Latine, Sicut anima rationalis, et caro, homo unus, ita Deus et homo, Messias unus.

Δ
Vide Gala=
tinum, libr^{o}
3°. cap. 11.

I am not good in the hebrue tung; but you know my meaning.

Mi. - *The letters being so taken oute, being a name, and a number, doth certefye the old rule of 42 letters, whan you restore them in agayn:*

Δ
42, are here
in potentia,
but, non Actu.

Mi. - *Note, Oute of this Circle shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknown to man.*

The
Vertu
of this
Circle.

ADAMS
Treatise.
He mea=
neth my
Boke
that I
call Soyga.

Beasts, birds, fowle and fish do all reverence to it. In this they were all Created. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise. Looke to the Mysteries: for they are true.
A *and* ω: Primus et Novissimus; Vnus solus Deus vivit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Divina.
Dixi.
Thow art watcht all this night: who is even now at the Dore: Clerkson.
Blessed are those, whose portion is not with the wicked.
Benedicamus Dominum. *Halleluyah.*

†

Tuesday the 20 of Marche: circa 10^{am} mane.

Δ. - *Are you Vriel ?*

Vr. - *I am. We thank the for thy great good will.* Δ. I had made, and written, ‸ /and corrected certayn pray= /ers to them.
We cannot viset the now. At the twelfth howre thow shalt use us.

Δ. - Fiat voluntas Dei.

A meridie: circa 2^{am}

Δ. - At the twelfth howre, my partner, was busyed in other affayres, and so contynued tyll abowt 2 of the clok: when, we comming to the stone, fownd there Michael and Vriel: but Michael straight way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be.

Baskets.

Mi. - *Shut up your doores.* Δ. - I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Shut
dores.

Δ. - He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi. - Ecce, Mysterium est. Benedictus Dominus Deus Israel.

Δ. - Therewith he did spred oute, or stretch the Canapy: Whereby it seamed to cover all the world [which seamed to be in the stone allso, heven, an erth] so that the Skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon.

Mi. - *What wold you have.* Δ. - Sapientiam

Mi. - *Rede the names thow hast written.* Δ. - I had written these according to the Rule before given, as I understode it.

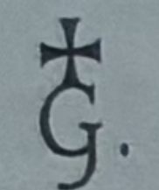
Th~~a~~aoth
Gal~~a~~as
Gethog
Horlωn
Innon
A$^{a}_{\wedge}$oth
Galetsog

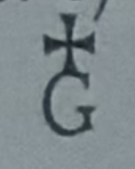
Mi. - *Loke to the last name.* Δ. - I had written, (as appeareth) Galetsog by misreckening the numbers. Where I fownd it shold be Galethog with an h and not s.

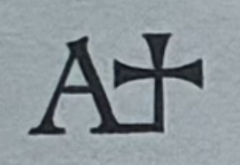
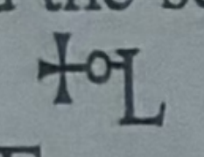
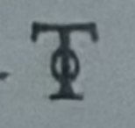
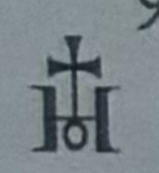
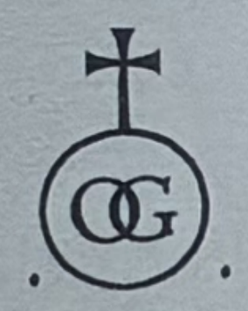
Mi. - *Lo, els thow hadst erred. They are all right, but not in order. The second is the first (his name be honored for ever): The first here, must be our third, and the third here, must be our second: thus set downe.*

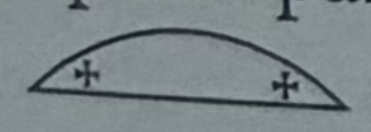
·1· Galas.
·2· Gethog.
·3· Thaoth.
·4· Horlωn.
·5· Innon.
·6· Aaoth.
·7· Galethog.

Mi. - *Work from the right, toward the left, in the first angle next unto the circumference.*

Δ. - He shewed than, thus, this letter .

Mi. - *Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, Thus*  5.

Δ. - After that he shewed the second letter, a great roman A, thus  24.
Then he shewed  30.
Then ---------------- XE 21.
Then ------------  9.
Then he shewed  14.
Then he shewed this compownd letter, with the circle and cross ..
He willed me, at each corner of these Segments of circles, to make little Crosses and so I did.

Δ. - After every of the 7 letters shewed he did put them up in his bosom asone as he had shewed them fully. The plates wheron these letters were shewed, ~~were as the figure principall Seale~~ hath the forme of the segment of a circle, thus  : and seemed to be of pure gold: When the 7 letters were placed, he sayd,

Omnia unum est.

Then he pulled all the 7 plates out of his bosom, and Vriel kneeled down before him. Then the plates did seeme to have two wings (eche of them) and to fly up to heven under the Canapye.

Δ. - After this, one of the 7, baskets, (that which is in the east) cam to Michael, and he sayde.

Mi. - *Seal this: For This was and is for ever.*

Δ. - Then he stode agayn on his leggs like brasen pillers, and sayd.

Mi. - *Oh how mighty is the name of God, which rayneth in the heavens. O God of the faithfull, for thow raynest for ever.*

Δ. - He opened the basket, and there cam a great fyre out of it.

Mi. - *Divide the 7 partes of the circle next unto that which thow hast done, every one, into 7.*
Note (for the tyme wilbe long) Seven, rest in 7: and the 7, live by 7: The 7, govern the 7: And by 7, all Govern=ment is: Blessed be he: yea blessed be the Lord: praysed be our god: His Name be magnified: All honor and Glory be unto him now and for ever. Amen.

Δ.
Note of
7 Baskets.

Δ. - Then he toke oute of the fire in the basket, a white fowle like a pigeon. That fowle had a Z uppon the first of 7 feathers which were on his brest. That first feather was on the left side.

·1· Mi. - *Note, there is a mysterie in the Seven, which are the 7 governing the 7 which 7 govern the earth. Halleluyah.*

Mi. - *Write the letters.* Δ. - Now, a small l in the second fether. Then he covered those first two letters, with the other feathers.
The third an l, like the other: then he covered that allso.
The fowrth an R. He covered that.
The fifth a great roman H. He covered it.
The sixth feather hath a little i. Then he hid that feather.
The last feather had a small a.

Mi. - *Prayse god.*

Δ. - Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

Δ. - Then he lift up his sworde over us, and bad us pray. Δ. - We prayed.

·2· Δ. - Then he stretched out his hand and there cam an other basket to him. and he pluckt out a white byrd, much bigger than the other: as big as a swan: with ·7· feathers on the brest.

Mi. - Dixit, et factum est.

Mi. - *Note:* Δ. - The first feather hath a little a, on it: and it went away: the next a Z, great as the first.
Then a C great.
Then a little a.
Then an other little a.
Then a feather with a little c.
Then one with a little b. Δ. - Then he covered them all.

Mi. - *Thow hast truth.*

Δ. - Then he put up the fowle into the basket, and hung it up by the other in the ayre.

Δ. - Than the third Basket cam to him: and he toke out a byrd all green as grass, like to a peacok in form and bignes.

Mi. - Et vivis tu cum illo: et
regnum tuum cum illis est.

Δ. - There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi. - *Pray.*

·3· Mi. - *Note.* Δ. - On the first feather a small p.
Then a small a.
A little u.
Then a small p.
Then a small n.
Then a small h.
Then a small r. Then he put the fowle into the Basket &c.

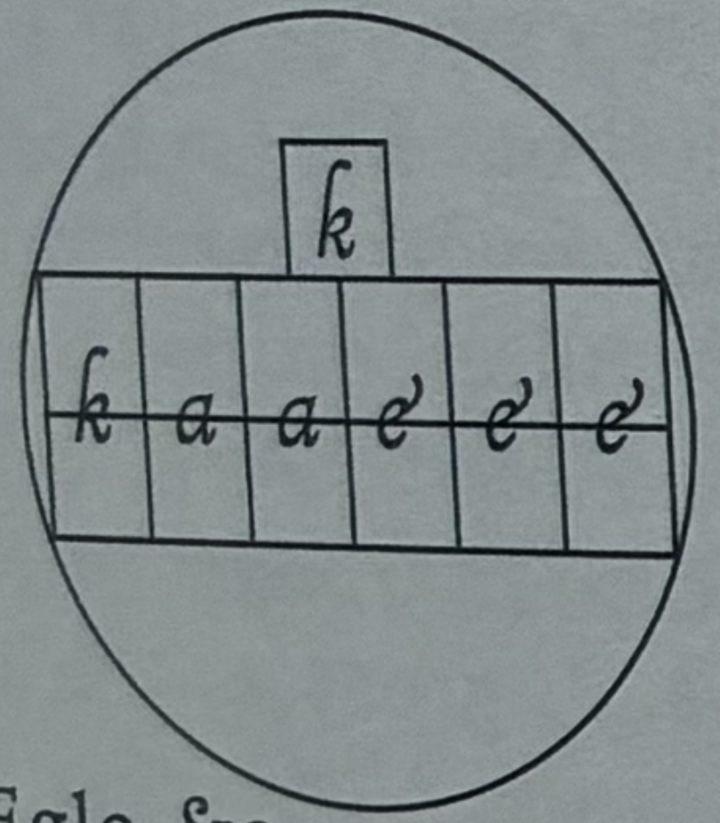
Δ. - Then there cam an other basket to his hand
Mi. - Dedit illi potestatem in cælis.
Potestas illius magna est.
Orate. Δ. - We prayed.

·4· Δ. - Then he pluckt out a fowle, greater then any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on seven skales, appered letters.

Mi. - *Note.* Δ. - first a little h.
a little d.
a little m.
Then a little h.
Then a little i.
Then a little a.
Then a little i.

Δ. - Then he put up the fowle, & hung the basket in the Ayre.
Δ. - Then there cam an other Basket to him.
[Δ. Note all this while the firmament was not to be seen.]
Mi. - Magnus est DEVS in Angelis suis.
et magna est illorum potestas in cælis.
Orate. Δ. - We prayed.

·5· Δ. - Then he pluckt out a bird like an Egle, all his body like Gold and he had a little circle of feathers on his brest: and in it, betwen fowre parallell lines, twelve equall squares: and on the top, on the myddle, one, ~~equall~~ like the other twelve, thus.



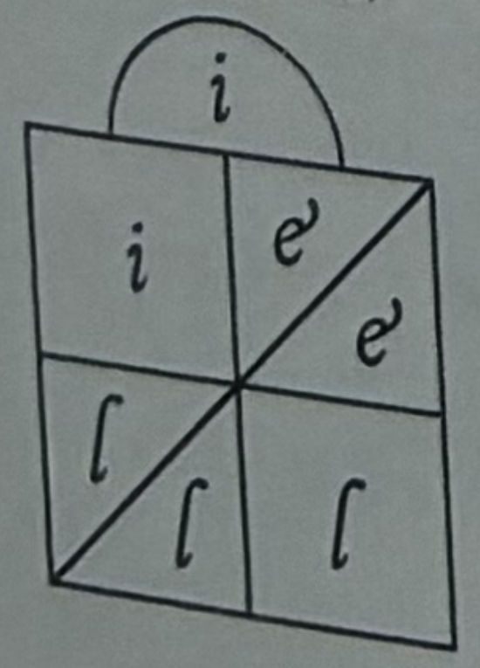
Δ. - Then he put up the Egle &c.
Δ. - The cam an other Basket.
Mi. - Nuncius tuus est magnus in cælis.
Orate.

Δ. Michael was the sixth name. Vide post.

Δ. - He, and the Basket that wer opened, shut, and set aside, seamed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn: and went awaye agayne. Then cam VRIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass: as Michael did stand on before.

VR. - *This is a Mysterie. He is here, and not here which was here before.*

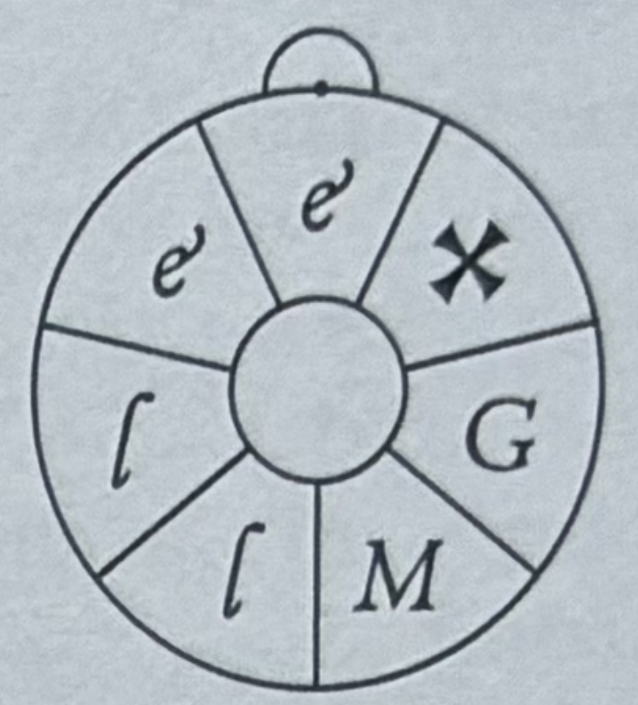
·6· Δ. - He opened the Basket and pluckt out like a phenix [or $^{\Delta}$ pelican] of the bignes of a swan: all fyrie, sparkling: His byll is bent into his brest: and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up and hung it by the other Baskets.



Then cam the last Basket. Vriel stode still: and sayd.
VR. - Dedit angelis potestatem in lumine cæli.
Orate. Δ. - We prayed.

·7· Δ. - Then cam Michael and toke the Basket of Vriel: and becam standing on the great brasen legs, as before.

Δ. - He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion.



Mi. - Et Coniunxit illos DEVS in Vnum.

Δ. - All the Baskets flew up: and so the Canapie vanished away: and the Heaven appeared.

Δ. - Now he cam and sat down in his chayre.

Vriel.

Δ. - Michael sayd to Vriel: *it is thy part, to expownd these Mysteries: Go to, in the name of our God.*

Δ. - Vriel cam and stode before him and sayde: *What will you: Ô our fellows, and Servants to GOD? What will you?*

My contynuall and auncient prayer.

Δ. - *Perfect knowledg and understanding, such as is necessary for us.*

VR. - *Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to the agayne.*

Δ. - So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it.

Δ. - After a quarter of an howre, Michael and Vriel cam both agayne.

Mi. - *Loke into the 7 angles next unto the uppermost Circumference.*

Δ. - Vriel cam and stode before Michael.

Δ. Note these manifold and great Mysteries and mark these 7 diverse Crosses with these 7 letters.

Note this Bond.

Δ. - He is twise three and one.

VR. - *Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thow hast Before. Every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; known to none, but him self: a Sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this World. Yt banisheth the Wicked, expelleth evyll Spirits: qualifieth the Waters, strengthe= neth the Iust, exalteth the righteous, and destroyeth the Wicked. He is ONE in SEVEN. He is twise THREE. He is Seven in the Whole. He is Almighty. His Name is everlasting: His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for ever.*

Vr. - *Thow must refer thy numbers therin conteyned, to the Upper circle. For, From thence, all things in the inward partes, shalbe comprehended.*

Looke if thow understand it.

Δ. - *I finde it to be* GALETHOG.

Vr. - *It is so.* Δ. - *I thank God and you, I understand now (allso) the numbers annexed.*

Vr. - *As this darknes is lightened, by the Spirit of God, herein; So will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the Sight of innumerable most holy and unspeakable Mysteries.*

Vr. - *To the next part.* Δ. - Michael sat still, with his sword in his hand.

7 Angels.

Vr. - *The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it?* Δ. - *Not yet.* Vr. - *Oh how far is mans Iudgment from Celestiall powres? Oh how far are these Secrets hidden from the wycked? Glory be unto him, which seeth for ever.* Δ. - *Amen, Amen, Amen.*

VR. - *Note. We can not tary long. Thow must set down these letters onely, by 7, in a spare paper, thus.*

VR. - *Rede* ——— *Begyn at the first, and rede downward.*

Δ. I have hitherto forgotten to ax wher Vriel his name may appere.

Δ. - I rede thus, Zaphkiel, Raphael, Haniel, Michaël, Zadkiel, Cumael, Gabriel.

Vr. - *Thow hast red right.*

Δ. - *Praysed be God.*

Vr. - *Thus dost thow see, how mercifully God dealeth with his Servants.*

Z	ſ	ſ	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	ſ	ſ	ſ
e	e	ſ	ſ	M	G	✠

Δ. 48 letters are here: and One is Noted by a Cross: which maketh the 49th of this Cross and Angels. Vide A°1584 Iulii 25.

72: Vertues multiplyed by 48: give 3456.

Every letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose names thow shalt know: Skarse yet revealed to the World.

Vriel and Michael iointly togither pronownced this blessing on us.

VR.
MI. } *We bless you: your* { *Sowles* / *Harts* / *Bodyes* / *and all your doings.*

Innumerable multitudes of Angells.

Δ. - Michael with his sword, and flame of fyre, florished over our heds.

- *Yet I will thus much shew you, for your Cumfort beside. What seest thow?* Δ. - He spake to the skryer: and he saw an innumerable multitude of Angels in the chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd, *Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever.*

Man is frayle.

Fare well. ℂ *He must*

(Δ. of this Sentence cam no frute nor farder confirmation. Therfore consider)

The L. Mowntegles bokes.

go for the bokes, els they will perish. Δ. - He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the L. Mowntegles bokes, which Mr Mort yet hath: Wherof mention is made before.

ended hor ·5· a meridie
Tuesday the 20 Martii
1582.

Wensday. 21. Martii, circa 2am a meridie

Note this Trumpeter.

Δ. - After appearance was had, there cam in one before Michael (who sat in his seat) and Vriel leaned on the table (as he, usually did). This seemed to be a Trumpeter: he was all in white, and his garments bespoted with blud, he had nothing on his hed. His heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

We were commaunded Not to ax of the apparayle of Michael.

Δ. - I axed of my Skryer, in what manner Vriel now shewed, (and Michael likewise). Then Michael sayd, *I warned the for axing of my apparell or manner.* Et hæc est Gloria illius, quæ non commovebitur ab impiis.

Mi. - Quid vultis? Δ. - Iuxta voluntate*m* Dei, Sapientiam nobis necessariam &c.

Mi. - Sapientia mundi, nihil est, peribit autem in æternum. Veniat æternitas DOMINI, ab universis mundi partibus. Venite, venite, sic vult DEVS ADONAY fac officium Phanaël.

Phanaël.

Δ. - This Phanael was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, lustily, turning him self rownd abowt, to all the world. Then, from 7 partes of the world, (being equally divided abowt the Horizon) cam 7 Cumpanyes of Pillers all of fyrye cullour glittring: And every Cumpany of pillers high and great, and as thowgh they were Pillers of fyre. The Heaven, the Sonne, and, Mone and sterrs seemed to tremble.

Mi. - Multiplex est Deus noster.

Mi. - *Mark this Mystery. Seven comprehendeth the Secrets of Heven and erth: Seven knitteth mans Sowle and body togither (3, in Sowle, and 4 in body).*
In 7, thow shalt finde the Unitie:
In 7, thow shalt finde the Trinitie.
In 7, thow shalt finde the Sonne, *and the proportion of the* Holy Ghoste. O God, O God, O God, *Thy* Name (O God) *be praysed ever, from thy* 7 Thrones, *from thy* 7 Trumpets, *and from thy* 7 Angels. Δ. - *Amen, Amen, Amen.*

7 < Thrones. / Trumpets. / Angels.

Mi. - *In 7 God wrowght all things.*

Note: In 7, and by 7 must you work all things.
O Seven tymes Seven, Verite, Vertue and Maiestie.
I Minister by thy licence. *This expownd, by thy Vertue.* (Δ. - Michael spake that, pointing to Vriel.)

Δ. - Michael and Vriel both kneeled down, and the Pillers of fyrie and brasen cullour cam nere, rownd abowt them uniformerly.

Mi. - Sic est DEVS noster.

Δ. - One of the pillers leaned ~~down~~ toward the Skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an S.

Δ. - Then leaned down 6 Pillers more: and Michael, cryed lowd,

Vnus est DEVS noster, Deus Deus noster.

Δ. - Then orderly he opened all the pillers heds: and then the 7 ioyned all togither, distinctly to be discerned.

Mi. - *Note.* Δ. - There appeared a great S
A
A
I

Δ. - Then the sides closed up, and hid those letters first shewed. After that appered two letters more. E
M

Δ. - He made Cursy, and semed to go fromward, and vanished away.

Μυϛεριον est. E8̣

Δ. - The Pillers all ioyned togither at the tops, making (as it were) One Mace or Pommell, and so flew up to heven wards.

NOTE Δ. - There seamed two Pillers more to come down from heven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Note the intrusion of Error by the wicked powres of Sathan.

Δ. - Michael with his sword, Cut them asunder: and cryed out,

Away you workers of Iniquitie.
Periit Malus cum malis.

Δ. - The pillers fell down, and the grownd swallowed them up.

Tanta est tua audacia Sathan.
Sed DEVS noster Vivit.

Δ. - The Pillers which before ascended, cam down ioyntly: and oute of them a Voyce Saying, NON SVM.Δ

Δ. Non Sum I understand the refusall of those two intruded pillers.

Δ. - Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd, SVM.

Δ. - Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd,

Orate. Δ. - We prayed.

Mi. - *Write the Name down in the Tables.*

Δ. - Then he toke of, 3 of the heds of the Pillers, and sett them downe, and there appered, B T Z, great letters in hollow places like square Cumfet boxes.

Mi. - Ista sunt Secreta Secretorum.

Note of Prayer.

Invocate Nomen eius, nihil agere possumus.
The key of Prayer openeth all things. Δ. - We prayed.

Δ. - Then the other 4 pillers, bowingly shewed 4 letters thus, K A S E, and the number 30̣ with a prik under.
Then the Pillers ioyned theyr heds to gither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic, Sic.

Mi. - *Place these in the Table.* Δ. - I wrote, and he sayd, *Thow hast done right.*

Laudate nomen Domini qui vivit in æternum.

Δ. - A voyce cam out of the next cumpany of the 7 pillers (ioyning them selves to gither) saying, Ipse.

Mi. - Et Misericordia tua D*om*i*n*e magna est.

Δ. - Michael kneled whan he sayd this.

Δ. - Michael shewed out of 4 of theyr heds, of the pillers, (and with all sayd) *NO, NOT the Angels of heven, (but I) are privie of these things:* Δ. - So there appeared, 4 letters, H E I D.

Δ. - Then the other 3 pillers were opened and had E N E, on theyr tops.

Dominus collocatur in numero suo.

Δ. - The 7 pillers mownted up into the ayre, and it thundred at their going.

Δ. - Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce: Vivo sicut LEO in medio illorum.

Mi. - Et tua potestas magna est Vbi*que*.

Δ. - Then Michael pluckt of, five of the tops.
There appered D: then they ioyned all to gither: then appered E I M O.

Mi. - Hoc non est sine præce.

Δ. - The other two opened, and there appeared 30̣ A.

Δ. - Then they closed up, and went away, with a great thunder.

Δ. - Then cam 7 other pillers to Michael, and a Voyce oute of them, Saying; Serpens sum, et devoravi serpentem.

Mi. - Et bonis et malis serpens es Domine.

Δ. - Then they closed all up; and Michael sayd, Orate. Δ. - We prayed.

Δ. - Then Michael toke of, the heds of 4: then appeared first an I, then M E G.
then he opened the other 3: and C B E appeared.

Mi. - Numerus illius, est nulli cognitus.

Δ. - They ioyned theyr heds all to gither, and ascended up to heven ward: and great lightening after them.

Δ. - Then cam an other Septenarie of Pillers: and oute of them a Voyce, saying,

Ignis sum penetrabilis.

Mi. - Et sit nobiscum, Ô Deus. *Pray.* Δ. - We prayed.

Δ. - Then he opened 4 of theyr heds and appered in them I L A O.

Δ. - Then closed to gither agayne.

Δ. - Then one other was opened, and I appered.

Δ. - Then $\overset{21}{8}$ appered, and did shut up agayn.

Δ. There is V, omitted by our negligence.

Δ. - Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little children

Note these Innumerable Angels.

with wings: and there appered N, and suddenly did shut up.

Sic, sic, sic Deus noster.

Δ. - Then they ioyned all togither, and flew up.

Mi. - *Note down in the table.* Δ. - I Noted them down.

Δ. - Then cam the last 7 pillers, and out of them this Voyce,

Finis.

Gaudium et Lux nostra Deus.

Δ. - Then they closed all in One.

Mi. - Orate. Δ. - We prayed.

Δ. - Then 6 of the heds opened and appered I H R L A A.

Δ. - Then the Seventh opened: Then seamed trees to leap up, and hills, and the Seas and Waters to be trubbled, and thrown up.

Δ. - A Voyce cam out of the Pillers, Consummatum est.

Δ. - There appeared in that Piller $\frac{21}{8}$

Δ. - They ioyned togither and flew up to heven ward.

Mi. - VNVS VNVS VNVS

omnis caro timet vocem eius.

Pray. Δ. - We prayed.

Δ. - Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes dasyling, by reason of the sights seen so bright, and fyrie, &c. Michael bad him be of good cumfort, and sayd he shold do well.

Mi. - *Cease for a quarter of an howre.*

Δ. - After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Vriel with him, who allso, had byn by, all the while, during the Mysterie of the ·7· pillers.

Mic. - *Set two stoles in the myddst of the flowre:*
on the one, set the Stone: and at the other let him knele.
I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.

Michael than, with a lowd voyce sayd:

Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.

Filiæ Bonitatis, or Filiolæ lucis: vide pagina sequente.

Δ. - There cam in 7 yong women apparelled all in Greene, having theyr heds rownd abowt attyred all with greene silk, with a Wreath behinde hanging down to the grownd. Michael stroke his sword over them, no fyre appearing: Then they kneeled: And after, rose agayn.

Mi. - Scribe quæ vides.

Δ. - One of them stept out, with a little blue tablet in the forhed of her: and in it written, El.

Δ. - She stode a side, and an other cam in, after the same sort, with a great M and a little e, thus, Me.

The Third, cam as the other, and had, Ese.
The fowrth ——— Iana.
The fifth ——— Akele.
The sixth ——— Azdobn.
The seventh stepped furth with ——— Stimcul.

Δ. - They all to gither, sayd, Nos possumus in cælis multa.

Δ. - Then they went theyr way, suddenly disapering.

Mi. - *Note this in your next place but one.* Δ. - I did so.

Mi. - *Go to the next place.* *Stay.*

Filiolæ Lucis.

Mi. - Adeste Filiolæ Lucis.

Δ. - They all, cam in agayn, and answered, Adsumus Ô tu qui ante faciem DEI stas.

Michael one of them that are cownted to stand before the face of God.

Mi. - Hiis nostris benefacite.

Δ. - They answered, all, Factum erit.

Mi. - Valete.

Filii Lucis.

Mi. - Et dixit Dominus, Venite Filii Lucis.
Venite in Tabernaculo meo:
Venite (inquam): Nam Nomen meum exaltatum est.

Δ. - Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.
One of them had a rownd purifyed pece or ball of Gold in his hand.
One other had a ball of silver in his hand.
The third a ball of Coper.
The fowrth a ball of Tynne in his hand.
The fifth had a ball of yern.
The sixth had a rownd thing of Quick sylver, tossing it betwene his two hands.
The last had a ball of Lead.
They wer all apparayled of one sort.

Metalls.

Perhaps here wanteth non.

Mi. - Quamvis ^ in uno generantur tempore, tamen unum sunt.

Δ. - He that had the gold ball, had a rownd tablet of gold on his brest.
and on it written a great I ———
Then he with the Sylver ball, cam furth, with a golden tablet on his brest likewise, and on it written Ih ———
He with the Copper ball, had in his tablet Ilr ———
He with the tyn ball, had in his tablet Dmal ———
He with the yern ball, had in his tablet Heeoa, and so went asyde —
He with the Mercury ball, had written Beigia ———
The yong man with the leaden ball, had Stimcul ———

Filii Lucis.

Mi. - Facite pro illis, cum tempus erit.

Δ. - All answered, Volumus.

Mi. - Magna est Gloria Dei inter vos. Erit semper. *Halleluyah.*
Valete.

Δ. - They made cursy, and went theyr way, mownting up to heven.

Mi. - Dixit Deus, Memor esto no*min*is mei:
Vos autem immemores estis.
I speak to you. Δ. - Hereupon, we prayed.

Mi. - Venite, Venite, Venite.
Filiæ Filiarum Lucis Venite.
Qui habebitis filias venite nunc et semper.

forte quæ.

Filiæ filiar*um*.

Note these three descents.

Dixit Deus, Creavi Angelos meos, qui destruent Filias Terræ.
Adsumus. Δ. - Sayd 7 little wenches which cam in.
They were covered with white silk robes, and with
white abowt theyr hed, and pendant down behinde,
very long.

Theyr attyre.

Mi. - Vbi fuistis vos? Δ. - They answered: In terris, cum Sanctis
et in cælis, cum glorificatis.

Δ. - These, spake not so playn, as the former did; but as thowgh they had an Impediment in theyr tung.

Δ. - They had, every one, somwhat in theyr hands, but my Skryer could not iudge what things they were. Mi. - Non adhuc cognoscetur Mysterion hoc.

Δ. - Eache had fowre square Tablets on theyr bosoms, as yf they were of white Ivory.

Filiæ Filiarum.

Δ. - The first shewed on her Tablet a great ---- S
The Second ---- Ab
The Third ---- Ath
The fowrth ---- Ized
The fifth ---- Ekiei
The Sixth ---- Madimi
The Seventh ---- Esemeli

Ath.

Madimi.

Mi. - Quid istis facietis?
Erimus cum illis omnibus operibus illorum. Δ. - They answered.

Mi. - Valete. Δ. - They answered, Valeas et tu Magnus o in Cælis.

Δ. - And so they went away.

Mi. - Orate. Δ. - We prayed.

Filii filiorum.

Mi. - Et misit filios filiorum, edocentes Israel.

Mi. - Dixit Dominus, Venite ad vocem meam.
Adsumus. Δ. - Sayd 7 little Childern. Which cam in
like boyes covered all with purple, with hanging sleves
like preists or scholers gown sleves: theyr heds attyred all
(after the former manner) with purple sylk.

Theyr Attyre.

Mi. - Quid factum est inter filios hominum?
Male vivunt (sayd they) nec habemus locum cum illis
tanta est illorum Iniustitia. Veh mundo, scandalis.
Veh scandalizantibus, Veh illis quibus Nos non sumus.

Δ. - These had tablets (on theyr brests) three cornerd, and seemed to be very grene, and in them, letters. The first had two letters in one: thus, of E, L.

E

The first ---- E ----
The second ---- An ----
The third ---- Ave ----

Δ.-He sayd, Nec nomine meo timet Mundus.
Nullus videbit faciem meam.
Non est virgo super terram cui dicam.
[Δ.-And pointed to his tablet, wherein that word, Ave, was written]

The fowrth ---- Liba ----
The fifth ---- Rocle ----

Tanta est infirmitas sanctitudinis Diei.
Benefacientes decesserunt ab illo.
Opera manuum illorum sunt vana.
Nemo autem videbit me.

Rocle.

The sixth shewed his Tablet and sayd, Ecce - Hagonel - Qui adhuc Sancti sunt cum illis vivo.

Hagonel. Vide de hoc Hagonel, lib° 4°.

The Seventh had on his tablet - Ilemese - Hii imitaverunt doctrinam meam.
In me Omnis sita est Doctrina.

Δ. - I thowght my Skryer had miss herd, this word Imitaverunt, for Imitati sunt. And Michael smyled and seemed to lawgh and sayd, Non curat numerum Lupus. And farder he sayd: Ne minimam detrahet à virtute, virtutem.

Mi. - Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.

Δ. - So they went, making reverence, and went up to heven.
Mi. - Dictum est hoc tempore.

Mi. - *Note this in thy Tables:*
Dost thow understand it. *Loke if thow canst.*

Vrielis officium.

Δ. - He sayd to Vriel, *It is thy part, to interpretate these things.*

Vr. - Omnis Intelligentia est a Domino.

Mi. - Et eius Nomen est *Halleluyah*.
Compose a table, divided into 7 parts, square.

Δ. Note this Table is made perfect by the next side following.

S	A	A	I ${}^{21}_{8}$	$\overset{E}{\cancel{M}}$	$\overset{M}{\cancel{E}}$	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	$\overset{L}{\cancel{A}}$	$\overset{A}{\cancel{L}}$	O	I ${}^{21}_{8}$	$\cancel{{}^{21}_{8}}$ V	N
I	H	R	L	A	A	${}^{21}_{8}$

7. Names of God.

Vr. - *Those 7 names, which procede from the left hand to the right, are the Names of GOD, not known to the Angels: neyther can be spoken or red of man. Prove if thow canst reade them.*
Beatus est qui secretè
nomina sua conservat.

Note these two orders of Angels: and Note Vriel doth name him self one of the standers before the face of God.

Vr. - *These Names, bring furth 7 Angels: The 7 Angels, and Governers in the hevens next unto us, which stand allwayes before the face of God.*
Sanctus Sanctus Sanctus
est ille DEVS noster.

Δ. NOTE well this Rule of Arte.

Vr. - *Every letter of the Angels names, bringeth furth 7 dowghters.*
Every dowghter, bringeth furth her dowghter, which is
7. Every dowghter her dowghter bringeth furth a
Sonne. Every Sonne in him self, is 7. Every Sonne

hath his Sonne: and his Sonne is 7.
Let us prayse the God of Seven, which was and is,
and shall live for ever.
Vox Domini in Fortitudine.
Vox Domini in Decore.
Vox Domini revelat Secreta.
In templo eius, Laudemus Nomen eius El.
Halleluyah.

See if thow canst now understand this table.
Filiæ. *The Dowghters procede from the angle on the right hand, cleaving the myddle: where theyr generation ceaseth.*
Filii. *The Sonnes from the left hand to the right to the middle: so proceding where theyr number endeth in one Centre.*
Note this manner of Center accownted. *The Residue thow mayst (by this Note) Understande.*

Δ. - Then Michael, he stroke over us ward, with his sword, and the flame of fire yssued oute.

Loke to the Corner on the right hand, being the uppermost: where thow
Note of Numbers with priks signifying letters. *shalt finde 8̣. Refer thyne eye to the upper number, and the letter above it. But the Number must be fownd under neth, bycause his prick so noteth.*
Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: this shall teache the.

l the first dowghter. Δ. - Loking now into my first and greatest Circle for 8̣, I finde it with l over it. I take this to be the first Dowghter.

Eʟ Vr. - *You must in this square Table set* E *by the* 8̣, *and now write them Composedly in one letter, thus* Eʟ.

Nomen Domini vivit in æternum.

Vr. - *Give over, for half an howre, and thow shalt be fully instructed.*

Δ. - I did so, and after half an howre comming to the stone, I was willed to make a new Square table of 7: and to write and note, as it followeth.

S	A	A	I$\frac{21}{\underset{\cdot}{8}}$	E	M	E$\underset{\cdot}{8}$	- Vivit in cælis.
B	T	Z	K	A	S	E30̣	- Deus noster.
H	E	I	D	E	N	E	- Dux noster.
D	E	I	M	O	30̣	A	- Hic est.
I$\dot{2}6$	M	E	G	C	B	E	- Lux in æternum.
I	L	A	O	I$\frac{21}{\underset{\cdot}{8}}$	V	N	- Finis est.
I	H	R	L	A	A	$\frac{21}{\underset{\cdot}{8}}$	- Vera est hæc tabula.

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita.
Vide iam.

Note these other purposes. *The 30̣ by E, in the Second place in the upper right corner serveth not in the consideration of the first Dowghters but for an other purpose.*

The $\dot{2}6$ by I, serveth for an other purpose: but not for this Dowghters Dowghter.
The 21, is e, and 8̣ with the prick under it is l: which to gither maketh El, or thus compownded as if it were one letter, Eʟ.
The Names in the great Seale must follow the Orthographie of this Table.
Virtus vobiscum est.
Orate.
Δ. - We prayed.

Δ. - Then there appeared, SAAI$\frac{21}{\underset{\cdot}{8}}$MEʟ. *Here is an E, comprehended in L.*

Vr. - *Read now the Table.*

Angeli Lucis. Angeli Lucis Dei nostri:
Et posuit angelos illius in medio illorum.

Vr. - *In the table are the names of 7 Angels. The first* Zabathiel, *beginning from the left uppermost corner: taking the corner letter first, and then that on the right hand above: and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand: and then to the fowrth letter from the first in the upper row: where there is* I *with* $\frac{21}{\underset{\cdot}{8}}$, *which maketh* el. *So*
1. *have you* Zabathiel.
2. Vr. - *Go forward.* Δ. - *So, I finde next* Zedekieil.
The true sownd. Vr. - *This* I *in the last syllable augmenteth the true sownd of it.*
3. Δ. - *Then next I finde* ---- Madimiel —— Vr. - *it is so.*
4. Δ. - *Then* —————— Semeliel —— Vr. - *it is true.*
5. Δ. - *Then* —————— Nogahel —— Vr. - *it is so.*
6. Δ. - *Then* —————— Corabiel —— Vr. - *it is so.*
7. Δ. - *Then* —————— Levanael —— Vr. - *it is so.*

Δ. This name Corabiel you may see in *Elementis Magicis* Petri de Abano in the Considerationis Diei ☽.

Vr. - *Write these names in the Great Seal, next under the 7 names which thow wrotest last,* videlicet, *under* Eʟ, An, Ave, *&c. distinctly in great letters.*

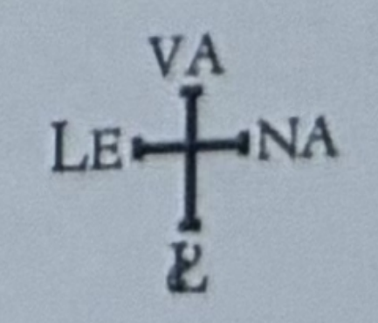
Vr. - *Make the* E *and* L *of* Zabathiel, *in one letter compownded, thus,* ZABATHIEʟ. *In this, so fashion your* E *and* L. *And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for* IEL *(in this name onely)* I *with the* $\frac{21}{\underset{\cdot}{8}}$ *annexed. So have you iust 7 places.*

Vr. - *The next five names thow shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole name.*

Vr. - *Set the first letters of these 5 names, (in Capital letters) within the five acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.*

Vr. - *Set* Z, *of* Zedekieil *within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.*

Vr. - *In the middle now of the Pentacle, make a cross* † *like a Crucifix and write the last of those 7 names* Levanael *thus,*



Vriel - Vidit DEVS, opus suum esse bonum
et cessavit a Labore suo.
Factum est.

Δ. - Michael stode up and sayd,
The æternall Blessing of God the FATHER
The mercifull Goodnes of CHRIST, *his* SONNE
The unspeakable Dignitie of God the Holy GHOSTE
bless you, preserve you, and multiply your
doings in his honor and Glory.
A M E N.

Vriel -
Vr. - *These Angels are the angells of the 7 Circles of Heven,*
governing the Lightes of the ·7· Circles.
Blessed be GOD *in us and by us,*
which stand contynually before
the presence of GOD, *for ever.*
DIXI.

Note these two order of Angels.

Δ. - *Whan may we be so bold, as to require your help agayn?*
Mi. - *Whan so ever you will, we are ready.*
Farewell.

Δ. - Sit Nomen Domini benedictum, ex hoc nunc,
et usque in sæcula sæculorum:
Amen.

* * *

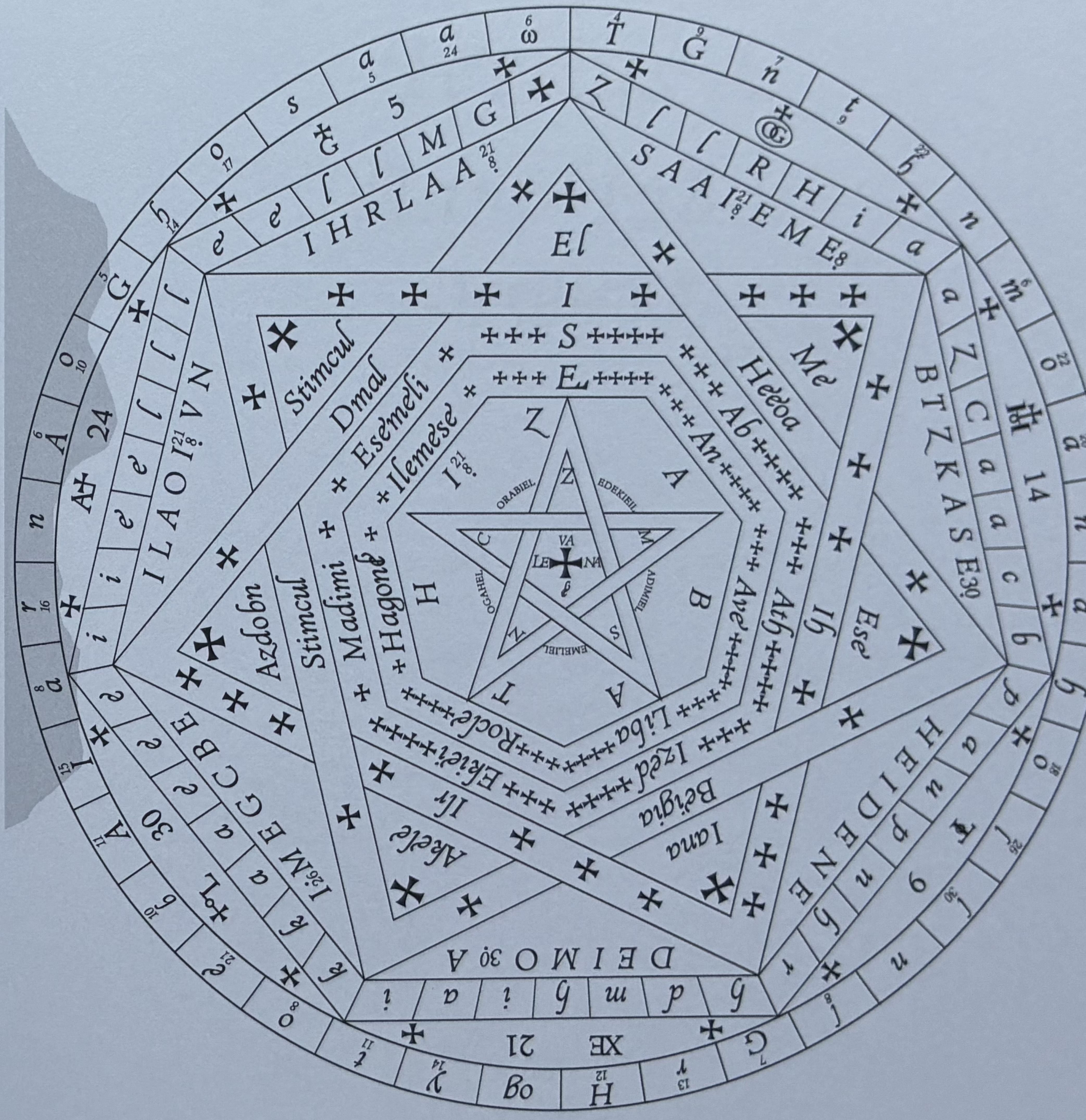
Anno Domini 1582. Martii ·21· } At Mortlake by Richemond.

* * *

SIGILLVM **DEI**; **ÆMÆTH**: EMETH

nuncupatum ⁂ אֱמֶת } hebraicæ

DEI


SAAI21/8EME8
IHRLAA21/8
ILAOI21/8VN
BTZKASE30
HEIDENE
DEIMO30A
13/6MEGCBE
El
I
S
E
Me
Heëoa
Ab
An
Aue
Ath
Ese
Ih
Liba
Ized
Rocle
Ekiei
Ilr
Akele
Iana
Beigia
Azdobn
Stimcul
Dmal
Esemeli
Ilemese
Madimi
Hagone
Z
A
B
T
H
GABRIEL
EDEKIEL
MADIMIEL
SEMELIEL
NOGAHEL
CORABIEL
LEVANAEL
21
XE
og
H

Mysteriorum, Liber Tertius Δ

Anno 1582:

Aprilis 28:

Liber 3us
Liber 4us

28 April 1582 – 4 May 1582
(from British Library MS. Sloane 3188)

A° 1582: Aprilis 28: a meridie hora 4.

E.T. - Onely Michael appeared: Δ. - And to diverse my Complayntes, and requests sayde:

Mi. - *The lord shall consider the in this World, and in the World to come.*

E.T. - All the chayre seamed on fyre.

Union of us two.

Mi. - *This is One Action, in One person: I speak of you two.*

Δ. - *You meane us two to be ioyned so, and in mynde united, as yf we wer one man?*

Mi. - *Thow understandest:*
Take heade of punishment for your last slaknes.

Δ. - *Yf you mean my slaknes on my behalf, Truely it was and is for lak of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.*

E.T. - A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

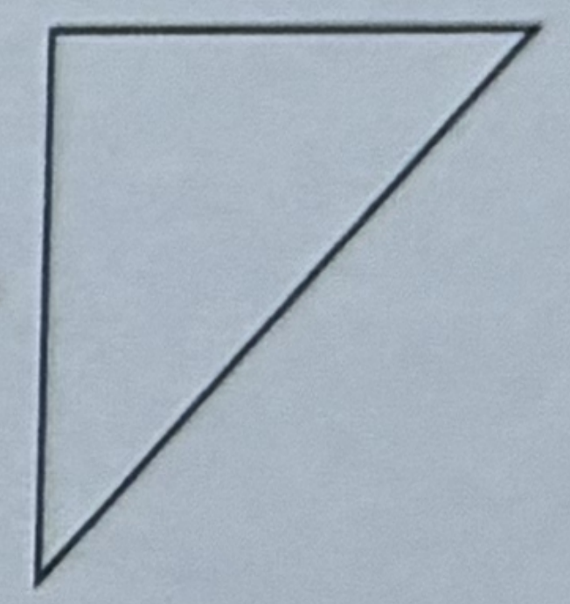
Mi. - *Dost thow understand.* Δ. - *No verylie.*

E.T. - He razed the hill away, as thowgh there had byn none: and sayd:

Worldly hability.

Mi. - *Lo, So it is of this worldly habilitie.*

Δ. - *I pray you how must the Lamine be hanged?*



The Lamin Not simpler spoken: for No such lamyn was to be made.

Mi. - *As concerning the Lamine, it must be hanged unseen, in some skarf.*
The Ring, when it is made, I will lessen it according to my pleasure.
I meane by two Cubites, your usuall yarde.
Haste, for thow hast many things to do.
Glory be to God, Peace unto his Creatures, Mercy to the wicked; Forgivenes to the Faithfull: He liveth, Ô he rayngneth, O, thow art mighty, PELE: *thy name be blessed.* Δ. - *Amen.*

PELE.

Ese.

- Venito Ese. Δ. - He cryed so with a lowd voyce.

E.T. - He is now covered, in a myghty covering of fyre, of a great beawty. There standeth a thing before him I can not tell what it is.

Laudate Dominum in cælis.

Orate. Δ. - We prayed.

E.T. - His face remayneth covered with the fyre, but his body uncovered.

Mi. - Adesdum Ese.

Iana.

Adesdum Iana.

Vobis dedit demonstrationem in Tabulis ve*st*ris.

E.T. - There appeare of the figure, (before, imperfect) two little women: One of them held up a Table which lightened terribly: so that all the Stone was covered: with a myst.
A voyce cam out of the myst, and sayd,

Creatio.

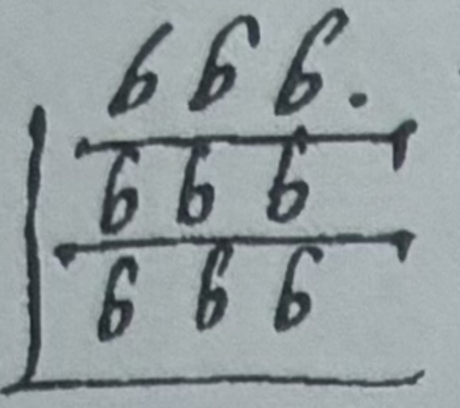
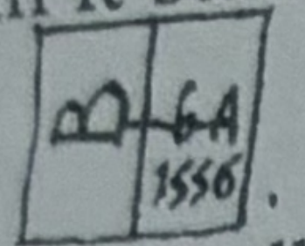
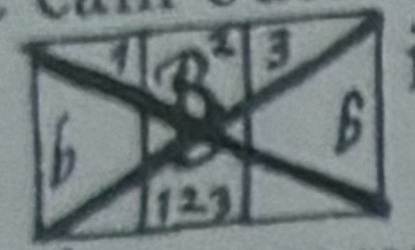
Ex hiis creata sunt et hæc su*n*t no*mi*na illoru*m*.

E.T. - The myst cleareth, and one of the women held up a Table being thus written uppon.

Numerus Primus.

Δ. - The Table semed square, and full of letters and numbers, and Crosses, in diverse places, diversly fashioned.

Δ. - Remember, Ese and Iana, ar the thirdth and fowrth of the Septem Filiæ Bonitatis, sup*ra* lib°.2°. They are thus in order these, EL, Me, Ese, Iana, Akele, Azdobn, Stimcul.

A finger cam out of the mist, and wyped oute, the first shew with the Cross, letters, and numbers.
The Second was in like wise.
The Third was a 6 with the tayle upward thus, g
The 52 with the three great BBB, seme to be covered with Gold.
The two Crossed ones he did not wipe out with his finger.
The next be blotted oute.
He blotted not oute the three 6 with the 8 and 3.
The two barrs must go clere 6 and not towch the  bars.
The M, the square, wherin it standeth, is all gold:
and that he let stand. .
Fire cam oute and burnt
The  is all of a bright cullour, like the brightnes of the Sonne.
and that was not put out.
The places are very black, but where the letters and numbers do stand.
E.T. hard a voyce saying, Finis Tenebrarum: *Halleluyah.*

E.T. - There commeth a hand and putteth the little woman into the clowde.

Mi. - *Prayse God: Be inwardly mery.*
The Darknes is comprehended.
God bless you: God bless you: God blesse you.
You must leave of for an howre and a half: for you have ·6· other Tables to write to night.
Prayse God: be ioyfull.

* * *

After supper we resorted to our scholemaster.

E.T. - I here a voyce but see nothing: he sayeth,
Initium bonum in nomine eius
et est. *Halleluyah.*

Filiæ filiarum Ese. Supra lib. 2º. E.T. - Three quarters of the stone (on the right side) are dark, the other quarter is clere.

Mi. - Venite filiæ filiarum Ese.
Δ. Somewhat wanteth. *The nethermost . . . .*

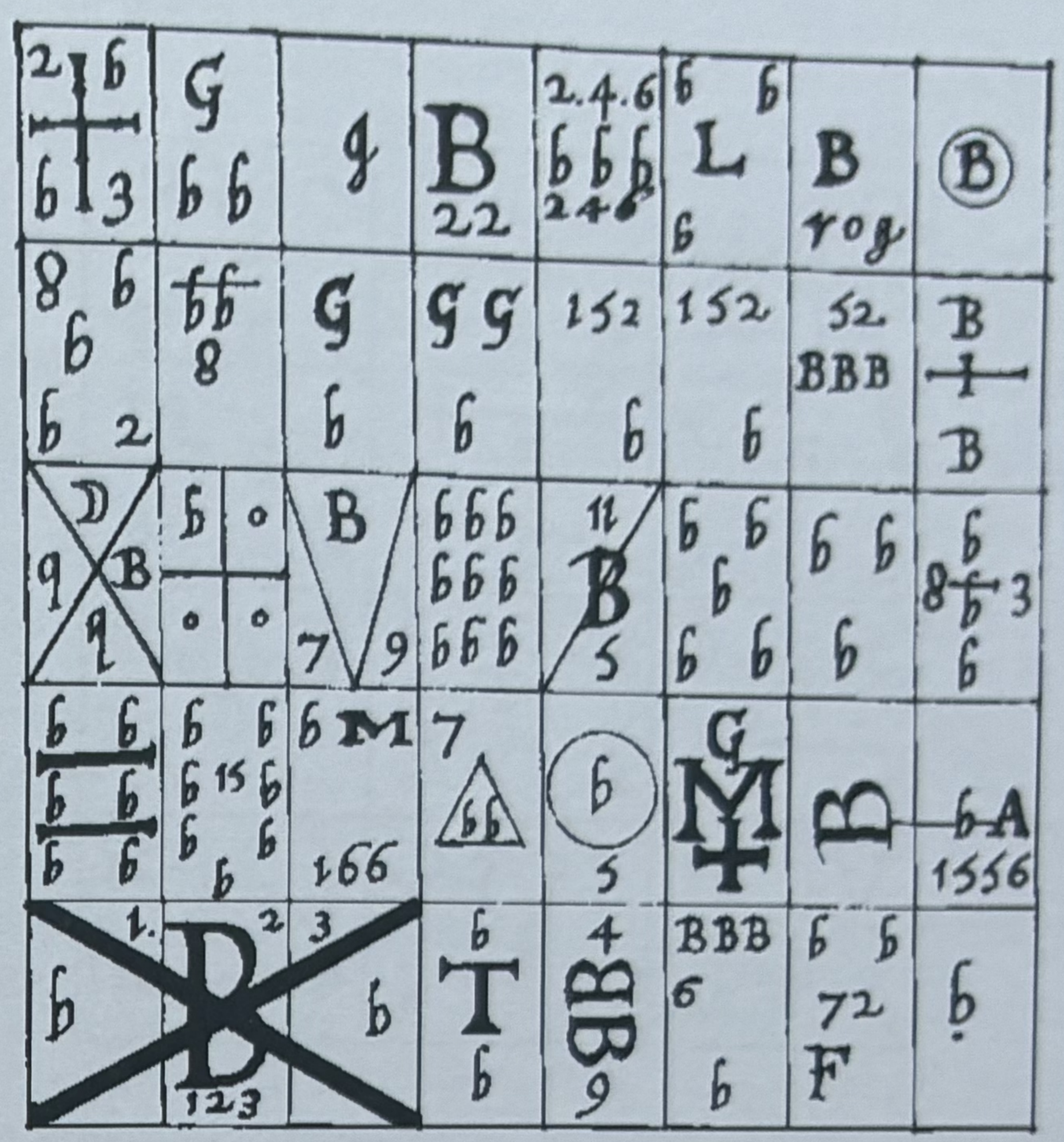
E.T. - There come six yong maydens, all in white apparell, a like.
Now they all be gonne into the dark parte of the stone, except one.
There cam a flame of fyre out of the dark, and in the flame written Vnus on this manner, V nus nus nus

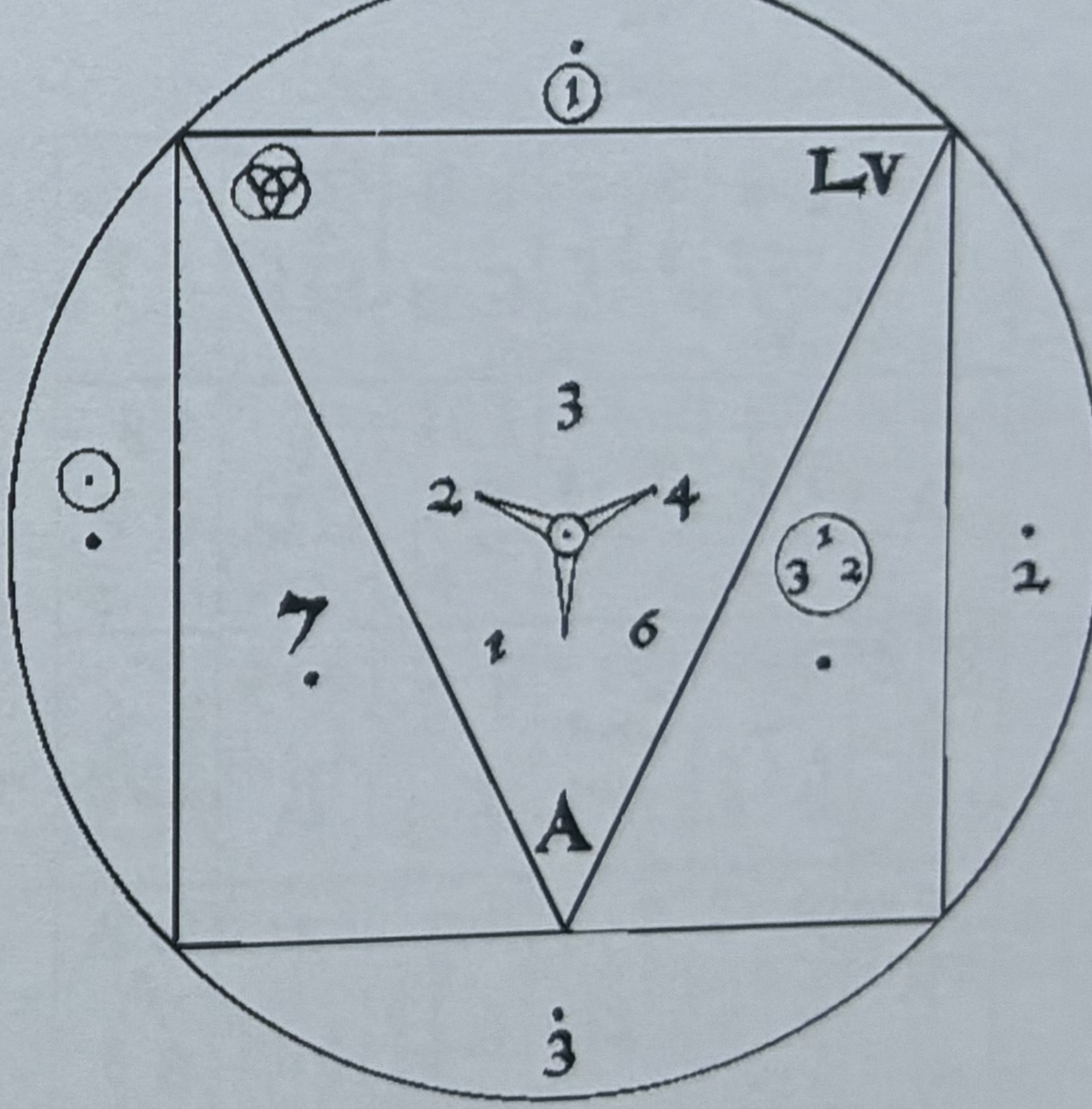
Lux. She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger: and it Thundred.

E.T. - A voyce sayd ——— Dies primus.
an other voyce ——— Vbi est Tabula?
an answer ——— Est, Est, Est.
She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.

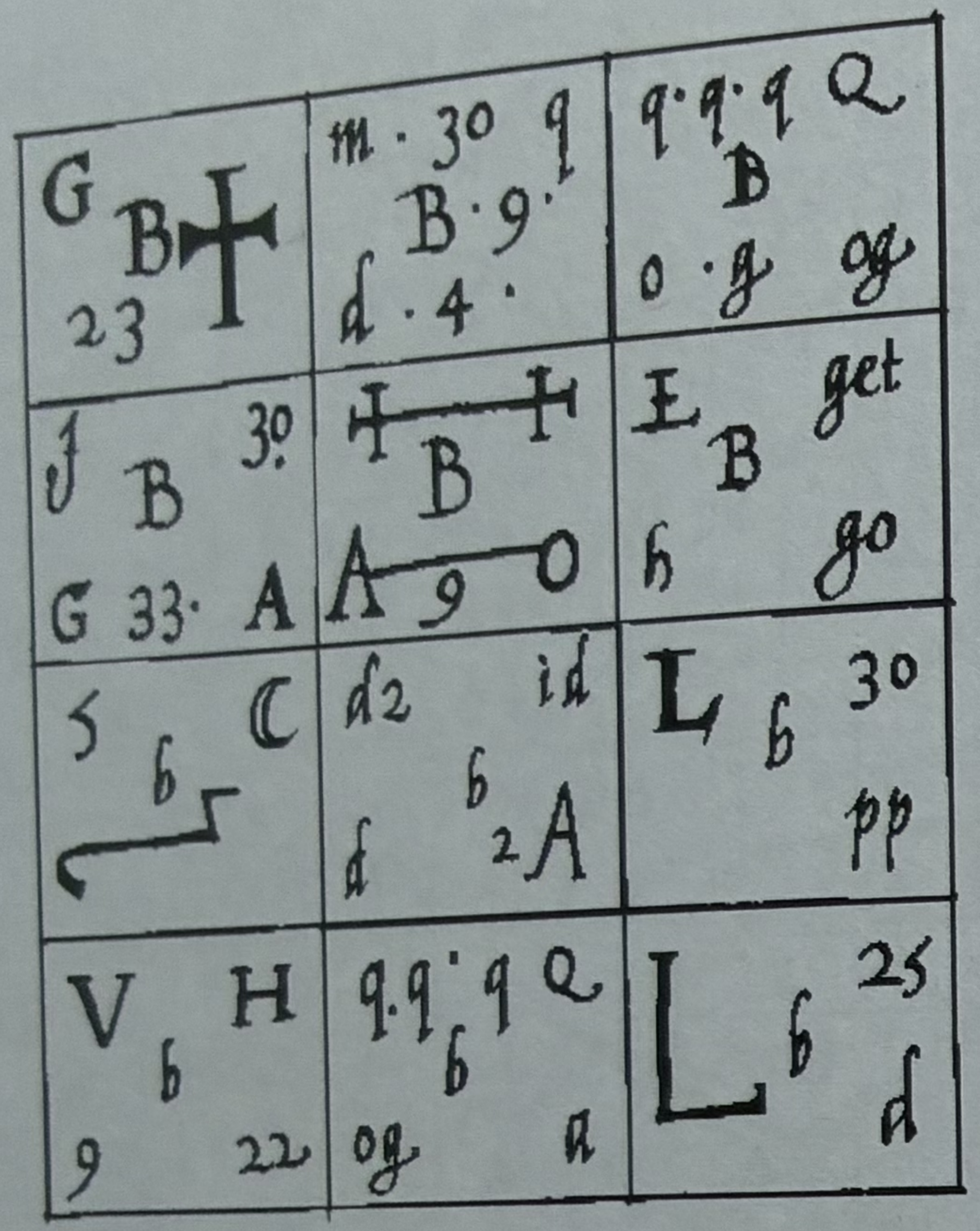
E.T. - Three faces do shew and shote oute, and ever returned into one hed agayne: and with it cam a mervaylous swete savour.
The Table cullored. The Table was of three cullours: white, redd, and a mixture of white

Numerus Primus

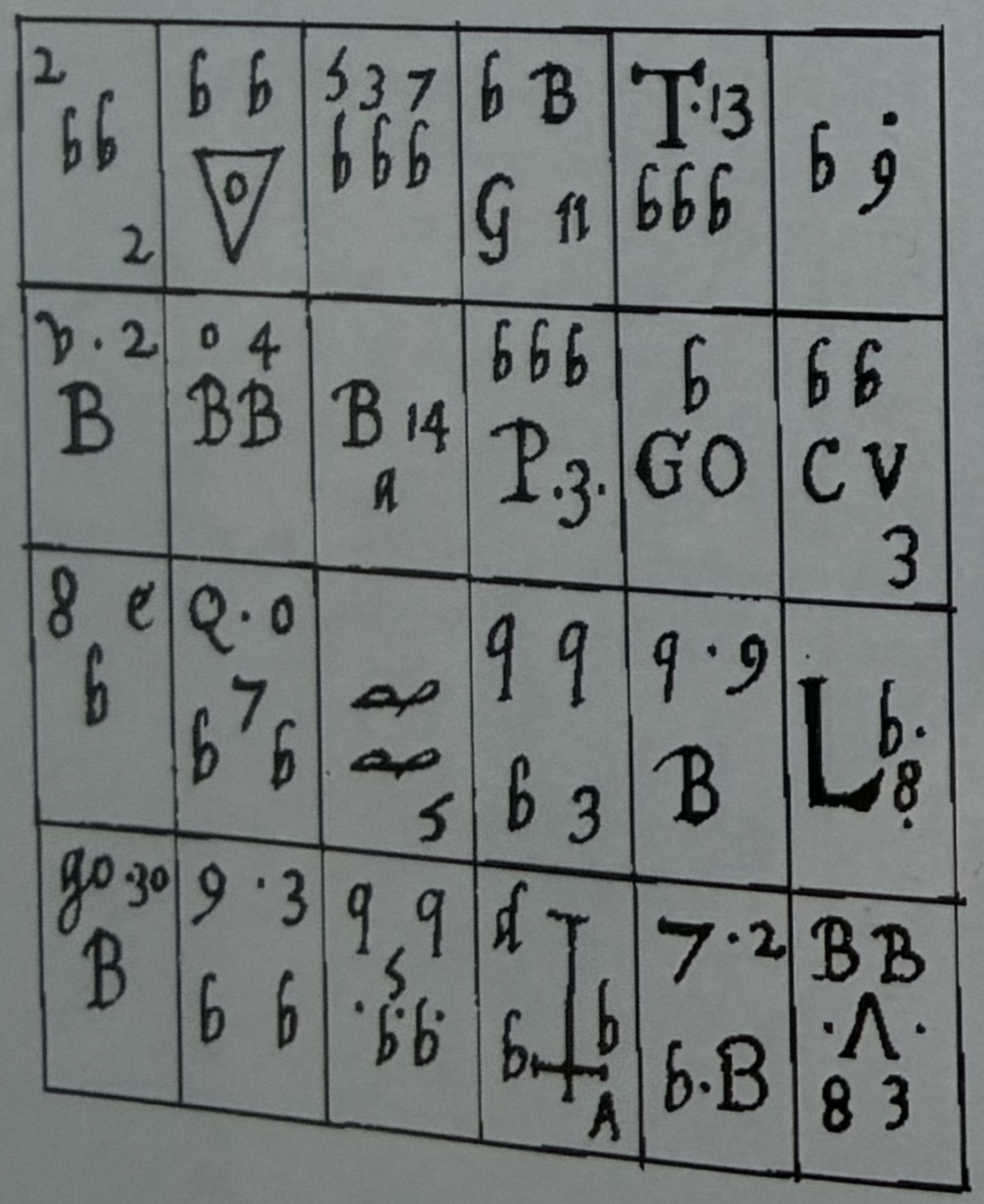




Δ. - Of these seven tables, Characters, or Scotcheons consider the words spoken in the fifth boke Aº 1583, Aprill 29.
How they are proper to every King and prince in theyr order.
They are Instruments of Conciliation.
/Volumine 5º/ where my Character is fashioned.



G B ✠ 23	m · 30 q B · 9 · d · 4 ·	q·q·q Q B o ·g og
J B 30 G 33· A	B A 9 O	E get B h go
5 C b	d2 id b d 2A	L b 30 pp
V H b 9 22	q.q q Q b og a	L b 25 d



2 bb 2	b b ▽	537 bbb	b B G 11	T·13 bbb	b 9
v·2 B	o 4 BB	B 14 a	bbb P.3.	b GO	bb CV 3
8 e b	Q·o b 7 b	5	9 9 b 3	9·9 B	L b. 8
go·30 B	9 ·3 b b	9 9 5 ·b·b·	d b b A	7·2 b·B	BB ·Λ· 83

and red, changeably. A strong sownding cam withall, as of clattring of harnes or fall of waters, or such like.

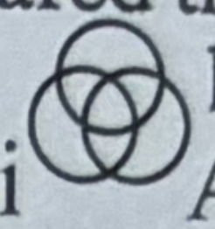
There cam a sterre shoting oute of the dark, and settled it self in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

A voyce sayd, O honor, Laus et gloria, Tibi qui es, et eris.

The Table sheweth wunderfull fayre and glorious.

Onely Seven pricks appear on the Table.

The three angles of the triangle open, and in the lower point appeared a great A.

And in the right upper corner appeared thre circles of æquall bignes, æquall, or a like intersecting eche other,  by theyr centers.

A voyce - Vnus est, Trinus est; In omni Angulo est.
Omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo. (E.T. - ô, ô, with a dullfull sownd, he pronownced.)

E.T. - The woman sayth, Fui: sum, quod non sum. A forte fui.

A voyce - Lux non erat et nunc est.

E.T. - The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark.

Then One part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce - *For a tyme Nature can not abyde these sightes.*

E.T. - It is become Quiet, but dark still.

Prayer. A voyce - *Pray and that vehemently, For these things are not revealed without great prayer.*

* * *

E.T. - After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, Fiat.

The ball went into the darknes, and browght with it a great white Globe hollow transparent.

Then she had a Table abowt her neck, square of 12 places.

The woman seamed to daunce and swyng the Table:

Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, Ecce signum Incomprehensibilitatis.

Water. E.T. - The woman is transformed into a water, and flyeth up into the Globe of Light: ~~a voyce was hard. Est, Est, Est.~~

* * *

E.T. - A voyce, Est, Est, Est.

Erth. E.T. - One commeth, (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd, Fiat.

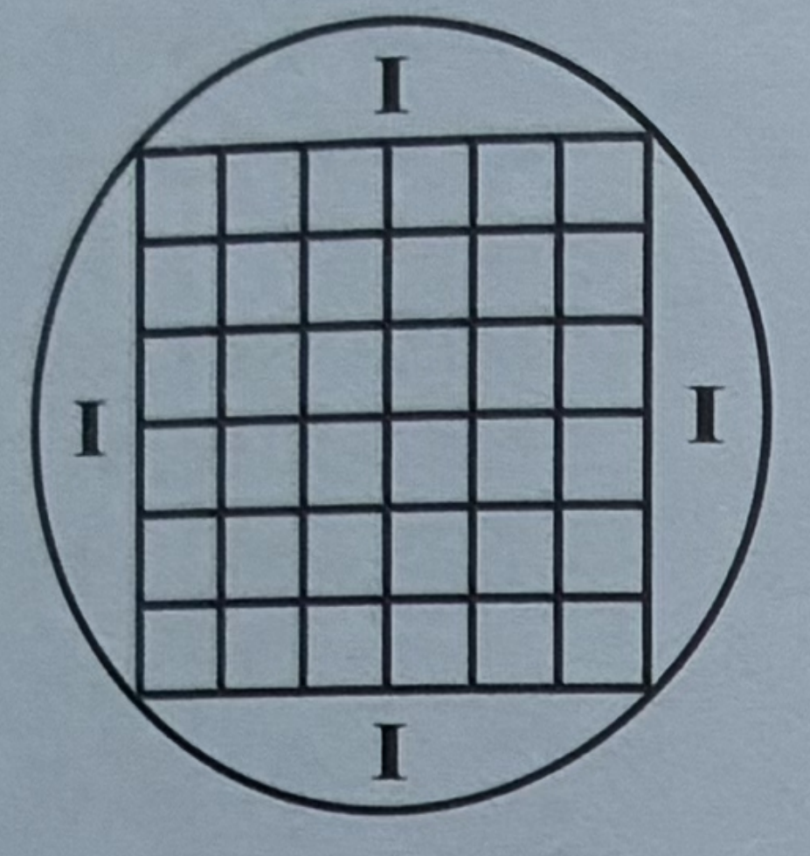
E.T. - She turned her back toward E.T. and there appeared a Table divided in 24 partes, yt seemeth to be very Square.

A voyce - Scribe. Veritas est.

Man, Woman. E.T. - A sword cam out of the Dark: and clave the woman asunder, and the One half becam a man, and the other a woman: and they went and sat uppon the Ball of cley or erth.

* * *

Now seemeth the Dark part to quake.
A voyce - Venito Vasedg.
E.T. - There cometh a woman oute of the Dark: She sayd,
Vita hiis ex mea manu.
E.T. - She sheweth a Table square, full of holes, and many things creeping out of it. This square is within a rownd.
A voyce - O Lux Deus noster.
Hamuthz Gethog.



E.T. - Then stept out an other woman having a sword in her hand: She toke a thing oute of the dark (a bright thing) and cut it in twayn, and the one parte She cut into two unæquall partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders. She stept before the other woman, whose hed standeth in the dark. This woman her Table is fowre square. She is very bewtifull.

Note this stepping before.

She sayd, Lumina sunt hæc Intelligentiæ tuæ.
She sayd, Fere nulli Credendus est hic numerus.

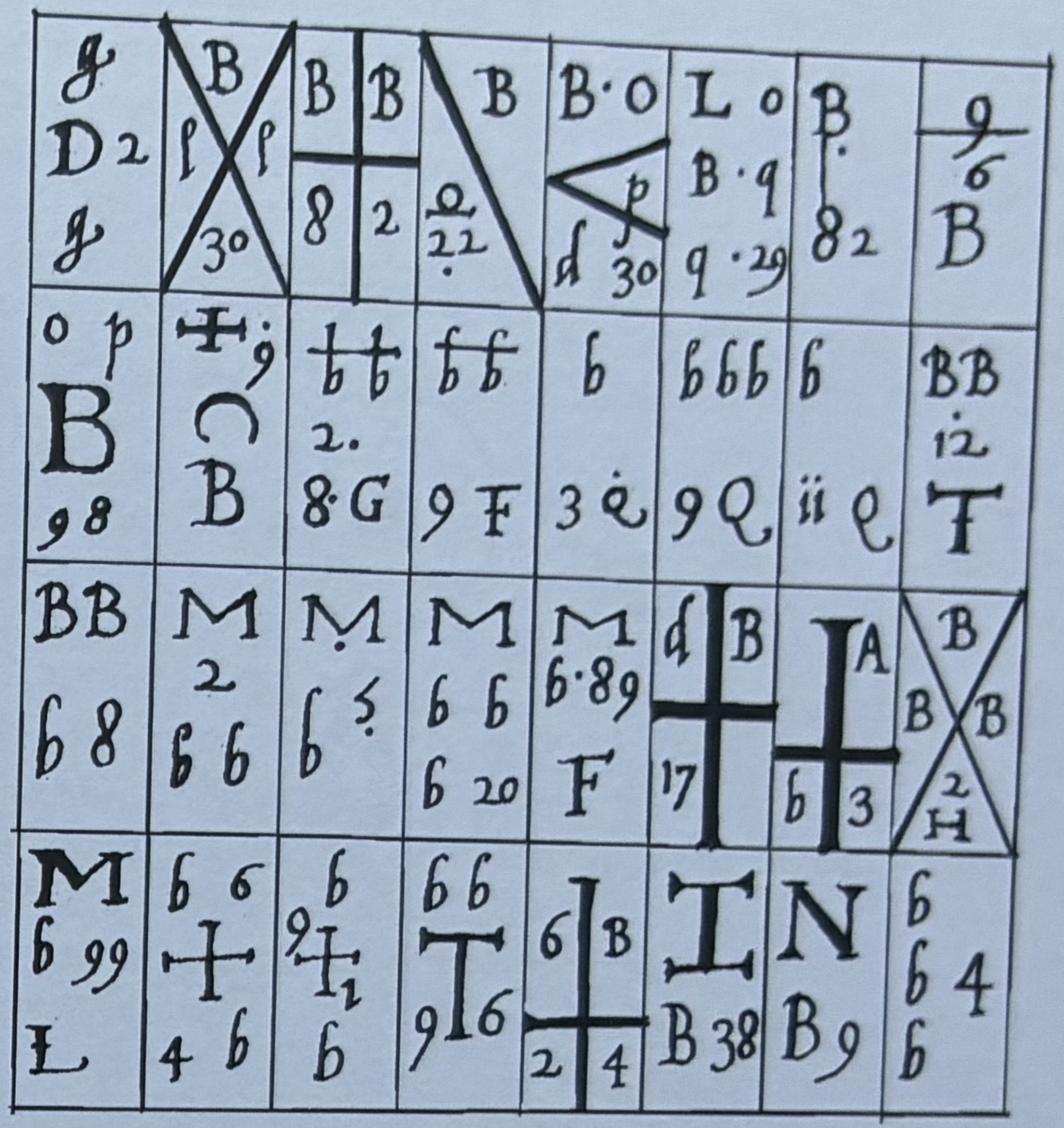
This woman taketh the little peces, and casteth them up, and they become little Sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transparent Globe. And she went away into the Dark: which was, now, very much lessened.

The sterrs Sonne and Mone, Created.

Then the other woman, (who was forestept) thrust oute her hed who had the rownd conteyning the Square, with 36 places, She crymbleth clay, and it turneth to byrds. She seameth to be like a Witch. Into the bosse of her table, she put her hand and that bosse, was in the Dark: and oute of the bosse, she seemed to fatch that Clay: she sayd,
Ad usum tuum Multiplicati sunt.
E.T. - She went into the Dark.

....
...... what
....

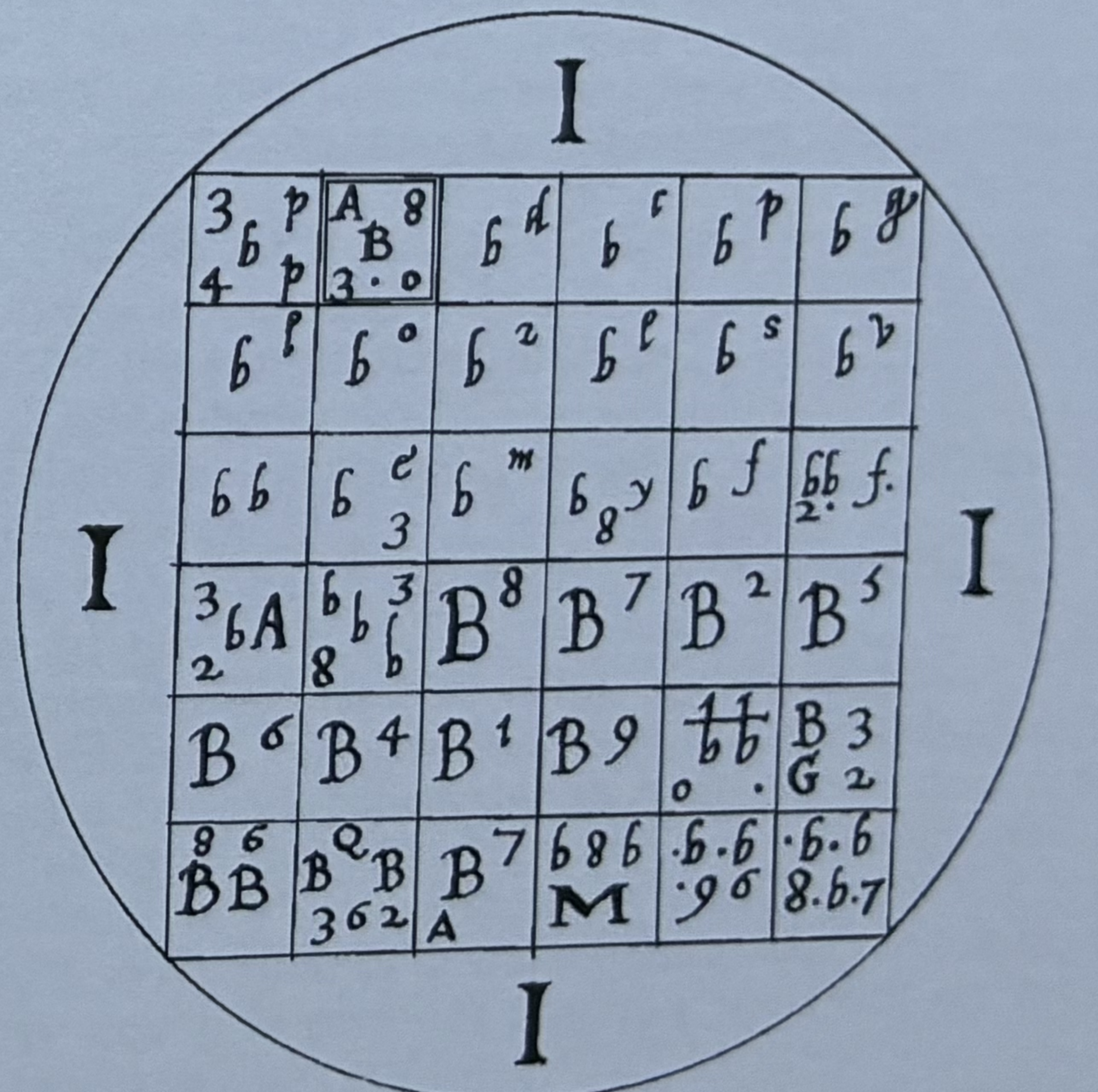
...... not tell
...... this .....
.... 98.



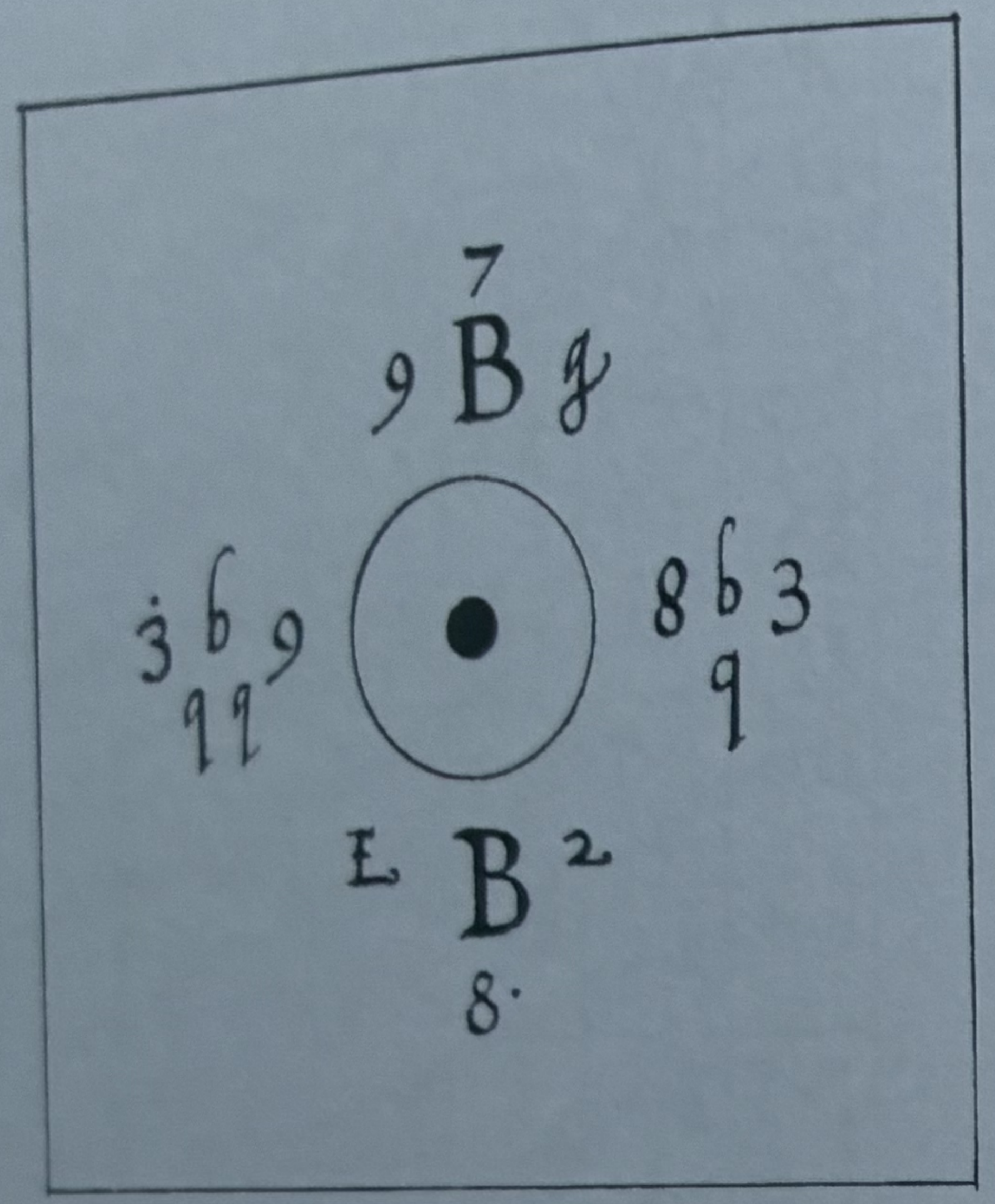
Note this Cross with the two bees, the 4 and the 6, is one of the Notes annexed to the Second Table of the 4 of Enochs Tables: And the T of Enochs Tables semeth to answer with the T first in the Seale of Æmeth and the cross allso.

A 8
B
3 0

30



Δ I can not tell whether it shold be A or 4.



E.T. - A voyce is hard saying,
Omnia gaudent fine.

Plants & hearbs.

E.T. - There commeth oute a woman, out of the Dark. She plucketh at the dark, and casteth it on the grownd: and it turneth to herbes, and plants becomming like a garden: and they grow up very fast: she sayd,
Opus est.

E.T. - She hath a fowre square Table before her.

Center Darknes.

Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and plants.

E.T. - Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi. - Obumbrabit vestigia ve*st*ra veritatis Luce.
The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the Wickednes of Deceyte: Create you
new vessels: To whome I commyt you.

E.T. - He holdeth his sword over us, in manner, out of the stone.

Mi. - *Fare Well. Serve God. Be patient.*
Hate vayne glorie. Live iustly: Amen.

Δ. - *What spede shall I make for the yard square Table, the Wax, the Seale, and the Character?* Mi. - *As thow ar motioned, so do.*

Δ. - Gloria P*at*ri et F. et SS. S.e.i.p.e.n.e.s.e.i.s.s. *amen.*

* * *

Δ. - Note, All the Tables before were by E.T., letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

* * *

Aprilis 29: Sonday: Nocte hora 8¼.

E.T. - Two appeare: Michael and Vriel.

Mi. - Et posuit illos in ministerium eius.
Quid desideratis ?

Δ. - Sapientiam et Scientiam nobis necessaria*m*, et in Dei servitio potentem ad eius Gloriam.

Mi. - Sapere, a Deo: Scire a Creatura, et ex creaturis est.

∴ Δ. I am not sure if it wer Mi. or Vr. that called for them.

Vr.∴ - Venite filiæ.

E.T. - Seven wemen appeare, bewtifull and fayre.

Mi. - *This work is of wisdome* (Δ. - Sayd Michael, and stode up). E.T., sayd to me (Δ), He putteth oute his sword and willeth me to Sweare, to that, that he willeth me: and to follow his cownsayle.

Mi. - *Wilt thow.* Δ. - Then with much ado, E.T. sayd as followeth.

E.T. his Promise.

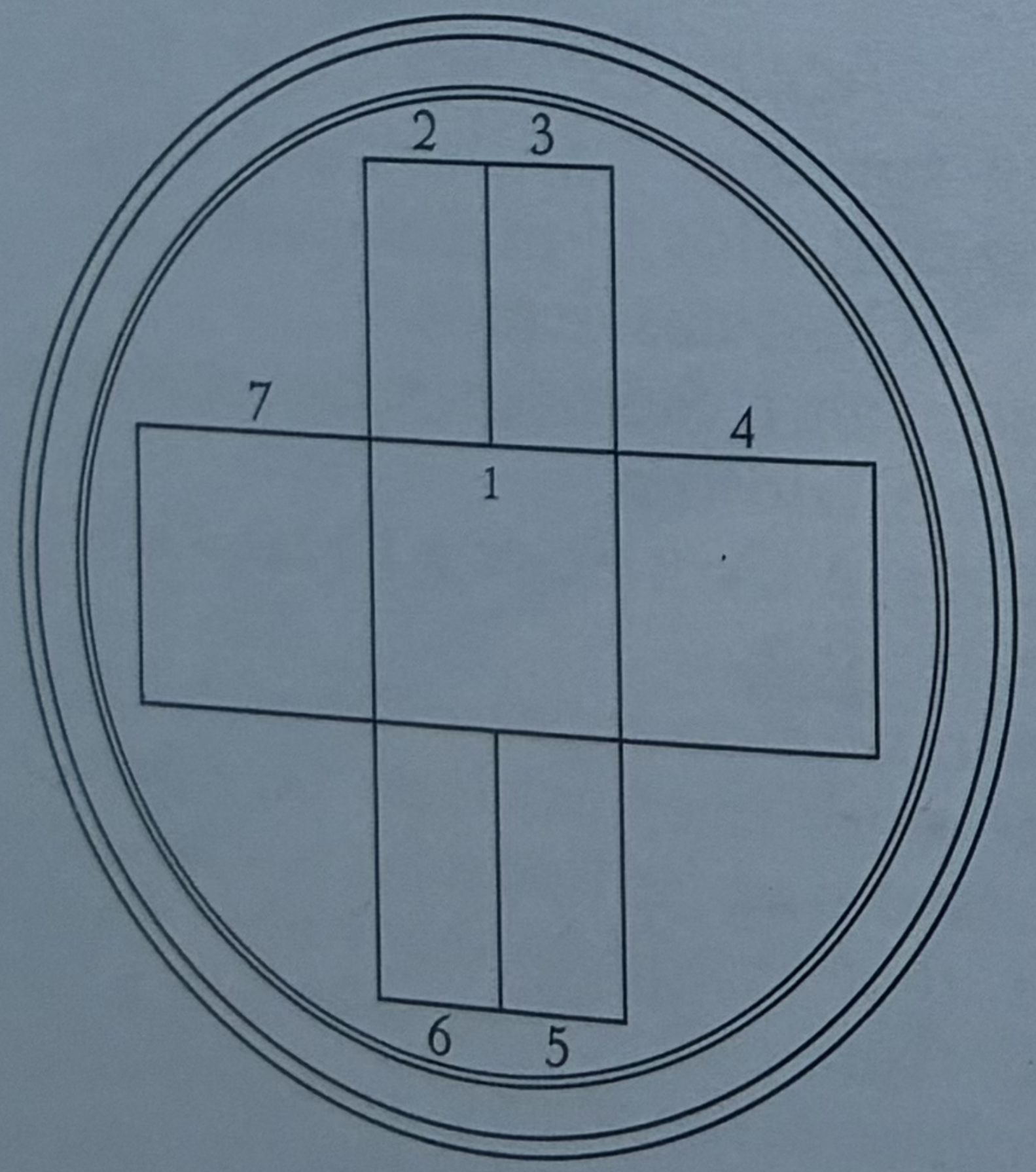
E.T. - *I promise, in the name of God the* Father, *God the* Sonne *and God the* holy ghost, *to performe that you shall will me, so far as it shall lye in my powre.*

Practise.
The lower world.

Mi. - *Now you towche the World, and the doings uppon earth. Now we shew unto you the lower world: The Governors that work and rule under God: By whome you may have*

powre to work such things, as shalbe to god his glorie, profit of your
Cuntrie, and the knowledge of his Creatures.
To E.T. he spake. *What I do wish the to do, thow shall here know, before thow go.*
We procede to One GOD, one knowledge, one Operation.
Venite filiæ.
Filiæ. *Behold these Tables: Herein lye theyr names that work under*
God uppon earth: not of the wicked, but of the Angels of light.
49 good Angels Governors. *The whole Government, doth consist in the hands of 49: (in*
God his Powre, Strength, Mercy, and Iustice) whose names
are here evident, excellent, and glorious.
Mark these Tables: Mark them. Record them to your Cumfort.
The first knowledge. *This is the first knowledge. Here shall you have*
Wisdome. Halleluyah.
Mighty and omnipotent art thow, O God, God, God,
amongst thy Creatures: Thow fillest all things
with thy excellent foresight. Thy Glorie be
amongst us for ever. Δ. - Amen.

E.T. - All the 7 (which here appeare) ioyne theyr Tables in One,
which, before they held apart. And they be of this
Forme all to gither. The myddel most is a great Square,
and on eche side of it, One, as big as it, ioyning close to it.
And over it ioyned two, which both to gither wer æquall
to it: and under it, wer such other two, as may appear
in this little pattern. Being thus ioyned, a bright Circle
did cumpas and enclose them all, thus: but nothing was in the
Circle.



2

7A	21O	1A	26E	48A	24A	13R
34I	8O	29N	2O	33A	6M	25E
49A	4E	35A	40M	18L	28M	23L
39V	47L	3A	5L		36N	
20E	19R	45A	37R	32I	17A	
10A	38O	16V	27A	12R	43R	22Y
9E	44A	11E	42L	31A	14N	46V

aliter .R . R
13 30

7

14E	49E	7F	25A	13I	47F	16O	$\overset{1}{1}$B	$\overset{1}{2}$B	$\overset{1}{3}$B	$\overset{1}{4}$
46A	36N	44L	42N	18M	45O	6L	$\overset{1}{8}$B	$\overset{1}{9}$B	$\overset{1}{10}$B	$\overset{1}{11}$
12O	41O	26I	43A	29L	39B	33S	$\overset{1}{15}$B	$\overset{1}{16}$B	$\overset{1}{17}$B	$\overset{1}{18}$
48T	31O	2O	32B	9S	38A	8L	$\overset{1}{22}$B	$\overset{1}{23}$B	$\overset{1}{24}$B	$\overset{1}{25}$
28S	15L	27A	10O	3O	~~34~~S 30	20E	$\overset{1}{29}$B	$\overset{1}{30}$B	$\overset{1}{31}$B	$\overset{1}{32}$
40L	34N	37S	19P	4E	5O	22R	$\overset{1}{36}$B	$\overset{1}{37}$B	$\overset{1}{38}$B	$\overset{1}{39}$
~~14~~R 24	1N	35O	23N	11E	21N	17A	$\overset{1}{43}$B	$\overset{1}{44}$B	$\overset{1}{45}$B	$\overset{1}{46}$

36E	47E	14L	27F	49D	13L	16N
12L	32A	26G	24O	41R	31L	19O
22O	29O	2G	7D	25R	1O	5P
6A	15E	34O	4M	33E	30E	20L
37E	9E	18O	10L	21O	28E	3D
17M	39A	35G	38L	8E	11L	23O
44O	43Z	48R	40O	45B	42A	46N

6

24
30 } lacking

14 — twise < E R

34 — twise < S N

3

6A	7S	29A	15B	23I	8B	17Z
36A	39S	12A	30O	1L	10S	21N
5V	31S	25L	45B	26N	32N	3P
			4S	27R	34N	24L
		37A	20R	16T	2R	22N
49M	43V	35R	47I	9F	33R	42I
13I	46S	11R	41R	40I	28I	14A

5 lacking

35 — twise < L R

4

B	$\overset{1}{5}$B	$\overset{1}{6}$B	$\overset{1}{7}$B	6M	41T	39C	19G	49N	45L	14G
B	$\overset{1}{12}$B	$\overset{1}{13}$B	$\overset{1}{14}$B	31P	25M	2N	18N	44E	8O	30R
B	$\overset{1}{19}$B	$\overset{1}{20}$B	$\overset{1}{21}$B	7L	15A	38M	32O	43M	29S	28L
B	$\overset{1}{26}$B	$\overset{1}{27}$B	$\overset{1}{28}$B	35D	37L	3N	13S	42I	12N	33I
B	$\overset{1}{33}$B	$\overset{1}{34}$B	$\overset{1}{35}$B	1I	17P	16M	46D	5M	40N	21E
B	$\overset{1}{40}$B	$\overset{1}{41}$B	$\overset{1}{42}$B	27N	23S	4G	36P	26P	47N	20M
B	$\overset{1}{47}$B	$\overset{1}{48}$B	$\overset{1}{49}$B	9A	10M	24C	22E	~~11N~~ 34O	~~48F~~ 11N	48F

forte I, as in
Baligon

8G	41I	16O	48O	43A	17A	49O
32D	19I	44N	13F	47G	38I	3I
7E	35A	2O	27A	42G	10E	18T
31A	12G	25A	20A	40P	15L	29P
6G	23D	22P	1G	30G	5A	46V
37G	9F	4E	24E	34F	33G	21F
36S	45I	26A	14O	39N	11O	28G

5

This Circle abowt was bright
and Nothing in it./

E.T. - One stept furth, and sayde,

1. - *Wilt thow have witt, and wisdome?*
Here, it is. (Δ. - pointing to the middle table).

2. An other sayd, *The Exaltation and Government of Princes, is in my hand.* (Δ. - pointing to that on the left hand of the two uppermost).

3. - *In Cownsayle and Nobilitie I prevayle.* (Δ. - pointing to the other of the two uppermost: which is on the right hand).

4. - *The Gayne and Trade of Merchandise is in my hand: Lo, here it is.*

Δ. - He pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

Δ. I mar=
vayle that the
earth and waters
are ascribed to one.

5. - *The Qualitie of the Earth, and Waters, is my knowledge: and I know them: and here, it is:* (Δ. - pointing to that on the right hand: of the two lowermost).

6. - *The motion of the Ayre, and those that move in it, are all known to me. Lo here they are.* (Δ. - pointing to the other Table below, on the left hand.)

7. - *I signifie Wisdome: In fire is my Government. I was in the be=gynning, and shalbe to the ende.* (Δ. - pointing to the great table on the left hand of the Middle Table.)

Mi. - *Mark these Mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon.*
Mighty is God, yea mighty is he, who hath Composed for ever.
Give diligent eye. Be wise, mery, and pleasant in the Lorde; in Whose Name, NOTE.
Begynne the Middle Table &c. Δ. - I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ. - *As concerning* 39 V, 47 L, *&c in the Second Table, where are 7 places: and there but 6 numbers and letters, and yet every place semeth to have a letter, in the iudgment of* E.T. *his sight. Which is the Number and letter wanting, and where must it be placed?*

Mi. - Non potestis hoc videre sine ratione.

Δ.
This I inter=
sert now;
thowgh it wer
not at the
first Noting.

∴
Two numbers and
two letters cuppled
to them.

Δ. - The Next day, as I was loking on the Tables being finished, and ioyned all to gither in One Compownd Figure: E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leave empty, in the 7th and last. And behold he saw hovering and hopping in the ayre∴ over the sayd place, and the next before it. And that, which I had placed the Sixth, was to be put in the Seventh place, and that which was wanting, was to be set in the Sixth place being 30 N.

E.T. - Every of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and stand in fyre.

E.T. - After all the Tables wer written, eche toke hir Tables aparte agayn and stode in theyr order.

E.T. - Note moreover. The First, had Bokes in hir hand.
Kings ---------------------------- The Second, a Crown in hir hand.
Nobilitie ------------------------- The Third, Robes.
Merchants ----Δ Aqua -------- The fowrth, a*n*i*m*al quadrupes viciu*m* o*mn*ium coloru*m*.
Terra -------- The fifth, Herbes.
Aer ----------- The Sixth, a fanne.
Ignis --------- The Seventh, a Flame of fyre in hir hand.

Mi. - *Decedite in nomine eius, qui vos huc misit.*
A boke. E.T. - Vriel opened a boke in his own hand, and sayde,
Vr. - *The Fontayne of Wisdome is opened. Nature shalbe*
knowne. Earth with her Secrets disclosed.
The Elements with theyr powres iudged.
Loke, if thow canst (in the name God) understand these
Tables. Δ. - No: Not yet.
VR. - *Beholde, I teache. There are ·49· Angels glorious and excellent,*
Erthly Actions. *appointed for the government of all earthly actions: Which ·49· do*
work and dispose the will of the Creator: Limited from the
begynning in strength, powre, and glorie:
Practise. *These shalbe Subiect unto you, In the Name, and by Invo=*
cating uppon the Name of GOD, which doth lighten, dispose and
Cumfort you.
By them shall you work, in the quieting of the estates, In lerning
of wisdome: pacifying of the Nobilitie; iudgement in the
rest, as well in the depth of Waters, Secrets of the Ayre, as in the
bowells and entrails of the Earth.
Vr. - *Theyr Names are comprehended within these Tables. Lo, he teacheth,*
he teacheth, Lo, he instructeth, which is holy, and most highest.
Take hede, thow abuse not this Excellency, nor overshaddow it with
Vanitie. But stick firmely, absolutely, and perfectly, in the love
We two to gither. *of God (for his honor) to gither.*
Be mery in him: Prayse his name. Honor him in his Saincts. Behold
him in wisdome: And shew him in understanding.
Glorie be to him; To the ô Lord, whose name perseth throwgh the earth.
Glorie be to the, for ever. Δ. - *Amen, Amen, Amen.*
Vr. - *Lo, I will briefly teache the: you shall know the Mysteries in him:*
and by him, which is a Mysterie in all things.
* Δ. *The letters are standing uppon 7 equall numbers. The Number before*
Vide ipsam Tabulam ho= *them is signifying, teaching and instructing (from the first Table*
rum 49 nomina Collectam, pa= *to the last), which are the letters that shalbe ioy*ned to gither:*
gina sequente. *begynning all, with B, according to the disposition of the number*
untyll the $\overset{49}{29}$ *general names be known. The first 29 are more*
The first 29. *excellent than the rest. Every Name doth consist uppon the quantitie*
of the place: Everie place with addition bringeth furth his name,
which are 49. —— *I have sayde* ——
Δ. - *I pray you to tell me the first Name.* Vr. - *The first Name is BALIGON.*
*He ment to E.T. Mi. - *I have to say to the*, and so have I done:*
Δ. - Now he spake to E.T., of the matter he sware him to, at the begynning of
this last Instruction: and he told me after ward what Michael willed
and moved him unto. Wherat he seamed very sore disquietted: and sayd thus to me.
E.T. must marry. E.T. - *He sayd that I must betake my self to the world, and forsake the*
world. That is that I, shold marry. Which thing to do, I have no na=
turall Inclination: neyther with a safe Conscience may I do it, contrary
to my vow and profession. Wherfore I think and hope, there is
some other meaning in these theyr wordes.
Mi. - *Thow must of force kepe it:*
Thow knowest our mynde.

Δ. - Deo optimo *Maximo omnis* honor laus et gloria
in sæcula sæculorum. *Amen.*

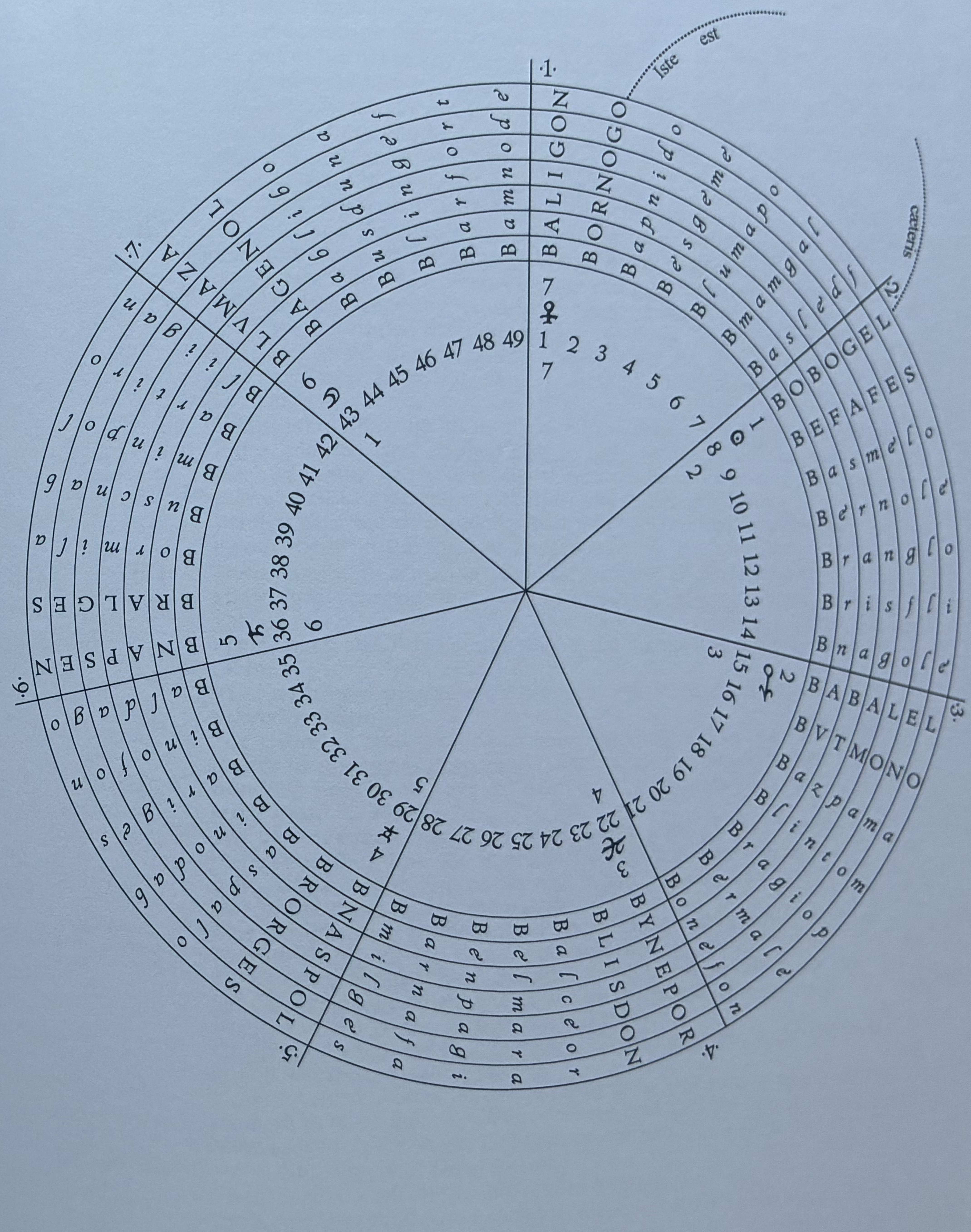
Ended, hora noctis, 11½ circiter.

Tabula Collecta: 49 Angelorum Bonorum, Nomina continens.

[per Δ.

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BVTMONO
17	Bazpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLVMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

Coordinatio Angelorum bonorum 49,
- per Io. Dee, ita disposita:


Iste est
cæteris
·1·
·2·
·3·
·4·
·5·
·6·
·7·
BALIGON
BORNOGO
BOBOGEL
BEFAFES
BABALEL
BVTMONO
BYNEPOR
BLISDON
BNASPOL
BRORGES
BNAPSEN
BRALGES
BLVMAZA
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49

Friday: Maii 4: hor. 2½ a meridie.

E.T. is to marry.

Δ. - E.T. wold not willingly now deale with the former Creatures: utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: where=uppon I went into my Oratorie, and called unto God, for his divine help for the understanding of his laws and vertues ~~knowing and understanding~~ which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his service, and for his glories &c. And commyng to the Stone, E.T. saw there those two, whome hitherto, we wer instructed to be Michael and Vriel.

E.T. - Michael and Vriel, both kneled holding up theyr hands: And Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from heven ward. And Michael taketh them kneeling. And Vriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the Senser, at the last, being set on the Table it seemed to fall throwgh the Table.

Vriel his manner of appari=tion.

VRIEL semeth to be all in a white long robe tucked up: his garment full of plightes: and seemed now to have wyngs (which, hitherto from the begynning of these kinde of Actions he did not) and on his hed a bewtifull Crown, with a white Cross over the Crown.

Vriel taketh the ·7· Bundells from Michael: and with reverence layeth them on the forsayd Superaltare.

A Glorious man.

E.T. - There commeth a man, as thowgh he were all perfect pure glistring gold: somtyme seeming to have One eye, and somtyme Three.

From under the Table commeth a great smoke and the place semeth to shake.

Vriel lieth now prostrate on his face: and Michael contynually prayed sweating.

All Creatures.

The Glorious man seemed to open the Covering of the 7 bundells (being of diverse cullored sylk), and there it appered, that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.

The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh of, of one the Bundells a thing like a little byrd; and it hoovereth affore him as thowgh it had life: and than it rested uppon the thing like a Superaltare.

A description of the glorious man.

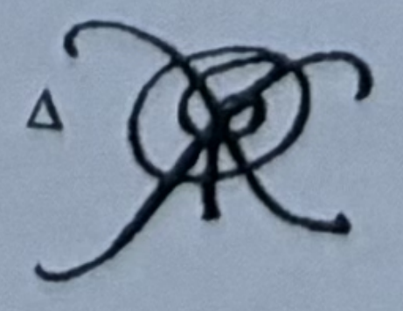
This glorious man seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them.

This man blesseth the bird, making a Cross over it: and so he did three tymes. He looketh up to heven.

Many cullors in all his garments ar shewed in Sequentibus libris.

Now the byrd, which, before, seamed to be but as byg as a Sparrow, seameth to be as great as a Swanne: very beutifull: but of many cullours. Now looketh Michael up, and held up his hands to heven, and sayeth

Sic, Sic, Sic, Deus noster.

Δ 

Vriel (sayd) --- Multiplicabit omnia benedictione sua.

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken: And, now, the place where this byrd stode before, seameth also, to be (proportionally) waxen as big, as the byrd, (thus enlarged).

The yoking or cuppling of the two byrds.

This man taketh an other byrd and, putteth the wyng of it, behinde the wyng of the first (as thowgh he yoked them). This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull one.

E.T. - All is suddenly dark, and nothing to be seen, neyther Chayre nor any thing els.

E.T. - A voyce was hard, like Michael his voyce, saying,

- *It was a byrd, and is a byrd, absent there is nothing*
but Quantitie.

Δ E.T. sayd the voyce to be like Michael his voyce.

A Δ voyce - *Beleve. The world is of Necessitie: His Necessitie is governed by supernaturall wisdome.*

Necessitie.

Necessarily you fall: and of Necessitie shall rise agayne.
Follow me, love me: embrace me: behold, I AM.

E.T. - Now all the Darkness vanished, the man is gon. Vriel standeth at the Table: and Michael sitteth now in his Chayre: and sayd,

Mi. - *This doth GOD work for your understanding.*

Vayne to strive.

It is in vayne to stryve: All Government is in his hands.
What will you els, what will you els?

Δ. - Progressum et profectum in virtute et veritate ad Dei honore*m* et gloriam.

Δ forte your.

Mi. - *This hath answered all oΔur Cavillations.*

Δ. - *What hath answered all our Cavillations?*

Mi. - *Thow hast written.*
One thing you shall see more, as a persuasion to the Infirmitie.

E.T. - The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere.

The byrds towch the Sky and sterrs.

They seme to grow to a huge bignes, as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heven, and with theyr wyngs to towch the Sky: And one bird of them with his bill seemeth to take sterrs into it: and the other to take them from the same byrd, and to place them agayn in the Skye. And this they did very often: and in diverse places of the heven, with great celeritie.

After this they semed to fly over Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene: And in the streetes, as these two Byrds flew, seemed diverse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely ones, like beggers, lame and halt, Childern, and old aged men, and wemen, seemed to pass quiettly, untowched and unoverthrown of these two Byrds.

And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe.

First these 4, seemed leane, and deade: Then they seemed quick and in good liking: And they being raysed up: parted eche from other, and went into 4 sundry wayes, Est, West, North and Sowth.

Great hill.
....

Now these two fowles having theyr wyngs ioyned to gither, light uppon a great hill: and there the First fowle gryped the erth mightyly: and there appeared diverse Metalls, and the ^ Fowle spurned them away still.

Then appeared an old mans hed, heare and all on, very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of a Tennez ball, of 4, cullours, white, black, red, and greene.

One of them (he that brake the Skull) putteth that rownd stone to the others mowth or byll.

The other eateth or nybbleth on it, and so doth the other allso.

C Now these two byrds, are turned into men: And eche of them have two Crownes like paper crownes, white and bright, but seeme not to be Sylver. Theyr teeth are gold. and so likewise theyr hands, feete, tung, eyes, and eares, likewise, All gold.

26 crownes.

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, every of them, greater then other.

They have, by theyr sides, Sachels, like palmers bags, full of gold, and they take it oute, and seemed to sow it, as corne: going or stepping forward, like Seedmen.

E.T. - Then sayd Michael, *This is the ende.*

E.T. - The two men be vanished away.

Mi. - *Learne the Mysterie hereof.*

Δ. - *Teache us (ô ye Spirituall Creatures).* than sayd Michael,

Mi. - *Ioye and helth give unto the riche:*
Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I have satisfyed the: Understand:
Read them over: God shall give the some light in them. I have satisfyed the: Both, How you shalbe ioyned,
By whome,
To what Intent, and purpose:
What you are,
What you were,
What you shalbe, (videlicet) in Deo.

Lok up this Mysterie:
*to E.T. **Forget not our Cownsayle:*

Ô GOD, thow openest all things: Secret are thy Mysteries,
and holy is thy name, for ever.
The vertue of his presence, here left, be
amongst you.

Δ. - *Amen.*

Δ. - *What am I to do, with the wax, the Table, the ring or the Lamine? &c.*

Mi. - *When the things be ready, then thow shalt know, how to use them.*

Δ. - *How shall I do for the graving of the ring: May not an other man do it, thowgh, E.T. grave it not?*

Mi. - *Cause them to be made up (according to Instruction) by any honest man.*

Δ. - *What say you as concerning the Chamber, for our practise? May my fardermost little chamber, serve, yf the bed be taken downe?*

Mi. - *At the next Call for the Chamber, you shall know what to do.*

Δ. - Benedictus Deus in donis suis:
et Sanctus in omnibus operibus eius.
Amen. ended hor. 4½

◆

Quartus
Liber Myſteriorum

◆

Δ *Aº 1582.*
Novembris 15.

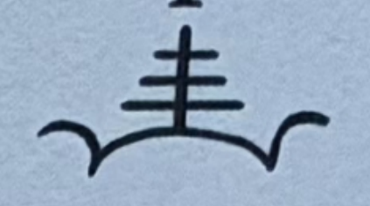
Post reconciliationem Kellianam∴
Miserere nostri Deus.
Dimitte nobis, sicut et nos dimittimus.

◆

Liber 5us

15 November 1582–21 November 1582
(from British Library MS. Sloane 3188)

In the first leafe were the Offices of the two Kings Blumaza & Bobogel recited, as appeares by the note at the bottome of the 2^{d} page, & also 5: May 1583, & perhaps this first leafe was lost before he drew up his Booke of *de Bonorum Angelorum invitationibus* because I find a Blank where Blumaza is placed.

 This character seemes to stand for Carmara, as appears from sevrall places in fol, 2. a & b. & many other.

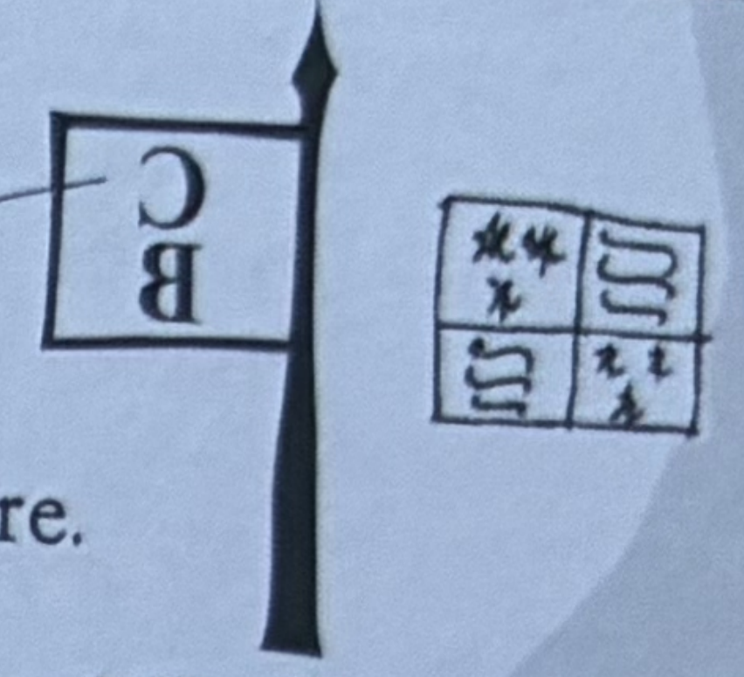
It appears by a note of D^{r}: Δ : (*de Heptarchia &c.* : Cap i) that Michael & Uriel were present at the beginning of these misteries & gave authority to Carmara to order the whole Heptarchicall Revelacion, perhaps this authority was entered in the first lost leafe of the $\overset{5}{\underline{\text{4th}}}$ book (though D^{r}: Δ : calls it the 2^{d} booke in this note) see Chap 2 at ye beginning. By a marginall note at the beginning of the first Chapter, it should seeme that the D^{r}: meanes by the first booke the Action only of the 16 of Nov. 1582. & by the 2^{d} booke the Actions of the 17 & 19 & 20 of Nov. 1582. But his marginall Note of the 19 should be 20 of Nov. for so it appears by ye Actions entered the 21 of Nov. vizt the Action of that day he calls the Appendix of the 2^{d} chapter.

A^{o} 1582 Novemb. 15

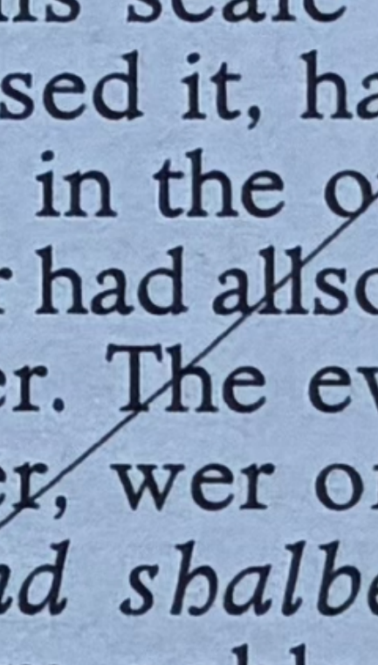
Note, For, of Hagonel
we never had
any thing before.

Δ. - Carmara, otherwise Baligon.

One (of the 7 which was by him) he who stode before him, with his face from
him, now turned his face to him ward.
- Regnat potestas tua in filiis
Ecce signum Operis.
Δ. - There appeared these two letters, eversed
and aversed in a white flag: and a
woman standing by, whose armes did not appere.



- *Note. My name is* Carmara.
On the other side of the flag, appeared the armes of England. The flag seemed old.
Adhuc duo, et tempus non est. (Δ. - sayd the man which stode before
Carmara, and lifted up his hand and avaunced his body: and the other 6
gave him place, he spred his armes abroad: and so turned rownd toward all the
.... great multitude (appering within the Globe): as if he wold require audience: he sayd
than thus.
Filii & Filii Filiorum supra libro 2º. - *The Sonnes of men, and theyr sonnes ar subiect unto my commaundment.*
This is a mystery. I have spoken of it. Note it throwghly.
King of the erth &c. *They ar my servants. By them thow shalt work mervayles. I govern*
Δ. generally Δ. particular or my government lasteth yet.
Earth. *for a tyme: My tyme is yet to come. The Operation of the Earth*
·12· *is subiect to my powre: And I am the first of the twelve. My*
Barees. ⊙ *Seale is called* Barees: *and here it is* ⊙ (Δ. - this he held in
the palm of his hand: as thowgh it had byn a ring, hanging allso over his myd=
All people of the Erth. dle fingers. With a great voyce he sayd, *Come ô ye people of the erth:*
·1· Δ. - Then there cam a great Number of onely Kings from amongst the
rest of the multitude within the Globe. They kneele down: and some
Kings. kissed his seale and some did stand frowning at it. Those kings
that kyssed it, had eche of them, a sword in one hand, and a payre of
Ballance in the other: the balances being even, and counterpoysed. But
the other had allso ballances, which hong uneven, the one scale lower then
the other. The even balanced kings were of glad cheare: but
the other, wer of a sowre and hevy cowntynance.



- *It is, and shalbe so: And the workmanship of this is to this ende.*
Noble me.n - Then cam noble men. (Δ. - And he held up his hand) and they
·2· parted them selves into two Cumpanyes, and over the heds of them, appered
these two wordes: Vera over one Cumpany: and Impura over the other.
: : : : : : : &c. : : : : : : : &c.
- Verus cum Veris, et Impurus cum Impuris.
·3· *Come ô ye Princes of Nature.* (Δ. - Then cam in Auncient and grave
Philosophers. cowntenanced men in blak gownes of all manner of sortes. Diverse of
them had bokes: and some had stiks like measures: and they parted
into two cumpanies. Eyther cumpany had his principall. One of
these cumpanies fell at debate among them selves. The other cumpany
stode still. There appeared before eche of these cumpanyes a great boke,
uppon the bokes was written; on the one, Lucem; and on the other
Mundi tenebras. The Forman ~~(or Principall)~~ spred his hands
over them, and they fell all down: and the boke with Lucem on it

Δ. He hath recyted the offices of ~~three~~ two Kings, as of Blumaza and Bobogel:
And then he sayeth, *Gather by these few spriggs* &c. which Bobogel is over the Nobility and wisdome of Metalls & all Nature.

waxed bright: and they which attended on that boke (Lucem) departed.
- *Gather by these few spriggs the Cumpas of the whole field.*

Δ. - I demaunded of him, what his name was: and he answered:
- *I am* Primus et Quartus: Hagonel.

The Forman with the short coat.

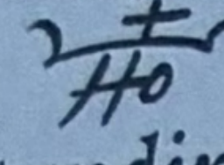
Δ. - This Pri: Quar, shewed his the seal ⊙ to the Multitudes and they beheld it, and of them some florish: some stand, and some fall.

Kings ·1·

Δ. - Then he sayd: *The first were the Kings of the earth: which tell the priks of the last* 8 *, take place, are and shall be. In this thow mayst lern science. Note a mysterie. Take a place, is as much as, Ende with place.*

Δ. - Then he threw down a great many of them before him.

Carmara his Minister: forte Prince, Hagonel.

- *Here is his name* (Pointing to  [Δ. ⁒ Carmara] on the upper part of the Globe). *Not withstanding I am his Minister.* Δ in generall particularly BLUMAZA *There are kings fals and uniust, whose powre as I have augmented and destroyed. So shalt thow.*

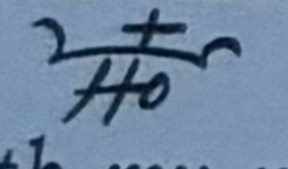
∴ Weapons wher= with to destroy.

Thow seest the weapons. The Secret is not great.

Δ. - *I know not what the weapons are.*

Pri. Quar sayd, *Write, and I will tell the.* Δ. - the three of eche side did syt down. While Pri. Quar did thus speake.
- *I am the first of the fowrth* Hagonel.

Δ. - *I had thowght that ye sayd before, you had byn the first and the fowrth* of Hagonel.

Pri. Quar. - *I am* HAGONEL, *and govern* HAGONEL. *There is* Hagonel *the first,* Hagonel *the second, and* Hagonel *the third, I am the first that govern the three. Therfore I am the first and last of the fowre.* Δ. - In the meane space of the former multitude some were falln deade, of some theyr mowthes drawn awry: of some theyr legs broken &c. And then, pointing to  (Δ. ⁒ Carmara) he sayd.

Δ Note this First, and Last, bycause of Baligon aliter Carmara his prince & tables.

Practise, with Spirituall Wea= pons.

∴ *In his name, with my name, by my character and the rest of my Ministers, are these things browght to pass.*

Liers Witches Enchanters.

These that lye here, are Lyers, witches, enchanters, Deceyvers, Blasphemers: and finally all they that use NATURE, *with abuse and dishonor him which rayneth for ever.*

·2· Governers.

The Second assembly were the Governors of the Earth, whose glory, yf they be good, the weapons which we have towght the, will augment: and Consequently, if they be evill, pervert.

·3·

The Third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are divided, some with eyes looking toward heaven, the rest to the center of the Earth. Vbi non Gloria, nec bonitas nec bonum est. *It is wrowght, I say it is wrowght (for thy understanding) by the Seven of the Seven, Sonnes of Sempiternitie, whose names thow hast written and recorded to Gods Glory.* Δ. - Then he held up his hands, and seemed to speak, but was not herd (of E.K.) as he told me: and theruppon Pri. Quar. sayd, *Neyther shalt thow heare, for it is* Vox hominibus non digna. Illi autem cum filiis suis laudaverunt Deum. Benedictus est qui filius est unicus, et Gloria, mundi.

Note

∴ Practise.

lib° 2° Filii filiorum.

E —— 1.
An —— 2.
Ave —— 3.
Liba —— 4.
Rocle —— 5.
Hagonel — 6.
Ilemese — 7.

these 7 are named in the great Circle following

The black cloth of silence, and staying.

E.K. saw like a black cloth come in and cover all the forepart of

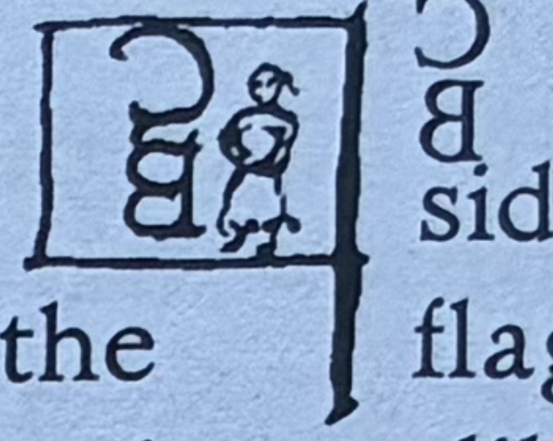
Note: how he governeth Three, and Carmara (his king) hast also a Triple crown.

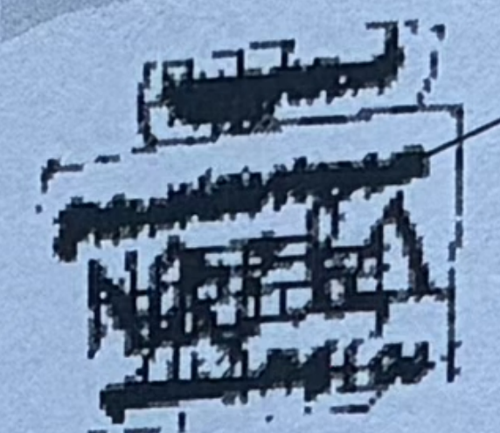
the stone, so that nothing appeared in the stone, then was hard a voyce saying, *Loke for us no more at this tyme: This shalbe a token, (from this time forth) to leave.*

Token to leave of by a black shaddowing all in ye stone.

Δ. - Laus et Honor sit Deo Immortali et Omnipotenti nunc et semper: *Amen.*

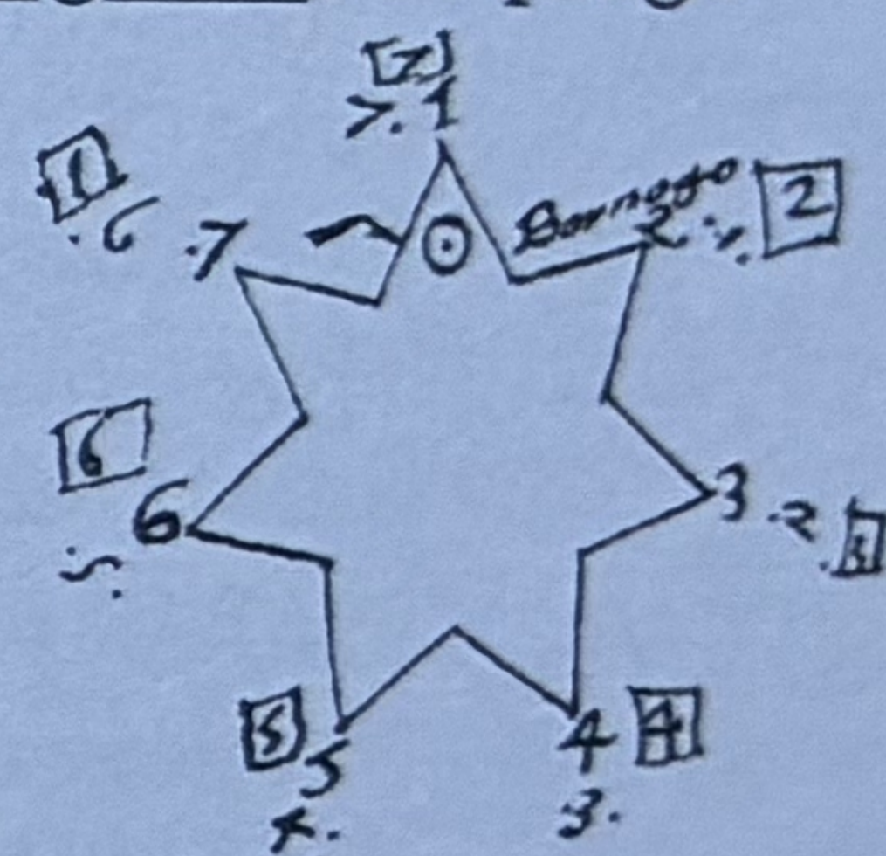
1582 Die ♀ A meridie: hora 5. Novemb. 16

Δ. - He with the triple Crown on his hed, in the long purple robe, had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished awaye. He shoke his rod, and the Globe under him did quake. Then he sayde, Ille enim est Deus, Venite. Δ. - All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman paynted on it, with the  (as before was noted) on the right side of her. And on the other side of the flag, wer the Armes of England. He florished with the flag very muche, and went as thowgh he did marche, in war like manner uppon the upper and utterparte of the Globe. He pointed up to the Flag and sayde: *There is two to come, there is no more.* All the people in the Globe seamed to be glad and reioyce. Now he setteth down the Flag, and sayd, *Come, Come, Come;* And the 7 cam all before him. They hold up all to gither, Heptagonum stellare, seeming to be Copper.



∴ Δ. So he sayd in Latin, in the forpart of the leaf before.

Δ. - Note. Copper apperteyneth to ♀



Δ. Hagonel.

1: The first Holder, sayde, Me nosti, and so pulled his hand of from the Heptagonum.

Δ. Forte, Bagenol: Hagonel, if H be for B, Than Bagonel conteyned Ba= genol.

2: The second of the ·7· taketh his hand of and doth reverence and sayd, *I am he which have powre to alter the Incorruption of NATURE. With my seale, I seale her and she is become perfect. I prevayle in Metalls: in the knowledge of them: I have byn in Powre with many, but Actually with few: I am of the first of the twelve the Second of the Seven. Wilt thow know my name?*

Metalls.

One of the first of the Twelve.

Prince Bornogo.

Δ. - *Full gladly.* - *I am* BORNOGO: *this is my Seale: ~~what thow desyrest~~ This is my true Character. What thow desyrest in me, shalbe fullfilled. Glory to God.* Δ. - He kneled down, and held up his hands toward the Heptagonum.

3: The next (or third) sayd, *I am Prince of the Seas: My powre is upon the waters. I drowned* Pharao: *and have destroyed the wicked. I gave life unto the seas: and by me the Waters move. My name was known to* Moyses. *I lived in* Israel. *Beholde the tyme of Gods visitation. I have measured, and it is* 8. *this is a mysterie. God be mercifull to his people. Behold, Behold,*

The Seas.

8 Gods visitation.

And it is 8: may be 8 yeres added to this tyme: and that maketh 1590.

Novemb. 16. That 8, or 88, I know not yet.

Lo Behold, my mighty powr consisteth in this. Lern wisdome by my words. This is wrowght for thy erudition, what I enstruct the from God: Loke unto thy charge truely. Thow art yet deade: Thow shalt be revived. But oh, bless God truely. The blessing that God giveth me, I will bestow uppon the by permission. Ô, how mighty is our god, which walked on the waters; which sealed me with his name. whose Glory is without ende. Thow hast written me, but yet dost not know me. Use me in the name of God. I shall at the tyme appointed be ready. I will manifest the works of the seas, and the miracles of the depe shall be known. I was Glorifyed in God. I Skurged the world. Oh oh oh, how they do repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is print... for ever: behold it. Δ. - He opened his bosom and seamed leane: and seemed to have feathers under his robes: He had a golden gyrdel: and on it, written BEFAFES. Than he sayd: *Blessed be thow ô God, God, God, for ever. I have sayd.*

Δ My charge.

The Seas.

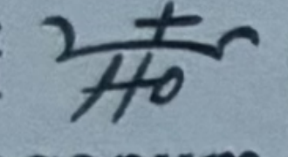
Prince Befafes With feathers under his robes.

Δ. - He toke his hand of from the Heptagonum.

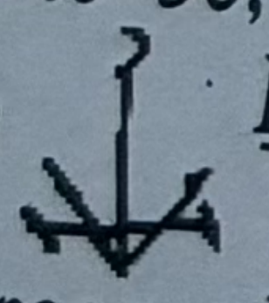
Δ. - The blak Cloth was drawn: which is now appointed to be our token from them, that we must leave of for that instant.

Δ. - Deo soli omnis honor, et Gloria. *Amen.*

Friday After drinking at night circiter horam 8am.

Δ. - On the left side of  (sitting in the Chayre) appeared yet three holding up the Heptagonum, and one on the other side below. He sat with his face from E.K. toward me. I stode and my face Sowthward. E.K. he sat at the same table, with his face Northward.

4: The Fowrth (holding below) Cryed: *Earth, Earth, Earth.*

E.K. - He speaketh Hollow, so that I understand nothing. Δ. - Then he answered, *They are the wordes of my Creation, which you are not worthy to understand. My Powre is in Erth: and I kepe the bodies of the Dead. Theyr numbers are in my bokes. I have the key of Dis=solution. Behold, Behold, All things, yea All things, have theyr workmanship with me, For I am the ende of Working.* E.K. - He falleth down prostrate, and speaketh, I know not what. Δ. - Than he sayd, *I have the light of his anger, and I will destroy it. Ô, Ô, Behold, it is a light left within the bottomles pit. It is the ende and the last. O, blessed shall thy name be, Blessed shall thy name be for ever. Behold this is my Seale,*  *Behold, the bowels of the earth are at my opening.* Δ. - than I requested him to help me with some portion of Threasor hid, to pay my detts withall and to buy things necessarie &c. He answered, O *wordling thow shalt be satisfyed with welth of this world. Behold, Behold, Lo Lo Behold, vehemently I say Behold I have, borded up Threasor for the* Δ*Sonne of perdition, the first Instrument of his destruction. But, Lo these Caverns.* Δ. - He shewed to E.K. the Cavernes of the earth, and secret places therof and afterward sayd: *Mark this, All Spirits, inhabiting within the earth; where their habitation is, of force, not of, will (except the myddest of my self, which I know not), are subiect to the powre here of.* Δ. - Pointing to his Seale. *With this you shall govern, with this you shall unlok: With this (in his name who rayneth) you shall discover her entrayles. How say you now? Can you do it? Ar not your Magiciens acquaynted with me: yt greveth me to regester the bones of the Wycked. Prayse him Butmono, prayse him* Butmono, *Prayse him.* Δ. - *Is that your name, I pray you tell me.* He answered, *Yea it is my name. It is the ende of all things.* E.K. - Now he sitteth down.

In earth. The dead mens bodyes.

The Light of his anger.

The bottom=les pit.

Threasure hid requested.

Δ Antichrist.

How can the middest of a spiritual crea-ture be ima=gined? My dowt to ax. He ment the middest or Center of the Earth. The middest of his charge.

Practise.

Prince Butmono.

·5· Δ. - Now the Fifth turned his face toward E.K. (who E.K. sat before me, and opposite unto me) and stepped furth and sayd: *I am Life and breath ~~of all things~~ in Living* Δ. in Animantibus brutis. *Creatures. All Things Live by me, the* Δ. ℵ man *Image of One excepted. Behold the face of the Earth.* E.K. - There appeareth all ~~Creatures~~ Kindes of brute beastes, fowles, Dragons, and other. Δ. - He Clapt his hands to gither and they all, vanished away, at ones: they cam agayn: and went then away and retorned no more. But the people within the Globe remayned still: as from the begynning: he sayd while the beastes were yet in sight, *Lo, all these, do I endue with Life: my seale is theyr Glory. Of God am I Sanctifyed: I reioyse: the* 1: *Living, The* 2: *ende, and* 3: *begynning of these things, are known unto me: and by sufferance I do dispose them untyll my Violl be run:* E.K. - He taketh out of his bosom a little vyol glass: and there seameth to be five or six sponefulls of oyle in it. Δ. - He answered and sayd: *That it is: and it is a mysterie.* Δ. - I spake somwhat of this oyle, and he answered me, and sayd, *Thow sayst true. In token of God his Powre and Glory, write down* BLISDON.

A great dowt ..... me yet, the, di=versity of the 4th and fifth officers and officis as they are here, and in the Repetition ensuing.

fowles

Virtus officii sui.

A little Viol of oyel.

Prince Blisdon.

E.K. - He taketh his hand of from the Heptagonum.

·6· The Sixth pulleth open his clothes and red apparell, and there yssueth mighty fyre oute of his sides. [Δ. - Note, the cote of the first of these seven is shorter then any of his fellows coats are.] The sight of the fyre is very owgly, grisely, terrible, and skarsly of mans eye can be beholden. At length he pluckt his coates to gither, and sayd to E.K., Ô *I wold shew the, but flesh and blud can not see. Write shortly (it is enowgh)* Novi Ianuam Mortis. Δ. - than sayd he to me in an ernest muse, Ô, *Muse not, My words ar dark, but with those that see, light enowgh.* Et per=cussit Gloria Dei, Impiorum parietes. Dixi. Δ. - In mervaylous raging fyre, this worde BRORGES did appeare, tossed to and fro in the furious flames thereof, so abundantly streaming out, as yf all the world had byn on fyre, so that E.K., could not endure (without great annoyance to his ey sight) to behold the same, and finally he sayd, Mysteria in animis vestris imprimite. And so the fyre vanished away:

Short coat the first.

Prince Brorges.

But Baligon, aliter Carmara, in the ende of the boke sayeth it to be his office. Consider well.

E.K. - The stone semeth all Blew: and onely One now beholdeth The Heptagonum: all the rest being sat down: who semed now to extend theyr hands one toward an other, as thowgh they played, now being rid of theyr work. Now the last putteth his hands to the Heptagonum and turned his face to E.K. having his face (all the while before) turned toward Δ, he sayd, *The Creatures Living in my* Δ. fortè in Aëre *Dominion, ar subiect to my powre. Behold I am* BRALGES. *The powres under my subiection, are Invisible. Lo what .....*

·7·

Prince Bralges. hath Blumaza his king.

are. E.K. - All the world semed to be in brightnes or on fire: and therin appered Diverse little things like little smokes without any forme. He sayd, *This is the Seale of my Government. Behold I am come, I will teache the Names without Numbers: The Creatures subiect unto me shalbe known unto you.* ☾ *Beware of wavering, Blot out suspition of us for we are Gods Creatures, that have rayned, do rayne and shall raigne for ever. All our Mysteries shalbe known unto you.*

The Seale.

Exchue Wavering or suspition.

All Mysteries shalbe known to us.

E.K. - All the 7 vanished away, onely remayning, who sayd (being stand up, and leaning uppon his Chayre, and turned to E.K.), *Behold, these things, and theyr mysteries shalbe known unto you, reserving the Secrets of him which raigneth for ever:* [E.K. - The voyce of a multitude, answered singing] *Whose name is Great for ever.* - *Open your eyes, and you shall see from the Highest to the Lowest. The Peace of God be uppon you.*

Secreta Dei, non sunt hominibus revelanda.

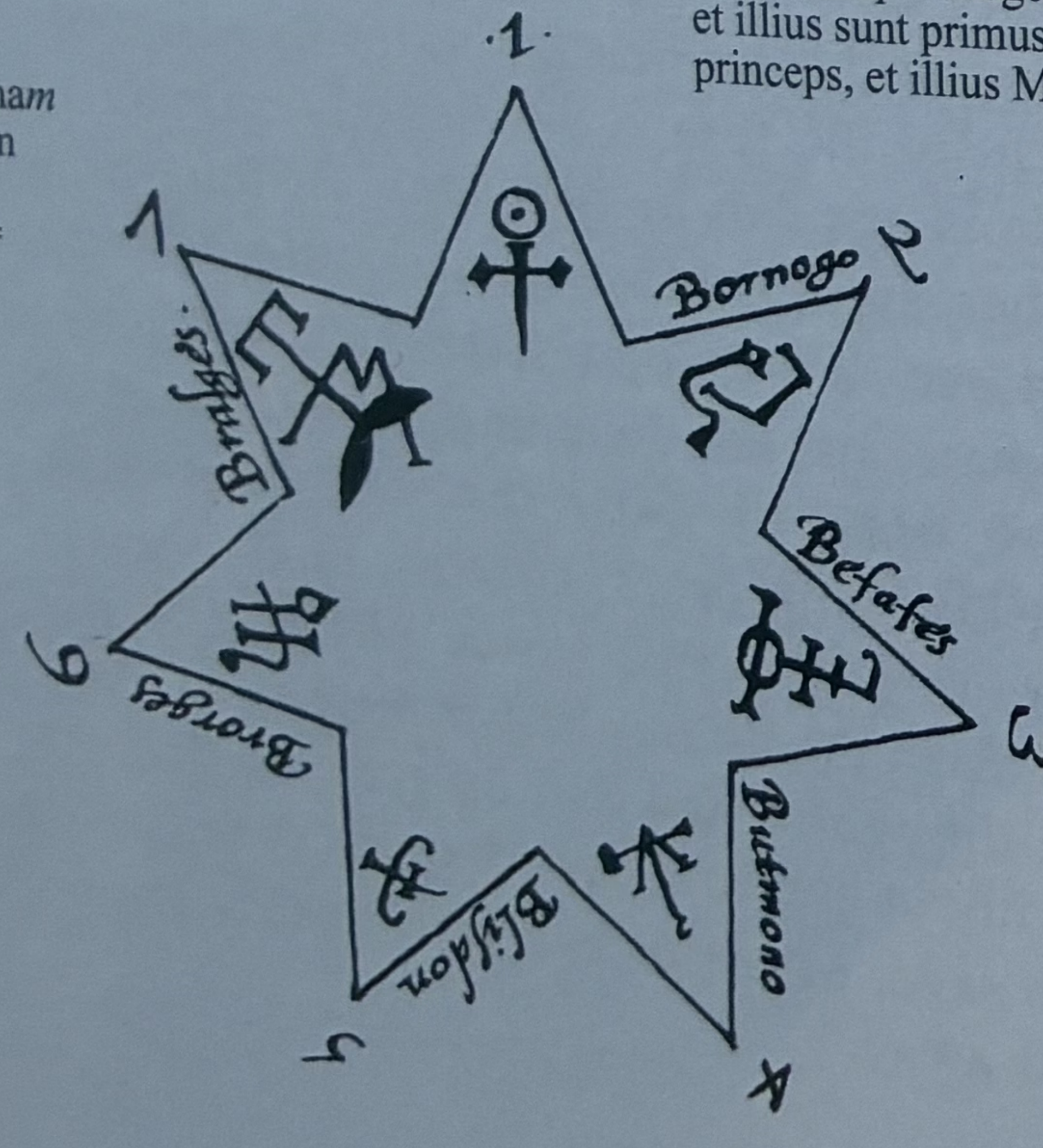
Δ Note Highest and Lowest to be understode perhaps in Tà = bula collecta.

Δ. - *Amen.* E.K. - The black cloth was drawn before all the things conteyned in the stone: which was the Token of Ceasing for that tyme ∵

Δ. - Sanctus Sanctus Sanctus Dominus Deus noster.

Δ BLUMAZA Rex est super Reges Terræ et illius sunt primus princeps, et illius Ministri, ut conycio.

Hanc partem primam vocat unum Librum: in quinta pagina sequente, ad hanc Notam



Δ It shold seme that this character shold be onely a Circle and a prycke fol. 6. b. I have forgotten how I cam by this Crosse annexed to it.

aliter Remember Obelison his promise to me Δ of knowing and using.

Words	9 9 9 7 11	45

An°: 1582 Saterday Die 17: Novemb. A meridie horam circiter 1am,

Δ. - The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Carmara aliter Baligon.

Δ. - The Man with the Crowne, (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie, or (as it wer) the shell of the forsaid Globe, was very glistring bright. The man shaked his hand toward me and the bak of the chayre was toward E.K. On this globe appered a trace like a seame, of two things ioyned to gither, or rather a very narrow path: which began below on the Convex superficies of this globe and went upward to the verticall point or (as it wer) the zenith prik of it: but from the lower part of the same to the place where the chayre stode, it seamed broder, and more worn, than from the chayre up to the vertex or top prik: for that part (which semed to be abowt the eigth part of the Whole did appere very smalle, and unworne, or unoccupyed.

.... > past present to come.

Δ. - He turning his face toward E.K., spake thus, *I have declared things past and present: And now I speak of things to come. The whole shalbe manifest:* Nam ipse unus et Indivisibilis est.

Gloria Gloria Gloria Creatori nostro.

Sa...... bis dext... Adhuc duo et tempus non est.

Δ forte, of this work.

Two partes are yet to come, the rest are finished allready. Δ. - He shewed the rownd Table with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd:

The rownd Table.

Venite gradatim repetamus opera Dei.

Short Coat.

Δ. - The first of the ·7· which had yesterday appeared, did now appere with the short robe, as he did before. Than ∴ sayd smylingly (being turned to E.K.):

Hæc sunt documenta tua quæ nondum intelligis.

∴ Δ. I think he ment by the rownd table shewed, which Mr K. had sent me &c, bycause these names cam out of that Table.

Δ. - Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd,

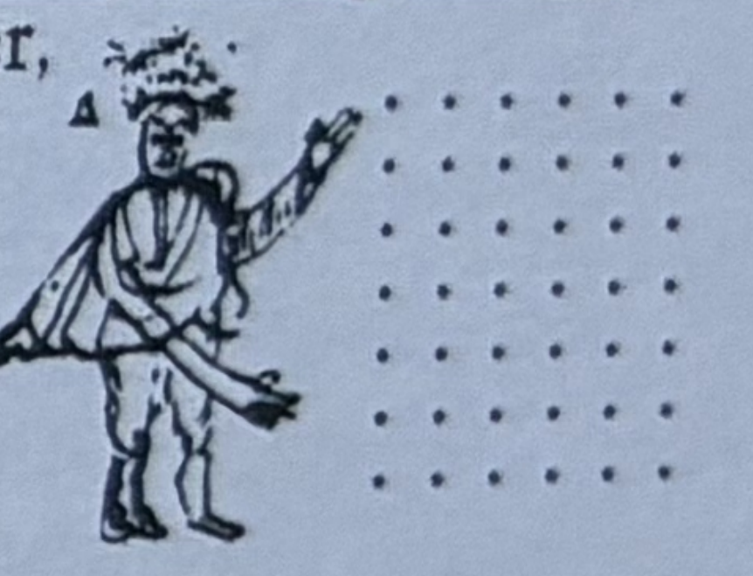
Vnus est Deus, et unum est opus nostrum.

Δ. - Then cam very many uppon the Globe his convex superficies and they sayd,

Parati sumus servire Deo nostro.

Vide lib. 3°

Δ. - Eche of these had somwhat in theyr hands. Som had Crownes, some garments &c. The number of them was 42, and stode in this order, and sayd embracing (as it wer) the whole number of this Cumpany.



I dowt it shold be short coat holding or embracing all the Table with his hands, and not .

Et nomen meum, numerus est totus.
Nec est crimen in numero nostro.
Moyses nos nominavit.
Potestas istorum, quàm istarum, quamvis non una, tamen in uno sunt.

Δ Note Istorum Istarum as if it were filiorum et filiarum &c.

Δ. - I sayd that I thowght there wanted at the begynning of this sentence, this word Tam. He answered, it might be understode by his pointing to them there standing, and sayd farder in respect of this my dowt: Quatenus est hæc vanitas vestrorum? Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, id est, Nobiscum. In Mundo, quantam apud vos: In minori mundo, quantum in vobis.

Numeri.

(Combinatur animus tuus: cogitatione)
Disseritur apud Philosophos, idque maximè) de NATVRA, quæ non vobiscum, sed nobiscum (ah, ah, ah) et in nostra potestate est. Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum: Digito Dei movebimur. A Deo venit Homo et cum hominibus fuit: est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat, non nobis solum modo, sed operibus nostris.

Natura.

Dei potestas.

Inhumata tibi anima tua, quid quærit? Δ. - *I understand you not.* He answered, Ab humo, homine; Ab homine; dictum est. *I axed the, what thow desyrest.*
Δ. - *Wisdom, and Veritie,* I answered: then, he answered,
- *Thow shalt.* Δ. - There cam in a smyling fellow: and they pluckt

Δ ☾ Note this to be a REPETITION of the Heptagonon. Little Treatise beffore. Lern to reconcile the 4th and the fifth.

pluckt him, and towssed him. He cryed he wold tell Newes: and they answered, that there was none for him to tell, and he skaped from them, or they let him slyp, with all his clothes torn of: and he semed to crepe or get away under the globe and (as it wer) to get behinde the Diaphanous Globe.

Δ. - These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or $\frac{3}{4}$ of crownes, or robes &c: Six of them semed more glorious than the rest, and had cerclets (abowt theyr hed) of Gold: and those and theyr coates longer: and had perfect Crowns in theyr hands. The second six had thre quarters of crownes. The Third six, have clothes in theyr hands. All the rest semed to have balls of gold: which they toss from one to an other: but at the catching they semed empty wynde balls: for they gripe them, closing theyr hand, as yf they wer not solid, but empty, like a bladder.

Note this reckening by six and six.

Names. Δ. - The first six sayde, *Our names cannot be expressed: neyther can the names of these that follow.*

Short coat. Δ. - The first six made cursy to the man with the Short robe: the Second six made cursy to the first, and the Third to the Second, and they all, and the short robed man, made cursy to :

So he sayd, pagina præcedente, unum est opus nostrum." - *Our workmanship is all one.* Δ. - Sayd the short robed man.

- *The whole day is divided into 6 partes: Every part occupyeth a part of them here.* (Δ. - Pointing to the 42 standing there.) *Therfore yf thow wilt work with Kings (Thow knowest my meaning), finally what soever thow wilt do in theyr estate, Cast thyne eye unto the first place. In all good causes thow shalt work by six in generall. The rest are for Deprivation: I meane the next six. The residue all do serve to the entents and purposes apperteyning unto Kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.*

The division of the Daye.

Practise. <

Kings.

Δ. - Than they, spedyly (eche of them uppon the place of theyr standing), made a square table: and every table had but one Letter. The first of the first six did go away, and in his table appeared an O &c. and so of the second six, orderly theyr letters appeared in theyr tables: but the Third six, they cowred down uppon theyr letters, and were loath to shew them: but at length, did, &c., and at the last of every row, they all cam to=gither &c.

The first 6.

The second 6.

The Third 6.

	Ẹ						Δ
O	**F̣**	**S**	**N**	**G**	**L**	**E**	4 howres
A	**V**	**Z**	**N**	**I**	**L**	**N**	4 howres
Y	**L**	**L**	**M**	**A**	**F**	**S**	4 howres
N	**R**	**S**	**O**	**G**	**O**	**O**	4 howres
N	**R**	**R**	**C**	**P**	**R**	**N**	4 howres
L	**A**	**B**	**D**	**G**	**R**	**E**	4 howres

- *Remember, how they stode, when they wer secondly disposed unto the. They stode first in six rows, and next they wer turned into ·7· I speak of the greater number and not of the less. In speaking of the greater, I have comprehended the lesser.*

In sexto et 7° sunt omnia fol. 10.

Δ. - They went ever away toward the . . . . . hand.

The third row went of Lamenting: being commaunded: by the Short robed man. All parted in fire, falling into the Globe. The fifth row did synk into the Globe, every one in a sundry fyre by him self. The sixth fell with smoke down into the Globe.

E.K. - Now remayneth onely the man with the Crown : he made shew with his hands, beckning toward E.K. and sayd, *I have told the, that theyr workmanship, is to gither. Theyr names are uppon these tables. The first letter, is the Second letter, of the first name of the Table.**

* Δ. Now he meaneth at Bobogel in that table collected from ⊕, made before.

Δ. - How can Bobogel be accownted the first name?

---

*The Table ⊕ to be confered with the rownd ⊗.

* Sent to me by E.K.

ǂǂ A sword in the mans hand within the Circle.

Thow hast 49 names in those Tables. Those names thow hast in former Tables by the written: in that of 7 tymes 7: confer it with the rownd table. The first letter from the point of his sword*ǂǂ* is B. That B signifieth the number of the Bees, begynning the 49 names, environing That Circle. In the former Tables thow shalt fynde B·1· B·2· B·3· B·4· &c. and so to B·49· Those Bees begynne the names of all the powres that have governed, do govern, and shall govern:*

The next letter hath his circle and numbers going rownd abowt it: which thow shalt fynde in the former Tables.

The letter standeth in the myddest of every square, of every Circle: thowgh some be turned upside down: which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods Iudgment.

There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.

O in the Circumference is the ninthe letter.

O (in this Table OFS &c.) is of the eighth name the second letter but the ninth here, in respect of the circle of numbers.

Gather the former Tables to gither, which thow hast made before, conteyning 49, depending onely on B. Where thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest.

Reade my instructions as concerning those Tables, and thow shalt fynde the truth of them. ———— *I have sayd.*

Δ Note who sayeth this.

Mighty is thy name, O God of Hostes:
Blessed is thy name, Ô Lord, for ever.
Δ. - Amen.

Δ Note the like phrase fol. 2. of Hagonel who sayd he had spoken of it. Wheras we had receyved nothing of him before.

After 7 of the clok at night. die ♄

- *Lo, here I byd them do, and they do: I have appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly obscurely or with out a truth, in affirming that I towght the those Tables: For they are from him, which made and created all things: I am from them* (Δ him) *in powre and message, under whome I here rule and shall do,* (supra fol. 1·b·2·) *tyll the ende of all things be: Ô Great and bowntifull is his liberall mercy: The mercy of him, whome we prayse and laude and sing unto, with Ioy for ever. Behold thow desyrest, and art syk with desire, I am the disposer thowgh not the Composer of Gods medicines. Thow desirest to be cumforted and strengthened in thy labors. I mynister unto the, The Strength of God. What I say, is not of my self, neyther that which is sayd to me, is of them selves, but it is sayd of him Which Liveth for ever. These Mysteries hath God lastly, and of his great mercyes, graunted unto the. I have answered thy dowting mynde. Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not: Be faithfull. Use mercy. God shall enriche the. Banish wrath: yt was the first and is the greatest Commaundement.* (Δ - Hardest for me in respect of my Imperfection.) *I rayng in him, and live by him which rayngneth and liveth for ever.*

Δ.- *I pray you make some of these last instructions, more playne, and evident.*

Baligons rule and government.

The ende of all things.

Δ Dee his Languishing Desire.

God graunt.

I understode not this to be so: tyll he called to my remembrance and made me turne my bokes to that Parcell which he called the Prologe declared by Annael: which Saul skryed, &c.

Those - as he seemed to Embrace them fol. 5.

- I have shewed the perfectly. Behold I teache the agayn. O How mer=
cifull is God that revealeth so great Secrets to flesh and blud?
Thow hast 42 letters. Thy Tables, last, conteyn so many. Every letter

42 letters.

is the name particular by him self of the generall actions, being,
and doing of these 42, which appeared with theyr workmanship. The first was
theyr Prince: and he governeth onely the estate, condition and being limited

The Prince.

Kings of the erth.

by God unto Kings of the earth. The 7 next him, are those that are messagers

The Prince and his first 7.

of God his good gifts to those that beleve him, and faithfully serve him: wherof few re...
and rayng now frutefull in his sight.

Regnat Regnat, Regnat ô regnat Iniquitas super faciem totius terræ
Cor hominis impletum est malitia, et nequiciis. ✕ data
Incipit, incipit enim nova illorum potestas, illis non sine re dedita, nec dis...

Istorum Nova potes=tas incipit.

Vide quæso, Δ. - He pointed down to the people, in the Globe, all being
sore and diseased of some sore, ulcer, botch, &c.

- All the residue of the Angels, (for so they are in dede) ar ministers of God his
wrath and indignation uppon the Faythless: whose myserie is most lamentable.

Angels, minis=ters of Gods wrath.

7 onely, have 7 letters comprehending the dignitie of theyr vocation: The rest
are, particular, not onely in powr, but allso in theyr vocation. Like leaves
they spring and grow from one branche.

Consider the recke=ning here by 7 but before he had a reckoning by 6.

These words which thow seest in the last Table, some of them unhable to be
pronownced, are notwithstanding the names of those 7 which held the fayr

The Powre and being of the rest.

and bewtifull Crownes. Which names (as I sayd before) do comprehend not
onely the powre, but allso the Being, of the rest.

Δ. - There were but 6 holding bewtifull Crownes.

The whole Composition is the truth of the words. I will ones more teach.

NOTE
The Prince.
Now by 7.

There were 42 that appeared, besides him, which was theyr prince.
The first 7, are called by those names, that thow seest, as O F S &c.

Δ. - And so of A V Z N I L N &c. - Thow hast sayde.

Δ. each of 7 letters.

Six names in subiection.

There are but 6 names, that are in Subiection. I teache breifly.
Doost thow not remember the Circle and the prick in the myddest: which was on

⊙ on the right hand.

the right hand of him, that was theyr Prince?
That onely representeth 7 in number: which being added unto the rest
maketh 49. Read the letters. Δ. - I red O F &c., and he willed me
to strike them out.

Δ. forte of the first 7
Δ. videlicet.

- That is the name of those of the first: of the 7, which held the Crownes
in theyr hands.

Δ. of the six lines.

NOTE.

The second line, is the name of the second, and so to the ende of the table.
42, letters: 42 names: 42 persons:

Note, Name and Character.

The first, where his fote stode, is both his Name and Character.
And so of the Second, Third &c.
Notwithstanding, Generally these are the names, the first 7, the
One presupposed, the rest being six in order.
This is the truth, and the Some of the Tables. Yt is easy to be understode
and perfect.

Praxis.

Call.

Prince ·1·
Ministers ·6·

Whan thow wilt work for any thing apperteyning unto the estate
of a good King: Thow must first call uppon him which is theyr
prince. Secondly the ministers of his powre ar Six: whose
names conteyne 7 letters apece: as thy Tables do manifest: by
whome in generally, or by any one of them, in particularitie, thow shalt
work for any Intent or purpose.

42 As concerning the letters particularly, they do concern the Names of 42:

Destruction or hurt.

which 42, in generally, or one of them do and can work the destruction,
hindrance or annoyance of the estate, Condition or degree, as well for body
as government of any Wicked or yll Living Prince.
In owtward sense, my words are true, I speak now of the use of

Note.

one of the first, that I spake of, or manifested yesterday. Δ. ✕ Kings.
Sayd I not, and shewed I not, which had the government of Princis?
For, as it is a Mystery to a farder matter, so is it a purpose to a present
use. Yf it rule worldy princis, how much more shall it work
with the Princis of Creation?
Thow desyrest use, I teache use, and yet the Art is to the furder
understanding of all Sciences, that are past, present or ~~to come~~

All sciences past, present or yet to come.

yet to come.
Frute hath a farder vertue than onely in the eating: Gold his furder con=
dition, property, and qualitie, then in melting, or common use.

Divers Kings.

Kings there are in Nature, with Nature, and above Nature.

Dignifica=tion.

Thow art Dignified.

Δ. - Yf I wold have the King of Spayne his hart to be enclined to the pur=
pose I have in hand, What shall I do?

- First Cast thyne ey unto the Generall prince, Governor or Angel

Δ. who is that?

that is principall in this world. [~~Δ. As yet is BALIGON or Carmara.~~]

Δ. Is it not Annael with whome I began?

Practise.

Secondly consider the circumstances of thy Instruction.
Thirdly place my name, whome thow hast allready.

·Δ· - Ergo it shold seme to be his office to deale with Kings: but in the ende he declareth his office to be of all Aë=reall actions.

Δ. The names.

Δ. Hagonel

Fowrthly, of him, which was shewed the yesterday, whose garments
were short, and of purple.

Δ. Character

of 7 letters a pece

Fifthly, his powre, with, the rest of his six perfect Ministers.
With those thow shalt work to a good ende. All the rest thow
mayst use to Gods Glorie. For every of them shall minister to
thy necessities.

The placing of my fete in practise.

Moreover, when thow workest: Thy feete must be placed uppon those tables
which thow seest written last, comprehending 42 letters, and names.
But with this Consideration, that the first Character, which is

Note former boke.

Δ. The Table of practise of a yard square libro .1º.

the first of the 7, in thy former boke, be placed uppon the top of the
Table, which thow ~~wast, commaunded~~ wast, and art, and shalbe
commaunded to have, and use.

The Ring.

The Lamine.

The stone was not yet browght.

Last of all, the Ring, which was appointed the: With the
Lamine comprehending the forme of thy own name: which
is to be made in perfect gold, as is affore sayd.

Truth.

Even as God is iust, his iudgments true, his mercies unspeakable.
So are we the true messagers of God: and our words are
true in his mercy for ever.

Glory, ô Glory, be to the, ô most high God.

Mich.

E.K. - Now commeth Michael and heaveth his hand out of the stone,
and sayth, GOD Bless You.

- As concerning the use of these Tables, this is but the first step.
Neyther shalt thow practise them in vayne.
And whereas thow dost use a demaunde, as concerning thy doings

I shalt not practise these Tables in vayne.

to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer, that what=soever thow shalt speak, do or work, shalbe profitable & accepted. And the ende of it shalbe good.

Dei Miseri=
cordia magna
ipsi. Δ. concessa.

Moreover wheras thow urgest the absence of thy frende, as an excuse for the ring. No excuse can prevayle: Neyther canst thow shew the frutes of a iust mynde, but of a faynting stomack with this excuse. God hath retorned him, and wilbe mercifull unto you both. Thy Chargis in worldy affayres, are not so great, that God cannot Minister help to theyr necessities. Thow shalt be comforted, but Respect the World to come;[1] (whereunto thow art provided) and for what[2] ende: and that, in[3] what tyme.

Respice
ista Tria.

Serve God truely: Serve him iustly.
Great care is to be had with those that meddle with Princes affayres. Much more Consideration, with whome thow shalt medle or use any practise. But God hath shaddowed the from destruction. He preserveth his faithfull, and shaddoweth the iust with a shield of honor.

Secresy.
Dee.

None shall enter into the knowledge of these mysteries with the, but this Worker.

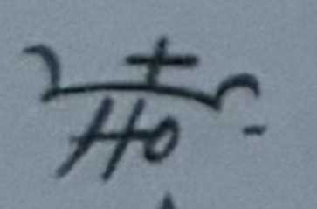
Thy estate with the Prince (now raynging) shall shortly be amended. Her favor encreased, with the good wills of diverse, that are now, deceyvers. Thy hand, shall shortly be theyr help: and thow shalt do wunderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry.

God Graunt.

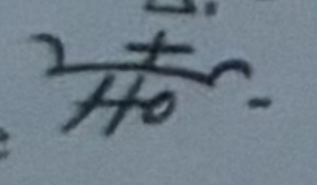
Finally, God doth enriche the with Knowledge: and of thy self, hath given the understanding of these worldly vanities. He is ~~Wun=derfull~~ Mercifull: and we his good Creatures, neyther have, do, nor will forget the. God doth blesse you both: Whose Mercy, Goodness, and Grace, I pronownce and utter uppon you. *I have sayd:*

Worldly vanity.
Good Angels.

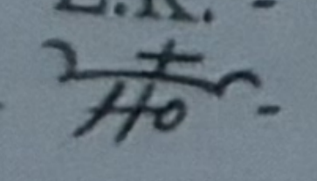
Δ. - Laus, honor, Gloria, virtus et Imperium,
Deo Optimo Maximo.
Amen.

 - *Yf you wilt stay one half howre, I will say farder unto you.*
Δ. - *We will: by gods leave.*

* * *

Δ. - After that half howre passed, (being 10½ Noctis ♄) he sayd,
 - Venito BOBOGEL Rex et princeps Nobilitatis. Venito cum ministris: Venito (inquam) Venito cum Satellitibus tuis munitus.

Noble
men.

Δ. - I fele: and (by a great thundring noyce, thumming thuming in myne eares) I perceyve the presence of some Spirituall creature abowt me.
E.K. - And I here the thumming.
 - *Behold, Before this work be finished, (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with the Contrarie Powres*

Note.

Cave.

and beyond any accustomed manner. But take heade, they provoke the not to work agaynst our Commaundements. Both thy ey and hand shall be ma=nifest witness of it: well, this is true.

E.K. - They that now come in are ioly fellows, all trymmed after the manner of Nobi=litie now a dayes: with gylt rapers, curled heare: and they bragged up and down. BOBOGEL standeth in a blak velvet Coat; and his hose close, rownd hose of vel=vet upperstoks over layd with gold lace: he hath a velvet hat cap, with a blak feather in it: with a cape on one of his sholders, his purse hanging at his neck and so put under his gyrdell, his berd long: he had pantofells and pynsons. Of these, in Company, are 42: 7 of them, are apparayled like BOBOGEL, sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the foreparte they semed women, and in the bakpart, men, by theyr apparayle, and these were the last 7. They daunsed, lept and kissed.

BOBOGEL
his apparayle.

E.K. - The stone is brighter, where the sage and grave 7 do stand, and where the other do stand the stone is more dark.

Circle.

E.K. - Now they come to a circle, the Sage and the rest, but the sage stand all to gither.
Δ. - The first of the Sage, lyft up his hand a loft, and sayde:
Faciamus secundum voluntatem Dei: Ille Deus noster est verè nobilis & æternus. He pluckt up his right fote, and under it appeared an L.

·1·
L
Then the Second moved his fote, and—E — appeared.
Under the third, likwise
&c.
E
N
A
R
B

Then the last, B, and immediately they grew all to gither in a flame of fyre, and so sonk down into the former Globe.

·2· Of the rest the first pluckt up his fote, and there appered an L &c.
L
N
A
N
A
E
B
At the last, they fell down like drosse of metall.

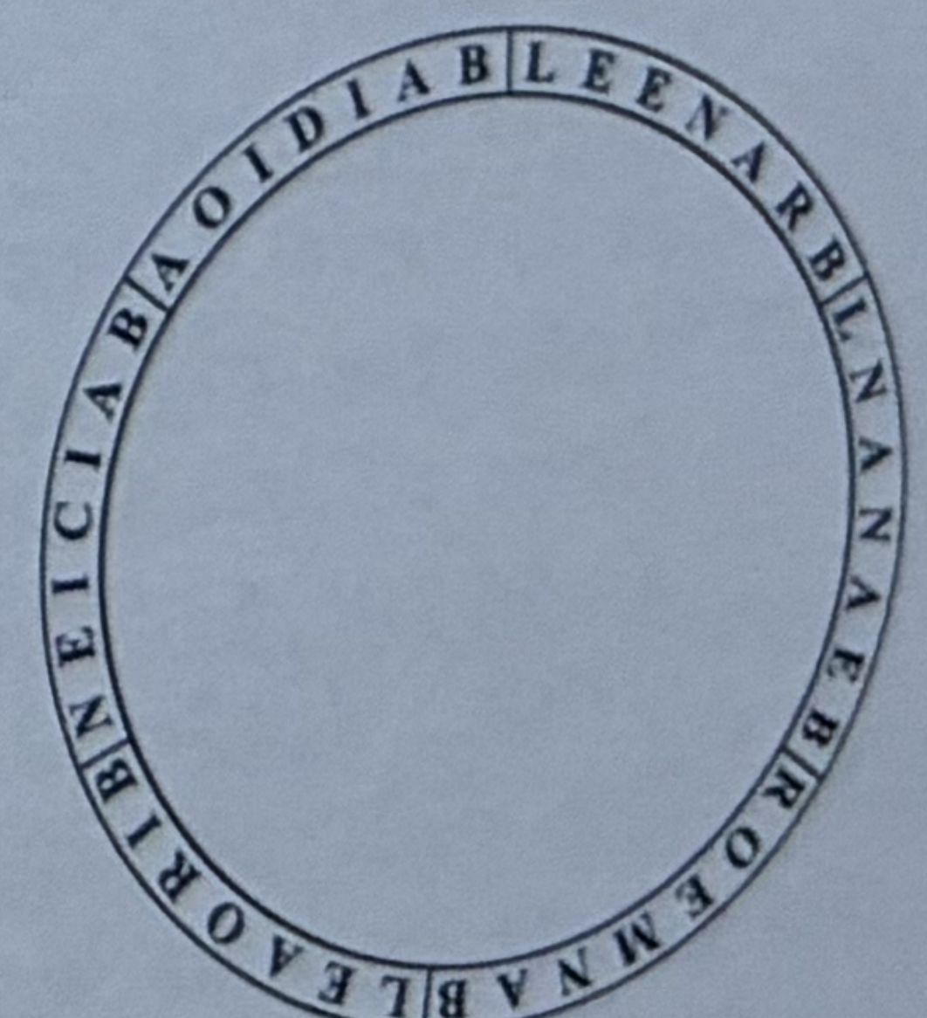
·3· Then whipped out fowr in a cumpany.
R
O
E
M
N
A
B
They clasp to gither, and fall down in a thick smoke.

·4·
L
E
A
O
R
I
B
They ioyne to gither and vanish like drops of water.

·5·
N
E
I
C
I
A
B
They fall down like a storme of hayle.

Δ. - This I fashioned thus after my first dictata penning of my own fantasie.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



.6.

A
O
I
D
I
A
B

The last vanished away.

Δ. - Then he sayd, *Well, I will shew the more of these things at the next time.*
God be with you: God bless you both.
Δ. - *Amen.*
Δ. - *When shall that next tyme be?* A voyce spake, On monday.
Δ. - Deo soli omnis Honor et Gloria. *Amen.*

Monday. Novembris 19. Circiter 1am horam à meridie.

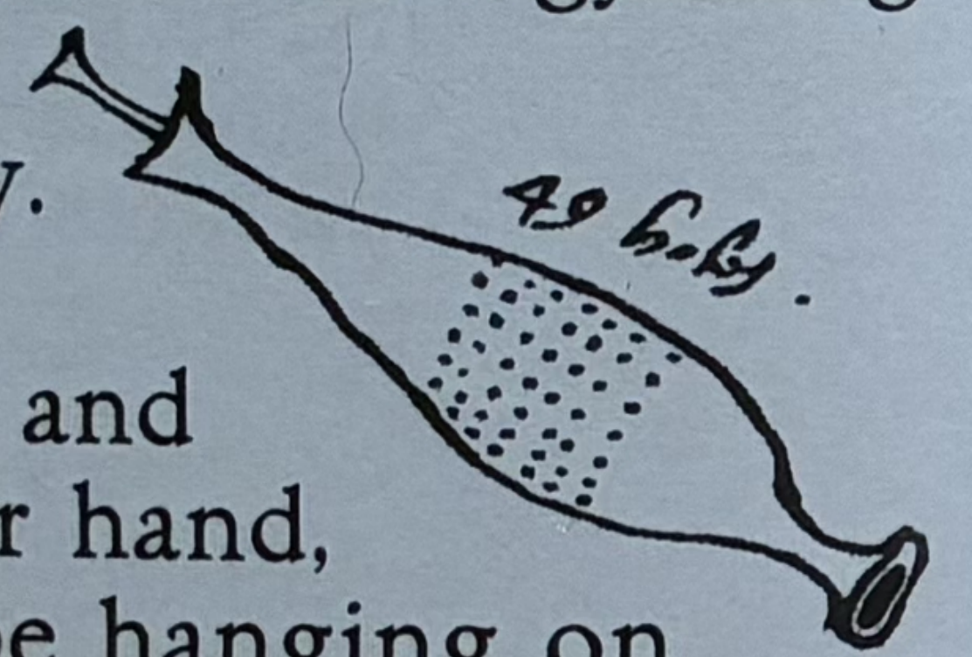
Δ. - Long after one comming to the stone (abowt half a quarter of an howre) the Cloth of Sylence remaynd drawn: and nothing appeared: but E.K. hard as a far of very pleasant Musik the while.

He seamed to take the cloth away with his hands. After that (abowt 6 minutes, Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

E.K. - Now come in 7 men with Musicall Instruments: and before them cam one with a velvet Coate, and a hat cap, with a sword by his syde, and a cloke or Cape hanging on one sholder: and a blak feather in his hat. &c. After ward cam 42 more, seeming to be very far behynde the first 7. Their melody sownded very swetely and pleasantly all the while from the begynning.

BOBOGEL Rex, or/

The forme of theyr Musicall Instrument.



These Musiciens did play, one with an other, iestingly. They bobbed one an other, and than played agayn. The 42, which semed a far of, cam nerer and nerer, and seamed to bring a rownd thing, like a table in theyr hand, The 7 Pipers went away: and the Man with the Cape hanging on one of his sholders (somewhat like a Nobleman) remayned. Then wer they come at hand, the 42 with the rownd table. These seamed to be of two sortes. Of which, the last 7: on the forepart to behold seamed rather wemen, with fardingales very much sprowting out. But theyr face had no peculier attyre of wemen. The 42 held the Circle (or rownd Table) up, over theyr hed, flat wise. Then they layd the Circle down, and stode rownd abowt it.

A rownd Table.

The ·7· pipers went away.

wemen like.

The Circle.

sayd, Tam mali, quam boni, laudant te,
Deus, Deus Deus, noster.

Δ. - The letters appeared to E.K., and he told me them, and I began to write.

L E E N A R B

- *Thow writest in vayne. Thow hast written them allready.*
Δ. - *It is true: I see them now last before noted down.*
- *Loke the eight name in the Tables.* [Δ of 49, collected] Δ. eight that is Bobogel
Loke to his Character in [Δ. in the great Circle ~~the Heptagono~~] ~~*the Table with 7 Angles.*~~
Loke the second name in the Table with 7 angles:
Δ. - *That I finde to be* Bornogo.

Charac=ter.

E.K. - He with the cape on his one sholder, sayth, Nomen meum, est Bobogel.
And he that is my subiect, is Governor of the Second Angle of the 7.

Bobogel —— Rex
Bornogo —— Princeps

Δ. in Heptagonum

Bob. - *I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief,* [E.K. he falleth down on his knees and speaketh wordes which I understand not] *yea the onely distributer, giver, and bestower of Wisdome and Science.*

Wisdom & Science, true Nobility.

I Weare this apparayle, for that in dede, being a Prince I am a Cownsaylor to estate and dignitie. All Dignitie and government that is not cownsayled by me, and my subiects, is frustrate, voyde, and cleane without firm grownd.

Cownsayle.

Those which thow sawest, (being pipers) signifie praters, with unaccustomed, and not usuall Instruments: which all wayes seame to sownd that, which None but I my self, with my subiects, (yea not all of them, But the fewest) can performe.

Pipers.

But I am true Philosophie. I am true understanding. Oh my descending from him which rayngeth, is even uncomprehensible of the Angells: Neyther do I know, my self: But what I think, I utter, and what I measure, I am.

Philosophie.

He sayd, Ordinationem Infinitæ potestatis elevate.

·1· E.K. - Now come Three out of the 42, and layd theyr fingers uppon the the three first letters, and

Δ L E E

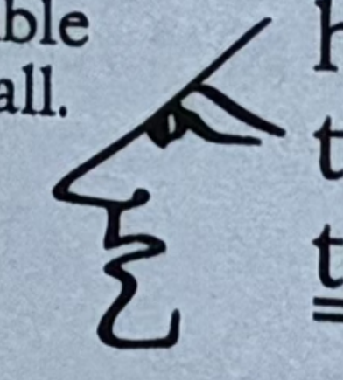
The first sayd: O unitas in Natura et in Deo.
The second sayd: O Æqualitas Dei et Naturæ. Deus in Deo: Natura a Deo et se.
The Third sayd: Concentus eius, est sine numero: Tamen nobiscum est in Vno, Fons et Caput Naturæ.

E.K. - They ioyne them selves to gither and become, all One Man, most beawtifull to behold: Whose hed and to the brest, seamed to be neare to heven. His brest and myddle part, in the ayre: His feete seamed to stand on the earth. There cam like a Fire, oute of the Crown of his hed, and to enter into the heven, hard, by it: This great high and fayre man sayde, Veritas quæsita, *nostra* est.

E.K. - His apparayle is divided into two halfes: from the crown of his hed to his fete. The one half seemed to be most fresh florishing herbes: the other half seemed to be of diverse metalls: and his right fote seamed to be leade. He sayd (with an Aposiopesis) thus:

Vegetible Minerall.

♄



Beatus est qui Lumen capitis mei &c.

E.K. - The rest, all, quake. He sayd farder:
Vnus in Capite, unus in pectore, unus in pedibus.

E.K. - Then stept oute 9, at ones.

E.K. - Then the great man returned, or was restored to his former estate of three particular men agayn: and they three leaned to the Ientleman with the Cape on his sholder: ✕ BOBOGEL who sayde,
Dee, Dee, Dee, *at length, but not to late.*

Dee.

E.K. - In the place of the former first Thre, appeared L E E.

E.K. - Of the 9, which stept out, they of the first Ternarie, sayd, eche thus orderly
1 Volumus.
2 Possumus.
3 Quid non.

·2·
N A R

Adam.

This Ternarie sayd, Faciamus, quæ fecerunt, nam nos Tres, sumus Adam, societate.

E.K. - They become one man, as the other before, but a slender and a weak one neyther so high as the first: ever laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as thowgh it wold fall for feblenes. The Body of this Compownd man, seamed to be

of Gold glittring. When they retorned to theyr distinct shape: they semed naked
and to be sorry, and lament: And Bobogel did part them from him, with
his sworde, skabbard and all, as it hanged by his side.
Theyr letters were, N A R.

E.K. - Then cam the Ternarie — B L N, and orderly they sayd this:

.3. B L N
1 Ab illo.
2 Per illum.
3 Cum illo.

Bob. - Qui caret hiis tribus, [E.K. - He wispereth to the first Three leaning to him and with all, seeing me muse at the Aposiopesis, he sayd,
No No, thow shalt not dowt. [pointing to me]
In ecclesia Dei, laborabit in Vanum.

E.K. - This Ternarie of men becam to have one onely hed, and three bodyes, and that one hed was in good proportion.

E.K. - The side of the Diaphonous Globe opened, and this Transformed Ternarie did point into it, toward the multitude: and the people had theyr brests naked and semed to wepe: and to wipe theyr brests, and where they wiped the place becam fayre.

Penitence.

Δ E.K. - This Ternary did seme to stand uppon a triangular stone, and to turne (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole of the Globe so opened, and every of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretch out theyr hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white.

1. hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white.
2. The second body, his hand had in it, a little sword flamming with fyre.
3. The third had a thing like a hatt band of lawn, of many collours, which ever as his turne cam to be agaynst the opened hole, he seamed to cast toward the people, and the people did seme to be drawn to him ward, by the Casting of it toward them.

These Three bodyes, thowgh they turned contynually, yet did the face or Cowntenance of that One Compownd hed, stedyly and immoveably regard, or loke into the Globe at the forsayd hole therof.

- *A wonder to behold the heven, much more this.*

E.K. - Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

- Sunt semper, et Cibus illorum est unus.

Δ. - Note: The first Ternarie, they semed to stand leaning to Bobogel.
The third Ternarie, was set orderly and vicissim, close by Bobogel his feete, one of these betwene two of the first, ever. So that orderly one of the first, and one of the Third ternarie: one of the first and one of the third; one of the first and one of the third.

E.K. - Then cam the Ternarie A N A.

.4. A N A. They sayd, orderly thus, 1. Ab illo sed.
2. Cum illo sed. Looking on his own belly.

Δ. - Then I demaunded of theyr Apparayle: and E.K. sayd that these were braver than the former Ternary. Bobogel sayd, Aliqui a dignitate, Cæteri talia quia non sunt Digni. This he sayd, pointing to theyr apparayle.

Then the third sayd, 3. Per illum, Per illu*m*, Per illu*m*.
with a frowning cowntenance thrusting furth his hand.

E.K. - They ioyne to gither into one hed and three bodyes.
The Hole of the Globe opened very wyde now.

This one compownd Hed had many eyes, many noses, many mowthes, as thowgh it were a Cahos of Faces, in one hed, but three bodyes. One of this bodyes had in his hand a little Ball, like the other before, very white, but with twynkling brightnes in it. The other two bodyes, theyr hands were emptie.

E.K. - They turn in order agaynst the Hole of the Globe. But the People regarded them not: but at the comming of the hand with the Ball, against the hole, the people loked a little up at it.
Bob. sayd, Et quia carebant in ardentibus ignis.

E.K. - These, being dissolved into theyr former state, go and sit (with hevy chere) by them that sat affar of from BOBOGEL. Theyr apparaill semed to be simple: theyr good apparayle was gone.

Δ. - Here I fownd a certayn error in my writing of the first Notes: which I have amended in the writing of this: But while that error did trubble me, the Spirituall Creature sayd these wordes, Bob. - *The Fawt is in E.K. his remembrance, and not in his will. Note this,*

L E E	*ar the Three that stand with me.*
N A R	*are the Three that I reiect.*
B L N	*are the Thre which are enterlincked with me.*
A N A	*are the Three that are reiected.*

Bob. sayd, Omnes naturam ad, Sed, Non in illo.

Δ. There re=mayned 10 tymes Three.

E.K. - The 30 remayning, cam all away, and satt betwene Bobogel and the reiected Cumpany, and from that Cumpany (Δ. of 30) cam onely 7 to the Circle agayn. Every of these 7, sett theyr feete, eche uppon a letter of the Circle, which letters are these:
A O I D I A B.

Note by theyr sitting that they are indifferent : and so they say:

E.K. - They say, *In* use, we are perfect; Misused, we are Monsters.*
Sumus Septem Ianuæ Naturæ, et sui ipsius qui novit Deum.

* Δ. They se=med therfore to sit betwene the perfect and the re=jected: as indifferent.

E.K. - These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the six reiected, turn into a black smoke: and the rest of the 30 (Δ. beside AOIDIAB) semed also converted into black smoke, and to fall into the Globe.

6, 7.

Bob. sayd, In sexto et septimo sunt omnia.

E.K. - The six that were next him, semed to clyng hard and close to Bobogel (Bob. - *Behold*). E.K. - They be ioyned all into One body, and becam like the sonne, into the forme of a bowle or Globe: and so moved up or rowled up the small narrow race, or line unworne, which remayned higher then the chayre, toward the top of the Diaphanous Globe, as before is declared.

NOTE the narrow path, above the chayre.

So that this Princely Noble man, and his six adherents (LEE. BLN), in this manner went out of sight.

Δ Bornogo.

- Formator horum, Secundus (Δ) est in Heptagono.
They are divided into the day, as the other wer, before: But wheras the other are chiefly uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day.

Monday.
Sonday:

Theyr use, is onely thus (observing the former order) with theyr King (Δ. of the six orders) *Circle uppon the grownd. The first six, with theyr King and the seale of theyr Prince taketh place in the whole body of the day: The other being 6 tymes six, are divided into the partes of the day as before.*
The Letters onely where they stode, are theyr names and Characters.
What doth the heven behold or the earth conteyne, that

Note former, ergo Δ. There is allso a circle on the grownd.

Practise by 6.

Names and Cha=racters.

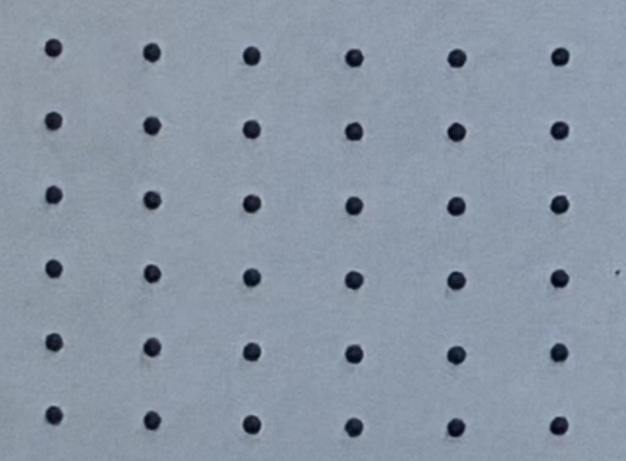
Δ. Note the Circle uppon the grownde. Vide ante 3 folia, of my fete placed uppon the Tables: Ergo they shold seme to be on the grownd.

is not (or may be) subdued, formed and made by these?
Theyr office. *What lerning, grownded uppon wisdome, with the exellencies in*
Wisdome. *Nature, cannot they manifest?*
One in heven they know.
One and all in Man, they know.
One and all in erth, they know.
Measure heven by a parte, (my meaning is, by these few).
Let God be Glorifyed: His name praysed.
His Creation well taken: and his Creatures, well used.
Δ This boke is sometymes called Liber Creationis & sometymes Tabulæ Creationis.
Δ. - I craved for some playner Instructions, as concerning the use of these, and he answered.
Behold Are thy eyes so blynde? Dost thow see and wilt not see?
Thy mynde telleth the: Thy understanding furdereth,
and thy iudgment doth establish it: That as thow sawest a Body
in three places, and of Three Compositions: Thowgh but two in forme.
A Threfold use of this Doctrine. *So shall this work have relation to tyme*[1]*present and*
present use, to Mysteries[2]*far exceding it. And Finally*[3] *to*
a purpose and intent, wherby the Maiestie, and Name of God
shall and may, and of force must appeare, with the Apparition
of his wonders, and mervayles, yet unhard of.
Dixi.

Δ. - Than Immediately he began agayne as followeth.
Venito, veni (inquam) adesto veni Rex.
Rex Aquarum. O Rex, Rex, Rex Aquarum, venito, venito, inquam.
Magna est tua, maior autem mea potestas.
Deus n*oste*r, restat, regnat, et est, Quod, et sicut fuit.

E.K. - Then cam one and sayd:
- Parati sumus nomen eius Creatoris n*ost*ri, nomen, nomen laudare
Nomen (inquam) Vnius nunc . . . . et viventis
Obscura sunt hæc a*nim*is obscuris: Vera et manifesta Veris
et perfectis.
Ecce adsunt. E.K. - He that sayd this, is as thowgh he
Note this Kings apparayle, and shew. were a king, with a crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme black.

E.K. - There cam after this King a Cumpany of 42: and every one of them had a letter in his forhed, and they were 7 in a row and six downward.
King BABALEL. The King had written in his forhed
BABALEL
The first 7, (begynning from E.K. his left hand toward his right) had these letters, and the second, Thirdth &c. had these letters as here appeare.



At the next tyme, more.
Δ. - Omne quod vivit laudet Deum
unum et trinum, in omne æuum
Amen.
E.K. - The cloth draws.

	E	I	L	O	M	F	O
	N	E	O	T	P	T	A
	S	A	G	A	C	I	Y
	O	N	E	D	P	O	N
N	A	O	O	N	M	A	N
	E	T	E	V	L	G	L

Novemb. 20: Tuesday, a meridie circa 2^{am}.

Δ. - After a great half howre attending, and diverse tymes our prayers to god, the black cloth was pulled upward: and so vanished away.
appered sitting in his chayre, and his face toward me: and so looking abowt he paused a while, half a quarter of an howr.
In the meane space cam one skypping lightly, a little boy, in a grene coate, and sayd, *He is here, at an ynche.* Than he sayd, *Hark.* To me he sayd, *Ha Sir ha.* Δ. - *What wilt thow say to me?* [Grene
Multin his Minister. Coate], *I am* Multin *his minister, wilt thow any thing with me. I cannot tarry.* Δ. - Then this skipiak espyed a spirituall creature comming, and sayd: *Ha, ar you there?* Δ. - And so went out of sight.
Babalel. Δ. - This was King BABALEL, with a crown of Gold on his hed, his garment whitish, and his right sleve on his arme, blak: and the left sleve very white. He seamed to stand uppon water.
The other 42 cam likewise and stode.

BAB. - Veni princeps 7 principu*m* qui sunt Aquaru*m* Principes.
Ego sum Rex potens et mirabilis in aquis: cuius potestas est
aquaru*m* visceribus.
Befafes. The Prince his apparayle. Princeps iste (Δ. - pointing to a Prince, now come to sight which had a red long robe, and a cerclet of gold on his hed) est Tertius principum in Heptagonon. Δ. - I sayd *Heptagono*: he replyed, *Heptagonωn.* and sayd: Verè, planè, et perspicuè dixi.

Bab. - Mensurasti aquas? Befafes answered, Factum est.

Prince Befafes my old frende unknown of me. Δ. - I seemed to dowt of some matter here, and Befafes sayd, *Thow shalt be answered in any dowt. I am thy frende. I have favored the in many things. Philosophers have imagined vaynely of my name. For thy love towards me, Thow shalt know my name.*
I was with Salomon; *I was also (unknown) with* Scotus.
I was, in respect of my powr: unknown, in respect of my name.
Mares. *He called me* Mares. *Since, I was not with any. And I preserved the from the powre of the wicked, when I told the things of truth to come: When I rid thy howse of wycked ones, and was with the in extremities. I was with the. Behold I was with the throwghly.*

Δ. - Then he bad E.K. Ax me, yf I know Obelison. Δ. - I had to do
OBELISON. with Obelison, but by reason of my Skryers nawghtynes, I was in dowt what I might credit.

Bef. - *Thow shalt know this for a most manifest truth hereafter.*
NOTE of wicked spirits some restitution to favor. *I am* Obelison, *the fifth of the seventh, which have the skowrging of* Obelison *the wicked: but not wicked for ever, neyther accursed to the ende.*
We Angels have tymes, and our faultes are amended.

Δ. - *Shall I Note your name, by* Befafes. He answered, *My name is so, in dede: The Ægyptians called me* Obelison *in respect of my nature.* Δ. - *I pray you what is the Etymologie of* Obelison? Bef. - *A pleasant deliverer.*
Or cerclets perhaps. E.K. - The former 7, have Crownes. Theyr letters stand betwene theyr feete, E I L O M F O &c.
Bef. - *Thow hast receyved these letters all ready.*
E.K. - The water seameth, contynually to pass over these letters.
Tuesday. Bab. - *I Govern uppon Tuesday.*
E.K. - The first seven take the water and throw it up, and

Δ. *The fifth of the seventh,*
I understand not this yet. Vide lib. 5. Aº 1583 Maii 5.

it becommeth clowdes.

·1· The second throweth it up, and it becommeth hayle and snow.

·2· One of the first 7, sayde, *Behold, Behold, Behold:*

Theyr offices. *All the motion of the waters, and saltnes thereof is æqually assured by us: we give good success in battayles, reduce ships and all manner of vessells that flote uppon the seas: our might is great. Muse not, For whan the seas are trubbled, with the wickednes or uprore of man, our Authoritie giveth victory from him that is most Victorious. Fishes and Monsters of the Sea, yea all that liveth therein, are well known with us. Behold we are (generally) the Distributers of Gods Iudgments uppon the Waters that cover the earth.*

* Δ

E.K. - Than stept furth all the rest.

The Third 7. ·3· The Third seven sayd, *Some of us conduct the waters throwgh the earthe. Other of us, do beawtify Nature in her Composition. The rest of us ar distributers and Deliverers of the Threasures and the unknown substances of the seas.*

Threasors in the seas.

Bab. - *Praysed be God which hath created us, from the begynning with Glory. His Glory be augmented.*

E.K. - Now the 42 dive into the Water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.

standing up sayd, *Lo, Thus thow seest the glory of Gods creatures: whome thow mayst use, with the consideration of the day, theyr king, theyr Prince, and his Character. The King and prince govern for the whole daye: The rest according to the six partes of the day. Use them, to the glory, prayse, and honor of him which created them to the laude and prayse of his Maiestie. A day is 24 howres.* Δ. - *But whan doth that Day begyn?*

Practise. King and Prince govern the whole day. Use. A Day :

- *Thow shalt be towght the rest.*

Ignis. proceded, and sayd,

Vitam dedit Deus omnibus Creaturis.
Venite Veni Ignis, Veni Vita mortalium
(inquam) Venito. Adesdum. Regnat Deus:
O, Venite. Nam unus ille Regnat, et est
Vita Viventium.

E.K. - Now there commeth a King, and hath a Prince next him, and after them 42, like ghostes, or smokes, without all forme; having every of them a little glittring spark of fire in the myddest of them.

The first 7, are red as blud.
The Second 7, not so red.
The Third 7, like whitish smoke.
} The sparks of these were greater then of the rest.

Therefore I suspect some Intruder to have first .....

Δ. - Whereas in the former Treatise ther was a dowt of Butmono The fowrth and Blisdon theyr offices, being assigned here clere contrary: The dowt may be answered by the notes A° 1583, Maii 5: of the Table and my Character.

The fowrth 7
The fifth
The sixth
} are of divers cullours: All had firie sparks in theyr myddle.

Every spark had a letter in it.

Verè beatus (sayd this king that now cam).

Δ. - I pray you to tell me your name.

.... or King. - *I am the fowrth in the Table, and the two and twentyeth in number.* (Δ King; Δ)

Δ. - I understand in the Table of the names collected from the 7 Tables of 49. And in those tables taking of the first Septenarie Baligon, for the first King, and in the Second Septenarie Bobogel for the Second King and in the third Septenarie, taking Babalel, so accownted the third, and in the fowrth Septenarie, the first of Septenarie is Bynepor, and so accownted the fowrth: but accownting every one from Baligon, he is the 22th: and so the fowrth and the two and twentieth.

Butmono his prince.

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

E.K. - A voyce I here, saying, *You shall begynne to work agayn, at 6 of the clok next.*

Δ. - Omnium bonorum largitori, laus perennis et immensa. *Amen.*

* * *

Δ. - Abowt half a quarter of an howre after 6: we retorned to the work and the cloth was drawn away, sitting in the charye.

Δ. Note this Chrystaline water.

E.K. - There appeared a little ronning water very clere chrystalline: and on this side the 42 last specifyed.

Bynepor sayd: *Lo,* [and than he kneled down, and semed to pray, a prety while] *The generall state and condition of all things resteth onely and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My Sanctification, glory, and renowne allthowgh it had begynning, cannot, shall not nor will have ending. He that Measureth, sayd, and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree. The Fire that holdeth, or is, the first Principle of all things in* generaltye *generally, hath his ~~workmanship of my creation~~ universall and unmeasurable powre in the workmanship of my Creation: Visible and Invisible, were not, withoute my record. When he cam I was magnified by his comming, and I am sanctifyed, world Without ende.*

* Ipse dixit.

Fire, one of the 4 Elements.

Ipse.

Vita Suprema,
Vita Superior,
et Infima, sunt meis mensurata manibus.

Notwithstanding, I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble life from One, unto a thowsand of Thowsands: and One thowsand of thowsands, to a *number, exceding cownt: I speak in respect of mans Capacitie. I am in all and all hath some being by me: yet my powre is nothing in respect of his powre, which hath sent me. Write this reverently, Note it with Submission: What I speak hath not byn revealed, no not in these last tymes, of the Second last world.*

Note second last world.

But I begynne new worldes, new people, new kings, and new knowledge of a new Government. To be short,

Ecce, *omnia* Nova.

Vitam tradidit, dedit*que* mihi potestatem
esse, Vivere, et in perpetuum glorifica .....
Omnibus et ubi*que*.

As these cannot be comprehended, what they are, with mor....

Note.

So cannot any thing be browght to pas in me, without a living sight, and a perfect mynde.

Thursday.

I Govern uppon Thursday. For Instruction, the rest as before. Thow shalt work mervaylous mervaylously, by my workmanship in the highest. To whome (with overshaddowing thy light, with life, and blessing you both, in his name, of whome I am the Image), I prayse God.*

*Δ. I dowt, I did not here perfectly at this writing down.

E.K. - Now he descendeth into the Globe, and it becam very bright there among the people: which, allso, at his comming, seamed to be more cherefull.

---

stode up and moved his hand, above his hed, Cumpassing with it a loft.

After that cam a Cumpany, with a King, and after him a prince.

The king. The king had a red robe on, and a crown on his hed.

The prince. The Prince had a robe of many cullours, and on his hed a Cerclet.

The Cumpany[42] seemed to stand rownd abowt a little hill of Claye.

An Innumerable Cumpany of ugly Creatues, a far of.

Behynde this Cumpany seamed to stand an innumerable multitude of ugly people a far of. Those which seeme to stand rownd abowt the little hill seme to have in the palmes of theyr hands, letters, in order as here appereth.

Δ. Bnaspol.

Δ. - The King spake. *Beholde, All the Earth with her bowells and Secrets what soever, are delivered unto me. And what I am there thow mayst know.*

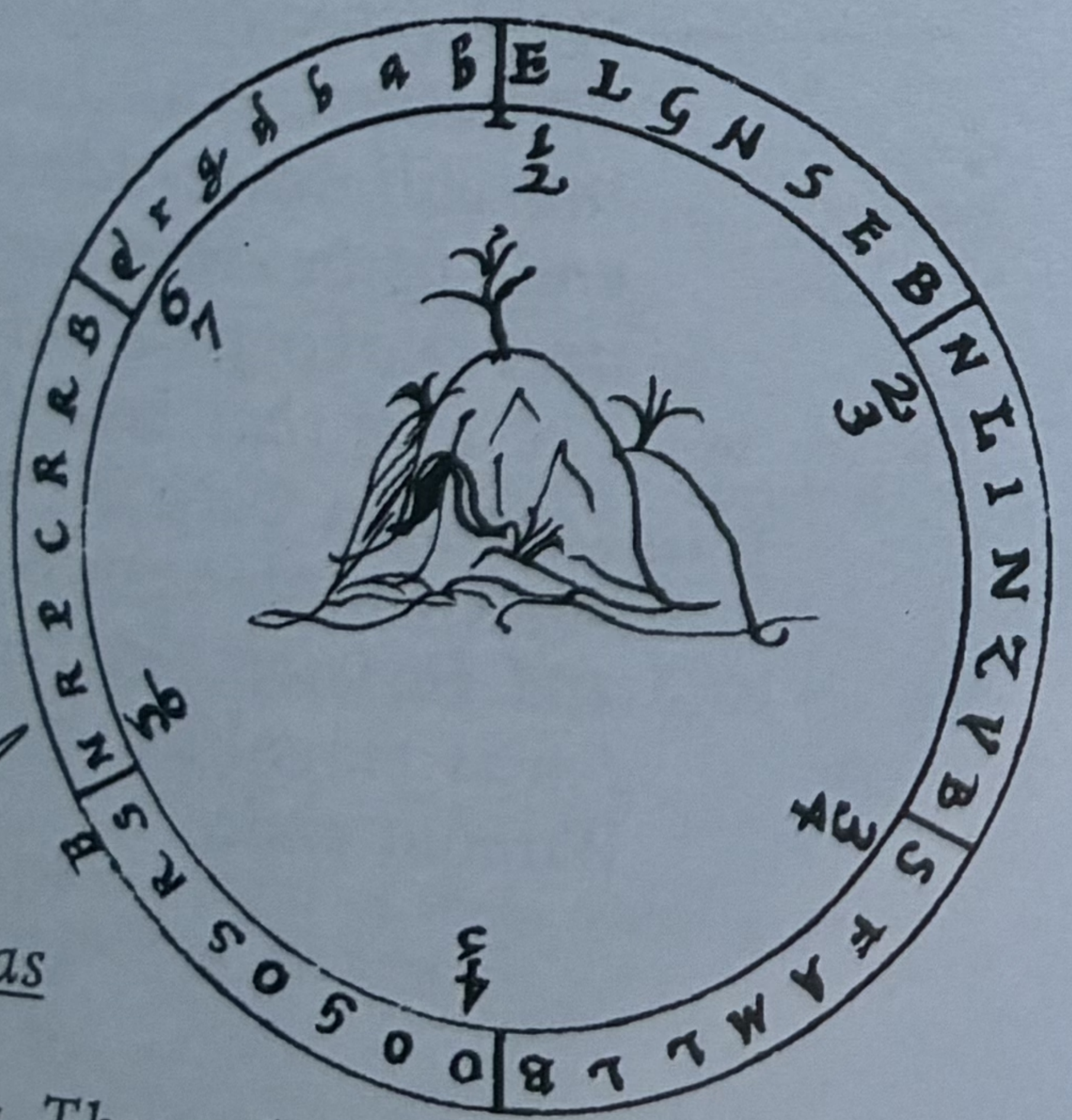
Wensday.

I am great, But he, in whome I am, is greater then I. Unto my Prince, (my Subiect) are delivered the keyes of the Mysteries of the earth. All these are Angells that govern under him. Whose Government is divided, as before. Use them, They are and shalbe at thy commaundement. Those that stand afarr of

Δ. Blisdon.

Angells.

Use them.



Vide libº 5: 1583: Martii 26.

Vide de istis in *Libro Craco=viensi* Iunii 26.

Threasor hyd in earth, kept by Wycked Spirites.

are the Spirits of perdition, which kepe earth with her Threasor, for him &c., and so furth. I have sayd.

Bnaspol.
Blisdon.

, standing up, sayd, *His name is the fifth and the 29th: and his Prince his name the fifth, and the 23th.* Δ. - The first name, I understand in Tabula collecta. The second name, I understand, for the fifth to be in Heptagono and the 23th to be so fownd the same, in Tabula collecta.

- Venite, ubi nulla quies, Sed stridor dentium.

E.K. - Then cam the man agayn, with ugly fyrie flames out of his sides, which was here before, the last day. beckened with his hand unto him, and his coates went to gither, and so covered that horrible sight.

E.K. - There appeareth a rownd Table, which 42 hold, and toss, all in fyrie flames.

- *Write quickly, thow* (E.K.) *canst not behold it.*

The King.

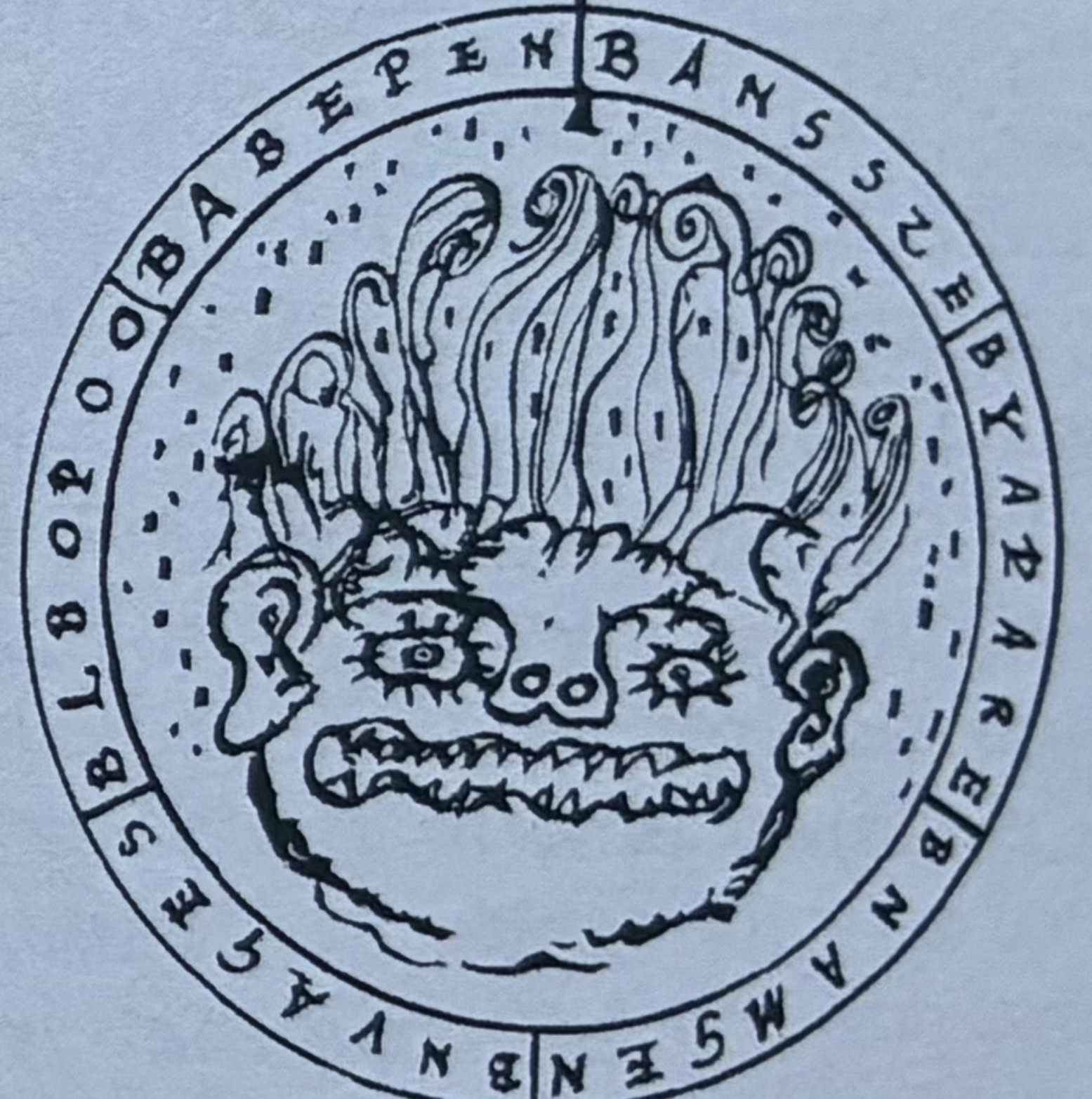
E.K. - The first seameth to be a King with a crown on his hed, and the &c.

Mark who sayd so before.

- *Lo I Govern (as I have sayd before) All enchanters, Coniurers, witches, & Wicked Spirits that are hated of God, and included for ever, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercies of God, and have tyme of Ioye, whose measures I have, and kepe accownt of) are all at my government. By me, thow shalt cast oute the powre of all wicked spirits. By me, thow shalt know the doings and practises of evill men, and more, then may be spoken or uttred to man.*

Note a great secret of spirits in payn expecting release.

Saterday.



Blessed be his name, whose Glory is ever lasting fode to the Iust, and sempiternall ∴ to the wicked.

∴ Δ. Somwhat was not hard of me, or forgot - perhaps *Terror.*

- *The 36the name, is the King his name,* Δ. Bnapsen *And his Prince his name is the last* (Δ) *written in the Heptagonon.* Δ. Brorges

Δ. Save one.

Note aº 1583 Maii. Thus I considered In dede after a sorte Brorges may be cownted as last, for the begyning secretly was with Bralges.

Bralges sayd his govern=ment was of such. *Supra* fol. 4. b.

- Venite Vos qui sub mea estis potestate.

E.K. - Then cam bright People 42: And besides these, all the Ayre swarmeth with creatures.

The Circle of letters.

Theyr letters are in theyr forheds: these stand in a circle: they take the letters from theyr forheds, and set them in a Circle.

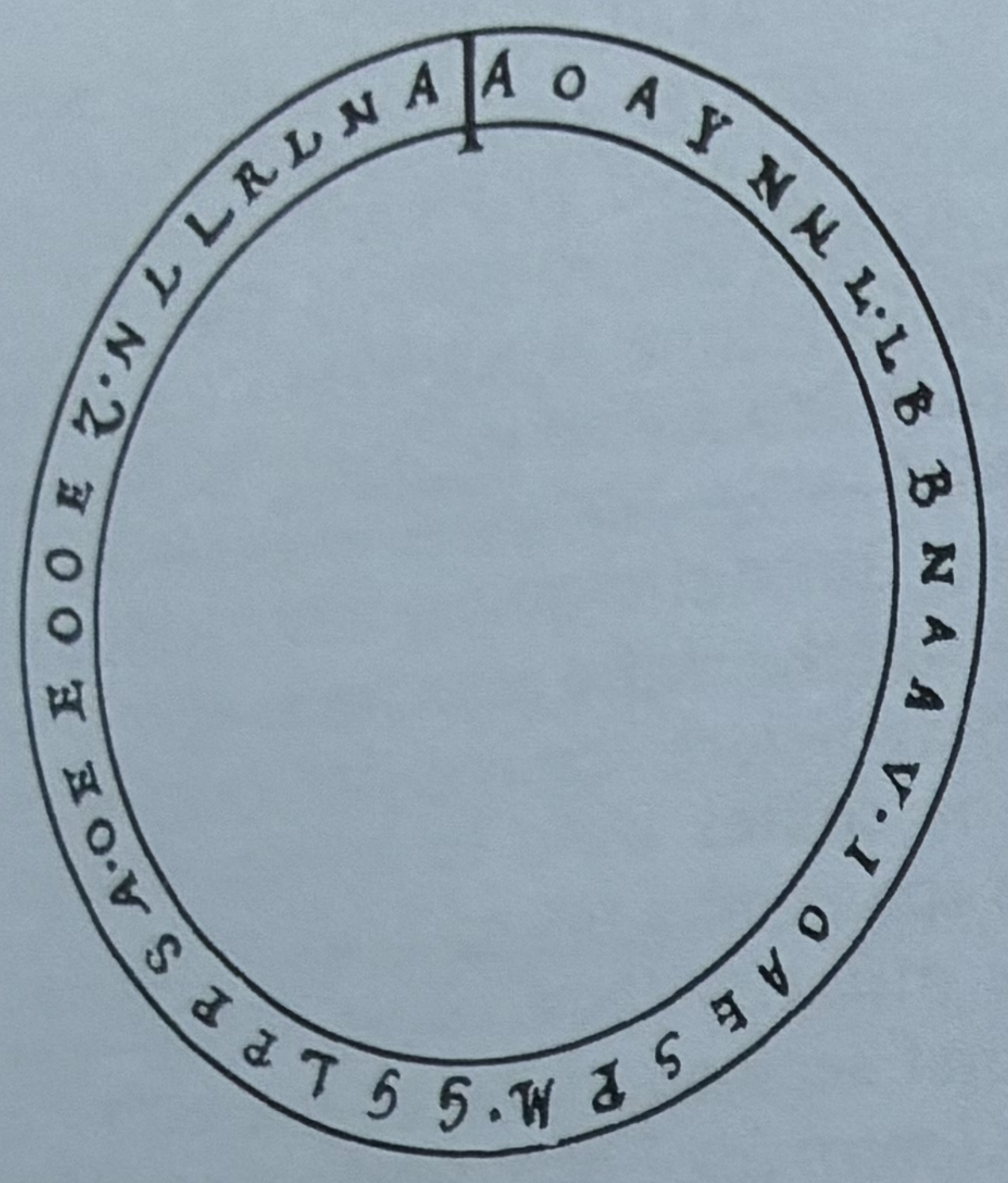
The last Ternarie.

- *Of these, I am Governor my self. Behold I am of tyme present. I am of the last Ternarie.*

That is expownded libº. 5· Maii ·5·

Friday.

Loke what may be wrowght, in all aeriäll Actions, I can distribute and bestow at my pleasure: my tyme and day is Friday:
The day of the last before, is Saterday.
The day of the Fifth is Wensday.


A O A Y N H L L B B N A A V . I O A E S P M . S 5 L E E S A . O E E O O E Z . N L L R L N A

- Behold,
I have towght the. His name be blessed, who raigneth and liveth for ever.

Δ. - *Amen, Amen, Amen.*

- I will answer the of all Dowtes herein (being demaunded of me) to morrow.
For, so I call it, for thy sake: Not, for that, it is so to me.

Δ. - So he went away.

Note a pec=
culier chayre.

Δ. - Then cam VRIEL, MICHAEL, and an other, (I think RAPHAEL) and the chayre and table appered, as in the first boke hath byn shewed: And also had his peculier chayre, at his tymes of teaching me.
MICHAEL (sayd), *Mercifull is our God, and glorious is his name, which chuseth his creatures, according to his own Secret Iudgment and good pleasure.*

Primus
pars Artis
Triplicis.
He termeth
this afterward
of three pro=
portions in
Esse: Consider
these three
principall points
here.

This Arte is the first part of a Threefold Art, ioyning Man (with the Knowledge of the [1]WORLDE, *the* [2]GOVERNMENT *of his Creatures, and the* [3]SIGHT *of his Maiestie):*
Unto him: (ô I say) unto him; which is
Strength, Medicine, and Merçie
to those that feare him:
Amen.

Δ
Annael.

Δ. - Gloria, laus, honor, et perennis Iubilatio,
Sit Deo nostro Omnipotenti.
Optimo, Maximoque.
Amen.

1588,
on twelfth
day at night
as I considered
the Method of this
boke, this cam
to my mynde.

Δ. - Note, Remember, and enquire what it meaneth, that no Mention is made of Bralges the Prince, Nor of Blumaza his king in this Treatise, being a certayn Repetition of the Heptagonum Stellare going next before.

Wensday. Novemb. 21. hora 7. a meridie.

Note.
The Collour
red & grene
of the Table of
Covenant.
Two Chayres.

Δ. - There appered the first table, covered with a cloth of silk changeable cullour red and grene: with a white cloth under it: all hanging very low. The first chayre allso: wherein Michael used to sit.
And did appere likewise, and his peculier chayre: and he standing by it.
But the Diaphanous Globe, and the people or world in it, did not now appere, and, bycause no voyce or word cam from those Spirituall creatures yet: I declared that I did attend theyr pleasure first, as a scholer comming in the presence of his Master; and whan they had sayd those things which were for us first, (at this instant) to lerne, that than, I wold move some dowtes of the premisses, as I was yesterday advised to do.
, he held up his rod (which had two portions or partes of it black and one, red: and sayde:
Ô quanta est ho*min*is infirmitas et Corruptio, qui Angelis, idq*ue* suis bonis, fidem autem Deo, vix habet?
O*mn*ia mundana, fæces: Mundi Corruptiones in se habent:
Deus n*oste*r, Deus n*oste*r, Deus (inquam) ille n*oste*r Verus, cum Veris suis angelis, ei$\overset{\text{idque}}{\text{que}}$ inservientibus Semper verus est.
Pete quæ vis? Dixi: et quod dixi, obumbratu*m* est veritate, iusticia et perfectione.

Note of this Rod.

Ecce (Δ. - holding up the rod)
Hîc (Δ. - pointing to the ende of the rod)
Per hoc (Δ. - pointing to the midle of it)

Et a Mensuræ fine, nos nostramq*ue* mensurabis potestate*m*.
Age (inquam) Quid vis?

Δ. - I, than, of the premisses used a little discourse: how they might parabolically, betoken other more profownd matter, and litterally other: yet what sense so ever the premisses had, that theyr first rudiments and Text was to be made somwhat playner to me then yet they were: bycause I dowted as well of the understanding of some of that, I had written, as allso of mys writing: eyther throwgh E.K. his mys reporting to me matter shewed to him, or by my mys hering or negligent writing &c. To some part therof he sayd these words ensuing.

- In Vmbra mortis non est æqualitas.
Obscurum enim nihil est quod per ill$\overset{\text{E.K.}}{\text{um}}$ recepisti. Age.

A Three=
fold work.

- *Thow hast a work of three proportions in esse; of 7 in forme: which is of it self divided by a number Septenarie, of the course, estate and determination of things above, things next, and things below: which, of it self is pure, perfect and without blemish. Notwithstanding I will answer the thus.*

Threefold
Work.
The Kings with
theyr Characters.

The 7 Kings are orderly conteyned in the first of the Sevens divided in generall numbers: whose names are expressed, published and perfectly formed within the first grownd and fowndacion of this Threefold work. The kings I meane with theyr Characters, and the names of theyr ·7· living and semper adherent Ministers: Whose names thow mayst see

An · Ave · Rocle · Liba Δ. - I understand of Il, An, Ave, &c. in the Characters of the 7 Kings.

Δ Filii Filiorum – An, Ave &c.

Examination to be made of these bokes.

The First King.

A Mysterie.

Δ forte, Unlawfull and was mys hard.

The Globe.

Δ forte theyr.

not onely there written, but openly, and most playnely, truely, and sincerely spoken of before: as, by due examination of thy bokes thow shalt manifestly perceyve. Notwithstanding, as every king, in his Maiestie, doth comprehend the dignitie of his whole seat and estate, so I of my self being the First, have the government of my self perfectly, as a mysterie known unto my self: which is a thing unlawfull to be published unto man and lawfull in respect of the charge committed unto us: and the slender Dignification of mans frayle estate. Which thow mayst see in the Heptagonon: Where, there wanteth a name: The rest of the Circle on the utter Circumference of the Globe, are the Six Kings orderly following: according as they are written in the Mysteries of the ..... which do begynne the Powres, with theyr Prince^{Princis}, and theyr Characters orderly taken, by and uppon the Heptagonon ......

Ô God, how easy is this first understanding.

Δ Liber Creationis.

Note, what hath bin tawght in this boke.

Thow hast byn told perfectly, playnely and absolutely, not onely the Condition, dignitie, and estate of all things that God hath framed: But allso withall, thow wart delivered the most perfect forme and Use of them.

Δ as may appere by the 49 names Collected.

But this will I tell the (to the intent thow shalt know: and forby cause I wold not, thow sholdest be ignorant in true Wisdome) that those Six Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally affore sayd. without

Δ I suspect this to be an imperfect phrase.

Take the Names, I will teache the to know them, which els, by direction thow canst not fynde.

Name among Angels.

Loke thy First Table: I am called BALIGON with men. Thow hast Noted my name (which is Secret) among the Angels, begynning with this letter M, consisting of 7 letters, the last being an A.

MARMARA, CARMARA. M.

I am called MARMARA: but otherwise CARMARA: but that letter M, shall not be expressed &c.

Bobogel. Bornogo.

Thow seest, next, BOBOGEL; He it is that is the Second King. Thow seest the name BORNOGO, to be the first$^{\text{Δ name expressed}}$ uppon the Heptagonum: it is his Prince. And therfore I did Note him with a Coronet, and not with a Crown: nay rather, but with a Cerclet abowt his hed. &c.

Note Attire.

Δ. - I concluded (of his instructions) the Kings and theyr Princes, theyr names to be thus lerned out of the Table Collected of 49, names, it is to weete:

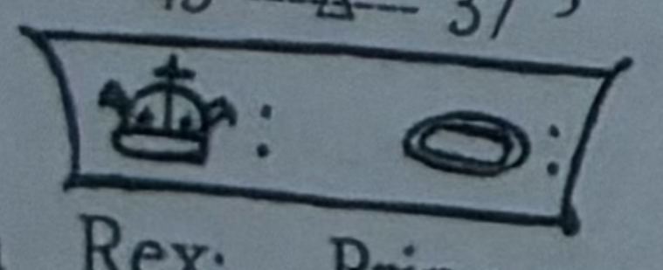
·Δ· Addendo 7– fit hic processus. Ergo addendo 7, numero 43, proveniet 50: numerus maior 40 quam 49, per ·1· qui respicere potest illum primum Regem Baligon.

1	Δ	44
8		2
15		9
22		16
29		23
36		30
43	Δ	37

·Δ· Addendo 7, fit processus hic. g^o Si 7 addantur numero 37: inde emerget 44, pro proximo principe.

modo retrograde quasi.

·Δ· ·Δ· As far as I remember, he sayd, My prince is my self: which is a mysterie.



then Rex: Princeps

~~Δ It is not Baginol But Bagenol with e not i, and therfore consider.~~

44us ·1·

·Δ· ~~My coniecture (hereuppon, and uppon this retrograde respect to finde the princis among the 49 names in Tabula Collecta) is, that Baginol is the Prince under BALIGON; bycause the letters are all one: but the order of theyr places divers: and so is his prince conteyned in him self.~~

Δ. - ~~He allowed of my coniecture for these ·6· but of his Prince.~~

Δ. - ~~I than sayd nothing: tyll at the fayr writing hereof, this, here added, cam into my mynde. How well, I~~ know not yet: Novemb ·23·

and farder he sayd,

Δ. - Note that he calleth that, contynually, A Globe. Uppon such a globe Nalvage shewed out all the Calls.

The Characters.

The Characters of Kings, are in the Globe; and of the Princis, in the Heptagonon.

Δ. - Note, from the ☞ on the last side, untyll these words finished, he was out of sight: and whan he had ended these words, he cam in sight agayn: and browght a thing in his hand like a sterre: ✩ : or Heptagonum.

2/Ho -

The peculier Table of Princis.

Behold. Every one of these Princis hath his peculier Table. Thow hast Noted the First Table which begynneth, as I will tell the.

.... king .... first answering to Blumaza as I perceyved, 1583 Maii ·5· manè by meditation: and of Necessity must be: yf the last be for Baligon.

1. 2: In BOBOGEL, that O, (the second letter) is the first of the Table O E S N G L E, and the second of Befafes, is the second, and the thirdth of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, (in the seventh, Bnagole is the seventh and last of this first seven of this first Table: accownted the first CAVZNILN. The second seven by like order is gathered of Babalel, and the rest of his septenarie. And so furth to the ende downward as thow didst before. &c.

Δ The next l is the last letter of Babalel and than transversim as before &c.

2. 3: In the second Table; L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third, is the fifth, of Basmelo &c. and so you have L E E N A R B. For the rest kepe that order downward to the ende of the last Name Bamnode. Transversim, quasi retrograde.

3. 4: In the Third, begyn at the lower^{last} letter of the latter^{last} worde of the last of the second seven: and so upward, toward the right^{left} hand: Δ. - The last word is of second seven is Bnagole.) The last letter therof is e: which is the first of this Third Table, and the i, in Brisfli, is the second, and l in Branglo the thirdth, and than so furth, upward, overthwart, toward the left hand, till ye come to Bobogel, his second letter, being O. Then to N in Bonefon: e in Bermale: O in Bragiop. &c.

4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table.
The first B of the Table is the first B of Bobogel.
The second B of this Table, is the B of Befafes.
The third letter is a the second letter of Basmelo.
The fowrth letter, R is the thirdth of Bernole.
The fifth is the fowrth of Branglo.
The sixth is the fifth of Brisfli.
The seventh is the sixth of Bnagole.
And so in to the next sevens downward orderly for the rest of the Table.

5. 6: The Fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward croswise exactly tyll the B of Bobogel. And so of the next Seven, for the next: begynning at the n of Bonefon, and so furth.

6. 7: In the Sixth, (the Infernall Table) The first is B of Bobogel. The second is A of the 15th: The third is N of the 22th: The fowrth, is the fowrth of the 29: The fifth of the 36: The sixth of the 43: and the seventh of the 49: being E in Bamnode, two letters being taken in that last Septenarie.
The Second Septenarie begynneth at the first of the 15th, the second at the Second of the 22th (being Y), the third at the thirdth of the 29th: then the 4th of the 36th: the 5th of the 43th.

7. 1: *The Seventh: the first A, is the A, of* Baligon, *and so downward all the*
second letters of the 7 kings. Then all the third letters, then all the
fowrth letters, then all fifth letters, then all the sixth letters only, and
finally the seventh and last letters of the first names of the 7, sep=
tenaries.
Note, this Table is made all of Kingly substance, &c.
Δ. - *Note, this Table is made all of Kingly substance, &c.*

Δ. - *Now I trust I understand (meterly well) the making of these 7:*
Δ. - *Now I trust I understand (meterly well) the making of these 7:*
Tables: I wold gladly here some instruction of the great
The Use of The Circular Table (here before often called a globe) at an other tyme. *Circular table (which you call the Globe): which hath the Kings*
with theyr characters, and so within, 7 tymes 7, seven tymes .....
7 tymes 6, seven tymes furnished with letters and numbers of
sorts.
- *That doth apperteyn to an other tyme.*
E.K. - The Cloth was lett down; and the stone did yield a voyce,
but nothing visible but the forsayd blak cloth.

A voyce - *One thing is yet wanting: a mete receptacle &c.*
There is yet wanting a stone &c.
One there is, most excellent, hid in the secret of the depth &c.
In the uttermost part of the Roman Possession.
- *Write. All lawd, Glorie and honor be unto him, which rayneth for*
ever. Amen. *Be of good Cumfort.*
Lo, the mighty hand of God is uppon thee.
Thow shalt have it. Thow shalt have it. Thow shalt have it.
Dost thow see, loke and styr not from thy place: E.K. pointed toward it.
Δ. - *I see it not.*
- *It is Sanctified, blessed, and .....*Δ*.....*
Δ I omitted a word, and our memories could not yeld it, this perhaps *Dignifyed.* *in the use of his Creatures.*
Thow shalt prevayle with it, with Kings, and with all Creatures
of the World: Whose beauty (in vertue) shall be more worth
then the Kingdomes of the earth.
Loke, if thow see it: But styr not, for the Angel of his powre is
present.
E.K. Loked toward my west wyndow, and saw there first uppon the
An Angel hol=ding up the Stone. matts by my bokes a thing (to his thinking) as big as an egg: most
bright, clere, and glorious: and an angel of the heyth of a
little chylde holding up the same thing in his hand toward
me: and that Angel had a fyrey sword in his hand, &c.
- *Go toward it, and take it up.*
Δ. - I went toward the place, which E.K. pointed to: and tyll I
cam within two fote of it, I saw nothing: and then I saw like a
shaddow, on the grownd or matts hard by my bokes
under the west wyndow: The shaddow was rowndysh, and less
then the palm of my hand. I put my hand down uppon it, and
I felt a thing cold and hard: which (taking up, I) perceyved to
be the Stone before mentioned.
- *Kepe it sincerely.*
Veritas in veritate: Deus in Deo, Vnus in uno est.
Cave. ☞ *Let no mortal hand towche it, but thyne owne.*
Prayse God.
Δ. - Illi qui venturus est Indicare Sæculum *per* ignem
sit *omnis* honor, laus, et gloria, in sempiterna sæcula. *Amen.*

Liber Mysteriorum Quintus

1583: Martii 23.

Liber 6us
Liber 7us

23 March 1583 – 18 April 1583
(from British Library MS. Sloane 3188)

Jesus. †

Aº 1583 Martii 23. Saterday. a meridie.

Δ. - E.K. being come, with Mr Iohn Husey of Blockley, (on the 22 day of Marche) and E.K. being desirous to understand somwhat of our Spirituall frendes as concerning such matter as had falln out very strange to him and Mr Husey: abowt a certayne moniment of a boke and a skroll fownd in Northwik hill, by the direction and leading of such a Spirituall Creature, as when they had gotten the same, and they endevored by art to have some exposition of the skroll, written in strange characters, they wer willed to repayre to me, and there they shold be answered: &c., which thing now they did.

The boke fownd in Northwik hill.

Being therfor now ready to receyve instructions of our frendes, there appered in the stone One, in a foles cote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of God to depart. He tore his clothes all, and appeared all hery under, and sayd, Penetrasti vim in iniusticiæ meæ.

Pilosus.

Δ. - *Glorifie God and depart.* He sayd, Feci, Nam decedo.
He went away as it had byn a bunsh of fethers pulld in peces.
The Clowd wexed bigger, and went all to the right hand.
At length the Table appeared, But the Chayre seamed not to be of the same sort it was, but more Glorious.
There appeared three, of which, two went away, and one tarryed behynde.
He sayd, ---------- Avete
Verum est, et incredibile. He kneeled to the Chayre and spake, but his words could not be discerned.

Via, veritas, et virtus, unum sunt: et multiplex
et admirabilis est eius magnitudo: Et venit ab ore tuo flatus,
(et vitam habet) quo vivunt o*mn*ia, nuta, et illuminatione tua.
Ave verbum, Ave rerum formatrix et mensura eorum
quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum
monimentis et admonitionibus planis: Vita bonis, mors autem
impiis, et a consideratione tua abiectis. Quanta et innumerabi=
liæ sunt, (Iustitia) dona tua ? *O remiges Varpax*
Kyrie eleyson.

Iustitia.

Δ. - All this he sayd kneeling to the chayre; and then he rose; and I sayde, O beata Trinitas, mitte Lucem et veritate*m* tuam, ut ipsæ me ducant ad montem Sanctum, et ad tabernacula tua.

Me - Vbi, non increduli.

Δ. - Nos non sumus increduli: sed spes nostra vivit æterna et Omnipotens est Veritas, fons vitæ.

Aqua. Me - Adduxi vobis aquam ex eodem rivulo. Medicina verò est imperfectionibus et necessitatibus v*est*ris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite ossibus v*est*ris pinguedinen. Multæ namq*ue* sunt mortaliu*m* imperfectiones. Habeo, et habebitis: Adduxi, et videbitur. Verbum est

Lumen illud quo *omn*is imperfectio aboletur. Credentes introibunt in Sanctum eius. Vbi potio, et Medicina sempiterna.

Δ. Loquitur de mea cogitatione, quod esset Raphaël.

Cogitasti verè. Sum etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.
What wilt thow?

Δ. - Recte sapere. - *Thow hast it.*

Δ. - *I perceyve it not: otherwise, then that I beleve, it may be the decree of the highest.*

Δ. - He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd: - *Hath this Tree, now, any frute?*

Δ. - *I see it not. But the skryer may say.*

E.K. - The water commeth up the tree, and it swelleth, and it hath frute, great, fayre, and red.

- *Lo I eate of it my self, and it lighteth the harts of those that are chosen.* [He semeth to eate] So is it in the.

Δ. - Ecce Servus Domini, fiat Decretum eius in me (iuxta misericordiam eius), de me pronunciatum.

- *Go and thow shallt receyve. Tary, and you shall receyve. Slepe, and you shall see. But watch, and your eyes shall be fully opened.*
One thing, which is the grownd and element of thy desyre, is allredy perfyted.

Increduli.

Yt seemeth that you beleve not. But I have sayde, as he hath sayd, and his worde shall endure for ever.
For he shall, and will performe it, for he liveth for ever.

Seven.

Oute of Seven thow hast byn instructed most perfectly of the lesser part, the rest I have browght you, in this my vessell; A medicine, sufficient to extinguish and quenche oute the enemy, to our felicitie:

A parable.

Muse not, thowgh I say ours: for we all live in tasting of this liquor. His Hed is a marble stone. His hart is the blud of a dragon: his leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many cullours, eche substance amongst the turmoyle and trubble

Nothing.

of nothing. For as then, they were Nothing: Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The hevens are lightened by his two eyes: wherof the one sight is brighter then the other. Above and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature Intellectuall he hath watred the

plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and savour of this percing Medicine; reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words ar Sentences, My Sentences, wisdome; My wisdome, the ende in my message of all things: Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for ever: Whose name be blessed.

Δ. - *Amen.* - *I respect the tyme: God be with you.*

Martii 24: Sonday: morning abowt 8.

Δ. - The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe: he lay a long while.

A Lambs hed.

A thing like a lambs hed did seeme to lik him, and then he rose and wiped his face, as thowgh he had wept.

- He sayd: Signa sunt hæc vobis, humilitatis et pænitentiæ, quæ facio omnia, *vest*ra, non mea sunt. Laudetur verbum eius in cælo, laudetur etiam et in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors nam*que* et omnipotens est gloria virtutis eius. Vana sunt, corruptionibus suis, Necessaria verò Necessitatibus vestris. Nam fecit o*mn*ia ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite, Humilitate vivite. Medicina verò mea (quæ eius est) omnia resanabit.

Note hereby to consider theyr actions, gestures and other circumstances.

The feldes wither without the drops of his Mercie.
Mans Memorie is dull, unleast it taste of the sprinkling of this vessell.

[E.K. - He hath a great thing under his gown.]

Nature ∴
Reason ∴

Nature and reason have disputed profowndly and truely by the savour hereof: it perceth therfore depely. But understanding and reason have elevated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof: The Immeasurable and unspeakable begynnings (yea with the begynner and Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth unto the heavens: from the heven, unto his seat: from his seate, into his Divinitie. From his Divinitie, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for ever. That from the lowest grass to the highest tree, [from] the smallest valley, to the greatest mowntayn; yea, even in the distinction, betwixt light and darknes: the measure whereof is the deapest: yea (I say) it hath towght a Iudgment. When he axed

Wisdome, and forsoke the world, he receyved it, and it measured the
things of the world: Great are the inward eyes, and greater are
the meanes, which deliver things subiect or obiect unto them.
Finally it procedeth from him, that procedeth: Whereunto the
first was formed, after, and not like. Whose fote slipping hath
dasshed his bed in peces, and it becam dark: untill agayn, the Medicine
*which I have browght, revived his slombring. Here*by, he, not onely*
knew all things, but the measure and true use therof. Yf the body
have no inward fyre, it presently falleth. Every organ is voyde of qua=
litie, unleast a meane be adiected. So, is all that thow hast
before, more Wonderfull, then, as yet, profitable, unleast thow
be directed and led in unto the true use and order of the same.
Great are my words, and great is thy thowght: Greater shalbe the
ende of these Gods Mercies.

Note
* Adam, before his fall, knew all things.

NOTE

The true use and order of the premisses.

New Worlds.

New worlds, shall spring of these.
New manners: Strange men: The true light, and thorny path,
openly seen. All things in one, and yet, this is but a Vision.
Wonderfull and great are the purposes of him, whose Medicine
I carry. I have sayde.

The Thorny Path.

A Vision.

Δ. - He lay down agayn, a good while, and at length he rose: after my long
prayer and confession made to god, and my discourse to him, &c.

E.K. - He plucketh out a boke: all the leaves are, as thowgh they were
gold, and it semeth written with blud, not dry.

A boke.

Δ. - He sayd, *Cownt.* Δ. - He turned over the leaves, but E.K.
could not well cownt them: whereupon he sayd: *I will raze out thy*
dulnes, and at length, make the clere.

48: leaves.

E.K. - *There are 48 leaves.*

48 1
49

Me - Et finis est. *One is one, neyther is, was or*
shalbe known: And yet there are iust so many.
These have so many names, of the so many Mysteries, that went
before.
This is the Second and the Third: The Third and the last.
This is the measure of the whole.
Ô what is man, that is worthy to know these Secrets? Heavy are
his wickednesses. Mighty is his synne.
These shallt thow know. These shall you use. The One is a
Master, the other is a Minister. The One, is a hand, the other is a
finger: Grutch not. Neyther let wickednes tempt you: Love to gither.
Be contented with your calling: For, all beasts see not a like: yet
are they all Creatures. Vessels, not of one bignes, yet are they all full.
Both, most sufficient; but according to fayth, and understanding of Consci=
ence. Yet must there be a third; whom, God doth not yet chuse.
The tyme shalbe short: the matter great, the ende greater.
Ask now what thow wilt and he shall answer the.

Mysteries before.

Note of this boke.

I Dee, and E.K.

A Third to be chosen.

E.K. - There appered one like my self laying his two armes; one, on E.K. his
sholder: and the other on a man his sholder unknown to us, but somwhat
like to Mr Adrian Gilbert. &c.

Δ. - *Ys it your will to procede in this matter, you now have begonne withall,*
or will you of these characters and places of Threasor hid (here portray=
led by picture), say any thing?

Me - *As thow wilt.* Δ. - *As the will of God is, so will I. The will*
of God you know, better then I.

Me - *The æternall liquor be uppon you. Ones more, what wilt thow?*

Δ. - *I do prefer the hevenly liquor, before all things, and do desire to be*
bedewed, with the super cælestiall dew thereof.

Me - *Consider the former tree.*

Δ. - *The tre with the water at the fote?*

Potentia.
Actus.

Me - *Thow hast sayd. His growing powre bringeth furth Act.*
Remember the Prince and Subiects, which have powre (as is told
the) of Erthly Bowels (The thing there, which you desire of me, is
no parte of my charge), Call him: It is his office: for by his
ministers it hath byn shewed. God doth impart his mercy to those he
loveth, in all necessitie. whether of the one, or of the other, where
it is dew. I leave it: his Office is to speak it. Notwithstanding
live in truth and humilitie: Use God his Creatures, to his glorie, and
thy Necessitie, the proffit of thy own lymms, and cutting out of all
canker and rotten flesh. Thow understandest: For thy eyes
shalbe opened. *Amen.*

Δ. Blisdon is the prince under Bnaspol the king. Vide sup*ra* lib.4.
A^o^ 1587. Circa Maiu*m*: Quidam Ben (Spiritualis Creatura) dixit ip*s*i E.K., se custodiuisse ~~et permisisse~~ illu*m* pulvere*m* et libru*m* Dunstani. &c.

E.K. - He spreddeth his hands abroade, and goeth away, and puteth his boke
in his bosom as he goeth.

Δ. - Gloria patri. &c. *Amen*

Martii 26. Tuesday hor. 10 ante Meridiem.

First, appered a clowd: and that vanished away: Three cam in, they
made cursy to the chayre: and two went away. Then the third
which remayned, lay down on the grownd, as before. There cam like
a lambs hed, and licked him. He sayd then, as followeth: being stand up.
Magna sunt, Illa, quæ dixisti. Making cursy to the
chayre. There was a sownd hard before. After a while he sayd:

Δ. A lambs hed, may be a token of our humilitie required &c.

Me - *Thy Kingdome is established in æternitie.*
Thy hands are invisible, and no man can distinguish thy mercies.
I attend your desire.

Bnaspol.

Δ. - *As concerning the Characters, and shew of the ten places, we are*
desirous to know whyther we may require now Bnaspol, or other
under him, to say unto us, that, which may content us, for the Case
as it standeth with us.

Me - *The buylder of the Temple was riche, before it was adorned.*
With wisdome, cam the Instruments necessarie for mans worldly use.
He hideth no light from those he loveth: neyther shutteth up his tents
from such as seke him. Yf one be great, ô how small is the other?
How small therfore is the mynde, and how much weakened that
desireth those trifles? But as the smallest thing is feetest to

the smallest use, so is the existimation of things of light accownt, necessary for the lightnes and vanitie of this world, A part (Notwithstanding) may beawtify the whole: and a small thing, may cure a great infirmitie.

I told the before, that my fete are not placed uppon such brittle and crakling sand, neyther are my lipps occupyed with the vanitie of nothing.

Note.

I will not manifest, in any point, the thing which thow desyrest, neyther is it any part of my charge.

I have byn thy scholemaster and director to the sterne, to rule the reason therof, with those, which can reache the Iudgment therof.

NOTE.

All those before spoken of, are subiect to thy call.

All tymes speciall tymes.

This vessell at all tymes they greatly accept: yet have they times and seasons: when order breaketh in her self, the labor is in vayne.

Every thing is for, and to an ende.

Of frendship, at any tyme.

Of frendeship, at any time, thow mayst see them, and know what thow willt.

But One thing differeth, the Ende, and the Begynning.

That onely, is the El, rod, or measure which all ready is delivered. The stroke of which, bringeth all things, in theyr degree, to an ende: as far as the Seven (magnificencie of every Seven) stretcheth out it self.

Note.

Every one (to be short) shall at all times and seasons, shew the direction in any thing. But, So, thow canst not use them, in the determination, and full ende of every practise.

It is one thing to affectionate; and an other thing, to effect.

What thow seest, is true, and to a former (furder) commoditie: For, with Furderance, every thing in Nature is ayded.

Δ. - ——

- *Reade over that, which now, lastly, I declared: Then See, if you be not answered.*

Δ. - ——

NOTE Whose charge it is to deliver it.

- *Therfore mayst thow know, what that is, all thowgh thow do not, yet, or presently, put it in practise, by him whose charge it is, to deliver it.*

Δ. - *Of your so greatly commended liquor I am desirous to have farder understanding.*

- *What liquor is more lively then the dew of Truth, proceding from a fowntayn moste swete and delectable? even that veritie which thy mowth hath preached of.*

Veritas.

Lingua et Vox Ange=lica.

What water recreateth more, or cooleth ignorance deeper than the knowledg of our Cælestiall speche? Your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend every substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your ponishments: But we are all one, and are fully understanding. We open the eare, and the passage thereof, from the Sonne in the morning to the Sonne at night. Distance is nothing with us, unleast it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans Sowle.

The Powre of the primative divine Spirit or Angelicall speche.

We see all things: and Nothing is hid from us: respecting our Creation.

The waters shall stand, if they here theyr own speche.

The hevens shall move, and shew them selves, when they know theyr thunder.

Hell shall tremble, whan they know what is spoken to them.

ADAM.

The first excepted. No man ever was, is, or shall be (excepted where I except) that ever shall understand, hath or doth know the least part (ô it is incompre=hensible) of this vessel. He named all things, (which knew it) and they are so in dede, and shalbe so for ever.

Angelorum Collo=quia.

Thow shallt speak with us; And we will be spoken with, of the.

Tres ab hominibus in cælos rapti cum Angelis conversantes.

Enoch
Elias } fortè.
Iohn

Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three laws to destroy that Monstre. They are fed with cælestiall fode, and they, talking, speak all understanding.

This it is, I take God, (onely him that created me) to recorde.

NOTE.

It is determined: els wold I not: And may be undetermined, yf you break his commaundements.

Yf.

forte presseth

A Stone it is that perceth down all things before it; and kepeth them under him, as the hevens do a clowde. What art thow (O god) and how mighty ar the drops of thy mercy, that preparedst man before to examin thy Mysteries?

Note.

The plagues of those that plagued them selves, shall fall uppon you, yf you transgress one iote of your eye sight.

For, what you desire, is graunted: and if you love him, you shall endure for ever.

I am not as a clowde, shevered with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for ever (bycause my message is such) and my truth, shall endure for ever.

The boke
The first
Language
of God Christ.

Beholde, Beholde, yea let heven and earth behold: For with this, they were created, and it is the voyce and speche of him, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor. Lo, this it is. [E.K. - He sheweth a boke, as he did before all gold] *And it is truth, whose truth shall endure for ever.*

E.K. - The leaves of the boke, are all lyned: full of square places, and those square places have Characters in them, some more then other: and they all written with cullour, like blud, not yet dry.

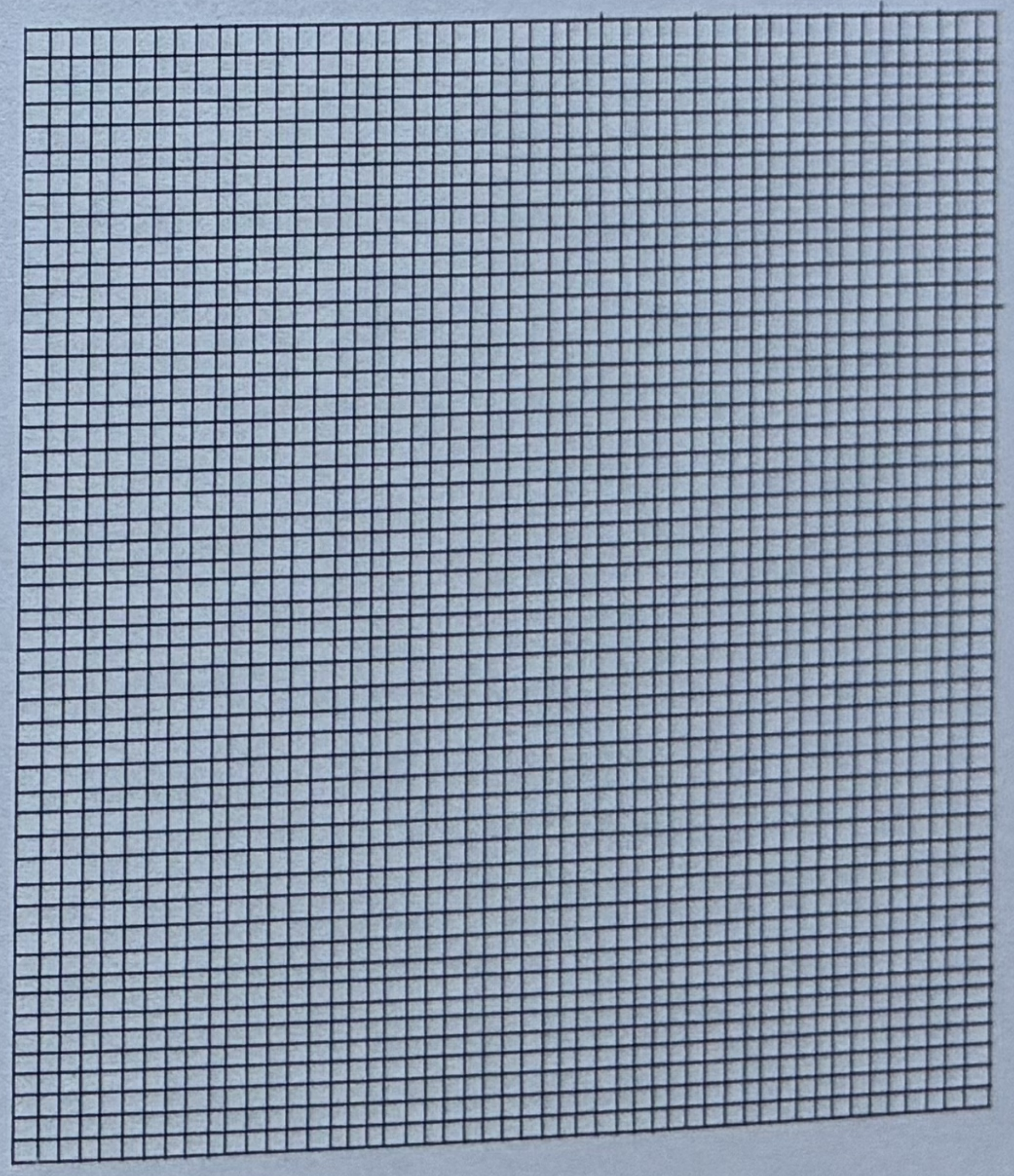
The cullor of the Letters.

49 square places, every way, were on every leafe, which made in all ·2401· square places.

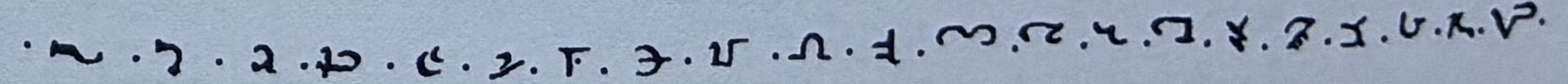
He wiped his finger on the top of the Table, and there cam out above the Table, certayn Characters enclosed in no lines: but standing by them selves, and points betwene them.

21 Characters.

He pointed orderly to them with his finger, and loked toward the skryer at every pointing.



- *Note what they are.*

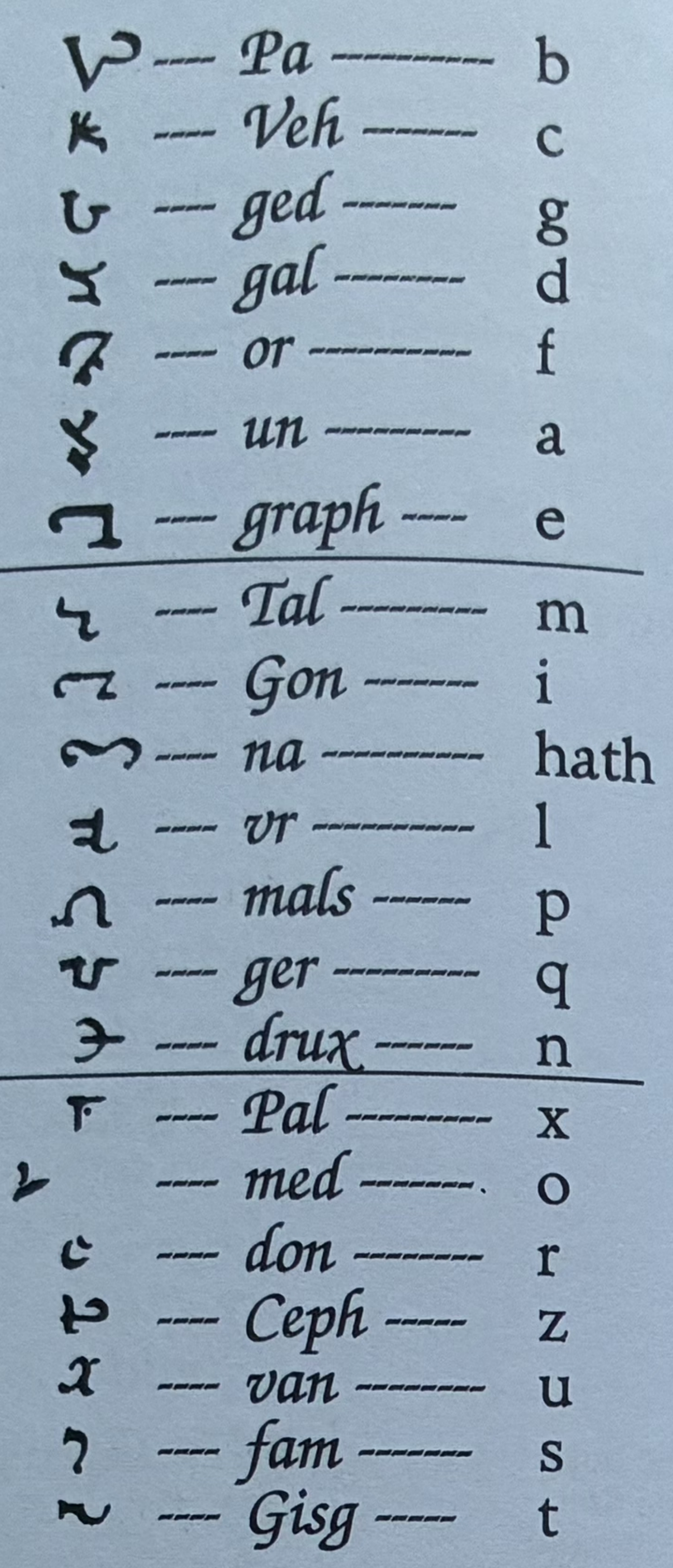


Δ. - *They are Noted.*

E.K. - He toke from under the Table, a thing like a great globe, and set that in the chayre, and uppon that Globe, layd the boke. He pointeth to the Characters: and cownteth them with his finger, being 21 and begynning from the right hand, toward the left. He putteth of the Crown of gold, from his hed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being divided into three distinctions. He putteth the ende of the rod on the first of

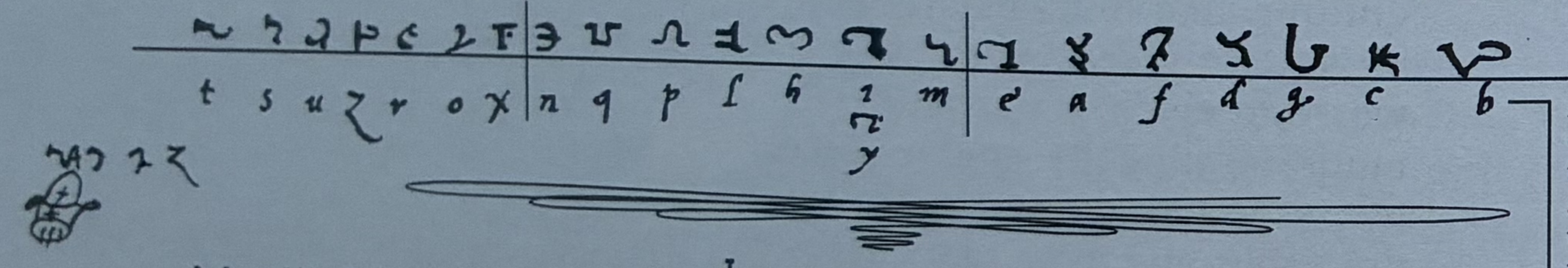
Δ. By his often taking things from under the table it shold seme that there shold be som shelf made under the Table.

the Characters, and sayeth *Pa*, and there appered in english, or latin letters, *Pa*: He sayd *Veh*: and there appered *Veh* in writing: Then *Ged*: and after that he sayd, Vnus Vnus Vnus, Magnus, Magnus, Magnus, es. Then he pointed to an other, and sayd, *Gal*, and there appeared *Gal*: Then *Or* [the voyce seemed *Orh*]. Then *Vn* [the sownd, semed *Vnd*]. Then *Graph*: [The sownd is *Graupha*, in the throte]. Then *Tal*, [in sownd *Stall* or *Xtall*]. Then *Gon*. Then *Na* [but in sownd *Nach*] as it were in the nose]. Then *Vr*, [in sownd *Our* or *Ourh*]. Then *Mals*, [in sownd *Machls*]. Then *Ger*, [in sownd, *Gierh*]. Then *Drux*, [in sownd *Drovx*]. Then *Pal*, the *p* being sownded remissly. Then *Med*. He sayd, Magna est gloria eius. *Ceph*, sowded like *Keph*. But before that, was *Don*: Then *Van*, *Fam*. Then *Gisg*. Then he lay down before it: and there cam two lines and parted the 21 letters into 3 partes, eche being of 7. He sayd, Numerus ô perfectissimus, Vnus et Trinus. Gloria tibi, *Amen*.



Pa	b
Veh	c
ged	g
gal	d
or	f
un	a
graph	e
Tal	m
Gon	i
na	hath
vr	l
mals	p
ger	q
drux	n
Pal	x
med	o
don	r
Ceph	z
van	u
fam	s
Gisg	t

Then he put on his Crown, and pluckt a black veale before all in the Chayre. He sayd, *Remember to lerne those names with out boke, and to know them.*



Δ. Thus I deciphred them after a day or two or three.

Martii 26. a meridie † Tuesday. hor. 5½.

A Battayle foreshewed.

First there was a great noyce of harmony, hard.
There appeared two great Armies fighting, and much bludshed on both sides.
One Captaine is in red harness, the Contrary Captayn, in white and grene.
There appered Flags with a croked tree, or like a ragged staff, or cudgell, in them: and they were on the red Capitayns side. He and his soldiers had the worst, and were putto flight, and they ran away.
The Captayn with the white and grene was Master of the felde: and assembled and gathered his men to gather after the Victorie.
Now this Capteyn goeth to a town and semeth with his hand to heave up the towne being a big towne.
There was a voyce hard, saying thus, —— *So shall it be, with 21 more.*

Δ. - *wyth what one and twenty?*

A voyce - *As yet, you can not know.*

Before two yeres finished Ergo before A°. 1585 Martii 26.

This shall happen, before the Sonne hath twise gon his coarse.

E.K. - Now the Capteyn appeared alone, on fote, in his harness. He holdeth up his hands to heven. He is now vanished away. I meane the Capteyn in white and grene.

Three.

Now appeareth the red cloth before the chayre. There come in Three, they all make cursy: and two of them went away.

A. Gilbert.

Δ. - *Our desyre is to know what we are to think of the Man which cam out of my oratory and layd the fyry Ball at* Mr Adrian Gilbert *his fete yesterday, as he sat in my study with* Mr Kelly *and me. Whether it were any Illusion, or the act of any seducer?*

NOTE Election.

Me - *No wicked powre shall enter into this place. Neyther shall Iniquitie range where the fyre of his percing Iudgment and election doth light, which shall quicken his deadness, and revive his courrage to the avancement of the name of him, which liveth now.*

The Apostles on Whitson Sonday.

He chose with fire and lightened theyr harts, and they immediately understode and felt the Illumination of his glory. What wilt thow?

Δ. - ——

- *To the performance of the glorie and encreasing of his name, which shortly maketh ~~and~~ an ende with for ever.*

Δ. - *This phrase, for ever, is somwhat dark.*

Me - *With this world, for ever.* Δ. - *This giveth some light.*

E.K. - The stone is become very dark.

Three, Fowre.

Me - *As the Buylding is grownded and ended uppon Three, So must the mysteries hereof be practised with Three. The fowrth is the Boke, which, Lo, is here present.*

A. Gilbert may be made privie, but he is not to be a Practiser.

Δ. - *Must* Adrian Gilbert, *be made privie of these Mysteries?*

Me - *Thow hast sayde.*

Δ. - *May I note to your name any peculier* Character *or* Syllable *to distinguish your speches from ours or others?*

Me - Medicina Sum.

Δ. - *I may then use this syllable* Me, *to* Note Medicine *or* Medicus Dei.

A. Gilbert his Task.

Me - *Behold, these things, shall* God *bring to pass by his hands whose mynde he hath now newly set on fyre. The corners and streights of the earth shall be measured to the depths: And strange shalbe the wonders that are Creeping in to new worldes. Tyme shalbe altred, with the difference of day and night. All things have grown allmost to theyr fullness. But beware of Pride. We teache duty, Humbleness, and submission. Shortly shall these things come to passe.*

Note a prophesie.

Pride.

Adrian Gilb.

Δ. - *Than this* Adrian Gilbert *shall cary the name of* Iesus *among the Infidells to the great glory of god, and the recovery of those miserable people from the mowth of hell, into which, for many hundred yeres past, and yet contynually they do fall, &c.*

·Δ· of god.

Me - *Who made thy mowth to prophesy? or, who opened the eyes of thy understanding? Who annoynted thy Iaws, or fed the with unknown meate. Ever he it is, that pricked these things forward, and shall use you as his Instruments to a mightie honor.*

Description geographicall.

Δ. - *May we require description of the Cuntryes, for his better instructions, &c.*

Tenebræ post dorsum.

Me - *Let darknes go behinde the, and tempt him not, that iudgeth. These things belong not to my charge. Thow knowest them, which are sufficient, whan short time shall serve, for the whole instruction. Greater nede were to enquire How or by what meanes thow mayst be made worthy; and so, consequently, have knowledge for the knowing, having and using of this cælestiall medicine.*

Instruction requisite. Note

Forget not.

Both iointly E.K. and I.D.

I instructed the before hand, and told the, that both of you must iointly lerne those holy letters (For, so, I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the hed, and the hed to the understanding of his charge:

For Discoveries making of the seas and theyr bownds.

Δ. - *You perceyve that I have diverse affayres which at this present do withdraw me
from peculier diligence using to these characters and theyr names lerning by hart: And
therfore I trust, I shall not offend, if I bestow all the convenient leysor that I shall
get abowt the lerning hereof.*

- *Peace, Thow talkest, as thowgh, thow understodest not. We know the, we
see the in thy hart: Nor one thing shall not let an other.
For short is the time, that shall bring these things to profe: Wherein he
that liveth, shall approve him self alive. Beautifull are the footesteps
of his comming, and great is the revenge of the wicked.*

God will shew him self alive.

Liber. O Liber, Liber, Liber, bonis vita, malis vero mors ipsa.
Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui.
Lumen Medicinæ meæ, vobis.

E.K. - He holdeth his hands abroad. He draweth the Curten.

Δ. - Gloria laus et honor Deo patri et *Filio Spiritui Sancto. Amen.*

Martii 28 Thursday morning. Mawndy Thursday.

A voyce - Pereant omnes qui insidiantur virtuti nom*in*is mei: et qui
Insidiatores. Lumen absconderunt Iustitia mea.

E.K. - Now the veale is pluckt away.
Three appeare, as before time.
All three sayd ---- Multa nos, quia multa patitur ip*s*e.

E.K. - The two go away and the Third remayneth who is like in all points to
him, who yesterday to me alone, in your absence had declared him self to be
an Illuder: Δ. - NOTE, for the better understanding of this dayes Act.
it may be remembred that E.Kelly, while, I, (Iohn Dee) was at London, yester=
day (being Wensday) had used meanes to have conference, with the good Crea=
ture, with whome we have dealing iointly: and that there appeared one
very like unto our good frende, who toke apon him to be the same,
and now semed to be constrayned by E.K. to tell the truth: and therfore
Pilosus. his outward beautifull apparell semed to go of, and his body appered hery
and he confessed that he was an Illuder &c. Whereuppon E.K. was in a
great perplexitie of mynde, and was ready to have gone his way. And
at my comming home told me a long processe of this Tragicall Act. But
I comforted him, and wold not yeld to his opinion. But did declare my
confidence in the goodnes of God: for that we craved at his hands, things
good and necessarie: and that therefore he wold not give his childern
a stone for bred, or a scorpion for nedefull food required &c.
And this morning the matter was propownded by me, and thereuppon
the former sayings wer used, and all the consequences of matter, which
hereafter is recorded.

Δ. - The veritie I require of yesterdays doings with E.K. in my absence.

- *Camikas zure.* He sayd, holding his hands up to heven.

E.K. - He walketh up and down and semeth angry: and did beat his hands to gither.
There commeth a little streame of fire whitish from above: and cam to his hed.
He kneleth down before the Chayre, and loketh up, and sayde.

- *Oh how brittle are the works of thy hands* [He looked up] *whose Imperfec=
tions are more innumerable then the sands of the sea: or clowds that were
lifted up since the begynning of the world. Darknes dare presume
to place him self in Lightnes: Yea dishonor,* (o God) *to dwell in
place of glory: His lying lipps presume against Truth: whilest thow
suffredst his old and withered face to be garnished with thy beawty.
Heavines is his Seat, yet are his lipps myrthfull: and little there is*

*that separateth him from the dignitie of honor: But his ponishment is
sufficient, his dishonor unspeakable, and his damnation for ever: which
how bitter it is, great and unspeakable. Thow, ô thow (I say) that livest
(which hast estranged him so far from thy glory) makest onely manifest.
But yet how long shall the Sonnes of men puff up them selves with brag=
ging and boasting of that they see not? But (alas) All things are
confownded, and are contrary to thy commaundements: some onely which differ,
remayn with concordant myndes praysing the, and lifting up thy name, as
much as strength performeth. But herein is thy glory and long sufferance
manifest, in that thow dost not onely with greif behold theyr synnes, but
like a iust iudge, favorably dost ponder the greatnes of theyr enemies, which
infect theyr myndes, and blynde the light, which thow hast given unto theyr
understanding, with inflammations bodyly, instigations worldly, and ten=
tations innumerable. Great therfore and most great, and none grea=
ter can be, which deridest the Adversarie, and healest the weak:
whose smallnes of habilitie thow canst augment, wherein the mysteries of thy
great glorie and might, is manifest. Thy Seat yeld prayses, with
incessant and dutifull obedience. Thy name be magnified, thy mercy
published to thy glory: Holy, Holy, yea great and most holy, is thy
everlasting kindenes for ever.*

E.K. - Now he standeth up, and sayd.

- *As I have all ready told, from whome I cam, so have I not hydden, what*

Raphaëlis officium. *I am, or what message I bring; Why it is sent, it is allso written.
How long shall I perswade to stedfastnes? But the greater your measures are
the greater shalbe the quantitie. These afflictions are necessary. For herin
is a measure to distinguish*from falshode, light from darknes,
and honor from dishonor. The more they are like us, or shew them selves so,
(for, nothing can be more dislike) the more they are Iudges of theyr own dam=
nation. Yea, if his strength had byn great, he wold have devoured thy
sowle.* [loking to E.K.] *But whome God hath chosen, shall none over=
turne. Brag not: eyther Credyt my words by thyne owne reason. But
Consider that diverse may be dishonored, yea thowgh they be in honor: yet
shallt not thow neyther be overturned with the one wynde nor the other:*

Afflictions to E.K. *thowgh the afflictions that shall follow the, be great and hard.
In my words are no error: neyther have you fownd my lipps untrue.
Whan I kneeled, I spake for you. But I have promised that No unclean*

This place. Raphaëlis officium. *thing shall prevayle within this place. Neyther am I a revenging Spirit,
nor of any such office. I quicken the deade, revive them that are falln
and cure or sow up the wowndes, which they are permitted to work uppon
man, as tokens of God his Iustice.
I call the same god, (whome I have called before) to recorde, that these words
are true, my sayings iust, and his mercies more perfect. Whilest heven*

Note the durance of these Memorialls. *endureth and earth lasteth, never shall be razed out the Memorie of these
Actions. Use Humilitie: Reioyce whan the enemy is discomforted
in his traynes, and inventions: A ponishment so great,* Et cætera.

* Note of the vision which was shewed A°. 1582. *Whan I yoked your*feathers to gither, I ioyned them not for a while.
Your flying is to be considered in quantitie, qualitie and Relation.
Thank God: Be mercifull: forget your Synnes: and prepare
your selves, For, great and wonderfull is the immediate powre
of him that illuminateth from above.
It shall light apon you: For those that are present with him, lived
with him, eat and drank with him,* [and] *were instructed by him, were*

*Fortè, truth.

but hearers onely. At length God was glorified, in one instant all things browght unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory: I have sayd.

Δ. - —— Veniat vindictum dei, et percutiat linguam mentientem.

- *Behold.*

E.K. - He goeth his waye and taketh all with him, Table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so divilishly with E.K. One of them holding him by the arme, sayd, *Speak now for your self, you could speak yesterday:* They all drew theyr swords: they sknorked fire. And there seamed a water to com in, but it went away again.

A voyce - Dicat, nam n*o*str*u*m non est.

E.K. - Now is the Skroll with the Characters browght in, which was fownd by Spirituall direction this month, the 12 day, abowt 10½ after none, by Mr Kelly and Master Husy.

The finding of the skroll, of the Threasors.

He semeth now as like our good frende, as may be.

Our frende cam with a sponge and annoynted the wicked spirit his lipps.

A voyce - *Els could I not speak.*

Δ. - *Seing now thow canst speak, answer me.*

The wicked, sayd - *Ask quickly.*

Δ. - *What is thy Name?* --- The wicked answered, Gargat.

Δ. - *What is the sentence of that skroll?* Gar. - *I know not.*

Δ. - *In the name of Iesus, I charge the to tell me the truth as concerning that roll here shewed:* Gar. - *I have cownterfeted this roll, and browght it: for it is not the true roll.*

A Cownterfeted Roll.

Δ. - After many words betwene him and me, and the more, bycause he denyed that he knew of any Glorie belonging to God, I urged him so, at length with short and evident argument, that he answered, he must confess the powre and glorie of god: and sayd, that he was damned for ever, and did wish damnation to me: And I requested God to use his Iustice on him, for the glory of his name: then he entreated me somwhile, and somwhile, derided me, saying, *Art thow so lusty? &c.*

Δ. - All the Cumpany fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and after that was a myghty roaring hard.

A voyce - Sic soleo iniustis.

Δ. - The Cumpany went away: There cam a fire and seamed to burn all the howse.

A voyce - Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.

Δ. - Then returned our frende, and all seamed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the Chayre covered with a red covering &c.

Write. - Visio vera, verè denotatur. Denotetur etia*m* ad gloria*m* Dei.

Δ. - Master Kelly, *is your dowt of the spirit, now taken away?*

E.K. - *Ye truely, I beseche God to forgive me.*

- Dixisti, et factum.

A.G. Δ. - *As concerning* Adrian Gilbert, *there might be some dowte in common externall Iudgment, of his aptnes to the performance of the voyage with the appertenances, But the Secret of God his providence, I will not meddle with all: for he can make infants speak, and the dum to shew furth his glory &c.*

- *Yf God be mighty, acknowledge his powre. Who made the Sonne*

of nothing? or man, so brittle a substance? Nature thrusteth up her sholders amongst trees and herbs, like a ientle fyre: In beasts and all the creatures of the feelde, waters, and earth, in a palpable imagination: Amongst the Sonns of men, she avanceth her self, wholy in the light of understanding. In all these she walketh by her own qualitie, mixing the quantities, with her before iudged proportion: Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. Yf Nature have such powre, What powre hath our God, and how great is his might in those in whome He kindleth a sowle, understanding. The strength of body[1] *and inward man,*[2] *with the strength of him that allso leadeth*[3] *him, are augmented and diminished at his pleasure. Yf earth, in myxture become fyre, how much more shall he encrease, whom God hath strengthened: Yf he wold have conquered with thowsands, he wold not have sent back the dogged harted people.*

Δ Note Body Sowle Spirit.

The 12 Apostles. *Yf riches or renown were his felicitie, he wold have kindled the twelve Lamps of his æternall light, on a higher mowntayne: But he chose them in the valleys, and from the watering places. I think this be sufficient to confirme your understanding.*

Δ. - *I trust, God be not offended with this matter propownded, &c.*

- *He is pleased: And it is enowgh. Eternitie is mighty and glorious to the righteous.*

A.G. Δ. - *Whan shall I make him privie of these things?*

- *Whan thow wilt. For every thing is acceptable with those that are accepted. See thow cownsayle him, and be his Father.*

Δ. - *As concerning* Iohn Davis, *we are to ax somwhat &c.*

Io. Davis. - Iohn Davis, *is not of my Kalendar. Lern of them, of whome it is necessary. Be not negligent, in lerning the things before prescribed.*

Lern the Alfabet.

God be emongst you.

E.K. - He hath drawn the curten of red.

Δ. - Soli Deo sit omnis honor et gloria. *Amen.*

Mawndy Thursday, after None. hor. 3½

Δ. - The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the chayre. Two went away, and the third remayned there, as before.

Δ. - *As concerning the Kalendar to be reformed, I am grieved that her Matie will not reforme it in the best termes of veritie.*

The reformation of the Kalendar.

And as for the priviledge for Mr Adrian Gilbert *his voyage, I think not well of it, that Royalties shold not be graunted.*

Therfore both these points, respecting her Matie, I wold gladly have cownsayle, such as in the Iudgment of the highest might be most for my behofe, to follow.

- *In one government there are sundry principall partes: Every part in subdivision conteyneth many and sundry offices: Many offices require many disposers: yet hath every disposition continually some partition in his qualitie. All things, one thing: And one thing, something: some thing many things, and many things, most innumerable.*

The heavens in proportion are governed universally of a few; particularly of many: eche place possesseth his division: and every thing divided, his propertie.

Princis ar governors which move and stir them up to work, as it is provided, and to behold in speculation How every particular Action, shall have due, perfect,

and appropriated Locall being, motion and Condition.
Subiects (yea, the Highest), are stired up, by theyr propre Angels:
Angeli proprii.
The inferior Sort do follow the disposition of theyr leaders.
Vertue and Vice dwell every where.
Light and darknes, are allwayes intermedled.
Consider, How I speak it.
The myndes of all that move, even unto the least qualitie in Nature, have
of them selves propre vertues: and therfore propre Instigators.
Peculier and propre Instigators.
I call to memory thy words, the manner of thy speche, and the secret purpose
or meaning whereunto it is uttred. I see thy Infirmities, and know
what thow desyrest.
But mark me, Whom God commonly choseth, shalbe whom the
God his Elect.
Princis of the Erth do disdayn.
Consider, how the prophet that slew that Monstrous Gyant, had his
election.
God respecteth not princis, particularly, so much as the state of his whole
people. For in Princis mowthes, is there poyson, as well as proverbs.
And in one hart, more Synne, then a whole world can conteyn.
Yt is not myne office to meddle with theyr vanities, neyther is it a part of
my pageant to towch any thing that tasteth not of Medicine.
Medicine.
But, what? doth thy mynde reply? Dost thow think, that my cownsayle
herin, to a grieved mynde, is, (thowgh it can be) Medicinall?
Peradventure thow thinkest I am not, [in] thy marrow: Yes I have byn
Δ Raphael long tyme visiting my hed.
long in the highest part of thy body, and therfore ame somthing perswaded
of thy meaning.

Δ. - *In dede, I thowght that your good Cownsaile, was or might be a remedie*
and a medicine to my afflicted mynde, for this unseamely doing, in the
two former points expressed.

- *Behold, where unto thy earthly man wold seduce the. Dost thow think,*
that if it pleas god, it shall not please the Prince? If it be necessarie, all ready prepared?

A Secret.
Secretum dico.

For all things are Limited, with a full mensuration, and unserchable
forsight: Yea, I say, all ready, unto the ende.
Be not discomforted. Quayle not at the blast of a small tempest:
Lingua dolosa.
For those that speak the fayre, have dissembling harts, and privilie do
they shote at the, with arrows of reproche.
England.
Whan they shall have nede of the: I meane, of the help of God,
throwgh the, (Some shut up, some entangled, some gadding like masterles Doggs) Than shall they gladly seke the
Miserie to come.
and desire to finde the. They shall smell oute thy fote steps,
and thow shallt not see them. The key of theyr Cares
shalt thow be Master of: And they them selves shall not unlok
theyr own grievousness. Yea they shall say, Oh let the earth devowr us.
Note, each in his office.
But I am to Long. I answer the, all thowgh it be not my office,
to declare that thow desirest: Yet for that thow desyrest my Medicine.
Prævalescentia.
I say, Thow shalt prevayle agaynst them, yea even agaynst the Mightiest.
As thow wilt, So shall it be in God his blessings.
Beware of Vayne glory. Use few wordes.
Conquest.
Thy weapons, are small, But thy Conquest shalbe great:
A firm faith.
Lo, Doth this Satisfy the? Have a firme faith:

It is the greatest lesson. Be it unto the as thow hast delivered.
One thing, I answer the, for all Offices. Thow hast in
All officis.
Subiection all Offices: Use them when it pleas the.
And as thy Instruction hath byn.
I have sayde.

Δ. - *As things be planted here, for preparation of Table, Sigillum*
Dei &c, which things are not portable with eas: So,
bycause I think, that some services to be done in gods purposes
by me, will require other places than this howse, so shall
diverse my practises have (as I think) a more compendious manner, and redy,
to be executed in any place &c.

- *Truely thow hast sayd, and so shall it fall unto the.*
As I am here in this place, and yet in dede not, So, here:
So shall it fall oute, and follow in the Mysteries of your
Δ: and E.K., and A. Gilbert.
Associated Operation.
The other shall be, but, as a necessary help to the first Practises,
The erth, The Tree, The planter: 1. E.K. 2. Δ 3. A.G.
to plant the Tree: which being confirmed and strongly
rooted shall bring furth frute, most abundantly.
The planter may be separated: from Tree and Erth.
The Erth and the tree, can not be separated.
This is the ende, and true it is.
Let him be record, whom I beare record of here.
And so, with the, Amen.
Note Lerne The Alfabet.
I must help the. Lerne ioyntly the Elements or grownds of this
hevenly doctrine; the ende and Consummation of all thy desired thirst:
in the which God shall performe the, thy Philosophicall Harmonie
Δ.* Philsophicall Harmonie in prayer, is ment by the prayer which I dayly use, & often. Deus in a. m. in. D. a. a. m. f. G. P. e. F. e. S. &c.
in Δ prayer. Thow knowest what I mean.*
The Æternall physitien minister his heavenly grace and continuall
blessings uppon you, to the Glorie of his name, execution
of your procedings, and holy and insatiable desires.

Δ. - *Amen:* Omnipotenti Deo, nostro,
Creatori Redemptori et
Sanctificatori, omnis honor
laus et gratiarum actio.
Amen.

Jesus

On good friday: After None

Δ. - There was a savor of fire felt by E.K.
There semed one with a sword, suddenly to thrust out of the stone at E.K. his hed.
Whereat he started; and sayd he felt a thing (immediately) creeping within his hed,
and in that pang becam all in a sweat. And he remayned much misliking
the moving and creeping of the thing in his hed. At a quarter of an howre ende
it cam to one place: and so ceased somwhat: & then the Curten was drawn
away: and there appeared the Table, and the chayre covered.
Then cam three, two went away and the one remayned: as before was used.
E.K. held the paper of the letters in his hand: and bad him put it out of his hand.

- *The taste of this mercifull potion, yea the savour onely of the vessell worketh*
most extremely agaynst the maymed drowsines of ignorance. Yf the hand be heavy,
how weighty and ponderous shall the whole world be? What will ye.

This he sayd uppon our silence after his former words. I answered, we desyred

Δ. - to lerne the Mysteries of the boke.
The Boke now appeared (the cover of the chayre being taken away) the boke lying uppon a rownd thing: which E.K., was not yet able to discern what it is.
The first side of the first leaffe of the boke appeared full of the former letters, every side having 49 tymes 49 square places, with letters, some more then other.

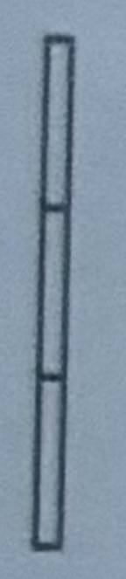
Me - *Every side conteyneth 2400 and one od letter.*

49
49
441
196
2401

E.K. - All the letters semed to be of bluddy cullor, and wet. The lines betwene the squares, semed to be like a shaddow.
In the first square were 7 letters.

Me - *Say After me: But pray first, ere you begynne.* Δ. - We prayed.

E.K. - All became blak as pych in the boke.
Then it becam light agayne.



Now he pointeth up, with his rod of gold, divided into 3 equal partes, which rod he toke from under the Table.

Me - 1. { *Keph van* [he lifted his face to heven.]
Don graph fam veh na.

7	6	5	4	3	2	1

E.K. - Now he kneleth down, and holdeth up his hands:
- *The letters of the first Square, ar 7.*
Now he pointeth to the second.
2. *Med gal.* [E.K. - he turneth him self abowt.
3. *un gal un Mals na.*

Me - *Twise Seven, Thre and All one: and his mercy endureth for ever.*

4. *Tal un urh.*
5. *Fam graph Fam.*
6. *Ged graph drux med.*
7. *un van.*
8. *Tal un don ur un drux.* sownded as δρυξ.
9. *Med.*
10. *Tal van fam mals un.*
11. *un ged gon med gal.*
12. *Mals un drux.*
13. *Ged un.*
14. *Fam graph fam.*
15. *ged un tal mals graph gal un keph.*
16. *Veh un mals veh drux graph na.* cap$\overset{\Delta}{\text{c}}$neh
17. *ged med.*
18. *med gal.*
19. *Fam graph tal graph ur un pa van ged graph drux.*
20. *Gal med tal drux un.*
21. *mals na gon un tal.*
22. *ged un.*
100 23. *van un drux veh don un drux.*
24. *van don graph mals don graph fam.*

E.K. - Now he seemeth to wepe, and knock his brest.
He pointeth with the rod, up agayn, and sayd.
25. *un gal graph mals gal.*
26. *un keph graph.*
27. *Gal don van keph.*
28. *Giſg un don gal graph tal un na.*

---

29. *van un.*
30. *veh graph fam giſg fam.*
31. *ged don un mals un gal.* He stayed here a good while.
32. *fam graph gal.*
33. *van drux pa un don.*
34. *gal med tal gon med urh.*
35. *un gal graph mals med un gal.*
39. 38. 37. 36. *veh na graph van un veh na./ Tal un na./ Med fam fam na graph./ gal un mals na./*
40. *med drux gon keph gal un don.* *This is a word.*
41. *mals un drux ged graph mals na gon.*

E.K. - Now he walked up and down before the chayre: and cam agayn and pointed.
The letters now following seme to be written with clay.
42. *Med gal un tal na.*
100 43. *ged graph tal graph gal fam un ur:* *eight letters.*
44. *un.*
45. *gal gon drux med keph un.*
46. *na med pal mals med don.* Now he walked agayn and loketh upward.
Then he pointed agayn.
47. *Vn gal mals van drux.*
48. *Gal un don.*
49. *ged un don tal graph fam:* He walked betwene the shewing of *tal* and *graph.*
There are six letters in that word.

Me - *Say after me - (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants uppon the erth? Yea lord, it is thy will, whose hed is high, and fete every where, redy to revenge the blud of Innocents, and to call home the lost shepe.)*

Veresk and *Zuresk* are all one.
Δ. Perchaunce *Zuresch,* with *ch,* for *K* and so the word shalbe of 7 letters.

1

Say after me- $\overset{ch}{\text{Zureſk}}$ *od adaph mal* $\overset{\text{ses:}}{\text{zez}}$ the letters give *geno au marlan oh muzpa*
agiod pan ga $\overset{ses}{\text{zez}}$ $\overset{pe\quad z}{\text{gamphedax}}$ $\overset{Kaphene}{\text{Kapene}}$ *go* $\boxed{le}$ *od*
Semelábugen $\overset{m}{\text{donkna}}$ $\overset{phiam}{\text{fian}}$ *ga vankran* $\overset{s}{\text{urepreż}}$
$\overset{d}{\text{ádeph}}$ $\overset{aze}{\text{arxe}}$ $\overset{z}{\text{drux}}$ *Tardemah va* $\overset{keztz}{\text{tzeſts}}$ *grapad.*
zed $\overset{unbar}{\text{unba}}$ *domiól adepóad* $\overset{ceſts}{\text{chieuak}}$ *mah oſhe daph*
$\overset{z}{\text{onixdar}}$ *pangepi adamh gemedſol a dinoxa hoxpor*
adpun dar $\overset{gharmes}{\text{garmes}}$*.*

Δ.
*It is not to be spoken or inter=preted, but whan the time appointed, is come.

Me - *I teache. Let this lesson instruct the to read all that shalbe gathered out of this boke hereafter. It is not to be spoken,* but in the time of his own time. It shalbe sufficient to instruct the. Fare well.*

E.K. - Now he covereth the boke with the veale.

Δ. - *Prayses and Thankes be rendred to god, of us his sely ones, now and ever. Amen.*

Δ. - Note: All the former letters and words in the squares, were onely in the first or upper row, begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red, pointing with his rod orderly uppon the same forsaid first row.

EARLHAM COLLEGE LIBRARY

Martii 31. Easter day after none, abowt 4.

E.K. Hard first a sownd of Musicall harmonie.

Δ. - The Veale was pluckt away.
Three cam in, two went away, as was before accustomed.

E.K. - Now he lyeth down, he riseth and pulleth the veale from the chayre.
That veale was of cullor as a raynbow.
The boke appeared playne and evidently on the globe in the chayre.
E.K. felt the thing ronne in his hed as the other day it did.
Me taketh out the rod from under the Table: he sayd.
Æternitas in Cælo.

Δ. - Uppon my staying from speche, he sayd, *What wilt thow?*

Δ. - *The proceding instructions necessary for understanding of the boke.*

Me - Mensuratur. Δ. - He putteth up his rod to the boke.

Me - Sint oculi illorum clari, ut intelligant [he held up his hands and seamed to pray.
He pointed now to the second row of the 49 rows of the first page of the boke; and sayd.

Secundus a primo.

1. *Gon na graph na van fam veh na.* Now he walketh up and down.
2. *Ged don med drux na un gal med Keph.* he walketh agayn.
3. ~~1.~~ *Vn don gal graph drux.* [he walked agayn.
4. ~~2.~~ *med.*
5. ~~3.~~ *drux un.* [he walked.
6. ~~4.~~ *ged graph tal mals* [he walketh.] *un ur med.* [*7 letters.*
7. ~~5.~~ *med gon veh un fam tal un drux.*
8. ~~6.~~ *van un drux gal don graph fam.*
9. ~~7.~~ *med don gal un.*
10. ~~8.~~ *van graph van graph gon un na.*
11. ~~9.~~ *drux med fam.*
12. ~~10.~~ *mals ur gon ged drux un mals na graph.*
13. ~~11.~~ *Keph un tal mals med drux med drux.*
14. ~~12.~~ *un drux graph mals na.*
15. ~~13.~~ *med mals na graph ~~veh~~ gal.* [*here, veh or gal is indifferent.*
16. ~~14.~~ *un.*
17. ~~15.~~ *Tal graph gal med ~~Keph~~* [*or rather*] *pal.* [*so it shalbe better understode.*
18. ~~16.~~ *Tal un don van drux graph.*
19. ~~17.~~ *ged graph drux un.*
20. ~~18.~~ *mals don graph fam.* [Now he walketh.
21. ~~19.~~ *drux med.*
22. ~~20.~~ *gal un fam tal un giſg.*
23. ~~21.~~ *van med don giſg fam.*
24. ~~22.~~ *tal un drux ged graph giſg.* [*So it is.*
25. ~~23.~~ { *un*
~~24.~~ { *gal graph van drux graph.*
26. ~~25.~~ *gal un tal mals na.*
27. ~~26.~~ *drux un pal giſg.*
28. ~~27.~~ *med fam.*
29. ~~28.~~ *van un drux gal graph tal na drux un pal un giſg.* [*12 letters.*

Δ. Note this diversitie of sownd and writing: as *X* for *Z*.

30. ~~29.~~ *med don med mals na un fam.*
31. ~~30.~~ *van med don.*
32. ~~31.~~ *tal gon drux med gal un ur.*
33. ~~32.~~ *un tal van gal un fam.*
34. ~~33.~~ *ged graph don.*
35. ~~34.~~ *mals un.*
36. ~~35.~~ *med.*
37. ~~36.~~ *gal un pal keph van tal.*
38. ~~29.~~ *pa un drux veh graph fam.*
39. ~~38.~~ *med don gal un drux.* [Now he maketh low obeysance to the chayreward.
40. ~~39.~~ *Mals un.* Incomprehensibilis es in æternitate tua.
41. ~~40.~~ *Mals don graph fam.*
42. *van tal pa ur med fam gal un.*
43. *van med don pal.*
44. *drux un gal med drux.*
45. *mals un giſg don med mals na graph fam.*
46. *van drux gal graph fam.*
47. *un gal med drux.*
48. *ged un drux graph pa drux fam.*
49. *gon na graph na van gal keph.*

Δ. fortè *van*
Axe this dowte.

Me - *Shall I rede it?* Δ. - *We pray you.*

2

Gronhadoz *oicaſman*
Ihehuſch Gromadox arden, o na gémpalo micaſman
veueiah *s*
vandres orda beuegiah noz plignaſe zampónon aneph. [*there is a stop.*]
e *z* *e*
Ophad a medox marúne gena pras no daſmat. Vorts manget
vandemhnaxat
a deüne damph. naxt os vandeminaxat. oróphas vor
ç
mínodal amúdas ger pa o daxzum banzes ordan ma
pres umbloſda vorx nadon patróphes undes adon ganebus
Ihehudz.

Δ. Note *A deüne* must be pronownced as one worde: like as Res publica, in latin, els here wold seme to be ·50· words, but, *A deüne*, cam out of one square.

Δ. - *Gehudz consisteth of 6 letters: But Gon na graph na van gal keph consisteth of 7. I wold gladly be resolved of that dowt if it pleas you.*

E.K. - He boweth down, and put the rod away, and than kneled down.

Δ. - He rose and axed me what wilt thow?

Δ. - *The former question to be soluted.* Me - *Thow hast written fals: for, it must be Ihehudz; and so it is of 7 letters.*

Δ. - *Yf every side, conteyne 49 rows, and every row will require so much tyme to be receyved as this hath done, it may seme that very long time will be requisite to this doctrine receyving: But if it be gods good liking, we wold fayne have some abridgment or compendious manner, wherby we might the soner be in the work of Gods servyce.*

E.K. - The Chayre and the Table are snatched away, and seme to fly toward heven. And nothing appeared in the stone at all. But was all transparent clere.

Δ. Note and take hede from hence forward.

Δ. - *What this snatching away of chayre and Table doth meane we know not: But if the lord be offended with his yonglings, and Novices in thes Mysteries, for propowding or requiring a compendious method &c. Then we are very sorry, and ax forgivenes, for the rashnes of our lipps: and desyre his maiestie not to deale so rigorously* *with us: as thowgh we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abownd with us to his glorie. Amen.*

E.K. - Now commeth all down agayn, as before.

- *What are the Sonnes of men, that they put time in her own bosom? or measure a Iudgment that is unsearchable?*

Δ. - ——

- *I help thy imperfections. What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand.*

Of the boke.

49 Powres with theyr Inferiors. Vide supra 48 after a sort: and 1. vide Martii 24.

As I have sayde: The 49 partes of this boke, 49 voyces, Whereunto the so many powres, with theyr inferiors and subiects, have byn, are, and shalbe obedient.

Every Element in this mysterie is a world of understanding.

Angelicall Language.

Every one knoweth here what is his due obedience: and this shall differ the in speche from a mortall creature.

Consider with thy self, How thow strivest against thyne own light, and shaddowest the windows of thyne own understanding.

I have sayde: Be it unto the, as God Will.

I am not a powre or whirlewynde that giveth occasion of offence.

Longe sumus a perversitate destructionis.

Thus much I have sayd, for thy reformation and understanding.

Δ. - ——

Raphaël is to be absent for a certayn time: but his powre shall be here.

- *Lo, untill the Secrets of this boke be written, I come no more: neyther of me shall you have any apparition. Yet, in powre, my office shall be here.*

Say, what you here, for every word shall be named unto you: it is somwhat a shorter way, and more according to your desyre.

Of the boke.

Languages.

Every Element hath 49 manner of understandings.

Therin is comprehended so many Languages.

They are all spoken at ones, and severally, by them selves, by distinction may be spoken.

Untill thow come to the Citie, thow canst not behold the beawty thereof.

Nihil hic est, quod non est perfectum.

I go: I have sayde, (and it is true).

No unclean thing shall enter:

Δ.
Note, that we shalbe Theodidacti, of god him self and no Angel herein.

Much less, then, here: For, it is the Sight of whose Maiestie we tremble and quake at.

He shall teache, of him self; for we are not worthy:

What then, of your selves: But such is his great and singular

Potentia.

The ende of all things is at hand.

favor, that, he is of him self, and with those, whom he choseth.

For, the ende of all things, is at hand, and Powre must distinguish, or els nothing can prevayle.

What you here, yea what thow feelest, by thy finger, Recorde, and seale sure. This is all, and in this is conteyned all, that comprehendeth all, The allmighty powre and profunditie of his glory.

What els?

The sight of god.

As thow seest, and till he see, whose sight, is the light of this his own powre, His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you.

E.K. - He plucketh the veale over all.

A voyce afterward - *Ne Ne Ne na Iabes.*

Δ. - Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cæli et terra gloria Maiestatis eius: Cui Soli omnis honor, laus et gloria.
Amen.

1583. Aprilis 2. Tuesday. Jesus † before none:

Δ. - A noyce like a Thunder was first hard.
The chayre and Table appered.
There appered fyre in the chayre, and burnt away the veale or covering therof.
The cullor of the flame of the fire was as of Aqua vitæ burnt.

A voyce - Sum.

E.K. - There goeth a clowd or smoke from the chayre, and covereth the Table.
That smoke filled all the place.

A voyce - Impleta sunt omnia gloria et honore tuo.

E.K. - All is become clere, save the Table which remayned covered with the clowde still.

A great thunder began agayn, and the chayre remayned all in fire.
Now the boke appeareth evidently, lying uppon the Globe in the chayre, and the letters appered wet styll, as yf they were blud.

Note, fire.

- There appered fire to be thrown oute of the stone, uppon E.K.

The sownd of many voyces semed to pronownce this > *Let all things prayse him and extoll his name for ever.*

E.K. - The fire is still in the chayre, but so transparent, that the boke and letters therof may well be seen.

- E.K. felt his hed as if it were on fire.

A voyce - Sic soleo errores hominum purificare.

A voyce - *Say what you see.*

E.K. - *I see letters, as I saw before.*

Move not from your places.

A voyce - *Move not from your places; for, this place is holy.*

A voyce - *Read.* E.K. - *I cannot.*

Δ. - *You shold have lerned the characters perfectly and theyr names, that you mowght now have redyly named them to me as you shold see them.*

Then there flashed fire uppon E.K. agayne.

Fire agayn.

A voyce - *Say what thow thinkest.* Δ. - He sayd so to E.K.

E.K. - *My hed is all on fire.*

A voyce - *What thow thinkest, every word that speak.*

E.K. - *I can read all, now, most perfectly, and in the Third row thus I see to be red.*

Δ. I dowt which of these 3 must serve < z s c

The Third row of the first page.

$\overset{\text{z, s}}{\text{Palçe}}$ duxma ge na dem oh elog da ved ge
ma fedes o ned a tha lepah nes din.
Ihehudétha dan vangem onphe dabin oh nax
palse ge dah maz gem fateſged oh mal dam
gemph naha Lax ru lutúdah ages nagel oſch.
macom adeph a doſch ma handa.

E.K. - Now it thundreth agayn.

A voyce - Ego sum qui in te. Mihi ergo qui Sum.

Δ. - Non nobis domine non nobis, sed nomini tuo damus gloriam.

Δ. - Then E.K. red the fowrth row, as followeth.

The fowrth row.

Pah o mata nax laſco vana ar von zimah
la de de pah o gram nes ca pan amphan van
zebog ahah dauez öl ga. Van gedo oha ne
daph agéd onédọn pan le ges ma gas axa
nah alpod ne alida phar or ad geméſad
argla nado oges.

Δ. - *Blessed be the name of the Highest, who giveth light and understanding.*

E.K. - It thundreth agayn. All is covered.

A voyce - Orate.

Δ. - We prayed and returning to the work agayn, the fire covered all still and E.K. hard voyces, singing (as a far of) very melodiously. Then all bacame evident agayn unto E.K. his perfect Iudgment.

Δ. - E.K. then red thus.

The fifth row.

Mabeth ar $\overset{\text{prownownced mises}}{\text{mices}}$ achaph pax mara geduth alídes
orcánor $\overset{\text{manſh}}{\text{manch}}$ arſeth. olontax ar geban vox portex
ah pamo. agématon buríſe ganport. vdríos paſch.

Machel len arvin zembuges. vox mara.
gons Ihehuſch dah párſodan maäh alsplan
donglſes $\overset{\text{*adiper}}{\text{adipr}}$ agínot. $\overset{\text{arkad}}{\text{archad}}$ dons a
dax van famlet a dex arge pa gens.

* it is signifacative.

The Sixth row.

Van danzan oripat es vami gest ageff
ormaténodah zálpala doniton $\overset{\text{pasdas}}{\text{pasdaes}}$ gánpogan
Vndanpel adin achaph máradon oxámax
anólphe dan ieh voxad mar vox iheduthарh
aggs pal med lefe. IAN lefa dox parnix
o $\overset{\text{dros}}{\text{droes}}$ marſibleh aho dan adeph uloh iads
aſcleh da verox ans dalph che damph Iam $\overset{\text{akos}}{\text{achos}}$.

E.K. - There is a great Thundring agayn.

Δ - It is the hand of the highest, who will get him honor by his own works.

E.K. - The voyce and sownd of pleasantnes and reioycing was hard: and all was dark.

Locus sanctus. A small voyce - Locus est hic sanctus.

An other voyce - Sacer est a te Domine.

E.K. - All is now opened agayne.

Δ - Then E.K., red thus,

The Seventh row.

Amídan $\overset{\text{iah}}{\text{gah}}$ lesco van gedon amchih ax or
madol cramſa ne dah vadgs $\overset{\text{lesgomph}}{\text{lesgamph}}$ ar:
mara panosch aschedh or samhámpors aſcȯ.
pacadabaah aſto a vdrios archads ors arni.
pamphica lan gebed druxarh fres adma. nah
pamphes eä vanglor briſfog mahad. no poho a
palgeh donla def archas NA. Degel.

Asco, with the prick over the o, is to be pronownced as Asto.

The eight row.

$\overset{\text{vnam}}{\text{Vnaem}}$ palugh agan droſad ger max. fa lefe pandas
mars langed vndes mar. pachad odídos martíbah

údramah noges gar. Lenges argrasphe drulthe
las aſéraphos. gamled cam led caph Snicol
ſumrad v ma. pa granse paphres a drinox a
demphe NA. genile o danpha Na ges a
ne gaph a.

E.K. - The sownd of Melodie, begynneth agayne.

Δ. - The fire cam from E.K. his eyes, and went into the stone againe.

Note: this Mysterie of god his powre drawn to him self agayne.

And then, he could not perceyve, or read one worde.
The Fyre flashed very thick and all was covered with a veale.

Δ. - *Prayse we the Lord, and extoll his name:*
For, his hand hath wrought wundrous
works, for his owne glorie.
Amen.

Aprilis ·3· Wensday, Forenone.†

Δ. - First the Curten was drawn away: and then all appeared on fire; The whole place all over. E.K. hard voyces, but could not discern any thing but the hummering of them.

Δ. - There cam fire agayn (out of the stone) uppon EK., all his body over.

E.K. - The fire so diminisheth it self that the boke may be perceyved.

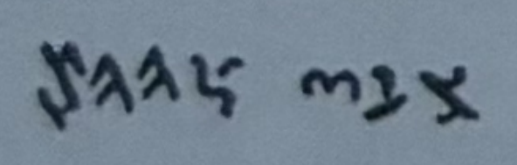
A voyce - Magnus Magnus Magnus.

Locus Sacer.

An other voyce - Locus Sacer et acceptabilis Deo.

- E.K. fellt the fire to gather up into his hed.
Shortly after he could read the boke, as he could do yesterday.

Δ. Of the first character of *Vlla*, I dowt.



The ninthe Row.

Vlla doh aco par semná gan var se gar on dun.
sebo dax se pal genſo vax necra par seſqui nat.
axo nat seſqui $\overset{\text{ex}}{\text{ax}}$ olna dam var gen vox nap vax.
Ṿro varca cas nol vndat vom Sangef famſed oh.
Sih ádra gad geſco vanſax ora gal parſa.

The Tenth.

Varo. nab ubrah NA pa uotal ged ade

---

pa $\overset{\text{sem}}{\text{cem}}$ na dax. van sebrá dah oghe aſchin
o nap gem phe axo or. nec a ve da pengon.
a moroh ah óha aspáh. niz ab $\overset{\text{vdráh}}{\text{vrdráh}}$ $\overset{\text{iohed}}{\text{gohed}}$
a carnat dan faxmal gamph. gamph nacro
vax asclad caf prac crúſcanſe.

gohed, pronownced as *Iohed* signifieth One ever lasting and all things de=scending uppon One. And *gohed Aſcha* is as much to say as One god.

canſe, signifeth mightie: and *Cruſ=canſe*, more mightie.

The eleventh Row.

All these which have lines under them are eche but one word of diverse Sylla=bles being 9 words of them.

Pola and *Pala* signifie two: *Pola* signifieth two to gither, and *Pala* signifieth Two separated.

the *a* produced.
gam. ohe gemph ubráh ax. orpna
the last *h* remissly sownded.
nex or napo, gemlo. a cheph can sedló
pam geman ange hanzu. ALLA. Cáppo se
damo gam vas oro dax vá ges pálo
palme pola.

E.K. - All these (now red), fall out and all the rows, before, likewise.

A voyce - *Prayse God.*

Δ. - We prayed: and after, was this shewed.

Δ This was a parcell of a row, which onely appered by him self.

Δ
~~At no, ende 49, and so here ar .10. over.~~

Gals ange no témpa ro sama dan genzé axe.
falod amruh ácurtoh saxx par mano gan vax
á must be sownded long.
no. gramfa gem sadglá loh vrox sappóh
iad ah oha vnra.

Δ. - Now appeared an other row.

This *se* is the nine and fortyth word longing to them before.

The twelfth Row.

se gors axol ma pa a oh la sabúlan. Caph
ardox anpho nad úrnah ud ago lan $\overset{\text{vns}}{\text{vans}}$.
úxa grad órno dax palmes áriſso dan vnra.
vánſample galſe not zablis óphide ALLA loh.
gaſlah oſson luze adaö max vanget or dámo ans.
leóz daſch Léöha dan ſe gláspa neh.

All becam dark, and it thundred.

A voyce - *Prayse God.*

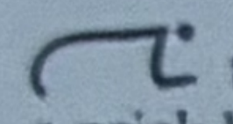
Δ. - We prayed.

Δ. - Now appered three or fowr rows to gither.
The boke seemed to fly, as if it wold fly a peces (the fyre remayning) and to make a great sturring in the place where it lay.

The 13

a long.

Amprí apx ard ardo argá argés argáh ax.
osch nedo les icás. han andam von ga lax man.

 this with a prick beto=keneth y.

sey

nosch. dóngo a yntar cey lude asch úrise alpé,

s

gem var danċet. nap alped úrsbe temps a
vod nos gema o ulon máncepax oxné pricos
a gót. zalpa ne doxam órne.

14

Pronownce *Asta.*

Admag apa aſcò tar. gans oärz am seph
selqui quisben alman. gons sa ieh

ẏ

márſibleh gron áſcabb gamat. neẏ aden vdan
phand sempés nar narran al. cáno géme
danſé álde nótes parcélah arb ner ga lum

s musse long

panċu príſcas ábra múſce an nox. napód

aske

a on dan sem ges aſche.

E.K. understode the Language: and wold havé spoken somwhat but he was willed to stay.

E.K. - A sownd of many voyces, sayd —— Orate

15

Mica suráſcha para te gámmes ádrios NA danos.

pronownce as we do *Cruse* a cup.

Vra lad pacad ur geſme crus a práſep ed .
a palſe nax varno zum. zancú aſdom baged.
Vrmigar orch phaphes uſtrá nox affod maſco.
gax cámles vnſanba a oh la gras par quas
cónſaqual lat gemdax tantat ba vod.
talpah ian.

16

Sempiternall One and indivisible God.

a very long.

a reverent word, the a very long and is, be it made with powre.

As chal, iently, and the a long.

o long

Geſcó a taffom ges nat gam. pamphé ordáquaf

kid

ceſto chídmap miſchná ia íſg. iaiálphzudph a

s

dancét vnban caf ránſembloh. daf ma vp

gras

aſchem graos chrámſa aſco dah. vímna
gen álde os papéam och láuan vnad.
oh droſad údrios nagel panzo ab seſcú.

a long

Vórge afcál vſlaffda mórſab gaf ham de
Peleh aſca.

17

Δ. - This went away, when it was read.
It waxed dark.

A voyce - Orate. Δ. - We prayed.

E.K. - It beginneth to clere.

A voyce to E.K. - *Say.*

The divine powre creating the angel of the Sonne.

4 manner of con=structions in that one word.

a ro is one word divided as re-publica and here this word is divided into two squares and so there are 49.

Ártosa geme oh gálſagen axa loph gebed adóp:

φ

zarcas vr vánta pas ámphe nóde alpan. nócas
se ga ormácaſed lax naph talpt. pámphicas sandam
voſcméh iodh aſclad ar. phan gas málse a
quaz nam vngem vanſel gembúgel a gémbuſez
á ro tehl alts murt valtab bániffa faxed
ar chlyfod.

18

Life lephe lurfando is a strong charge to the wicked to tell the truth.

Δ This he sayd to my demand of this phrase wherof I had mention many yeres since.

NA the name of the Trinitie, One separable for a while.

A tam nat. glun aſdeh ahlud gádre fam Shing

e long a long

la dan. guinſé lífe arilſar zabulan cheuách se.

pronownce ar

amph leſche andam var ges ar phex are.
NA tax páchel lapídox ar da vax malcos. vna
gra taſsox varmára ud ga les vns ap se.
ne da ox lat ges ar.

19 Now it waxeth dark. Δ. - *We must pray:* (sayd I) and so we did.
But E.K. prayed perfectly in this Angels language &c.

Aſmo dahán pan caſme’ co caph al oh.
a long onely one a sownded
san ge’d a banſaa vn adon a se’b Ian.
orka
agláho dánfa zúna cap orcha dah os.
a sownded as *au.* *fámſah ON naäb ab nagah ge’ha faſtod.*
hanſe’y om hauan lagra ge’m gas mal.
in eius loco.
The g not ex=pressly sownded. *parcóg dax ne’do va ge’da le’b árua ne’ cap se’m carvan.*

20 *Onſe’m ge’lhóldim ge’b abníh ian.*
oxpha bas cappó cars órdriph grip gars.
of víndre’s nah ge’s páhado vllónooh can vaz a.
fam giſril ag nóhol se’p gérba dot vánca NA.
It is but one word. *se’m ah pa ne’x arpah lad vamó iar séque’.*
sownded, *palef*
Vad ro garb. ah se’m dan van ge’d ah pale’u.

- Now the fire shot oute of E.K. his eyes, into the stone agayne. And by and by he understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ. - Gloria P*a*tri et filio et Spiritui Sancto
nunc et semper.
Amen.

* * *

†

Aprilis ·3· Wensday After none hor 5¼.

Δ. - A prety while, the veale remayned over all: then it was taken away. First fire was thrown uppon E.K. out of the stone.

Many voyces concordantly sayd - Bonum est ô Deus, quia Bonitas ip*s*a es.

An other voyce - Et magnum, quia tu magnitudo ip*s*ius Magnitudinis.

ӿ much glory
A voyce - *Ádgmach ádgmach ádgmach.*

Sacer locus. A great voyce - Sum, et sacer est hic locus.

A voyce - *Ádgmach ádgmach ádgmach húcacha.*

ghe’bs rede as *arch*
21 Δ. - Then E.K. read the row on this manner. *Padohómage’bs galpz arps apá nal si.*
gámvagad al pódma gans NA. Vr cas

A piller of Light stode before the boke.

nátmaz ándiglon ármbu. zántclumbar ar
noxócharmah. Sapoh lan gamnox vxála vors.
~~vin in *vinco* must be pronownced long as if it were a dubble *i*.~~
Sábse’ cap vax mar vinco. Labandaho nas gampbox
se’ or, *gáscampho* - why didst thow so? as god sayd to Lucifer. The word hath 64 significations.
arce’. dah gorhahálpstd gaſcámpho lan ge’.
ӿ cum humilitate advocamus te cum adoratione Trinitatis. This is the name of the Spirit contrary to Befafes.
Béfe’s argédco nax arzulgh orh. Sémhaham This word hath 72 significations.
of two syllables.
úncal laf garp oxox. Loangah.

~~*Orh*: Deus sine~~ fine.
~~*Gorh*: Deus a Deo.~~
~~*Befe’s*, the vocative case of Befafes:~~
~~*Befe’s*, is as much to say as, Come Befafes and see us.~~
~~Befafes ô, is to call uppon him as on god.~~
~~Befafes oh, is as muche to say, Come Befafes and beare~~ witness.
Befafes his Etymologie is as much to say as, Lumen a Lumine.
Spiritus *orh* secundus est in grada imperfectiones tenebrarum.
Δ. How can *orh* signifie Deus sine fine, if it be the name of a wicked spirit?

* * *

Δ. - Now appered Raphael, or one like him, and sayde,
Salus vobis in illo qui vobiscum.
I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede.
Yf you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe.
The trubbles were so great that might ensue thereof, that your strength were nothing to prevayle against them.
When it is written, reade it no more with voyce, till it be in practise.
All wants shalbe opened unto you.
Where I fownd you (with him, and there), I leave you.
Cumfortable Instruction is a necessarie Medicine.
Farewell.

E.K. - The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay down prostrate.

- E.K. saw a great multitude in the farder side of the stone. They all cam into the stone, and axed.

What now ?
How now ?
Vors mabbe’ran. ӿ *how now: what hast thow to do with us ?*

Δ. - As I began thus to say (*The God of powre, of wisdom*), they all interrupted my, entended prayer to god for help &c., and sayd, *We go We go.*

Δ. - And so they went away.
Then the boke and the rest cam in agayne.

A voyce - *One Note more, I have to tell thee.*
Ax him not what he sayeth, but write as thow hearest: for it is true.

Δ. - *Then, o lord, make my hearing sharp and strong, to perceyve sufficiently as the case requireth.*

Rap. - *Be it unto the.*

Δ. - Then E.K. red as followeth.

22 *Ors lah ge’mphe’ nahoh ama natoph de’s garhul vanſeph*
iuma lat ge’dos lubah aha laſt ge’ſto vars macom de’s
curad vals mors gaph ge’mſe’d pa campha ze’dnu ábfada
Luruandah. *máſe’s lófgono Luruandah le’ſog iamle’ padel arphe’*
nade’s gulſad maf ge’ſcon lampharſad ſure’m paphe’ arbaſa
arzuſe’n agsde’ ghe’hol max vrdra pafgals macrom finiſtab
ge’lſaphan aste’n vrnah.

Δ. Note these 55 wordes stand in 49 places: of which 55, some two stand in a square place, some three as I have noted.

A voyce - *Whatsoever thow settest down shalbe true.*

Δ. - *I thank god most hartilie: The case allso requireth it so to be.*

23

Aſch val iamles árcaſa árcaſan arcúſma iabſo glidon
paha pacadúra g$\overset{ieb}{e}$bne óſcaroh gádne $\overset{af}{a}$u arua las
genost cáſme palsi uran vad gadeth axam pambo
cáſmala sámnefa gárdomas árxad pámſes gémulch
gápes lof lachef áſtma $\overset{b}{v}$ates garnſnas orue gad
garmah sárquel rúſan gages druſala phímacar aldech
oſcom lat garſel panóſton.

There are no points neyther in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a pre=face of the Crea=tion and distinction of Angels &c.

24

gude laz miz lábac vſca loſd pa Cópad dem sebas
gad váncro umas ges umas umas ges gabre umas umáſcala
úmphazes umphagám maaga moſel iahal lo$\overset{ghes}{ges}$ vapron
fémſe dapax or$\overset{ghen}{gen}$ láſcod ia láſcoda vága am laſcafes
iarques préſo tamíſel vnſnapha ia dron goſcam lápe voxa
chimlah aueaux loſge auióxan lárgemah.

25

zureth axad lomah ied gura vancráſma ied seſch
lapod vonſe avó avé lamſage zimah zemah zúmacah
vormex artman voz vozcha tolcas zapne zarvex
zorquem allahah $\overset{ghi}{gi}$búrod Ampátraton zime$\overset{gafna}{gauna}$
zonze zámca $\overset{ask}{aſ}$chma vlpa tapa van vorxvam
druſad Caph castárago grúmna cáncaphes abſacáncaphes
zúmbala teuort granx zumcot lu graf saxma cape.

26

Bobagelzod.

Col age lam gem fam tepham vra ap du ca sampat
vóxham Lúnzapha axquem Bobagélzod gaphémſe lúnſe
agni cam setquo teth gaphad oxámarah gimnephad
vóxcanah vrn da$\overset{ie}{ge}$ paphcod zámbuges zámbe ach oha
zambúges gáſca Lunpel zadphe zómephol zun zadchal
ureſeh varún pachádah guſels vx amna pa granna oh vz.

Δ. - *I think it will be dark by and by, and our Cumpany will expect our comming down to supper. Therfore, if, without offence we might now leave of, it might seme good so to do.*

A voyce - *gemeganza.* ⋇ your will be done.

Δ. - As I was discoursing with E.K. after we had done, and he seamed yet skylfull and hable to say much of the understanding of the premisses, and began to declare somwhat, How they did all apperteyne to Good Angels, Suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that he had hard, seen, or understode, less than half a quarter of an howre before.

Δ. - Deo n*ost*ro Vive Vero et O*mn*ipotenti
sit o*mn*is laus et gra*tiar*um actio
nunc et semper. *Amen.*

Aprilis 4. Thursday. † mane hor 5½.

Δ. - I made a prayer.

A voyce - Quia ip*s*e Deus Deus Deus n*oste*r cuius misericordia infinita.

Δ. - The fire, immediately did shote out of the stone into E.K., as before. His tung there uppon did quake in his mowth.

E.K. - The veale hangeth yet before.

Δ. - Then, all being uncovered, thus red.

27

Atra cas carmax pabámſed gero adol macom vaxt
$\overset{ie}{ge}$ſtes ladúch carſe áma$\overset{ies}{ges}$ daſcal panſelogen durſca zureóch
pamcaſáh vſca huädrongúnda malue ior. gáſcama af
orthox VAN CORHG aſpe zubra vaacááh gandeuá
arinmaphel vax oh saoh abra iehudeh gamphe vndáxa
caſmat lafet vncas laphet vanaſcor torx gluſt hahaha
enſéde gumah galſeds.

28

This name compre=hendeth the num=ber of all the fayries, who are divels next to the state and con=dition of man &c.

Pacádpha palzé zuma carphah uzad capaden ólſa$\overset{ie}{ge}$
EXCOL PHÁG MARTBH iaſmadel vóſcon sem abnérda
tohcoth iamphala páhath órcheth ieſmog paſque labááh
agas lada vng laſco ied ampha leda pageh gemze axax
ózed caphzed campha voxal luthed $\overset{ie}{ge}$dan fam$\overset{ek}{ech}$
ártsnad gathad zureſch paſcha lo $\overset{iu}{gu}$ma hálphe
dax vancron patel zurad.

29 Canda lahad Bóbagen afna vorzed phadel
NOBTDAMBTH gáſcala oxad $\overset{\text{ies}}{\text{vanges}}$ vodoth mured
$\overset{\text{ak}}{\text{achna}}$ adcol damath zesvamcul pacadáah zimles zoraſton
geh galze mazad pathel cuſma iaphes huráſcah órphade
loſcad $\overset{\text{ies}}{\text{mages}}$ mat lúmfamge $\overset{\text{kel}}{\text{detchel}}$ orze cámalah

× Iustitia a numine divino sine labe.

vndan $\overset{\text{pag}}{\text{padgze}}$ páthmataph zumad lepháda oháäx
$\overset{\text{kan}}{\text{vlſchan}}$ zembloh agne phamgah iudad capex
Luzad vemech arſe

---

30 Onda gams luzgaph vxan $\overset{\text{ien}}{\text{genzed}}$ pádex

× Fide that reviveth mans brest,
The holy ghoste.

$\overset{\text{filgh}}{\text{CÓNGAMPHLGH}}$ aſcath gadpham zurdah zamge
gloghcha sapax taſtel ónſada phatheth zúncapha
oxamáchad semteph aſcle zuncas magzed dulm
pamfra húſage axad exóradad caſmet ámphigel
adcath luza pathem nécotheth $\overset{\text{ieſk}}{\text{geſch}}$ labba doh
dóxa vaſcheth hoxan laméſde lampha iodoch gonzah
$\overset{\text{ies}}{\text{hamges}}$ glutha $\overset{\text{iel}}{\text{óxmogel}}$ démapha vzed aſcraph.

---

31 Zudath $\overset{\text{kad}}{\text{chádgama}}$ $\overset{\text{ie}}{\text{ómſage}}$ hor gadſa gézes
$\overset{\text{na}}{\text{ORPHÁMZAMNAHE}}$ gedod aſphed voxa gémgah
lath gáphes zembloth chaſca olphe dax marpha
lothe $\overset{\text{sol}}{\text{sool}}$ separ $\overset{\text{ies}}{\text{marges}}$ boſqui laxa coſneth
gonſe dadg voxma ómage vnx gaſcheth lood
admah $\overset{\text{lo}}{\text{loo}}$ ga zem chá na phe ám na la ia
pacheth nox da a mah.

---

32 Gedox al ~~sem ga na da bah o~~ SEM GA NA DA BAH
ongagágeda phachel loódath haxna gu na pá ge pha
al se geda oh oöda géhoph pachad enol adax loges

famgah laxqui haſche vadol vóm ſa na gax ma deph na zad
gel panca vam Seſquin oxal genoph voödal u ma dá bah.

---

33 Asge lun zumia paxchádma enohol duran
ORCHLODMAPHAG mages oſchan lod bunda cap

21 words hither.

luzan lorpha leuándah orxzed famzad ge nó ſo dath
phaſélma geſda chom gaſ naph geth nag $\overset{\text{o long}}{\text{goth}}$ ládmano
vmvar gezen vax gulzad margas luxt lapch
iudath zomze van goth dah vorx guna ia ada
vox há ma na.

---

34 Arze galſam vnza vcha paſel noxda

In great letters.

Nobróschom gu na dé pho gas dúnſeph
man cax mal cáſ mah ied hah mel cár na zemphe vncah
lethoph both ned ga phí caſ mel ioth hath cha ſad
ma ne ded ma gon zuna gothel paſcheph nodax

Δ. Here are but 48 words: I dowt that there lacketh one.

vam phath mata.

A voyce - Orate. ——— Δ. - We prayed ∴

35 Aphath zunca voxmor can $\overset{\text{keth}}{\text{zadcheth}}$ napha
VORDOMPHÁNCHES ga ueſ go ſa del gurah leth
agsnah orza max pace ieth cas lad fam pahógama
zon cháſ pha ma zum bléſ cha phax var gat ma gaſ ter
ne ho gat ma gan vn ga phax ma la gegath

Here seme to be to many by 3 or 4.

laxqu goga lab naches.

Δ. - Thereuppon the vele was drawn, and the fire cam from E.K. his eyes again into the stone.

Δ. - Deo optimo Maximo omnis honor
laus et gloria. *Amen.*

EARLHAM COLLEGE LIBRARY

†

Aprilis ·5· Friday a meridie hora 5¼.

Δ. - The Vele was taken away, without any speche used by me or E.K. The boke and all the former furniture appeared very bright.

Δ. - I made a prayer to god, begynning, Expectans expectavi Dominum &c.

E.K. - I here the sownd of men playing very melodiously on Instruments and singing.

Take hede of Nettells. A voyce - *Serve God and take hede of Nettels.* Δ. - This was spoken to E.K. in respect of a great anger he was in yesternight, by reason that one had done him inurie in speche at my table [Charles Sled].

E.K. - There appere a great many, a far of; as thowgh they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to have no heds.

Perhaps the lues shall be restored. A voyce - *A peculier people, and shalbe restored.*

Δ - After this voyce, the sayd hedles people disäpered. Then all appered fyre, and a clowd covered all: and in the top ~~of the~~ of the fyre in the chayre, appered three faces, and seemed to shute and close in one. The faces seemed, eche to turn rownd, and so to ioyne in one afterward.

A voyce - *Prayse him in his glorie and wurship him, in his truth.*

Δ - The fire entred into E.K.

A voyce - Orate. Δ - We prayed.

Δ - Then thus appeared:

36

Gedóthar argo fa adóphanah gamſech olneh váraſah
× begotten.
iusmach.

Interprete not yet. A voyce - *Interpret not, till your understanding be furnished.*

Vſchna pháol doa vah oho lazed la zu red ámma
donax valeſto acaph lámphages ronox ganma iudreth
loth adágma gonſaph godálga phareph iadſma zema
zunah
loa ag naph ag on zu na ha al me io náp ha cas zeda ox arni.

37

ag zel ia — one word — ia
Adgzelga olms vánaph oſma vages otholl dox an ga had
fáma × I will give
latqui dónaphe zu gar. phamah nordeph gaſmat
gaſque gasſa gas NA gaſmaphés gaſmagél
gaſnúnabe vamſech ábſechel gúlapha axnécho
demſa pámbochaph iehúſa gadaámah noſad
iurés chy almſe orſa vax marde xun éffa
mochoéffa zuréheffa aſga lubeth bethlémcha máxiche
iehúſcoth iaphan órnada vamne od ghim noh.

38

This was put in and out a good while before E.K. could have a perfect vew to rede it.

× I desire the o god. — ned
Arphe lamſe gaphnedg argaph zonze zumcoth
leg
Ómdopadáphaab nulech gaartha ancáphama ſoldémcah
× the slymie things made of dust.
caſdra vges lapha ludaſphándo ga lú ba noh ap á cha na
iedeph zembloh zamgýſsel chéuacha laquet lozódma
ierinth onaph uzad máspela gýman orphámmagah
zoah
iu meſ ba lé go archánphame. zamcheth zoach.

Δ Here seme to want 5 or 6 names.

39

Ámchama zeuoth luthámba ganeph iamda ox oho iephad
made noxa voſcaph bámgephes noſchol apeth ia le
Δ *nu mech* is two wordes.
lod ga NA zuma datques vorzad nu mech
apheth nudach caſeth iotha lax arſeth
One word.
armi pli ca tar bám a co zamgeph gaſeth vrnod
ariſpa iex ban Setha. oh lagnaph dothoth brazed
vamchach odoámaäh zembles gunza naſpolge gáthme
These two words are in one square.
orſoth zurath vameth anſeh.

40

Zalpe iédmacha ámphas nethoth alphax durah
gethos aſchéph nethoth iubad laxmah ionſa max
× the furious and perpetuall fire enclosed for the ponishment of them that are banished from the glory.
dan do náſdoga mátaſtos lateth unchas amſe
One word of 7 syllables: 4 in the first part and 3 in the last.
gaf
Iacaph zembloágauh ad pha má gel lud cha dám ſa
am phí ca tol ar nó pa a a da pa gé moh no dáſ ma
mac heſ téph ol on.

41

Lumbor iemáſch onzed gam phi dá rah. go máſ cha pa
zeba zun amph naho zucath uomplínanoháhal machal
lozma dauangeth búches lauax orxod maches
donchaph luzath marpheth oz lanva don gáuah oſchol
lúmaſa phedeph omſa nax do má ge re ang en oph á cha
pha cha dó na.

42

Óſchala zamges onphá gemes phaches nolpha
daxeth machéſmachoh vaſtnálpoh gemas nach
loſcheph daphmech noth chales zunech maſchol
madna
Lu gaſnaph malces gethcaph madena oäh
gemſah pa luſeth iorbáſtamax elcaph ruſam
iel
phanes domſath gel pachadóra amáxchano
lu ma gé no ar ma cha phá me lon adro micho
natath iameſebáchola donádocha.

Lu × from one

Δ. - The fire went from E.K. his eyes to the stone agayn. Then E.K. his understanding was gone allso.

Δ. - Deo soli sit o*mn*is laus honor
et gloria per infinita sæculor*um*
sæcula. *Amen.*

* * *

Aprilis ·6· Saterday affore none hora 10¼.

Δ. - The fire shot into E.K., as before was used: wherat he startled. All was uncovered, as the manner was. But E.K. had such a whirling and beating inwardly in his hed, that he could not use any Iudgment to discerne what appered, for half a quarter of an howre almost.

A voyce ———— SVM.
and agayn a voyce ——— *Gahoachma* [× sum quod sum, E.K. expownded it.

43

Aſmar gehótha gabſeph achándas vnáſcor satquama
locat
látquataf hun gánſes luximágelo áſquapa lochath
anſes doſam váthne gálſador anſech gódamah
vonſepaléſcoh ádmacah lu zámpha oh adma
zemblodárma varmíga zuna thotob am phi cha nó ſa
gemichanadábah vademado va ſe la pa gé do.

44

Amaſcabalonocha anódah aduradámah gonadephageno
vnachapeſmacho geminadochapamica vuamſapálage
vocórthmoth achepaſmácapha emcanidobah gedóah.

nostah × it was in the begynning.

45

Noſtoah geuámna da oſcha lus palpal medna
gorumbalógeph acapnapádapha volſéma gonogédocha
ambuſábaloh gemúſacha vamilióph a zumnegadaphágepha
iuréhoh. This last word was hid a prety while with a rym like a thin bladder affore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a word signifying what Christ did in hel.

✝

46

Zémnoda amni fa chebſeth vſángrada bo ſa dó ma
zú ma coh a phi na bá cha buzádbazu a ma cha pa do mi cha
zumanepaſſó NA vuamanábadoth
zumblegámpha zumblecaphámacha.

Δ. here seme to lack 5 words.

E.K. - All is covered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one abowt an other. In the fire over the chayre appered, the three heds which appeared before.

A voyce - *Laua zu raäh.* × Use humiltie in prayers to God, that is fervently pray. It signifieth Pray into god.

Δ. - After our prayers was a very hevenly noyce hard.

47

Zudneph arni ioh pan zedco lamga nahad
lébale nochas arni cans lóſmo iana olna dax
zémblocha zedman púſatha vámo mah oxex párzu
drána ánza paſel lúmah cóxech á da max gónboh
alze dah lúſache aſneph gedma noxdrúma
vamcáphnapham áſtichel rátrugem abnath lonſas
maſqueth tauínar tadna gehodód gaphrámſana
aſclor druſáxpa.

Δ pronownce as *che* in chery.

Δ *ratrugeem* is one of the 7 words on the side of the Table first prescribed.

× I will begynne a new.

48

Amgédpha lazad ampha ladmaáchel galdamicháäl
Vnza dédma luz zácheph pílathob ganó
vamah zúnaſch zemblagen ónmam zuth catas
max ordru iadſe lamad caphícha aſchal
luz. ampna zodmínada excáphanog salgémphane

Δ The 49th row followeth after 2 leaves. *Arney vah nol &c.*

om vrza lat quartphe laſque deth ürad

oxmaná gam ges

Blew.

Δ. - Now the boke was covered with a blew silk sindall, and uppon that blew covering appered letters of gold, conteyning these words:

Amzes naghézes Hardeh. —— Note this to be pronowced rowndly to gither.

E.K. - It signifieth —— The universall name of him that created universally. *Be praysed and extolled for ever.*

Δ. - *Amen.*

- A Clowde covered the boke.

A voyce - *Mighty is thy Name (ô Lorde) for ever.*

E.K. - It lightneth.

A voyce - *The place is Holy: stur not* [sayd the three heds.

Δ. - Now appered to E.K., some imperfections passed in the eleventh row. And that we wer towght how to amend it, and so we did.

Inspiration.

Δ. - Then the firy light went from E.K. into the stone agayn, and his inspired perceyverance and understanding was gone: as often before it used to be.

Δ. - Gloriam laudemq*ue* nos*t*ri Creatoris, o*mn*es Creaturæ indesinenter resonent: *Amen*
Halleluiah Halleluiah Halleluiah
Amen.

Aprilis 6. Saterday after none.

Δ. - The Table, Chayre, boke and fyre appeared.
And while I went into my oratorie to pray, fire cam thrise out of the stone uppon E.K., as he was at prayer, at my table in my study.

E.K. hard a voyce out of the fyre, saying – } *Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding, the Time must be shortened,*
I AM THAT I AM.

A voyce - $\overset{\text{a}}{\text{Veniet}}$ vox eius, ut dicat filiis ho*minu*m quæ ventura sunt.

E.K. - Here is a man, in white, come in, like Vriel, who cam first into the stone.

Δ. - Benedictus qui venit in no*m*ine Domini. Vr. - *Amen.*

Vr. - *I teache:* E.K. sayd that he turned toward me.

Vr. - *What willt thow I shall answer the, as concerning this work?*

◎ Δ

E.K. - He hath a ball of fire in his left hand and in his right hand a Triangle of fire.

Δ. - *What is most nedefull for us to lerne herin, that is my chief desire.*

A prohesie very dredfull now at hand.

Vriel - *Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heavens, to the earth and to all Living Creatures. Therfore must thow nedes attend uppon the will of God: Things must*

then be put in practise. A thing that knitteth up all must of force conteyn many celestiall Vertues.

Spedily & reverently.

Therfore, in these doings, must things be finished Spedyly, and with reverence.
This, is the light wherewith thow shalt be Kindled.

Vriel held up now the Triangle of fire.

☞ *This is it, that shall renew the, yea agayn and agayn, and, seventy seven tymes, agayn.*
Then shall thy eyes be clered from the dymnes.
Thow shalt perceyve $\overset{\text{those}}{\text{these}}$ things which have not byn seen, No, not amongst the Sonnes of men.

Vriel now Holding up the Ball of fire in his left hand, sayd as is here written.

☞ *This other have I browght, whereof I will, now, bestow the Seventith part of the first part of Seventy Seven. The residue shall be fullfilled, in, and with the; In, (I say,) and to gither, with the.*
Behold (sayth the Lord) I will breath uppon men, and they shall have the Spirit of understanding.

Liber 40

Δ If from the first day of writing we accownt, than from good friday the reckoning doth begynne, and so ende the.

In 40 dayes must the boke of the Secrets, and key of this world be written: even as it is manifest to the one of you in sight, and to the other in faith. Therfore have I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment. That shalt, thow, write down in his propre and sanctified distinctions.

The Abridg=ment of time.

Speaking to Δ.

This other, (pointing to E.K.) *shall have it allwayes before him, and shall daylie performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of his blessed, and those that are annoynted with his blud.*

The danger thretned, if E.K. do not his dutie.

For, behold, what man, can speak, or talk with the Spirit of God? No flesh is hable to stand, whan the voyce of his Thunder shall present the parte of the next Leaf unto sight.

Note a terrible thing.

You have wavering myndes, and are drawn away with the World: But brittle is the state therof:
Small therfore are the Vanities of his Illusion.
Be of sownd faith. Beleve. Great is the reward of those that are faithfull.
God will not be dishonored, neyther will suffer them to receyve dishonor, that honor him in holiness.

The ende of all.

Behold, Behold, Mark ô and Behold: Eache Line hath stretched him self, even to his ende: and the Middst is glorious to the good, and dishonor to the wicked. Heven and erth must decay: So, shall not the words of this Testimonie.

Δ. - Ecce servus et misellus homuncio Dei n*ost*ri, fiat mihi iuxta beneplacitum voluntatis suæ: &c.

Note, by the place here before what measure in proportion of powr and understanding this was, in respect of the white ball of fyre.

Δ. - Vriel toke a little of the fire in his left hand and flung it at E.K.: and it went in at his mowth.

Vr. - *My message is done.*

Δ. - *May I Note Vr,* (meaning Vriel,) *for your name ~~that no~~ who now deale with us.* Vr. - *I am so.*

EARLHAM COLLEGE LIBRARY

Δ. - *I pray you to give us advise what we are to do in our affayres.*
Vr. - *It is sayde.*
Δ. - He sayd to E.K., *Tell him, I have told him,* and seemed to smile.
Δ. - *Of* Mistres Haward *(Ientlewoman of her Ma*^{ties} *privie chamber) I wold fayn*
Δ. - *know, wherfore we were not warned of her comming? She hath caused us, now, for an howre or two, to intermit our exercise? Is it the will of god, that for her great charitie used toward many, (as in procuring the Quenes Ma*^{ties} *Almes to many nedy persons) the Lord entendeth to be mercifull to her? I meane at the pynche of these great miseries ensuing, now (by you) told of. And that by her,* *I may do good service concerning the Quenes Maiesties Cumfort?*

Mistres Francis Haward elected to taste of god his great mercy for her charitable hart &c.

Vr. - *Who is he, that opened thy mowth, or hath told the of things to come? What thow hast sayd, is sayde. Mark the ende.*
It is a sufficient answer.

Vr. - *Loke up.* Δ. - He sayd so to E.K. Who loking up, saw the boke the chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be seene, and it cam nearer & nearer to him, and it burned, as before.

Vr. - *So, set down, what thow seest.*
What thow seest, deliver unto him.
As it is his will, So be it unto the:
Do thy duty, whereunto thow art moved,
and it shalbe sufficient.
Farewell, for a time.

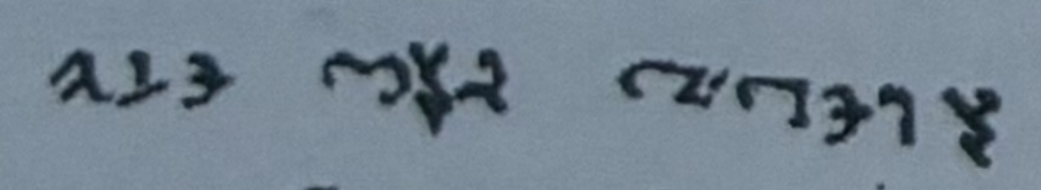
Δ. - The boke and writing was made very playne to him.

E.K. - Now is all covered with a white clowde, such an one as I saw not yet.

Δ. - We put up the stone: and the former boke and other furniture, appeared uppon the table hard by E.K. and he was to write out as he saw: which he began to do, both in character and words: but it was to cumbersome to him: and therfore he wrote onely the words in Latin lettres.

Δ. - After he had written 28 lines there in that paper boke, the first word being *Arney*, and the last, being *nah*, suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

~~forte Row~~ Δ. - After he had finished that second page of the first leafe, I then did copy it out as followeth.



Δ forte, *Asney*

~~1~~ 49

Arney vah nol gadeth adney ox vals nath gemſeh ah
orza val gemáh, oh gedvá on zembáh nohhad vomfah
olden ampha nols admácha nonſah vamfas ornad,
alphol andax órzadah vos anſoh hanzah voh

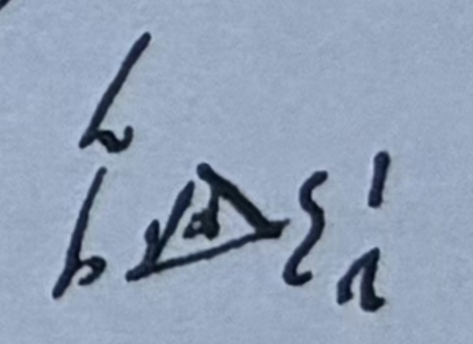
In the tables expressed.

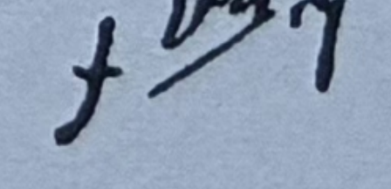
drux
na
ger
pa
van
or
pal
med
gal
ceph
vr
fam
ged
un
mals

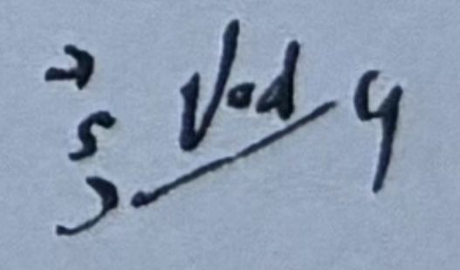
Letters names, used in sense

drux	1
na	2
ger	3
pa	4
~~*na*~~	
van	5
or	6
pal	7
med	8
~~*saph*~~	
gal	9
cheph	10
vr	11
~~*phan*~~	
fam	12
ged	13
un	14
~~*mal*~~	~~15~~
~~*nah*~~	
mals	15

veh		
graph	16	15
giſg	17	16
+ *mals*	18	17
don	19	18
gon	20	19
ta		







Solgars

I finde diverse dowts which I cannot order, to my contentment. I finde diverse dowts which I cannot order, to my contentment. How many of my ruled leaves, shall I tak for the writing of the first leafe.

1. How many of my ruled leaves, shall I tak for the writing of the first leafe.
2. How shall I mak the distinctions of the last 9 lines of the first leafe answerable to all the former words: having more then two hundred & some are of 3 hundred letters, & top 9 rows having but 49 letters.
3. How shall I do for the orthographie: seing g and c and p: &c have so diverse sownds: & not allways one, as g somtymes as gh & somtymes as I: and C somtymes like K, somtymes like S, p somtymes like ph, & somtymes p: & somtymes f.
4. The number of the words in the first leafe, in every row, is not all one: nor 49 allwayes.
5. Of the word in Table, which is to be set down all the tables following, all the table over, it will not agree to fill up mostly all places, & to set down the word perfectly.

adma ioha notma goth vamſe'd adge's onſe'ple' onde'max
orzan, vnfa onmah vndabra gonſah gols nahad NA.

I dowt which is *n* and which is *u*.

1 $\boxed{\cancel{2}}$

Oxar varmol pan ſampas os al pans orne'y andſu
alſaph oucha coſdám onzagole's natmátatp max, olnah
von ganſe' pacath olnoh vor naſquah loth adnay
nonſah oxanſah vals nondax vonque'th lan ſandquat
ox ardánh ~~ozabe'l~~ onzâbe'l ormach douquin aſtmax
arpage'ls ontipodah omvah noſch als mantquts,
armad notgals. Vantantquah. †

a dowt whether *ar mad* be two words or one.

---

2 $\boxed{\cancel{3}}$

Ondroh als vrh. panchah orn ſandvah loh andah nol
pan, ſe'dmah zuge'h als abmicadampâge't ordomph,
axah ge'thol vav axe'l anthath gorſan vax parſah
vort lanq ándamſah ge'the'ol, vrchan navadáh
óxe'mble's armax lothar, vos antath, orſé vax
Δ Ω *alnoth, othe'r mals olnah ge'thom várdamach, alls;*
Orge'th.

---

3 $\boxed{\cancel{4}}$

Or paſquah omzádah vorts, angénodah varſáua
onch aldúmph, ánge't ónſaual gálta oth ane'th ax pa
ge'ſné ouád ax orne'h aldumbáge's voscómph alze' ax,
orzad andah gost aſtoh nadah vorte's, astmah note'ſma
goth nathad omza, ge'th altéth ox, de'gáth onda voxa
ge'mnaché adna danſa als alst.

---

4 $\boxed{\cancel{5}}$

Arſah. Orthath ols gast ardoh max vármah doth novámq
lath, adnab gothan, ardrínoh aſtómage'l arpáge't aſte'th
arde' obzá, ols ⓃⒶ *ge'mnapálabamída orſat nahah*

odmázen ándalphel, ox ambráſſah oxah géth nor vamfah
genoh daqueth als aſtna, oh tatóh, alſah goth necor andeoh
neo alda nah

Here seme to be 50 names: and so, one to many.

5 ~~6~~ vanlah oha demagens on ſunfah, paphah olemneh, ózadcha
lax ornah vor adme ox vaſtmah gu labazna, gumnácho
aſthmah ochádo landrídah vons ſah, lúgho iahat nabſcham
nohads vandiſpa roſſámod androch alphoh, zúmbloh áſnah
gonfageph aldeh lo dah vax orh aſmo, gad au danſequa
deo, dath vax nograh vor ſegbat Mon.

6 ~~7~~ Arni olbah galpa lohánaha gáu pu ma gén ſah ollo var ſe darſah
goho ál bu mi clá má ca pá loth ieho nad veſlah vors ardno
inmony aſquam rath als váſmah génda loggahah aſtmu.

Here are but 38.

7 ~~8~~ Arnah notah lax vart luhoh déſmaph, ol $\overset{\varepsilon}{c}$ap ra mi na cah
ox and an vah gem ne lo ri phi ton pha ac cam plah no ſta pha
or max a da ha har or zem bli zad mah pan che fe lo ge doh
áſchah ólmah ledóh vaxma

8 ~~9~~ Gans na cap lan seda ax nor vorza vo laſpral onſa gem
gemah noph gázo na von ſantfa noſtradg anſel vnſa pah
vort velſa or alda viax nor adroh semneh ols vandéſqual
olzah nolpax pahah lothor ax ru vanſar glímnaph gath
ardot ardri axa noh gaga leth arde maxa.

9 ~~10~~ Corſal mabah noplich alps arſod vord vanfax oriox
nabat gemnepoh laphet Ióda nat vombal nams ar
geth alloah néphirt lauda noxa voxtaf ardno
ándroch labmageh oſſu állmaglo ardot nalbar vanſe
dar to vorts parſan vu vnrah vor gádeth leth orze
nax vomreh agelpha, legar or nembla ar vah Su. 48

10 ~~11~~ Zanchcumáchaſeph, ol za mi nó ah val ſe bú ra ah no da li gá nax
or ſáp na go darſágnapha nobſiblith armipyth arſepólonitantons
Iembúlſamar lebóge axpar ornáza oldaxardacoah.

Here are 54.

11 ~~12~~ Semno ah al chi do á cha da Sel pag in o dah a da hu bá mi ca noh
dam pha gli áſ cha nor oxompaminapho lemp, na, gán ſa pha
ne co ál pha ~~afpa~~ aſ pa gé mo cal na tú ra ge.

·50· words.

12 ~~13~~ Sen gál ſe quar ruſ fa glan ſúx taft ormaca
ox i no dál ge brah nop tar ná gel vom na cheſ pál ma cax,
arſep aſ dón ſadg aſc lan fán che dah nor vi car máx coh
zum bla zánpha ad geh do ca ba ah.

13 ~~14~~ Ar gém na ca pál fax, or~~r~~ nído hab cáſ pigan alpuh
gágah loth ral ſá bra dan go ſá pax vól ſan quéſ tan
ondapha opicab or zy lá pa a chra pa má les
~~ad mm~~ ad má car pah oxalps on dá pa, gém na de vór guſe.

14 ~~15~~ Lat gans ſa par ſat laſtéah lor ádah noxax ardéphis
nónſon andoh gúmzi vor sab líboh ad ni ſa pa loth gaho lar
va noxa oho lan ſempah noxa Vriah Sephah lúſaz
odgálſax nottaph ax úrnoc árpos arta zem zubah
lothor gas lubah vom zá da phi cár no.

15 ~~16~~ As só ta phe on dah vor ban ſanphar pa loth agno iam
néſroh am algórs vrrábah geuſeh alde ox nah vors
púrblox ámphicab nóſtrohh adm$\overset{d}{á}$g or napſú aſmo lon
gamphi arbel nof ámphi on Saubloth aſchi nur laffax
las doxa pra gem a Seſtrox amphi nax var ſem$\overset{beth}{bbh}$.

16 ~~17~~ Angéſe'l oxcapácad onz adq ochádah ólzah vor náh
orpogógraphe'l al ſa ge'm ua ca pí coh vl da pa pór ſah
naxór vonſa rons vrbanf lab dún zaph algade'f
loh ge'm vortáoh amph ahoha za vaxorza le'^{fe}ph oxor
ne'oh ah va dunaca pi ca lodox ard nah.

---

17 ~~18~~ Iahod vox ar pi cah lot tár pi ge's nol zim na plah
ge' ó gra plih ne' gó ah va lu gán~~s~~ ze'd am phí la doh
zan ve'h al ne'x oh al pha ze' goth ge'dóth axor van ze'bá al cá pa
Here seme to be 50. Luma ge's ard de' oh ah.

---

18 ~~19~~ Onchas lagod van Se'bage'h oxangam pah gos dah manze'h ocondah
vardol Se'bagh ol madan NA ohal Se'page't, otoxe'n narvah
lubatan anſe'm nofe't au naba notoh ax arſah mans Vſtgam
pahod pah mal se'dnah ge'ſtons amphe's al manſo gapale'bâton
arra nax vamfe's amah dot age'n nalphat ar zamne' oh Sage's.

---

19 ~~20~~ Nax le'rua nath Ze'mbloh axpadabamah Sanzápas
Of the *n* and *u* of this word I dowt. gunzanquah ona var de'mne'h gah lod vmnah doxa val tarquat
mans ol ge'm nage'ph au zanbat vx anzach al pambóha
naxtath ol nada vam nonſal aua nal ge'dot vorx alge' lah
de'ſpa~~gi~~ gu prominabâmîgah olpaz ord gamnat le'm paz
cath normadah on de'mq.

---

20 ~~21~~ Laffah ie' ogg dalſe'ph abrimanadg oldomph le'dothnar
ymnachar onze' vam ſe'pno voxauare't ol zantqur amph
nas Sage's om nartal vor miſcam be'mcax lappad ge'ſso
At *vom* was a + to note the ende of a line: But both these mak but 49 names. drux capgol ass le'tnar vom.
Sauſah or gamprida ornat vol aſmd onza duh ge't hanſa
gorh hubra galſaropah ne'quax dap ge'mno ab pnidah
† noxd lumbam.

---

21 ~~22~~ Al ge'throz ax arvan oh ze'mpal guh arvax no de'mnat ar
pambals nop nanſal ge'h axor pam vartop ab vbrah cardax
lon ſonge's au dumax ar ne'phar lu ge'mne' om Aſda

vorts vmrod val manqh noh Sam, naga vrbrast Lurvandax
vpplod dam zurtax loa an avarn nar ge'mplicabnadah oxa.

---

22 ~~23~~ Nooa Babna ampha dum nanſap vrs daluah marſaſqual orma
nabath Sabaothal ne'tma vol ſe'mpra iſch laue' onde'h noh
se'mblax or manſa macapal vnge'ne'l vorſe'pax vrſabada noxanquah
vndalph aſmoh vxa na Gaspar vmpaxal lapproh Iadd nomval
vp se'tquam nol astma vors: vrde'm gnasplat be'f affafe'fafe'd noxtah
Volls laydam ovs nac.

---

23 ~~24~~ Ce'dah or manve'h ge'h axax nolsp damva dor de'mgoh apoxan
subliganaxnarod orchal vamnad ve'z ge'mle'hox ar drulalpa
ax vr samfah oladmax vr ſappoh Luah vr pabmax luro
lam faxno de'm vombre's aduſx or se'mbal on vamne'
oh le'mne' val ſe' quap vn nap naſtoſm dah voz mazax
51 words. lumato game's on ne'da.

---

24 ~~25~~ Voh $\overset{i}{g}$e'mſe' ax pah loſquan nof afma dol vamna vn samſe's
oh se't, quamſa ol danfa dot ſanta on anma ol ſubracah
Babalad vanſag olso pas gonre'd vorn che'chust axaroh
rugho am nadom val ſe'quot ne' te'xpa vors vrs al pam
vans na tomvamal anſipamals note'ms anq arxe' al.

---

25 ~~26~~ Pange'f oſfd ne' pamfah aliboh a noſtâfâge's alme'ſe'd vrmaſt
ge'us vrmax au ſe'mblox ſatq quayntah luze'z arne' noh
pamna ſams bante's orn volſax vors vniſapa monſe'l dah
nox ah pah vomre'b doth danſéqox anzaze'd onz anfal
nom vamre'h volts vrnacapácapah noſhan yalt ge'lfay
nor se'ntqbt onbanzar luntaf val ſente'pax.

---

26 ~~27~~ Orniſa nor Pampals anz alpah nox noxa ge'ndah von
gamne' dah vors ad na le'pnazu ache'ldaph var honza
gune' alſaph nal vomſan vns alpd a domph ar ze'mnip
ans vrnach vance'f ban yanze'm oh aha vons nabrah
vh aſmo drat vorme'z al paſquar no ge'ms nah ze'm
laſquith apſantah.

27 ~~28~~ vol zans alphi ne ganſad ol pam ro dah vor vngef a deoh
nad vnſemel apodmacah vnſap val vndar ban cefna dux
hanſel yax nolpah volts quayntah gam vemneg oh aſq
al panſt ans vntah hunſanſa Apnad ratq a sanſt nel
odogamanázar. olzah guh oh nah varſa vpangah eoh aho.

28 ~~29~~ Notgah ox vr auonſad vl dath nox lat ges orn val
sedcoh leth arney vas ars galep odámpha nol axar vox
apracas nolph admi adpálſah noh vrh gednach vax
varſablox vrdam pagel admax lor vamtage oxandah
lamfó nor vorſah axpáa, ols nugaphar ádras vxár
noſtrílgan ampacoh vortes leſqual exoh.

29 ~~30~~ Ses vah nómre gal ſables orzah, get les part, ox ar ſe
de cólmachu ardéh lox gempha lar vamra goh naxa
vors admah gebah, Semfúgel admá geod alzeh orzam
ván$\overset{\text{ket}}{\text{chet}}$, oxam prah geh orzad val nexo, vam ſeleph
oxa, noha par gúmſah aſkeph nox adroh leſtof ad moxa
nonſúrrach.

30 ~~31~~ Vomchál as pu gán ſan var, sem quáh lah set
gedoh argli oranza vor zina sedcátah zuréhoh admich,
ors arſah varſab, oliba vortes lúnſanfah, adnah vor
semquáx, vorſan lap varſah gebdah voxlar geoh, gemfel
ad gvns. aldah gor vanlah, gehudan vor ſableth, gedvel
48 ax ors, manch var ſembloh.

31 ~~32~~ Ar dam fa gé do hah Luxh arcan Mans lubrah vor
ſemblas adna gor partat, nor vílſo ádchu apri ſed amphle
nox arua getol. Vor ſambla geth, arſe pax vor ſah gelh aho
gethmah or gemfa nah prax chilad aſcham na prah oxáh
var ſetqua lexoh vor sámbleh zubrah.

32 ~~33~~ Lax or ſetquáh vah lox rémah Nol ſadma vort, famfa
le gem nah or ſepah vartef a geh Oha lon gaza onſa ges
adrux: vombalzah ah vaxtal. noh ſedo lam, vom

tántas oxárzah Mechól va zebn geth adna vax, ormacha
lorui adrah, Gens arnah vor, Arſad odiscóh alidah nepho.

33 ~~34~~ Hastan bah ges loh ru mal; vrabro den varſah, Mah rox
idah ru gebna demphe, ors amvi ar, Genbá, óxad va ges
lath vriop: nal pas vi me ró to ád na vah ged anſe lah
verbrod vn gelpa, lux árd do ah: vaſt vor Gemafánoh.

34 ~~35~~ Amles ondanpha noxt vradah gel núbrod Arb á cha
lo pe go há pa ra zem che pár ma la Na bu rá doh gem la pa
or zín fax nol ad micápar vó ſi pi cá la ton andrah vox
48 ardno, get na ca ploh gál zun.

35 ~~36~~ Ór ge mah luza cá poh nox tráh víoxah nebo hu ge o mí lah
cox chá dah or na hú da vol ſa pah: No bro ch, ál pa
chídomph náb la grux la vx ar gá fam gel ne do gá lah
46 vo ſa pah.

36 ~~37~~ Gu la gé dop áx ix óx a max lun fá gem pah orſa devlmah
Gé pa cha vor ſí ma coh alduth gempfa: Nox gal max
ar hú gaf gli nó rob va gen lá car du zum ox ám pli zam
zu latmah ge gé ma ohahah.

37 ~~38~~ Ga lá pa drux váx ma geb lá geb or ché plon gan zéd ah
vox ár vox gelet ar gahad, gan pá gan doruminaplah
vor zinach cô pa chef ardrah óx ox pol ſa gal máx nah
guth ardéth on zupra cró cro gah var ſa má nal.

38 ~~39~~ Ar ſa bá cho as noh al geh oh, ax ár pa gal olza déh
or za zú max exoh eh, or ~~cha~~ cah pal donazahá onza
zethas: no r ſáp ſe pah onzap a palmah aldoh voh
náblebah gemnápam os malſa or naoh zar bu la gém pah
ne ó ha brah.

27 ~~28~~ Tal gep ar ſep nah doh, vors alſa doh necoh am ar geth
na ges alpran odox malſápnah, gohor ahoh gadmah

The copy had amna I cowld not coniecture.

ol dáneph aludar dónzagab ólſagah nebthuh or
ſapnar balgonph nep gemloh, ax amna duth
achár laspá, vohá, náxvolh gas vergol ah pratnom
$\overset{i}{g}$eá nostúamph.

---

40 ~~41~~ Vắn ſa pal ſah gón ſo gon gé la bu rá doh tato lang,
ge mé fe ran ón da pans ge lá brah: or pa gé mal
on ſán fan gen ólc ma cha lan Von ſé gor a prí cas
nor vá gel om brá cau cohadal.

---

a	d	r	o	s,	a,	c	l	o	d	f	a	c,	d	o	g	é	p	n	a	h,	l	a	p	c	a	h,	m	o	c	d	á	c	o	d	e,	f	a	m	ó	n,	t	u	a	l	c,	d	o	m
v	r	á	ſ	n	a	g	e	p	h,	a	m	p	h	i	d	o	n,	g	á	n	ſ	e	l,	v	a	x,	ó	r	e	h	a	m	a	h,	v	ó	r	ſ	a	f	a	n	ſ	a,	a	c	a	s
d	a	m	í	f	a	g	a,	n	á	b	u	l	a	x,	o	r	ſ	a	g	e	h,	n	a	ḿ	v	a	h,	o	c	a	r,	l	u	n	ſ	a	n	g	e	l,	c	a	r	p	a	c	o	a
l	u	n	ſ	e	m	n	e	p	h,	o	d	á	r	n	a	c	h	o	h,	z	e	m	b	l	o	h,	o	b	l	í	c	a	n	d	o	n,	g	a	l	s	o	r	x	v	l	á	g	a,
f	ó	m	n	a	p	h,	a	p	á	n	ſ	a	g	e	h,	l	o	n	ſ	ú	g	a	l	a	n,	g	r	a	s	t,	v	b	l	á	n	ſ	o,	a	r	n	o	x,	v	o	n	ſ	á	a
t	a	l	t	é	m	a	p	h	e	c	h,	ó	r	m	a	c	h	a	d	á	g	e	n	o	x,	v	r	s	t	á	m	v	a	h,	n	a	d	v	a	r	e	h,	o	n	s,	a	r	g
z	u	c	á	n	z	u,	n	a	p	l	i	o	r	a	h,	n	o	r	g	e,	h	a	h	a	n	a	h	a,	v	ſ	p	l	a	h,	g	r	a	d	ú	n	v	a	h,	n	a	v	í	o,
a	r	s	a	h,	v	ó	n	r	o	g	e	n,	d	a	h	v	a	l	a	h,	o	r	z	a	p,	c	v	l,	c	a	r	ſ	e	d,	a,	p	o	r	ſ	a	l,	q	á	s	t	a	v	a,
g	a	n	f	ú	m	a	r	a	b	ó	m	o	n	a	h,	g	á	s	t	a	g	e	s,	ó	r	d	o	l	p	h,	n	a	q	a	s,	o	r	g	e	m	v	a	h,	n	o	x	a	d

Δ. - And this is the late ende of the second page of the first leafe of this excellent boke. The other leaves are written, apart, in an other boke as may appere.
But with these 9 rowes and the former 41, doth arise the some of 50: which is one more then 49: Therfore I am not onely of this but of diverse other imperfections yet remayning in this page, to ax the solution and reformation.

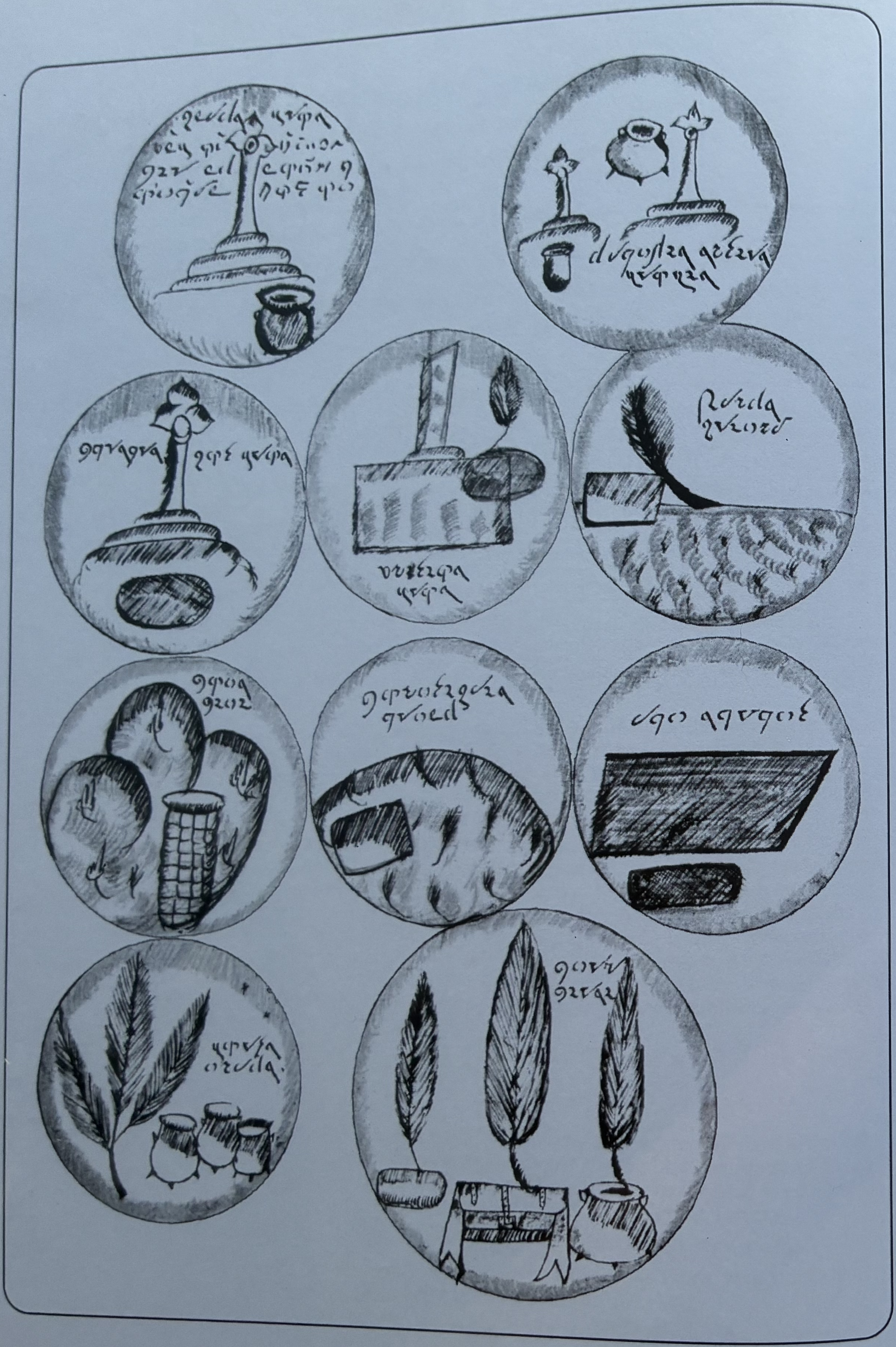
Δ. - Whan I had told this my·dowte to E.K. he answered me that the first row of these last ·50· before set downe, was the last of the first page of this first leafe: and true it is that in the first page were first sett down 48 rows, of which eight and fortith row begynneth with this word *Amgédpha* &c. And therfore the next row following, (begynning with *Arney vah nol gadeth* &c.) is the nyne and fortyth row of the first page and so the last row of that page: And therby allso the second page of the first leaf hath these 49 rowes here noted: And so is one dowte taken away: The other is of the ~~imperfect~~ numbers of words in some of the 49 rows of this second page:

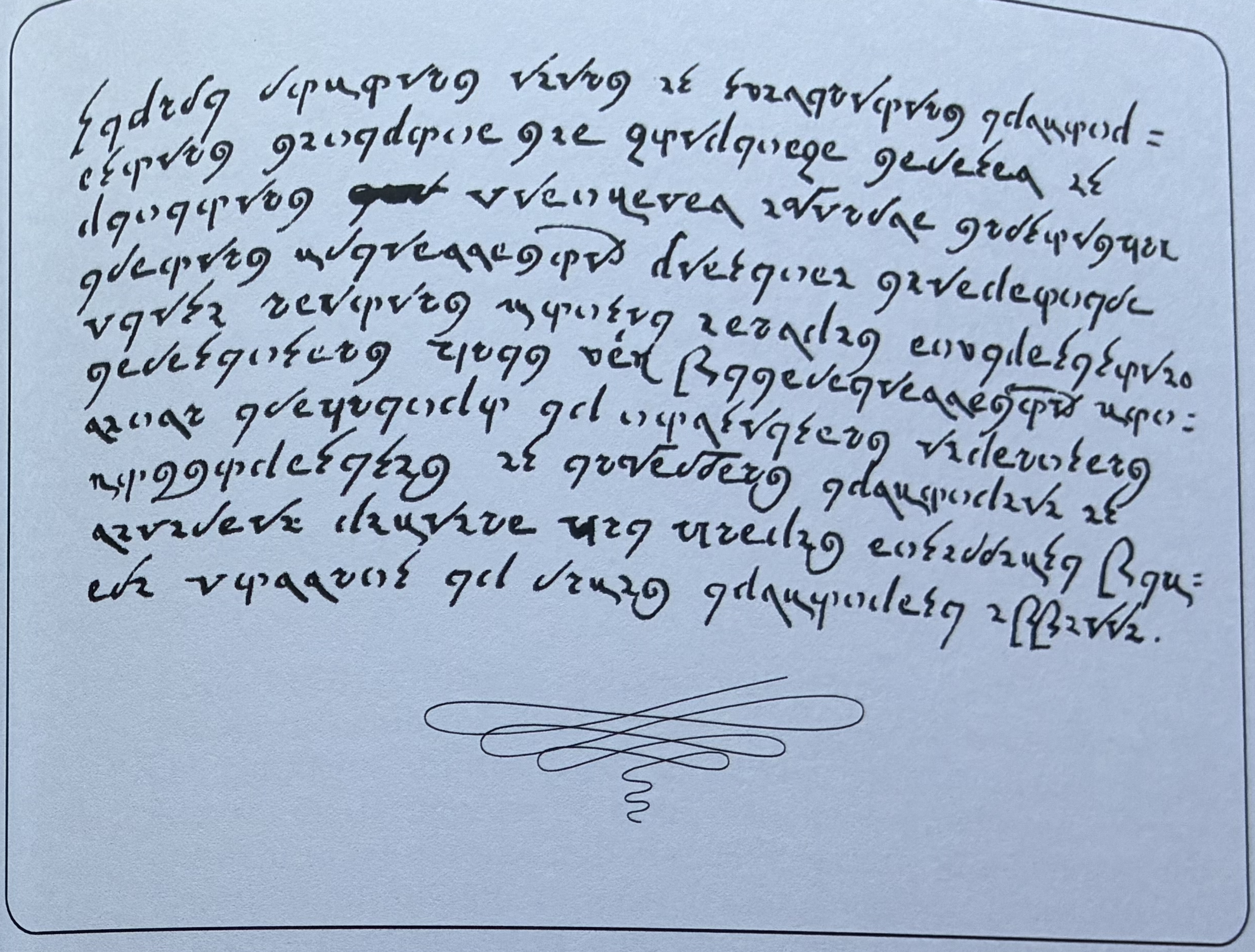
Aprilis 10. hor ·9·

Δ. - As we were talking of the Macedonian (the grecian), who yesterday cam with Mr Sanford his letters, there appeared in the corner of my study a blak shaddow: and I did charge that shaddow to declare who he was: There cam a voyce and sayd that it was the Macedonian: and abowt his hat was written in great letters this word, Κατάκριτος, which E.K. wrote out: and it signifieth ~~firmus~~ maculosus, or condemnatus &c. and the Voyce sayd, that word was sufficient adding Est. Δ. - God be thanked and praysed.

To me delivered by Mr
Edward Kelly
1583. Martii 22
Friday

Mr Husy cam with
him from blockley.

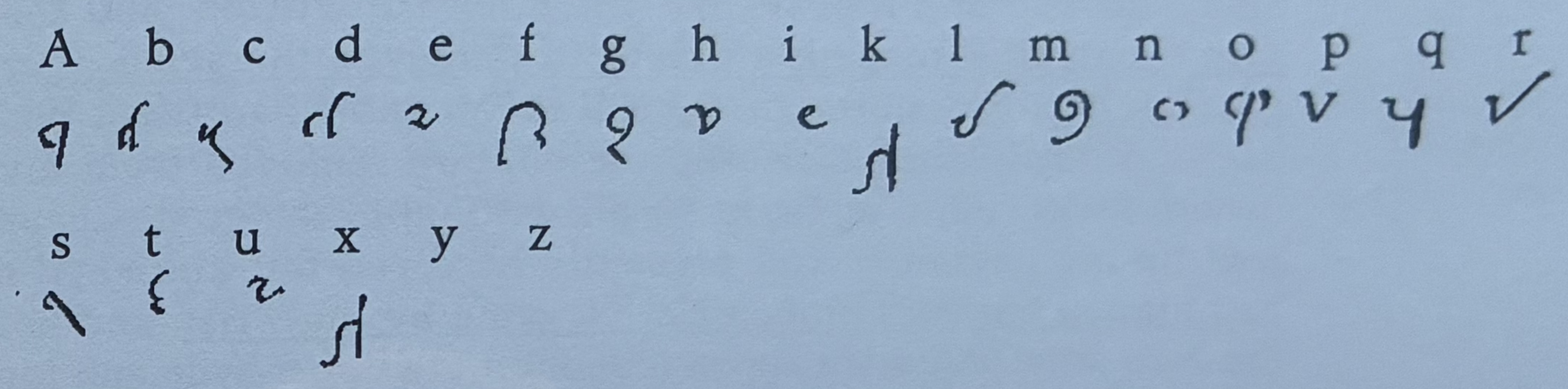




Aprilis ·11· Thursday.

Δ.
They were fownd at Huets Cross as the spirituall Creature affirmed when he led them to the finding of this Moniment & a boke of Magik & Alchimie. Perhaps that is the Cros called Huteos Cros being the fowrth of them below.

Δ. - After my comming home from the court abowt 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay to deciphre the cifre which before is spoken of, and was browght me by E.K., as he was willed to do.
And at the first, I was half out of all hope: but yet making many assayes, and gessing at it (at the length) to be latine, I fownd this to be the true Alfabet. God giving me the perceyverance.


A b c d e f g h i k l m n o p q r
s t u x y z

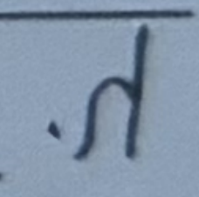
Note I. Dee. The last being of the Danes here, was abowt the yer 1040.

And, the first longer writing, was thus:
Tabula locorum rerum et Thesaurorum absconditoru*m*, Menabani, mei Gordanili, militis, et Danaoru*m* Principis, expulsi, multorum*que* aliorum clarissimoru*m* (Britanie meridionali parte) viroru*m*, contra eiusdem inhabitatores militantium: quam, hîc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decrevi: qua quidem intellecta, facile possunt ad lucem abscondita efferre.

And the Notes of the ten places, here by, affixed: are thus to be red orderly.

·1· Gilds cros
hic o . . . . . .
mer id io
onali ot on

2 blankis Suters croces



Of this K I dowt yet.

3 Marsars got cros

4 Huteos Cros

5 Fleds grenul

6 Mons Mene

7 Mountegles arnid

8 Lan sapant

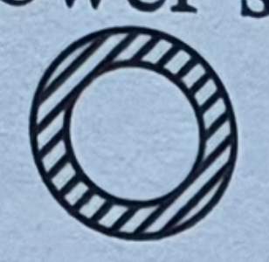
9 Corts nelds

10 Mnrr Merse

Δ. fortè Marr.

Aprilis 15. Monday.

Δ. - As E.K. was writing the eighteenth leafe which was of the Spirits of the earth, (in the after none abowt 4 ½ of the clok) he red a parcell therof, playnely & alowde to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in theyr hands & theyr heares hangying abowt theyr eares, and hastyly asked E.K. what he wold have, & wherfor he called them. He answered that he called them not, & they replyed, & sayed that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written, and that every man who readeth a prayer to perceyve the sense thereof, prayeth not. No more, did he call them, and I bad them be packing out of the place, and thereuppon removed from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrist: and he shewed the bare arme and there appered both on the upper syde and lower syde imprinted depe in, two circles as brode as grotes thus:



very red: And I seeing that, sowght for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) *They come flying on me, they come*; and he put the stole, which he sat on, betwene him and them, but still they cam gaping or gyrning at him. Then I axed him where they were: and he poynted to the place and than I toke the stik and cam to the place
and smitt a cross stroke at them
and in the name of Iesus commaunded those Baggagis to avoyde: and presently they avoyded.

All thanks be to the onely one Almighty, and everliving God
whose name be praysed now & ever. Amen.

Aprilis 18: Thursday morning. hor. 8. circiter.

Note. Now 30 Tables being written since good friday: and dayes onely 21 passed since good friday.

Δ. - As E.K. cam to write out the Tables according as he was wont: and to have the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven cornerd: and after I had put the stone agayn into the frame, and thereuppon did make long oft request, for answer having. There appered nothing, neyther was any thing seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or yssuing out of the clowde, this sentence,

Δ. As who shold say *αυτος εφα*, ipse dixit: *scilicet* Deus.

He promised, be not carful: Δ. Note, here are iust ·21· letters.

E.K. - The letters semed to stand at fingers endes (being 21): and so every finger had a letter on it: and the fingers semed to be placed on the Corners of the Heptagonall clowde: and assone as the sentence was red, the fingers which seemed to issue out of the Heptagonum, did shrink in agayn and disapere.

Δ. - *All laude honor and thanksgiving, be to the highest, our most loving mercifull and almighty God, now and ever, amen.*

The stone out of the frame.

Thursday. Aprilis 18. after dynner.

Δ. - We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written), a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, wherby the Indignation of the Lord might be kindled against us. Hereuppon we prayed severally; and at length, (no alteration, or better Cumfort hapening to us,) I prayed in the hearing of E.K., (by my desk, on my knees) in great agony of mynde, and Behold there appeared one standing uppon, or rather somwhat behynde the Heptagonall clowde who sayd, *I am sent, to understand the cause of your greif, and to answer your dowtes.*

Δ. - I, then, declared my mynde breifly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of, and among his manifold grave speaches he had these words:

Prepare all things.

Prepare all things, For tyme is at hand.
His Iustice is great, and his arme stronge.
How darest thow dowt or dreame, saying: Lo, God, this may be done
in shorter time &c. But such is flesh.
Be rocks in faith.

Good Angels.

It is not the manner of us, good Angels, to be trubbled so oft.
☞ *At the time appointed, thow shalt practise: While sorrow shall be*
measured, thow shalt bynde up thy fardell.
Great is the light of Gods sinceritie.
Appoint God no tyme. Fullfill that which is commaunded.
God maketh clere whan it pleaseth him. Be you constant and avoyde
Temptations: For True it is, that is sayde: And lastly I say,
It shall be performed.
What is it now thow woldest desyre to be made playner?

Δ. - Still he proceded uppon my answers: and at length he sayd:

Tyme of Iusti=fication known whan.

Neyther is the time of mans Iustification known untyll he hath
byn tryed.

The ende of our elec=tion.

You are chosen by God his mercy to an ende and purpose: Which ende
shall be made manifest by the first begynning in knowledg in these
Mysteries.
God shall make clere whan it pleaseth him: & open all the secrets of wisdome
whan he unlocketh. Therfore seke not to know the mysteries

Tyll the very howre.

of this boke, tyll the very howre that he shall call the. For then
shall his powre be so full amongst you, that the flesh shall not be perceyved,
in respect of his great glory.

Want of due reverence using in our actions is reproved.

But was there ever any, that tasted of gods mercies so assuredly, that
wanted due reverence? Can you bow to Nature, and will not
honor the workman? Is it not sayd, that this place is holy?

Angels abase them selves, to pleasure man by theyr instructions when they tak uppon them, or use any sensi=ble evidence of them selves or voyces &c.

What are the works of holiness? I do advertise you: for, God will be
honored. Neyther will he be wrasted, in any thing he speaketh.
Think not, that you could speak or talk with me, unleast I did greatly abase
my self, in taking uppon me so unlikely a thing in forme, as to my self, &c.
But he doth this, not for your causes, not for your deserts, but for the Glorie of his
own name.

One is not to be lightened, but all. And, which all? The two fethered fowle
Three are to be lightened. *to gither with the Captayn.*
Ask what thow wilt: for, untyll the 40 dayes be ended, shalt thow have
40 dayes. *no one more shew of us.*

A.G. Δ. - *Whether shall we give Cownsayle, or consent to the Captayne to go down into his Cuntry, as, presently he entendeth.*

Vr. - *As he listeth.* Δ. - E.K. sayd that this was Vriel who now had appered and answered all this.

Vr. - *I will ask the one question. Have we any voyce or no?*

Δ. - *I do think you have no organs or instruments apt for voyce: but are mere Spirituall and nothing corporall: but that you have the powre and property from god to insinuate your message or meaning to eare or eye, in such sort as mans Imagination shall be, that both they here and see you sensibly.*

Vox angelorum. Vr. - *We have no voyce, but a full noyce that filleth every place: which whan you ones taste of, Distance shall make no separation.*
Vriel putteth one in his place. *Let there one come that may better answer: not in respect of thy self, but one, more nerer to thy estate. —— Do thy Duty.*

Δ. - He sayd this, to one who cam in, and he departed him self.

Δ. Il or El. Δ. - This new come Creature sayd, *wold you have any thing with me,* Il?

Δ. - *Who art thow: Art thow one that loveth and honoreth our Creator?*

Il - *Will you see my hart.* —— E.K. - He openeth his body and sheweth his hart:
El. and theron appered written EL.

IL Δ. - He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a vyce in a play: and so was his gesture and his skoffing, as the outward shew therof was to be vulgarly demed: but I did carefully ponder the pith of the words which he spake: and so forbeare to write very much which he spake at the begynning, by reason E.K. did so much mislike him, and in manner toke him to be an Illuder.

Δ. - *As you are appointed to answer us by the Messager of God, so answer us, (who desyre the pure and playne verity), as may be correspondent to his credit that assigned you, and to the honor of God who Created us.*

Note Threefold answer. Il - *My answer is Threefold —— I answer by gesture —— by my apparayle, and will answer the by my wordes.*

Δ. - *Do you know where the Arabik boke is that I had: which was written in tables and numbers?*

Liber Arabicus. Il - *It is in Scotland —— A minister hath it; it is nothing worth: The boke conteyneth fals and illuding Witchcrafts.*
E.K. - he kneleth down. *All lawde honor and prayse be to the One and ever lasting God: for ever and ever.*

Δ. - *The Lord Threasorer, hath he, any bokes belonging to* Soyga? Il - *He hath none: but certayn Introductions to all artes.*

Note Δ. - *But it was reported to me by this skryer that he had: certayn peculier bokes perteyning to* Soyga, *otherwise named* ysoga, *and* Agyos, literis transpositis.

Il - Soyga *signifieth not* Agyos. *Soyga alca miketh.*

Δ. - *What signifieth those wordes? The true measure of the Will of God in iudgment which is by Wisdome.*

The language towght in Paradise. Δ. - *What language is that, I pray you?* Il - *A language towght in Paradise.*
Δ. - *To whome?* Il. - *By infusion, to* Adam. Δ. - *To Whome did* Adam *use it?* Il - Unto Chevah. Δ. - *Did his posteritie use the same?*
Il - *Yea, untyll the Ayrie Towre was destroyed.* Δ. - *Be there any letters of that language yet extant among us mortall men?*
Il. - ..... *that there be.* Δ. - *Where are they?* Il. - *Ô, Syr, I shall*

make you in love with your Masterships boke.

Δ. - *Did* Adam *write any thing in that language.* Il - *That is no question.*

Enoch. Δ. - *Belike than, they were delivered from one to an other by tradition, or els* Enoch *his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament, in Iude his Epistle where he hath,* Prophetavit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis facere iudicium contra o*mn*es impios, de omnibus op*er*ibus impietatis eoru*m*, quibus impiè egerunt, et de omnibus duris quæ locuti sunt contra Deum peccatores impii &c.

Note: excellent Memories, for Traditions contynuing and preserving. Il - *I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most unsearchable. Nothing remayned of* Enoch *but (and if it pleas your mastership) mowght have byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes.*
Δ. forte 18. Note 28 dayes more do make iust the 40 dayes, before notified. *Slepe 28*dayes, and you shall fynde them, under your pillow whan you do rise.*

Δ. - *As concerning* Esdras *bokes, which are missng, what say you?*

Esdras bokes. Il - *The prophets of the* Iues *have them.* Δ. - *But we can hardely trust*
The Iues. *any thing in the* Iues *hands, concerning the pure veritie: They are a stiffnecked people and dispersed all the world over.*

Il - *I will shew you a trik.* Δ. - He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to have a skorf or fowle skynne on his face: which one toke of: and then there appered on his forhed these two figures 88.

Δ. This might seme to signifie the calling home of the Iues, A° 1588 to come. - *I will shew you more then that, to, and will speak to a man shortly, that shall bring Water to wash every mans face.*

Δ. - *What mean you, by every man? shall all men, be made cleane?*

Il - *There is a difference in washing of faces.*

Note, El semed to be woman. E.K. - This creature seemeth to be a woman by his face: his apparell semeth to be like a Vice in a play.

E.K. - *Ar you not a Kinsman to* Syngolla?

Il - *I syr, and so are you a kinsman to* Synfulla.

Δ. - *A man may finde corn in chaf.*

Il - *So may you (perchaunce) finde me an honest man in my ragged clothes.*

Δ. - *This other day, whan I was in dowt of the Grecian (the Macedonian) whether he had any good and profownd lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word* [illegible]: *I pray you what doth it signifie? I axed the grecian and he sayd,* [illegible].

Il - *Loke in your boke.* Δ. - I toke the common lexicon: and he sayd, *No Not that*: Then I axed if I shold take φavorinus his lexicon: and he answered, *Nor that.* and I axed, *which then*: and he sayd, *your boke covered with a white parchment*, and I axed, *that of* Munsters *of Latine greke and hebrue?* And he sayd, *Yea, and there you shall finde that* Maculosus *hath onely that one word* [illegible] longing to it. I loked & so I fownd it, which satisfyed me very well.

Gariladrah. Δ. - *I pray you what say you of* Gariladrah; *do you know him? Who long sins did deale with me?*

Il - *Yf he were lesser than I, I durst speak to him: But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale. Loke in your Tables and there you shall finde an other name of his.*

That was Vriel, vide pag. precedent. Δ. - *I remember no such thing.* Il - *Consider who hath set me here. Yf the Truth thow hast allready, be of a greater then my self, then is it sufficient.* Δ. - *What day was that name given me?*

He pointed to E.K. Il - *Immediately, sir, after yo*ur Worships last coming.*

Δ. - *That was* Raphaël: *And I remember that* Gariladrah *sayd that he must leave me and his better* (Raphael), *shold be my instructor, and that then the same* Raphael *was in my bed then, &c.*

Δ. - Sing a song to his prayse, who created us.
Il - I will sing a short song.
Your doing are of God: your calling great:
Go down and seke the Threasor, and you shall obteyn it.
Thesaurus absconditus. } Take no care: for, this Boke shall be done in 40 dayes.
40 dayes. Begyn to practise in August. Serve god before.
August. You shall know all thing, ictu oculi.
Knowledge to be infused Ictu Oculi. And so, prayse, glory, and eternall singing
with incessant humilitie be unto the, Creator that
hath framed, made and Created all things, for
ever and ever, Now say you (yf you will)
Amen. Δ. - Amen Amen Amen.

Thesaurus abs. 40 Il - After the ende of 40 dayes, go down for the Threasor:
When those 40 dayes are done, than this boke shall be finished. The rest of
Note: till August. the time untyll August, is for rest, labor, and prayer.

Δ. - What labor? Il - In digging up of those Threasors.

Δ. - Must we nedes dig for them? Il - Otherwise, yf thow willt.

Δ. - How, I pray you? For to dig without lycence of the Prince, is dangerous by reason of the Lawes: and to ax licence, is half an odious sute.

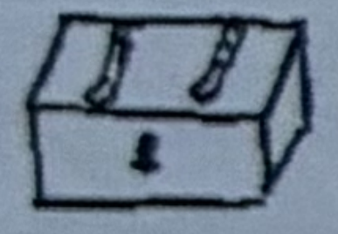
Wthout digging. Il - Yf thow have a parcell or part out of every place of the erth, in any small quantitie, thow mayst work by the Creatures, whose powre it is to work in such causes: which will bring it (never trust me) before you can tell twenty.

Δ. - He meaneth, Never trust him, if it be not so, as he hath sayd.

Il - No, never trust me, if it be not so.

Ten places. Δ. - You mean those ten places, marked in the Table, which, last day, I deciphred.

The chest. Il - I, marry, now you hit it. Yea sir, and your chest allso, it wold do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and whan you have it, I pray you let me have some little portion for my wife and children.



Δ. - As concerning that Chest, I pray you how cam the Macedonian, or Mr Sanford to know of it, so particularly, as he did?

Il - Husey told of it, openly, at the bord at braynford in the hearing of diverse.
The Grecian will seke him oute.
The Greke in grecia perhaps can finde out Threasor, but not in Anglia.
The Greke hath a Threasor in his bed, that will enriche him to be a fole.
I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold give better instructions.
Δ. True it is, I had hidden there, in a capcase the records of my doings wth Saule & other, &c. Your Chimney here will speak agaynst you anon: yet I am no brik layer.
I must be gone.

Δ. - God, for his infinite mercyes be allwayes
praysed, glorified, and extolled of all
his Creatures: Amen.

The boke The powder The rest of the roll. } - He advised E.K. to comunicate to me the boke, and the powder, and so all the rest of the roll, which was there fownd: Saying, True frendes use not to hide any thing eche from other.

Δ. - An old proverb it is. Amicorum omnia comunia.
Vnde, Deo Soli omnis exhibeatur
laus honor et gloria.
Amen.

Note: There followeth Quinti Libri Mysteriorum Appendix.

Quinti
Libri Myſteriorum
Appendix

20 April 1583–23 May 1583
(from British Library MS. Sloane 3188)

Quinti libri Mysteriorum Appendix

Aprilis 20 - Saterday.

Δ. - This Satterday had byn great and eger pangs betwene E.K. and me: while
he wold utterly discredit the whole process of our actions: as, to be done by evill
and illuding spirites: seking his destruction, saying that he hath often here to fore
byn told things true, but of illuding divells: and Now, how can this be other, than
a mockery, to have a cornerd dark clowd to be shewed him in steade of the playn
writing, which hitherto he had written out of? And that whan they shold do good in dede
that then they shrank from us, and that he was not thus to leese his time: But that
he is to study, to lerne some knowledge, whereby he may live: and that he was a cumbre
to my howse, and that he dwelled here as in a prison, that it ~~was~~ wer beter for him
to be nere Cotsall playne where he might walk abroade, without danger
or to be cumbred or vexed with such sklaunderous fellows as yesterday he was, with one
little Ned dwelling at the blak raven in Westminster; who rayled at him for bearing
witnes of a bargayn made ~~by~~ betwene the same Ned (or Edward) and one Lush
a Surgien, who was now falln in poverty, a very honest man &c. With a
great deale of more matter, melancholik, and cross overthwartly to the
good and patient using of our selves to the accomplishing of this action.
I replyed, and sayd, that we might finde our selfs answered ~~yest~~ on
thursday, as, That God wold clere when it pleased him: and that
we were not to appoint God a time to performe his mysteries and mercies
in; ~~shol~~ shorter then he hath spoken of: And that undowtedly, the
occasion of this blak clowd, was some imperfection of oures, to be amended
and that then, all, wold be to our furder cumfort. And as concerning his dowting
the goodnes of the Creatures, (dealing with us) he was to blame, to say ~~the~~ or dowt
the tree to be yll that bringeth furth good frute: for of these Creatures, from
the begynning of theyr dealing with us unto the last howre, we never hard other than
☞ the prayse of god, instructions and exhortations to humilitie, patience, constancy,
fayth &c. The things they promise be such as god can performe, and
is for his servyce and glory to performe: and such as have byn imparted to man
before: and therfore neyther impossible for man to enioye agayn, nor
unmete for us to hope for, and thowgh his trubbled mynde did dowt, yet
my quiet mynde, which god hath made ~~strong~~ ioyfull throwgh his mercies,
and which accuseth me not in this action, of any ambition, hypocrisie,
or disorderly longing, but onely is bent and settled in awayting the Lord
Sapientia. his helping hand to make me wise for his servyce, (according as long tyme my
daylie prayer to him hath byn.) and seing I have and do ax wisdome at the
lord his hands, and put my trust in him, he will not suffer me to be so
confownded: neyther will he offer a stone to his seely children, when in tyme
of nede they ax bred at his hands: besides that Voluntate*m* timentium
se faciet deus: and (by his graces) I feare him so, and am so carefull
to do that shold pleas him, that I make no accownt of all this world
possessing, unleast I might enioye his favor, his mercies and graces.
$300^{£}$ det. And whereas he complayned of want, I sayd, my want is greater than
his: for I was in det allmost 300 pownds, had a greater charge
than he; and yet for all my 40 yeres course af study, many
hunderd pownds spending, many hunderd myles travayling, many an
incredible toyle and forcing of my will in study using to lerne or to bowlt
out some good thing, ~~ye~~ &c., yet for all this I wold be very well pleased
to be deferred yet longer, (a yere or more) and to go up and down England
clothed in a blanket, to beg my bred, so that I might, at the ende be assured
to atteyn to godly wisdome, whereby to do God some service for his glory. And
to be playne, that I was resolved, eyther willingly to leave this world presently
that, so, I might in spirit enioye the bottomles fowntayne of all wisdome, or

els to pass furth my dayes on earth with gods favor and assurance of enioying
here his mercifull mighty blessings, to understand his mysteries, mete for the
performing of some actions, such, as myght sett furth his glory, so, as it might
be evident and confessed, that such things wer done Dextera Domini.
And many other discourses and answers I made unto his obiections and dowtes:
A meridie - Afterward I began to speak of the trubbles and misery foreshewed to be nere at hand, and
by that tyme I had entred a little into the Consideration & talk of the matter, he appered
that sayd he was called El or Il, and sayd:
Now to the matter.

Δ. - *What matter?*
El Il - *I must have a wallet to carry your witt and myne own in.*
Δ. - Benedictus qui venit in nomine Domini.
Il - *Then I perceyve that I shall have a blessing.*
Blessed is the physitien that hath care of his patient, before the pangs of death
doth viset him.
Δ. - *What think you of that clowdy Heptagonum?*
Il - *Dost thow consider, I go abowt it?*
I told the, every thing I did, was an Instruction. As I can not
stand stedfastly uppon this, (it self one, and one, perfect:)
so can not my mowth declare, much lesse speak, that you may
comprehend it, what this is whereuppon I go.
E.K. - He went on the Heptagonon, as one might go on the top of a turning
whele: (Δ. - As some horses use to turne wheles as may appere in Georgius
Agricola *de re metallica*).
Il - *I know, what all your talk hath byn: But such myndes, such Infection,*
such Infection, such corruption: and must nedes have a potion appliable for the
cure. But how will you do? I have forgotten all my droggs behinde me.
But since I know that some of you are well stored with sufficient oyntments,
I do entend to viset you onely with theyr help. You see, all my boxes
ar empty? E.K. - He sheweth, a great bundell of empty poticharie boxes,
and they seme to my hearing to rattle.
Δ. - *How commeth it, that you pretend to come from a favorable divine powre to pleasure us,*
and your boxes ar empty.
Il - *You sayd even now in your talk:* Iovis o*mn*ia plena *: yf my empty*
boxes be vertuous, how much more shall any thing be, which I bring not empty?
Δ. - *Then I pray you, to say somwhat of the vertue of your empty boxes, bycause*
we may have the better confidence of your fullnes.
Il - *Will you have my bill?* Δ. - *Shall we go to the Apothecaries,*
with your Bill?
Il - *I will shew it: Serve it, where you list.*
Iudra galgol aſtel.
Δ. - *You know we, understand it not: how can it be served?*
Il - *You must nedes have an expositor.*
What boke of physik is that, that lyeth by you?
[Δ. - There lay by me on my desk, Marcus Heremita *de lege spirituali* in greke and latine,
but the latine translation lay open before, on the left side of which, the sentence began
Non raro per negligentia*m*, quæ circa alicuius rei operatione*m* comittitur, etiam Cognito obscuratur.
And on the right side, began: Corpus sine mente nihil p*o*te*s*t perficere &c.]
Il - *Mary, here is good physik in dede.*
you fownd my name the other day, go to my name. [Δ. - So I turned
to the second boke and browght Sigillu*m* Æmeth, and there chose the
Word Ilemese. He than axed me, which letter of the name I liked best
and I sayd, L: bycause it conteyned the name representing God. El, &c.
then he sayd somwhat farder of the letters, which I wrote not.
Il - *Go to great M, the second: for this is it that shall serve his turne.*

A remedy for the blyndnes of E.K. at this instant.

Yf this can not serve him, he shall have medicine, that a horse can not
abyde. Use this, and I warrant you, your blindenes will be gone.
Δ. - It is here, greatly, to be Noted: that I turned in this boke of Marcus, 27
leaves furder: tyll I cam to the Quaternio of M, the second and there I
fownd this sentence notified (by my lines drawn, and a Note in the margent
Cor Contritum) Sine corde contrito impossibile est omnino liberari
a malitia et viliis. Conterit autem cor tripartita temperantia somni dico
et cibi, et corporalis licentiæ. Cæterum horum excessus et abundantia
voluptatem generat. Voluptas autem pravas cogitationes ingerit:
repugnat verò præcationi et convenienti cogitationi.
Δ. - This being considered by us, we ceased and this instant and thanked God
of his mercies, that it wold pleas him to make us understand some iust cause
whie clowdes now appeared in stede of brightnes &c.
Soli Deo o*mn*is honor laus et gloria. *Amen*

Δ And so many dayes yet wanted of the 40, yf we accownt from the 6 day of Aprill: but if from the tyme of the begynning I wrote them then there wan=teth not so much by 9 or 10 dayes.

Aprilis 23. Tuesday. mane hor ·8·

Δ. - After our prayer iointly, and my long prayer, at my desk requesting God to deale
with us, so, as might be most for his glory, in his mercies: not according to our deserts, and
frowardnes: &c. At length appeared in the stone a white clowde, seven cornerd.
And behinde the clowd a Thunder seemed to yssue.
Nos. A voyce - *Whan I gathered you, you were chosen of the myddest of Iniquitie:*
Whome I have clothed with garments made and fashioned with my owne
hand. ——— *I, AM, Therfore, Beleve:*
Δ. - I prayed, and thanked the highest, that so mercifully regarded our miserie.
A voyce - *I, AM.*
Vr. E.K. - Now standeth Vriel uppon the clowde, and semeth to loke downward
and kneled, saying:
Æternitie, Maiestie, Dominion and all powre, in heven
the earth, and in the secret partes below, is thyne, thyne,
yea thyne; and to none els due, but unto the: Whose
mercies are infinite; which respectest the glorie of thy owne
name, above the frowardnes, and perversnes of mans nature:
which swarmeth with synnes, and is covered with Iniquitie: and
in the which, there is fownde no place free from filthynes and
abhomination. Glorie be to the; ô, all powre: and
magnified be thow in the workmanship of thy own hands, from
time to time, and with out ende of time, from generation
to generation: and even amidst and in the number of those, for
whome thow hast prepared the flowres of thy æternall Garland.
Beare with them (ô Lord) for thy mercyes sake: for, woldest thow
seeke Δ *in the myddst of miserie? Whome yf thow sholdest*
iudge according to thy iustice. How shold thy Name be glorified so in thy
self, to thy own determination, and writing, sealed before the Creation
of the Worldes? The fire of thy Iustice consumeth thyne own seat,
and in the, is no powre wanting, whan it pleaseth the, to cast down,
and gather them to gither, as the wynde doth the snow, and in hemme

Δ. here I mist the hering of a word or more.

them with the mowntaynes, that they may not arrise to synne.
But what thow art, thow art: and what thow willt, thow canst.
Amen.

Δ. - *Amen*
Vr. - *I have measured time (sayth the Lord) and it is so: I have appointed*
to the heavens theyr course, and they shall not pass it.
The synnes of man shall decay, in despite of the enemy: But the fire
of æternitie shall never be quenched, nor never fayle.
More, then is, can not, nor may not be sayde.
We can not be wittnesses to him, which wittnesseth of him self.
But (this sayeth the Lord): Beholde yf you trubble me
NOTA et Cave. *ones more, or towche the wings of my excellency, before I shall*
move my self, I will raze you from the earth, as children of perdition,
and will endue ~~that~~ those that are of quiet myndes, with the
strength of my powre. You are not faithfull, sayeth the lorde,
One of us is by the Lord confirmed in constant purpose. *whome you beleve not. Notwithstanding I have hardened*
the hart of One of you, yea, I have hardened him as the flynt, and
burnt him to gither with the ashes of a Cedar: to the entent
he may be proved iust in my work, and great in the strength of my
Glory. Neyther shall his mynde consent to the wyckednes of Iniquitie.
Election confirmed. *For, from Iniquitie I have chosen him, to be a first erthely*
witnes of my Dignitie.
Your words are, yet, not offensive unto God: Therfore, will
not we, be offended at any thing that is spoken: For it must
Δ. I think *sayeth the lord* ^ is forgotten here *be done ^ and shall stand; yea and in the number which I have*
allready chosen.
Note. *But, this sayeth the Lord: Yf you use me like worldlings,*
I will suerly stretch out my arme uppon you, and that
hevily. Lastly, I say,
Be Faithfull,
Honor God truely,
Beleve him hartily.

E.K. - He kneleth down, and semeth to pray. Now he standeth up.
Vr. - *Lo, As a number increasing is allwayes bigger: so in this*
Note. *world decreasing, the Lord must be mightily glorified.*
Strive not with God: But receyve, as he imparteth.
The Mercy of my message, quencheth the obscuritie and dullness
of your sowles: I mean of the Infection, wherewithall they
are poysoned.
Vengeance cryed for. *Lo, how the Earth cryeth vengeance. Come, for thy Glory*
sake, it is tyme. Amen.
Δ. - *Seing it is sayd that in 40 dayes ~~and before 40 dayes~~ the boke*
shalbe finished: and seing it is sayed that our former Instructers
shall not come nor appeare to us tyll the boke be finished: And seing
heretofore the boke used to appere to E.K., that he might
write, whan so ever he bent him self therto: and seing the

same boke appeareth not so now: and seing we are desyrous to
be fownd diligent in this work, and to omitt no Opportunitie
wherein the writing therof might be furdred: We wold
gladly know, what token, or warning shall be given
us, henceforward, whan due tyme serveth for the same purpose.
Vr. - *Dy in the folly: I have sayde.*
E.K. - It thundreth and lightneth abowt the clowde: and now all
is vanished away.
Δ. - E.K. sayd, that at the very begynning of this days action, when he
expressed the first voyce (this day), hard of him, his belly did
seame to him, to be full of fyre: and that he thowght veryly,
that his bowells did burne: And that he loked downward
toward his leggs, to see if any thing appeared on fire: calling
to his mynde the late chance that befell to the Adulterous man
and woman by Sainct Brydes church in London, &c.
Allso that whan he had made an ende, he thowght his belly
to be wyder; and enlarged, much more then it was before.
Δ. - I sayde certayn prayers to the Almightie our God and most
mercifull father, on my knees; and E.K. on his knees
likewise, answered divers times, *Amen.*
A.G. After this, we made A.G. to understand these the mercies of the
Highest: and he reioyced greatly, and praysed the Lorde:
And, So E.K., was fully satisfyed of his Dowtes:
And A.G., and he, were reconciled of the great discorde
which, yesterday, had byn betwene them, &c.

Non nobis, Domine, Non nobis
Sed nomini tuo Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum.
Amen.

Aprilis 26. fryday

NOTE

Δ. - By the providence of god, and Mr Gilbert his meanes, and pacifying of E.K. his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quietted in mynde, and very frendely to E.K. in word, and cowntenance: and a new pacification on all partes confirmed: and all upon the Confidence of God his servyce, to be faythfully and cherfly intended, and followed in and by our actions, throwgh the grace and mercy of the highest.

1583 Aprilis 28. Sonday: after Dynner, abowt 4 of the clok.

Δ. - As I and E.K. had diverse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the Spirituall Creature, Il, and sayd.

Il - *Here is a goodly disputation, of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.*

Δ. - *I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet have a due peculier unchangeable proportion of theyr formes, and likewise that theyr order is allso Mysticall.*

The mysticall Alphabet.

Il - *These letters represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the sowle of man was made like unto his Creator.*
But I understand you shall have a paynter shortly.

Δ. - *I pray you, what paynter may best serve for the purpose?* Can master Lyne *serve the turn well?*

Il - *Dost thow think that God can be glorifyed in hell, or can divells dishonor him? Can wickednes of a paynter, deface the mysteries of God?*
The truth is, I am come to advertise you, least with a small error you be led, far, asyde.

The Table of Practise.

Let me see the forme of your Table.

Δ. - I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

Il - *How do you like those letters?* Δ. - *I know not well what I may say. For, perhaps, that which I shold like, wer not so to lyked: and contrarywise what I shold think well of, might be nothing worth.*

Il - *Thow sayest wel.*

Illuding Spirits thrusting in them sellves.

Behold, great is the favor and mercy of God toward those whome he
favoreth. All things are perfect but onely that: Neyther
was that shewed or delivered by any good and perfect messager
from God: A wicked powre did intrude him self, not
onely into your societie; but allso into the Workmanship of Gods mysteries.
Sathan *dare presume to speak of the Almighty. Those Charac=*
ters are divilish: and a secret band of the Divell. But, this sayeth
the lord, I will rayse them up, whom he hath overthrown: and blott
oute his fote steps where they resist my glorie. Neyther will

*I understand that the charac= ters are most untrue.

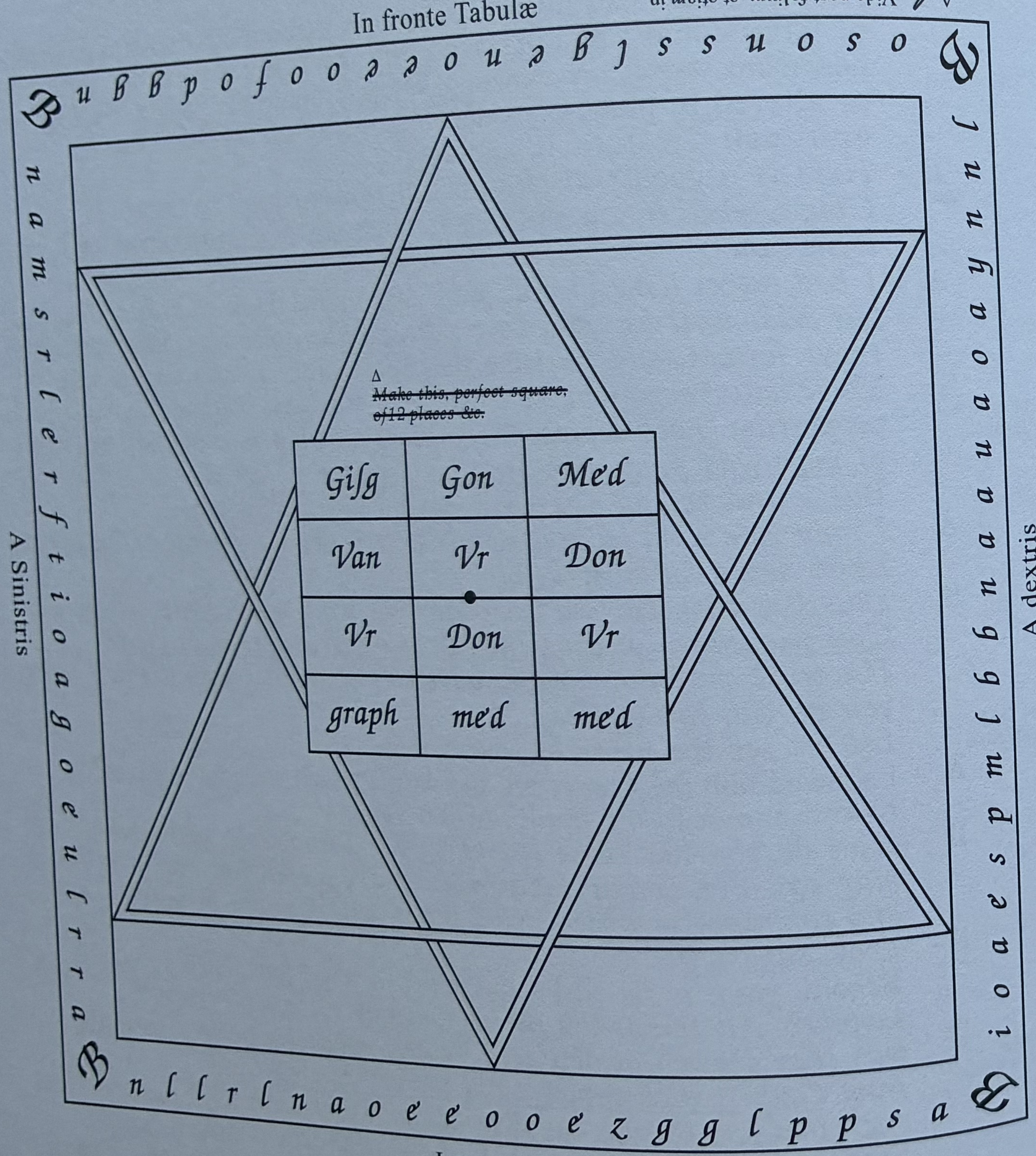
I suffer the faithfull to be led utterly awry: nor finally permit darknes to enhemme them for ever. He sayeth, I AM, and they* are most untrue. But behold I have browght the the truth: that the Prince of reason, God of Understanding may be apparent in every part of his Cælestiall de= monstration. Therfore, as thow saydst unto me ones,

So say I now to the: Serve god.

Δ* The Inner square, of 6 ynches:

Make a squΔ*are, of 6 ynches every way.
The border therof let it be (here) but, half an inch: but on the Table it self, let it be an inche broad.

Δ Vide post folium, et etiam in Tabula cordis carnis et Cutis, nam in lineis des= cendentibus, ibidem habes hanc tabula hic incipiendo sed in prima omittendo ſet accipiendo o.



Every one of those sides must have 21 Characters.
But, first, at every corner make a great B.
Prayer is the key of all good things.

Δ. - After our prayers made, E.K. had sight (in the stone) of innumerable letters: and after a little while, they wer browght into lesser square and fewer letters. First appered in the border opposite to our standing place, (which I have used to call, in fronte Tabulæ) these letters following, beginning at the right hand, and proceding toward the left.

	1	2	3	4	
	In fronte Tabulæ	A sinistris	Iuxta pectus	A dextris	
	Med	drux	drux	gon	
	fam	un	ur	med	
	med	tal	ur	un	
	drux	fam	don	graph	
	fam	don	ur	fam	
	fam	ur	drux	mals	
	ur	graph	un	tal	
	ged	don	med	ur	
	graph	or	graph	pa	
	drux	giſg	graph	pa	
	med	gon	med	drux	
	graph	med	med	un	
	graph	un	graph	un	
fortè med	tal	ged	ceph	van	
	med	med	ged	un	
	or	graph	ged	med	
	med	van	ur	un	
	gal	ur	mals	gon	— wth a prik
	ged	don	mals	drux	
	ged	don	fam	drux	
	drux	un	un	ur	

Sigillum Emeth.

Il - What have you in the myddle of your Table? Δ. - Nothing. Il - Sigillum Emeth, is to be sett there.

Il - The rest, after supper.

Δ. - Soli Deo Omnipotenti sit laus perennis.
Amen.

* * *

After supper, retorning to our business, I first dowted of the heds of the letters in the border, to be written, which way they owght to be turned, to the center ward of the Table or from the center ward.

Note of the Square within.

Il - The heds of the letters must be next or toward the center of the square Table or Figure. Divide that within, by 12 and 7.

Δ. - I divided it.

Il - Grace, mercy and peace be unto the lively branches of his florishing kingdom: and strong art thow in thy glory, which dost unknytt the secret partes of thy lively workmanship: and that, before the weak understanding of man.
Herein is thy powre and Magnificence opened unto man: And why? bycause thy divinitie and secret powre is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne huius est tui sanctissimi operis.
For, yf thow (o God) be wunderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleve, bycause they see, which heretofore could skarsly beleve. Strong is the Influence of thy Supercelestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therfore rest in the, Amen.

Ternarius et Quaternarius.

Δ. - The Spirituall Creature semed to eate fyre, like balls of fyre: having his face toward me, and his bak toward E.K.

Il - *Leave oute the Bees of the 7 names of the seven Kings, and 7 Princis: and place them in a table divided by 12 and 7: the 7 spaces being uppermost: and therein write, in the upper line, the letters of the king, with the letters of his Prince following next after his name: and so of the six other, and theyr Princis: And read them on the right hand from the upper part to the lowest, and thow shalt finde, then, the Composition of this Table. Therein they are all comprehended, saving certayn letters, which are not to be put in here: By reason that the Kings and Princis do spring from God; and not God from the Kings and Princis. Which excellency is comprehended, and is allso manifest, in that Third and Fowrth member. Rownd abowt the sides [of this square] is every letter of the 14 names, of the 7 kings and Princis.*

12 } 7

Note of these kings and Princis.

The dignitie of the Table of Practise. *Hereafter shall you perceyve that the Glorie of this Table surmownteth the glorie of the Sonne.*

All things els appertayning unto it, are allready prescribed by your former instruction.

He alludeth to our talk ~~of talk~~ had of Transposition of letters. *I have no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.*

To morrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.

Note danger of violating precepts of doctrine.

l	o	n	e	g	a	n	o	g	i	l	a
o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	ſ	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	~~p~~ s	~~s~~ p	a	n
s	e	g	l	a	r	a	z	a	m	u	l

forté
s p

* * *

Aprilis 29. Monday, a meridie.

Δ. - ADAM. As E.K. and I wer talking of my boke Soyga, or Aldaraia: and I at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam by the Alphabet therof, suddenly appeared the spirituall creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd: Then, à primo.

Δ. - Qui primus est et novissimus, Alpha et omega, misereatur nostri.

Il - *Amen. Glorie be to the, which art one, and comprehending all. Mervaylous is thy wisdome, in those, of whome, thow willt be comprehended.*
A short prayer, but appliable to my purpose.
Every prayse, with us, is a prayer.

Δ. - Apparayle changed. He taketh of, his pyed coat, and threw it up on the corner of my desk: and then he seemed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three braydes.

Il - *Well I will give you my lesson, and so byd you farewell.*
First I am to perswade you to put away wavering myndes.
Secondly, for your Instruction, in these necessarie occasions, thus it is:

An ænigmaticall lesson.

The Owtsides or Skyn must be the Centre. There, is one fowndation.
The Flesh must be the owtside.
The Centre it self must be dissevered into 4 æquall partes.
There is your lesson.

Δ. - We understand not, this dark lesson.

Il - *The hart must be the fowrth part of the body; and yet the body, perfect and sownd. The skynne must occupy the place of the hart, and yet without deformitie.*
God is the begynning of all things: The fardest parte of all things is in the hands of God.

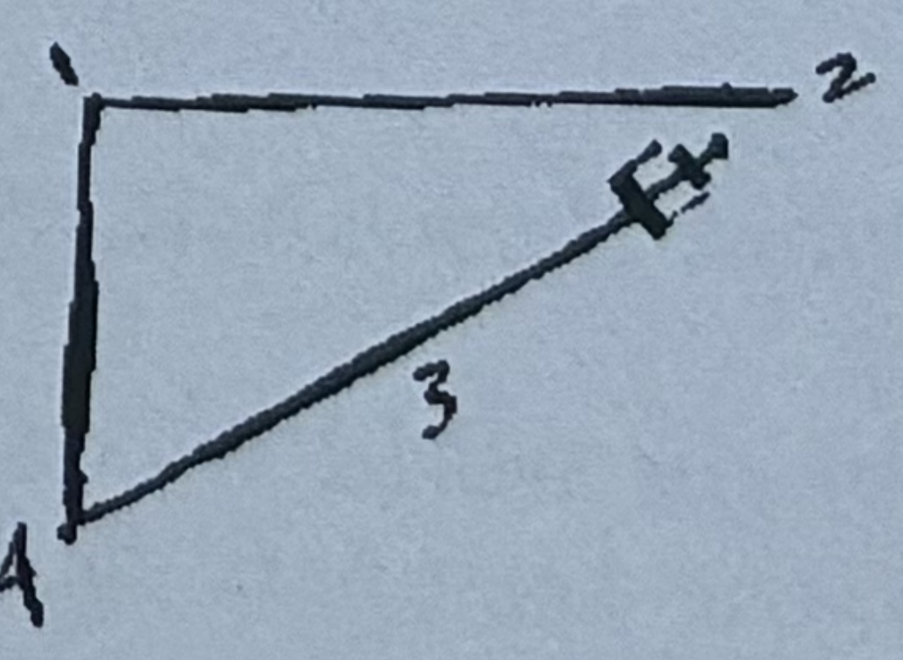
Note. *The like shalbe fownd amongst the number of his One most holy name.*
The Erth is a fowndation to every thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied.
God is the begynning of all things, but not after one sorte, nor to every one alike.
But it is three manner of works, with his name:

Three manner of works with God his Name.

The One, in respect of Dignification:
The Second, in respect of Conciliation:
The Third, in respect of an ende and determined Operation.
Now syr, to what ende, wold you were your Character?

Δ. - *At our two first dealings to gither, it was answerd by a Spirituall Creature (whome we toke to be Vriel,)* Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus, gestandum.

Vide inscriptiones suo loco, a° 1582 Martii die 10. f. 5b.



Il - *But how do I teache?*
The Character is an Instrument, appliable onely to Dignification.
But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition, Centrally, in the square number of 3 and 4.
The centre whereof shall be equall to the greatest.

Δ. - *We understand not.* Il - *Hereby you may gather*

Note here of the 7 Tables of Creation how they apperteyn to the 7 kings and Princes.

not onely, to what ende, the blessed Character, (wherewith thow shalt be dignified) is prepared, but allso the nature of all other Characters.

The Nature of all Characters.

To the Second. Δ. - Conciliation you meane.

Instruments of Conciliation.

Il - The Table is an Instrument of Conciliation. And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to every king and Prince according to theyr order.

NOTE.

Order.

Now to the last: Δ. - As concerning the ende and determined Operation.

This boke of 48 Tables.

Il - It onely consisteth in the mercy of God, and the Characters of these bokes. For, Behold, As there is nothing that commeth or springeth from God, but it is as God, and hath secret Maiesticall and inexplicable Operation in it: So every letter here bringeth furth the Names of God: But, (in dede), they are but one Name; But according to the locall and former being, do to comprehend the universall generation corruptible and incorruptible of every thing. It followeth, then, it must nedes comprehend the ende of all things.

Note of the Names of God.

Generation corrup. / incor.

Thus much, hitherto,

The Character allso was a fals tradition.

The Character is fals and divilish.
He that dwelleth in the, hath told the, so, long ago.
The former Divel, did not onely insinuat him self, but these things.

Δ. - I do mervayle, that we had no warning hereof ere now, and that I was often tymes called on, to prepare those things (Character and Table): and yet they were fals.

Il - Yf it shold have byn gon abowt to be made, it shuld not have byn suffred to pass under the forme of wyckednes.

Note.

The Truth is to be gathered uppon the first Demonstration (my de=monstration and yours* are not all one: you will not be offended wth me Syr).

* Lepidè, mathematicas meas demonstrationes denotat.

I gave the a certayn principle, which in it self is a sufficient demonstration: I told the, the placing of the Centre, the forme of it, with a lineamentall placing and ordring of that which thow lookest* for. Δ. - But truely I understand not.

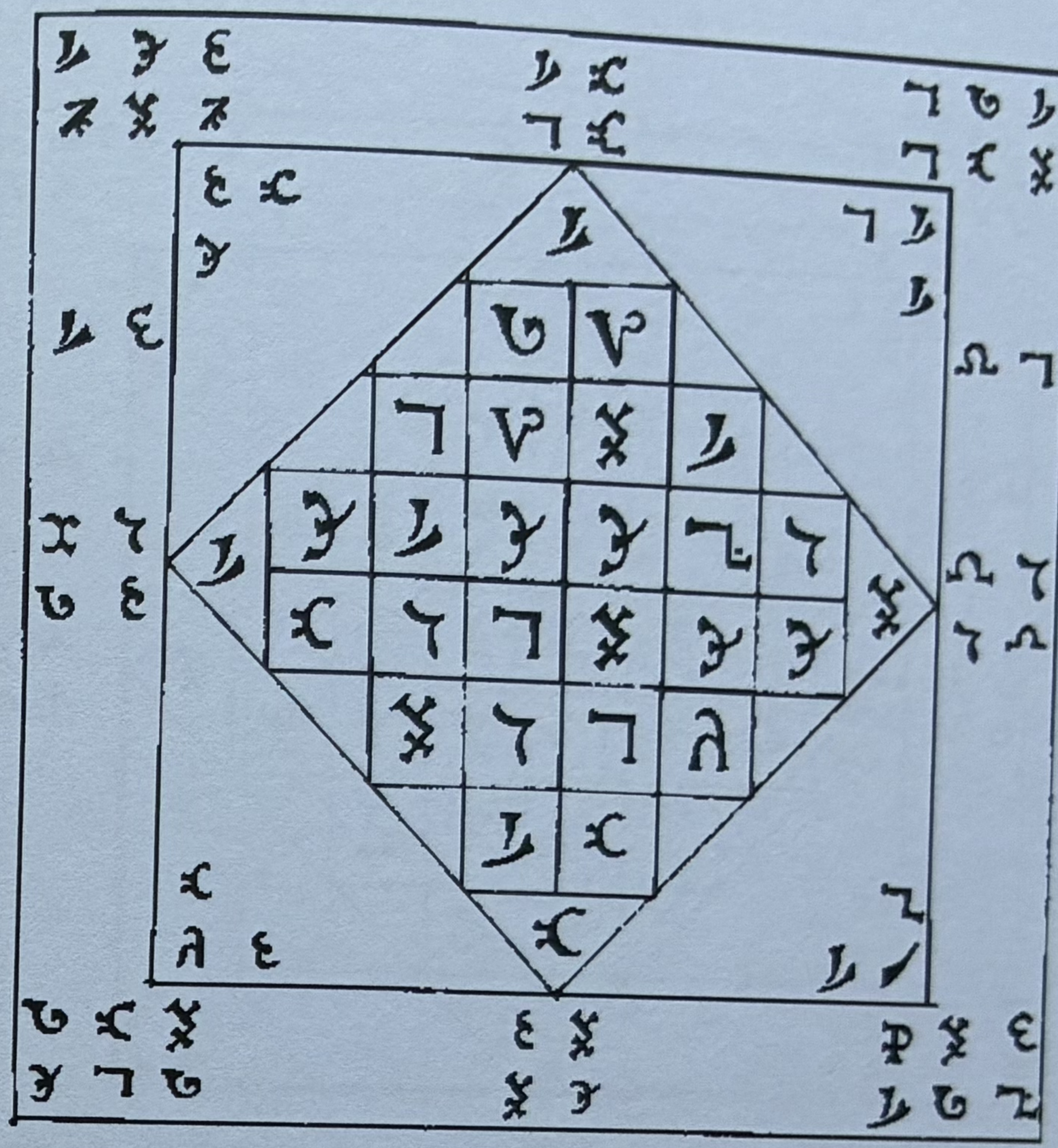
*He meaneth my propre Character truely made.

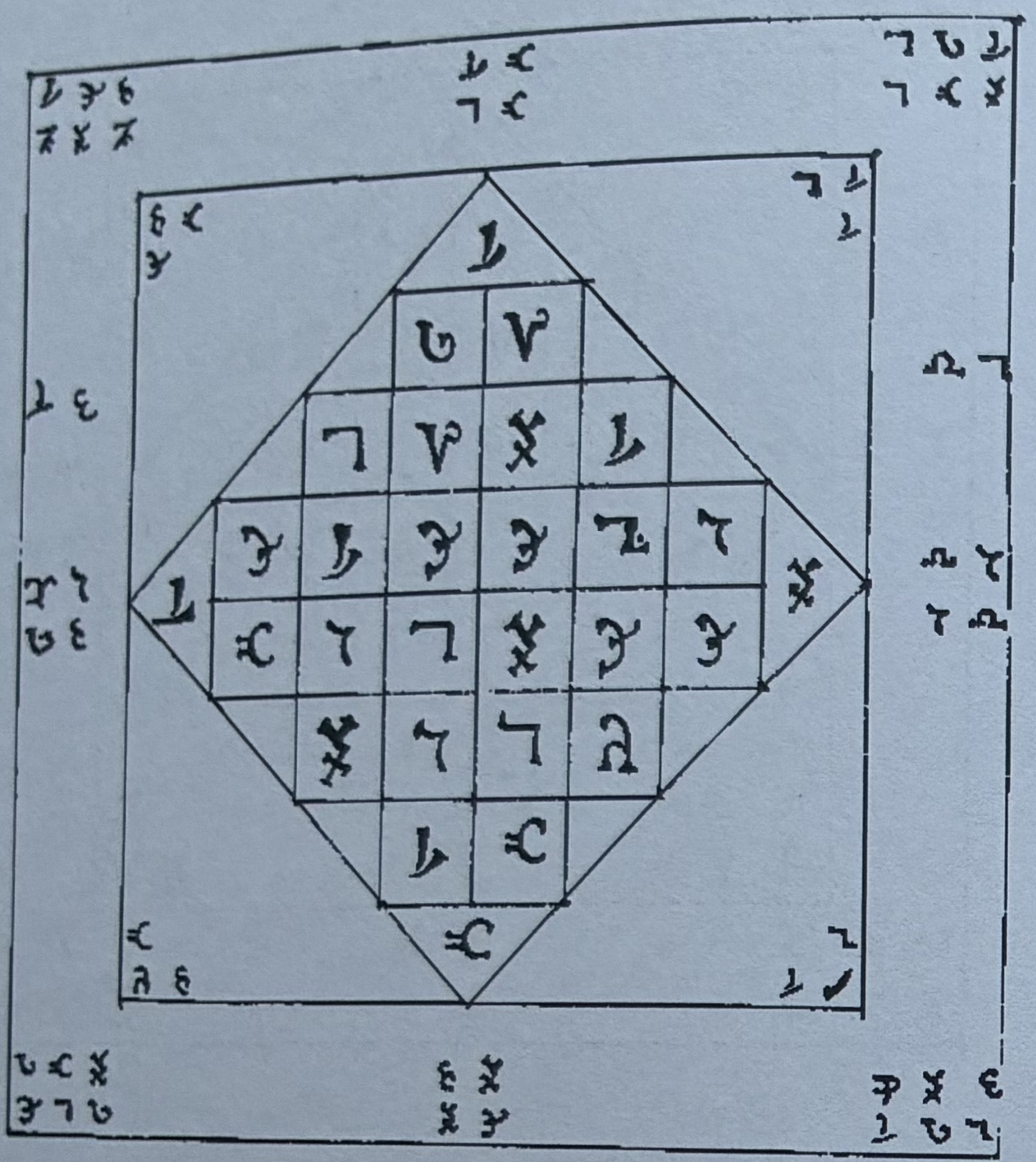
Il - I teache. Take cleane paper.
It must be made 4 inches square.

Pray. Δ. - We prayed.

Note. These to be put in Propre Characters.

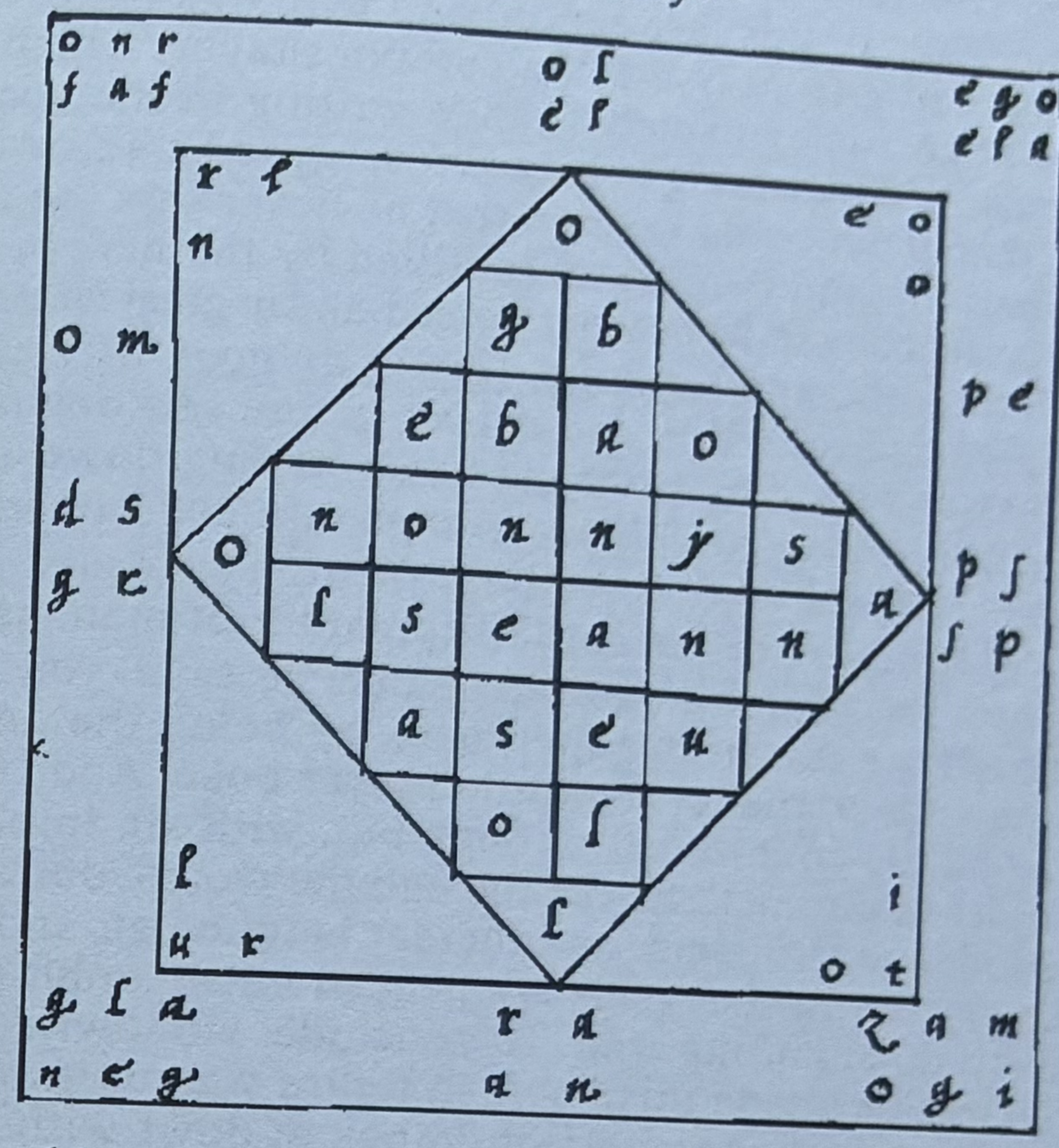
Il - These letters, which I shall speak now, thow shalt, afterward, put them in theyr propre characters:
Write: Never since the begynning of the world was this Secret delivered, nor this holy mysterie set open, before the weaklings of this world.
Write in the uppermost prik O,
and b on the right hand, and g on the left &c.
The two extreme priks, one on the right hand, a and the



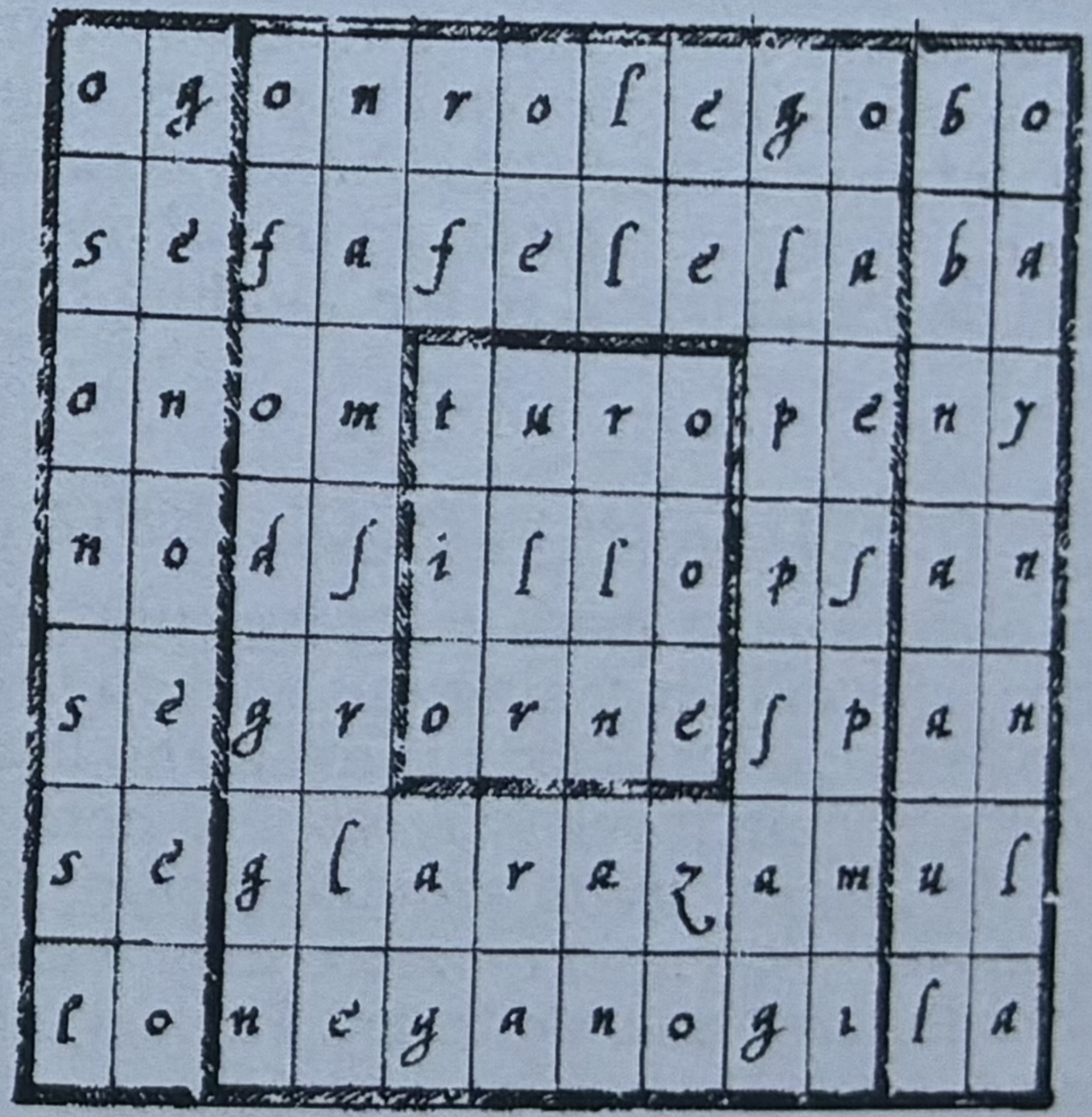


other, on the left o *&c.*
There is the Whole.

Δ. - We prayed (unbidden) in respect of the mysterie revealed. E.K., was skarse able to abide or endure the voyce of the Spirituall Creature, when he spake of these things now: the sownd was so forcible to his hed that it made it ake vehemently.



Il - *Set down the kings, and* *__theyr Princis__* *in a Table (as thow knowest them): with theyr letters bakward: excepting theyr Bees, from the right hand, to the left.* __Let Bobogel be__ *__first__*__, and Bornogo,__ *__is his prince__*.



o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	ſ	i	l	l	o	p	ſ	a	n
s	e	g	r	o	r	n	e	ſ	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	y	a	n	o	g	i	l	a

Δ
Note here the three diverse manners how the letters ar cumpassed.
·1· The middel is called the Hart or centre
those abowt, enclosing the hart, ar
·2· called the flesh,
and two owtside pillers (of two letters in a row) is cownted the Skyn.
·3·

Il - *Here, is the skynn turned into the Centre: and the Centre turned into 4 partes of the body.*

Δ. - *I see now allso, how, the flesh, is become the owtside:* o g e l o r n o *&c.*

Il - *I have done tyll sone.*

Δ. - Deo nostro Omnipotenti perennis laus sit et immensa gloria: *Amen.*

NOTE

Δ. - After that these things were finished, ~~and~~ E.K. rose up from ye table and went to the west window, to reade a letter which was, even than, browght him from his wife: which being done, he toke a little prayer boke* (in english meter made by one William Hunnis which Mr Adrian Gilbert had here: and it lay on the Table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to pray on it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokes ende, and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (notified by the hart or Center, Skyn flesh,) before this present howre, he becam astonied, and in great wrath; and behold, suddenly, One appered to him and sayd, *Lo, this is as good as that other*, meaning that, which we had receyved, and is here before sett down on the former page. With this newes cam E.K. to me, as I was writing down fayre this last Action, and sayd, *I have strange matter to impart unto you*: Then sayd I, *What is that?* And at the fyrst (being yet tossed in his mynde with this great iniurie of the suttle supplanter of man, ambitiously intruding him self, to rob god of his glory) he sayd, *you shall know*, and at length shewed me this little paper, here, by being the one of the white leafes in the ende of the forsayd little prayer boke. And I vewing it, fownd it to be ment to be the counterfeat of ours; but, with all, imperfect diverse wayes, after the order of our method: yea thowgh the words, out of which it had sprong had bin good, and sufficient: and thereat laughed at, and derided the Wicked enemy, for his envy, his ass hedded folish ambition, and in dede mere blyndenes to do any thing well. To conclude, we fownd, that with an incredible spede this Divilish figure was written down by some Wicked spirit, to bring our perfect doings in dowt with us: thereby eyther to provoke us to utter undue speaches of gods good creatures, or to wavering myndes of the worthynes and goodnes of the same things receyved, and so eyther to leave of, or with faynthearted wavering to procede. But I, by gods grace (contrary to such inconveniency) was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receyve wisdome from him) to be so uniustly dealt withall or unkindely or unfatherly used at his hands &c., and entended after supper to make my ernest complaint to the divine Maiestie against this wicked intrusion and temptation of the Illuding divell: and so we went to supper.

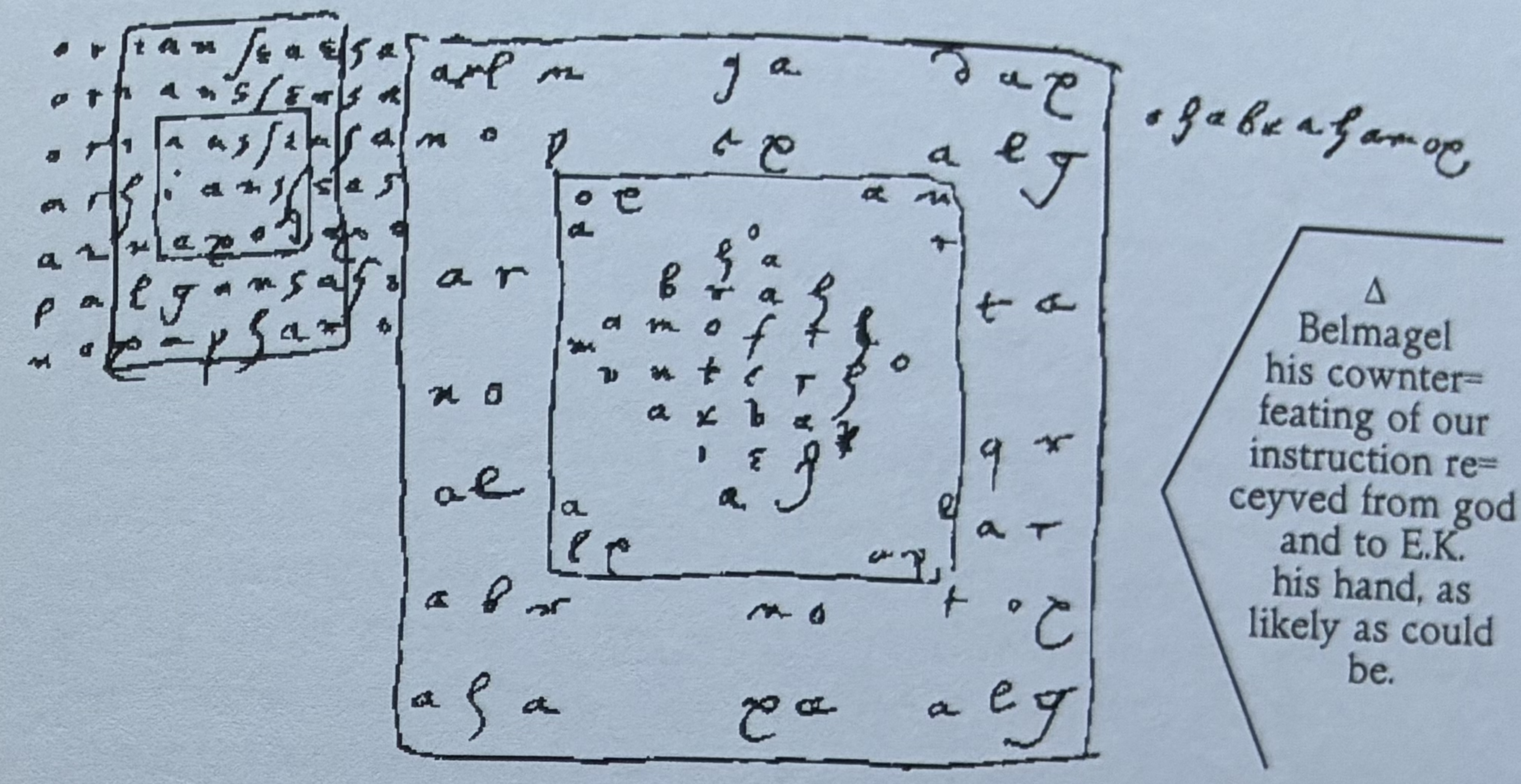
* The Title of the boke was *Seven Sobs of a Sorrowfull Sowle for Synne.*

1583. Aprilis 29: Monday, after supper. hora 8^{am}.

Δ. - prayed. }
E.K. prayed. }

Δ. - I went into my oratorie, and made a fervent prayer agaynst the spirituall enemy: specially meaning the wicked one who had so suddenly so suttily and so lively cowntefeted the hand and letters of E.K: as is here before declared, and by the thing it self may appere here. Likewise E.K. on his knees (at the greene chayre standing before my chymney) did pray: after which prayers ended, I yea, rather, before they were ended, on my behalf, E.K. espyed a spirituall creature come to my Table: whome he toke to be Il, and so, a lowd, sayd, *He is here*: and thereuppon I cam to my desk, to write as occasion shold serve: ~~or require~~. And before I began to do any thing I rehersed part of my intent, uttred to god by prayer and half turned my speche to god him self, as the cause did seme to require. Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used these words —— *I give place to my better.*

E.K. - There semeth to me Vriel to be come, and Il to be gone away. Δ. - Then began that new come Creature



Δ
Belmagel
his cownter=
feating of our
instruction re=
ceyved from god
and to E.K.
his hand, as
likely as could
be.

to say thus.

Vriel.

- Most abundant and plentifull are the great mercies of God unto them
which truely and unfaynedly feare, honor and beleve him.
The Lord hath hard thy prayers, and I am VRIEL, and I have
browght the peace of God, which shall from henceforth viset you.
If I had not made this action perfect (sayeth the lord) and wrowght some
perfection in you, to the ende you might performe: yea, if I had not had

Note, sowles created before the bodies are begotten.

mercies (sayeth the lord) over the infinite number and multitude of
sowles, which are yet to put on the vilenes and corruption of the flesh,
Or if it wer not time to loke down, and behold the sorrow of my
Temple, Yet wold I, for my promiss sake, and the establishing
of my kingdom, verifie my mercies uppon the sonns of men:

Three elected.

Whereunto I have Chosen three of you, as the mowthes and
Instruments of my determined purpose. Therfore (sayeth the

Fortitudo in deo et propter Deum.

Lorde) Be of stowte and courragious mynde in me, for me,
and for my truth sake: And Fear not the assalts of temptation,
For I have sayde, I am with you. But as mercy is necessary
for those that repent, and faithfully forget theyr offenses, So is

Temptation necessarie.

Temptation requisite and must ordinarilie follow those, whome it
pleaseth him to illuminate with the beames of triumphant Sanctification.
Yf Temptation wer not, how shold the Sonnes of men (sayeth the Lord)
know me to be mercifull? But I am honored in hell, and wurshipped with
the blasphemers: Pugna erit, vobis autem victoria: yet, albeit, (thus
sayeth my message) I will defend you from the cruelltie of these dayes to come

A perfect begynning.

and will make you perfect: that perfectly you may begynne in the works
of my perfection: But, what? and doost thow (Sathan) think to
triumph? Behold (sayeth the God of Iustice) I will banish thy servants

Sententia co*n*tra istu*m* Malignum sp*irit*um qui nobis impendere volvit.

from this place and region; and will set stumbling bloks before the feete
of thy ministers: Therfore, be it unto the, as thow hast deserved: And
be it to this people, and holie place, (as it is, the will of god;) which I
do pronownce) light without darkness, Truth without falshode,
righteousnes without the works of wickednes. I have pronownced it,
and it is done.

* He spake to E.K.

But thow, o yon*gling (but, old synner,) why dost thow suffer thy
blyndness thus to encrease: or why dost thow not yeld thy lymmes to
the service and fullfilling of an æternall veritie?
Pluck up thy hart: Let it not be hardened. Follow the waye
that leadeth to the knowledge of the ende; the open sight of god his word
verified for his kingdoms sake.
You began in Tables, and that of small accownt. But be faithfull: for
you shalbe written within Tables of perfect and everlasting remem=
brance. Considering the truth, which is the message of him which is
the fowntayne and life of the true, perfect and most glorious life to come.
Follow, love, and diligently Contemplate the mysteries therein.
He that hath done this evill, hath not onely synned against the, but against
God, and against his truth. Iudgment is not of me, and therefore

Angelus malus proprius ipsius E.K.

Δ Divels, are accusers proprely.

E.K. had byn carryed away in the wrath of God, if fervent prayer had not byn, as may appere in the begynning of this nights Action.

I can not pronownce it. But what his Iudgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, who hath followed thy sowle from the begynning; yea seking his destruction. Who can better cownterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquaynted with the secrets of mans fingers, so much as he [that] hath byn a directer? My sayings are no accusation: neyther is it my propertie to be defyled with such profession. But I cownsayle you generally; and advertise you throwgh the grace and by the Spirit of unspeakable mercy. This night, yf your prayers had not byn, yea, if they had not perced into the seat of him which sitteth above: Thow, yea (I say) thow hadst byn carryed, and taken awaye, this night, into a willdernesse, so far distant hence Northward, that thy destruction had followed. Therfore lay away thy works of youth; and fly from fleshly vanities: yf not uppon Ioye and pleasure of this presence, yet for the glorie of him that hath chosen you.

The boke of this Prophesie shall contynue.

Δ x a malo Temptationis.

Δ Professio mea est Philosophia vera. Vide libro primo.

I say, be strong: Be Humble, with Obedience: For, All the things, that have byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish. Finally, God hath blessed you, and will kepe you from tempt$\overset{\Delta}{a}$tion and will be mercifull unto you: and perfect you, for the dignitie of your $\overset{*}{p}$rofession sake: Which, world without ende, for ever and ever, with us and all creatures, and in the light of his own cowntenance, be honored.

Amen Amen Amen.

Δ. - Hereuppon I made most humble prayer wth harty thanks to our God, for his help, cumfort, and Iudgment against our enemie, in this case, (so greatly concerning his glorie). And at my standing up I understode that Vriel was out of sight to E.K. yet I held on my purpose to thank him, and to prayse god for Vriel that his so faithfull ministerie unto his divine Maiestie, executed to our nedefull comfort in so vehement a temptation.

Deo nostro Omnipotenti, sit omnis laus, honor,
et gratiarum actio, nunc et in perpetuum,
Amen.

* * *

1583
Maii 5 Sonday. a meridie hor. 4. vel circiter.

Δ. - For as much as, on fryday last, while my frende E.K. was abowt writing of the Tables he was told that the same shold be finished on monday next: and that on sonday before, (it is to wete, this present sonday) at after none, all dowtes shold be answered; after, the after none had so far passed, as tyll somewhat past 4 of the clok: Then, we fell to prayer, and after a quarter of an howres invocation to god, and prayers made, E.K. sayd, here is one: whome we toke to be Vriel: as he was, in dede. I had layd 28 questions or articles of dowtes in writing uppon my desk, open, ready for me to rede (uppon occasion) to our Spirituall instructor; who, thus began his speche, after I had used a few wordes begynning with this sentence. Beati pedes, evangelizantium pacem &c.

Vriel - *The very light and true wisdome (which is the Somme of my message, and will of him that sent me) make you perfect, and establish those things, which he hath sayd, and hath decreed: and likewise your myndes, that you may be apt vessells to receyve so abundant mercies, Amen.* Δ. - *Amen*, per te Iesu Christe: *Amen.*

This holy boke.

The boke to be finished to morrow.

The day appointed for the use of this boke August .1.

Our nine dayes contrition preparative.

Angels sent to viset the heape of sinnes in the world abownding &c.

Good Angels.

The second of the greatest prophesie, is this.

Our Testimony of this Prophesie, all the world over, to be (by us) published.

Vr. - *This boke, and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world, is so reverent and holy: that I wonder (I speak in your sense) whie it is delivered to those, that shall decay: So excellent and great are the Mysteries therein conteyned, above the capacitie of man: This boke (I say) shall, to morrow, be finished: One thing excepted: which is the use thereof. Unto the which the Lord hath appointed a day. But (bycause I will speak to you, after the manner of men) See that all things be in a redynes agaynst the first day of August next. Humble your selves nine dayes before: yea, unrip (I say) the cankers of your infected sowles: that you may be apt and meet to understand the Secrets, that shalbe delivered. For why? The Lord hath sent his angels allready to viset the earth, and to gather the synnes thereof to gither, that they may be wayed before him in the balance of Iustice: and Then is the tyme that the promise of God, shalbe fullfilled. Dowt not, for, we are good Angells. The second of the greatest prophesie is this (o ye mortall men): For the first was of him self, that He shold come: And this, is from him: in respect of that he will come. Neyther are you to speak the wordes of this Testimonie, in one place, or in one people, but, that the Nations of the whole world may knowe that, there is a GOD which forgetteth not the truth of his promise, nor the savegarde of his chosen, for the greatnes of his glory.*

EARLHAM COLLEGE LIBRARY

Our bodyes to be made strong.

Antichriste is allmost ready for his practise.

Therfore (I say) prepare your bodies, that they may be strong enowgh, for armors of great profe. Of your selfs, you cannot: But desire and it shall be given unto you. For Now, is even that wicked childe grown up unto perfection: and the fier tungs redy to open his Iaws. Wo therfore shalbe to the Nations of the earth: And wo wo innumerable to those that say, We yelde: Wickednes (o lorde) is crept up, and hath filled the dores of thy holy sanctuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat:

40 dayes more for the tables writing in their own Characters.

The frute of this boke.

In 40 dayes more must this boke be perfyted in his own marks to the intent that you allso may be perfyted in the workmanship of him, which hath sealed it. Oute of this, shall be restored the holy bokes, which have perished even from the begynning, and from the first that Lived. And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, with all Artes; which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a while, THEN COMMETH THE ENDE.

The backside of my Character.

The use of the stone which a good Angel browght to me the last yere. Remember it is half an inche thik.

Thy Character must have the names of the five Angels (written in the myddst of Sigillum Emeth) graven uppon the other side in a circle. In the myddst whereof, must the stone be, which was allso browght: Wherein, thow shallt, at all times, behold, (privately to thy self,) the state of gods people throwgh the whole earth.

The 4 hollow fete of the Table.

The fowre fete of the Table must have 4 hollow things of swete wood, whereuppon, they may stand: Within the hollownes wherof, thy seales may be kept unperished.

The use of the Table of practise, is onely for one Month.

One month is all, for the use thereof.

---

* Vide supra A° 1582 Maii 4.

Thus, sayeth the Lord, when I browght you up in likenes of birds, encreasing you, and suffring you to to*uche the skyes, ~~and call the sterrs to testimonie therof~~. I opened unto you the ende of your reioysing: For, this Doctrine shall towche the skyes, and call the sterrs to testimonie therof: And your fote steps shall viset (allmost) [Δall] the partes of the whole world.

Δ Great Long iornayes to be gon of us two.

The Cullor of the silk for the Table.

The Sylk, must be of diverse cullors, the most changeable that can be gotten: For, who, is hable to behold the glory of the seat of God?

On the first of August next.

All these things must be used, as that day.
All errors and dowtes ells may be amended by the rules of reason:
But Notwithstanding, Ask, and thow shalt be answered.

Δ. - As concerning Mals don Mals, what is the veritie to be placed in the middle of my practising Table?

Vr. - Write.

o o e
l r l
r l u
o i t

rather thus

t i o
u l r
l r l
e o o

Δ So they seeme to have byn ment in the figure of the Table of practise before described.

Δ. - From whense, are these taken?

Vr. - They owght to be gathered of those names, which are first gathered by the, by ordre: (In the myddst of them:) the Kings and Princis being placed, as thow (of thy invention) diddst gather them: Not putting theyr own princis, next to the kings: but as they follow in Tabula Collecta by the: as thus.

The Princis here not put next to their kings.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	ſ	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Note ·4· diverse wayes.

Δ. - Wherfore is the Table of Kings, and Princis set down in so diverse manners?
·1· as, one, to have Bobogel and Bornogo in the first row: an other to have
·2· Baligon and Bagenol (his prince) in the first row: and here thirdly
·3· Baligon and Bornogo: and in the Heptagonon, Blumaza semeth to be first, discoursed of, and his prince and ministers: but very secretly:
·4· Vr. - Blumaza, is the first, in respect (And so all the rest, are the first in respect) of theyr own being. That secret is not to be delivered but by the distinction of the boke. Notwithstanding, thow hast truely considered of it all redy.

A Secret of preeminencie due to the Kings &c: as in Astrology. I use to mak every planet a base or a grownd in his propre signification &c. & so every howse of the 12 &c. in respect of his proper and essentiall signification.

Δ. - I required the perfect forme of the 21 letters that I might imitate the same in the Table of practise, and in the holy boke writting &c.

Vr. - They shall be delivered to morrow.

Δ. - Whether is the King his Name Bnaspen, or Bnapsen?

Vr. - Bnapsen.

Δ. - The Character or Lamine for me was noted (Novemb. 17. A° 1582) that it shold conteyne some token of my name: and now, in this (accownted the true Character of Dignification) I perceyve no peculier mark, or letters of my name.

The Symbolum of my name in my character, how and where.

Vr. - The forme in every corner, considereth thy name: Δ. - you mean there to be a certayn shaddow of Δelta. Vr. - Well.

Δ. - Bycause many things do seeme to be taken from under the Table, as out of a stoare howse, shall there be any shelf framed under our square Table of Practise or hansome stole set in apt place to lay things on?

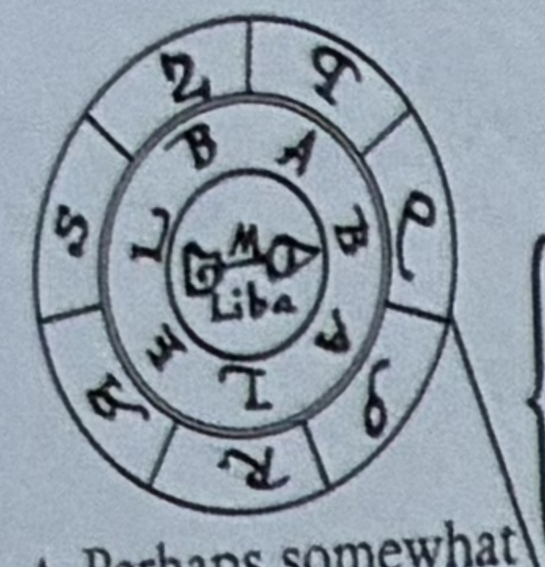
Vr. - These things that were delivered by shew, under an Imagined Table, were

The members of God his secret Providence.

the members of God his secret Providence, distributed unto his Angels as the Principals of theyr Officis. But under thy Table is nothing to be set.
ples

Δ. - What more uses are there of the great Circle or globe, wherein there are Capitall letters under the Kings names and Characters: and allso there are other letters with numbers: of which we have receyved no instruction: and moreover of these letters, some are aversed som eversed, &c.?

Vr. - The letters turned bak to bak, (being Capitall letters,) ar æqually to be divided, according to theyr numbers, with a circle cumpassing the name and Character of the king: under which they are placed.



Δ. Perhaps somewhat like this.

The other letters, whose, greatest number doth not excede 7, are certayn By notes of wicked and evill powres; which cannot, any way, but by the towche stone of truth be deciphred from the good. Wherof Notice shall be given at large, by the boke.

The man in the myddst of the globe or circle.

He that standeth in the myddst of the globe, signifieth Nature,
Whereuppon, in the first point, is the use and practise of this work,
that is to say, as concerning the first part, for it is sayde before,

The Boke conteyneth three kinde of Knowledges.

Three kinde of knowledges in this boke.

.3. 1. The knowledge of GOD, truely.
.2. 2. The number, and doing of his Angels, perfectly.
.1. 3. The begynning and ending of Nature, substantially.

And this hath answered a great dowte.

Tables
Δ. - What is the use of the 7 Lamines, (like armes,) and from what grownde are they framed or derived?

Vriel - They are the ensignes of the Creation; wherewithall they were created by God: known onely by theyr acquayntance, and the manner of theyr doings.

The 7 ensignes of creation.

Δ. - Are they to be made in any metall?

Vr. - They are to be made in purified tynne: And to be used at the time of theyr Call.

At the time of theyr call.

Δ. - Ar the letters there to be altered into the holy Alphabet letters or characters?

Letters to be altred.

Vr. - Into theyr propre Characters. Δ. - May I not use them as they ar, unaltered? Vr. - . . .

Δ. - How to be used; hanged or layd?

Vr. - To be layd before the uppon the Table. Or thow mayst place them, (yf thow wilt,) contynually at the 7 angles of the Holy Seale: laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the holy Seale, all at ones: Or els they may be paynted, on the Table.

The 7 ensignes to be paynted on the Table.

Δ. - What is the ~~use~~ fowndation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses have they, then yet hath byn spoken of: And what is the reason of suche theyr consequencie, or following eache other, seing in our practise we cull them out by a peculier order?

Supra.

Vr. - Thow hast nothing there, but what hath byn sufficiently spoken of.

Δ. - Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Vr. - How canst thow distinguish any thing with god?

Δ. - Lord I know not.

Vr. - Yet, by the boke it shall be perfectly known: but by skyll above nature.

The dayes and their Kings.

Δ. - Have I rightly applyed the dayes to the Kings?

Vr. - The dayes are rightly applyed to the Kings.

Δ. - How is this phrase, The fifth of the Seventh understode, which Befafes speaketh of him, self?

Befafes.

Vr. - He speaketh so of him self, in respect that he shall be the fifth that shall be used. In consideration of Nature he is the fifth, allthowgh not consequently in the Order of Operation.

Δ. - It was promised that we shold be instructed, whan the Day (in this practise) is to be accownted to begynne.

Vr. - It is not to be enquired, which is sufficiently towght, it is a thing most easy, and perfectly delivered.

A.G.
*
Supra.

Δ. - Adrian Gilbert how far, or in what points is he to be made privie of our practise? Seing it was sayd, That *none shall enter into the Knowledge of these mysteries with me, but onely this worker. Truely the man is very cumfortable to our societie.

Vr. - He may be made privie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driven.

The last Ternarie.

Δ. - The phrase of the last Ternarie, which, Baligon (otherwise named Carmara, or Marmara) used, I understand not.

Vr. - He is the ende of the Three last corruptible times: wherof, this is the last.

Three times.

Δ. - The one, at Noes flud ended, the second at Christ his first comming and this is the third.

Vr. - It is so.

Vide supra pagina præcedente.

Δ. - The Characters and words anexed to the Kings names in the utter circumference of the great circle or Globe: How are they to be used?

Δ
The 7 characters of the kings as on the former page as Babalel Liba &c.

Vr. - They are to be paynted uppon swete wood: and so to be held in thy hand, as thow shallt have cause to use them.

Δ. - For the bringing of the erthes hither from the places of hidden Threasor, what is your order and direction?

Vr. - After you have eaten, it shall be told you.

Δ. - We prayed, and so went to supper.

* * *

1583
The same Sonday, Maii .5. [after supper] hora 8½.

Δ. - After diverse our eiaculations and pangs of prayer and thanks unto god, this was sayed.

Expedition.

Vr. - Be it thus unto you. [He prayeth in his own language]
After this holy boke is finished, then is it necessarie with expedition that the foresayd commaundement, as concerning the fatching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus.
My Angel shall be amongst you, and shall direct his iornay: and will bring his feete, even into the place and places, where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyve him. Notwithstanding what I will have done with it,

or how it shall be bestowed, is yet to be enquired of.

How the Threasor is to be used.

Secret are the determinations, and unsearchable purposes, wherewithall the most mightiest dealeth with worldlings, and loketh unto the use, and necessarie application of worldly things. Many temptations shall assayle him in following this commaundement. But it is sayd, I will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thow have any dowte herein it shall be satisfyed.

Δ. - *What if he go first to* Nubery, *and with the erth being taken thence, to procede to the other places noted in the skroll, and then with the erth of those ten places, the rest of the skroll, the boke therewith fownd, and the red congeled thing in the hollow stone, to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be lerned. Or how els will you have him order his iornay?*

The Skroll,
The Boke,
The red powder.

Vr. - *As thow wilt herein, so shall it be browght to pas.*

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londiniu*m* 1583 Maii initio.

Δ. - *As concerning the Victorious Captayn The Lord* Albert Laski *the* Polake *who so much desyreth my acquayntance, and Conference, how shall I use my self, to God his best liking, my Cuntries honor, and my own good credit?*

Vr. - *Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in the, is above worldes: and shall give the sufficient discretion worldly, in worldly occasions. For, where the blessings of God are, every thing is perfyted?*

My good Angel.

Δ. - *As concerning the Chamber for Practise, appointed by me, and the half pace whereon the Table standeth, how is allowed of?*

Vr. - *The place can not Sanctifie the Action, but the Action the place. But I answer the, äfter the manner of men. It is sufficient.*

∴
Hereby, may many other answers be considered.

Δ. - *The 4 hollow feete for comprehending the 4 lesser seales, how great owght they to be?*

Vr. - *According to the fete, of the nearest proportion. And so, as the heith of the Table, be, as it, now, is.*

E.K. - He semeth now to sit in the ayre: but I perceyve no chayr behynde him.

Δ. - *Are all these things of this dayes Action to be Noted with your name: as Vriel?*

VRIEL - *I am VRIEL, which allwayes will answer untill this Action be finished.*

I teache. Be Mercifull, Thankfull, and mery in him, and for him, for whose name you shall susteyne muche bodyly sadnes: More then my message, I may not: And it is done.

Multa nobis perpetienda propter Deu*m* nostrum O*mn*ipote*n*tum.

Δ. - *As concerning the Vision which yester night was presented (unloked for) to the sight of* E.K. *as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the Cutting of the hed of a woman, by a tall blak man. What are we to imagin therof?*

Vr. - *The One, did signifie the provision of forrayn powres against the Welfare of this land: which they shall shortly put in practise: The other, the death of the* Quene of Scotts. *It is not long unto it. The Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for ever.*

Note: The Quene of Scotts to be behedded.

So she was Aº 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn, the Pope, and other princis called Catholik. &c.

Δ. - *Amen.*

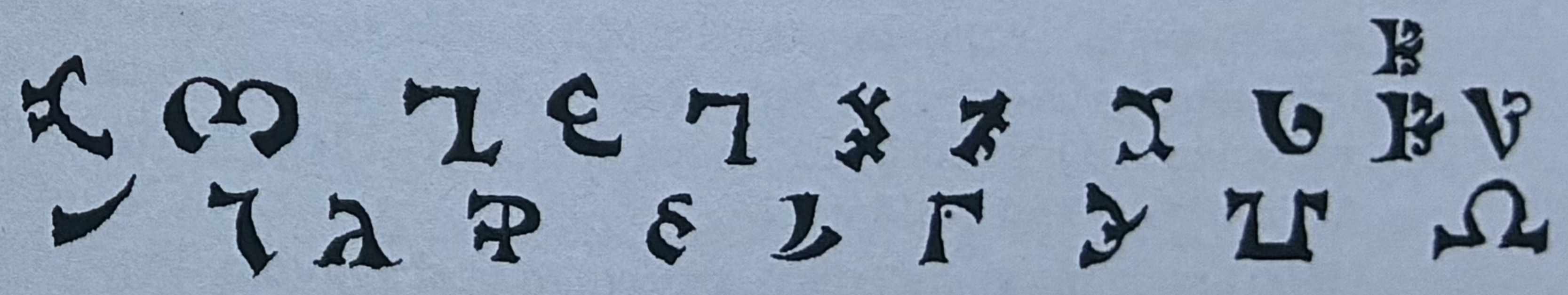
E.K. - At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner or a Crosse.

Δ. - Gloria sit sempiterna Deo no*s*tro
Omnipotenti et Æterno.
Amen.

Maii ·6·

Monday, I went to London: and E.K. remayned ~~writing the Tables~~ attending the accomplishing of the promise, for the Tables ending and for the perfect forme of the holy letters receyving: Which two points (when I cam home that after none), I fownd done. But it is to be Noted, that, when E.K. could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yellow cullor, which he drew the blak uppon, and so the yellow cullor disapearing there remayned onely the shape of the letter in blak: after this manner and iust of this quantitie and proportion.

Note



Maii 8. Wensday. After dynner horam circiter 4^{am}

Δ. - Being desyrous to furder all things on my part to be performed, and now
to lack the Cumpany of E.K. going for the Erthes, (before spoken of),
and to be away 10 or 12 dayes: and for as much as the boke was to
be written in 40 dayes before August next: and uncertayn of
those dayes whan they shold begynne: and allso for that I wold do all
things (gladly) by warranty of cownsayle of our Instructor, I was
desyrous to know whether the boke were to be written in paper or
parchement: in what cullor the lynes were to be ruled, grene or blew
&c: and of diverse other dowtes, necessary to be dissolved, I was carefull
to have had some advertisement. After long prayers of us both,
Nothing was eyther seen in the ayre, or hard. Then it cam in my hed
to set furth the Stone.

The Erthes.

The boke.

E.K. Sayd, that assone as he loked into the stone, he saw there the Table, Chayre,
and three, com into the stone. Vriel sat down in the chayre: the
other two, inclined theyr body to him reverently: and then, stode by; one on the
one side of the chayre; the other, on the other side.
The sides of the Table cloth were turned up, and a thing like an yong
shepe, bigger then a lamb, appered under the Table. Then they two did
knele before Vriel and sayd,

Note the Stone.

The shepe under the Table.

Verus et sanctus et sempiternus.

Δ. - Then they rose agayn, and they semed to have talk, or conference to gither and thereuppon Vriel sayd.

Vr. - *Be it so, bycause powre is given unto him.*

E.K. - The Table, Chayre and all the three do disapere: and thereuppon immediately appered in the stone a fayre Pallace: and out of the pallace cam a tall well favored man, very richely apparayled with a brave hat and a fether on his hed: and after him followed a great number, all like curteours: and this brave man sayd.

A Temptation permitted by God.

Man - *How pitifull a thing is it, when the wise, are deluded?*

Δ. - *I smell the smoke; procede Syr, in your purpose.*

Man - *I come hither, for the desyre I have to do the good.*

Δ. - *Come you, or are you sent. Tell the Veritie I charge the, in the name and by the powre of the æternall Veritie.*

ΔNote: After I perceyved evidently that it was a wicked tempter, who had powre permitted him at this instant, I began with some zeale and egreness to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length thretten to destroy me, my wife, and children &c.

Δ. - I thereuppon made my ernest prayers to god agaynst this Spirituall enemy: but he in the myddle of my prayers, sayed thus.

Man - *As truely as the Lord liveth, all that is done, is lies.*

Δ. - *That, thy sentence, will I record agaynst the; to be layde to thy charge at the dredfull day.*

Δ. - After this great turmoyle past, was this voyce (following), hard of E.K.

A voyce - Pereant tenebræ, cum Principe Tenebrarum.

Δ. - All went suddenly out of sight, Prince and pallace and all.
And the Chayre and Table and Vriel appeared againe.

Temptations & hinderances.

Vr. - *Arme your selves; for great shall be the temptations following: you shall be hindred, in all that may be.*

Δ. - *Nothing can hinder god his determined purposes.*

Vr. - *Man may hinder his owne salvation.*
Fullfill those things that are commaunded.
Forme, and write the boke after thyne own Iudgment.
God his determination is iust; Therfore putto your hands.
More then hath byn sayd, and more plainely, cannot be uttred.
His works are true, for, and to the ende:

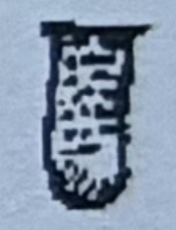
The forme of the boke committed to my discretion.

Δ. - *Forasmuch as expedition to be made for the erthes fatching and divers other things: and we have made assay to get an horse: But we could get none as we wold: And without somme beter provision of mony then we have, we cannot redress the case: Therfore, if it might pleas god, that of the ten places Noted, we might have but the possession of the smallest of them, delivered here, unto us, at this pynche, it might greatly pleasure us.*

Vr. - *Will these worldlings hold on in theyr iniquitie?*

E.K. - They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde: and so disapered utterly.

Δ. - Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ. - After long prayer, appeared in the stone a thing like a Tunge all on fyre thus hanging downward, 
and from it, cam this voyce.

Tung - *Thow hast delivered thy self unto the desires of thy hart, and hast done that which is not Convenient.*
Thow hast spoken iniquitie, and therfore dothe the Veritie of Gods Doings by us, decay, in your Wickedness.

Δ. - *I dowt of the veritie of that tung.*

Tung - *Man (o God) beleveth him self in his own Imagination.*
Therfore wipe our holines from the face of the erth:
And Iustifie owr doings, where we lawde and prayse the.

Δ. - I becam now abashed of my former speche, and perceyved my error: and at length axed forgivenes bitterly at the Lord his hand: and at length it was sayde.

Tung - *Do that, which is commaunded, the Lord is Iust.*

Δ. - *O Lord, forgive me my trespaces, and deale not with me according to Iustice: for, then I, and all mankinde shall utterly perish; Unleast thy mercy be our savegard, destruction is our desert.*

Tung - *It is forgiven: but it shall be punished.*

E.K. - The Tung mownted up toward heven, and he saw it in the ayre out and above the stone above a hand bredth, mownting upward.

Δ. - *Thy Name be praysed in Æternitie, ô God.*
Amen.

Δ. - Hereuppon, I was in an exceding great hevines, and sorrow of mynde: And sundry tymes, bewayled my case to God: and promised a greater care henceforeward, of Governing my Tung: and consenting to any unlawfull or unconvenient desire of my hert: yea, to forbeare to accumpany with my own wife, carnally: otherwise then by hevenly leave and permission, or if uppon my protestation making in the hardnes of the conflict that unleast the lord order and redress my cause, I shall be overcome: That, if I shall, so deliberately call for help, and not withstanding be entrapped. That then, such trespace, shall not be imputed unto me, as gladly, gredyly or willingly committed of me &c.

* * *

Maii 9. Holly Thursday in the morning.

Δ. - Being desyrous (before E.K. his going down into the Cuntrie) to have some Cumfort and token of free forgivenes at Gods hands I browght furth the stone. Then I went into my Oratorie first requesting the Almightie God to respect the harty sorrowfull paines I had endured for my offenses; to regarde the vows and intent of my better hede taking henceforward &c. and prayed the 22 Psalm: in the conclusion of the pang.

Δ. fortè Annaël E.K. - One, all in white, appeareth in the stone, who sayde:

- *It is written: It is written; yea, It is written:*
Even as the father his compassion is great over his yonglings and Children: So, is the abundance of thy mercy (o Lord) great and unspeakable to the Long offences and Sinnes of thy Servant. For, it is written, The Light of thy eyes have beheld those that feare the: and those that trust in thy mercy, shall not be confownded.
Be it, what it was: And be you, what you were:
For, the Lord, is even the same, that he was, before:
☞ *But be you warned.*
Misericordia Dei. *Behold, my armes ar longer then my body, and I have eyes rownd abowt me: I am that, which GOD pronownceth uppon you: Be it as I have sayde.*

Δ. - Thereuppon he disapered; and immediately, appered Vriel, who sayd.

Vri. - Actum est. Δ. - Then the other two, and the Table and
NOTE Chayre, and the ancient furniture appeared, agayn restored, and more bewtifull, then in foretyme.

Vri. - *Thus, sayeth the Lord: Even as the Tabernacle which I restore, is ten times brighter then it was, So may your Worthynes deserve brightnes ten tymes clerer then this. The rising of synners doth greatly reioyce us [and] That, he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Iustice, they shall finde me theyr God: and in mercy theyr great Cumforter. Therfore we say, In thy name (o thow most highest).*
fiat.

Iustifie not your self:
Be Humble and diligent:
Continue to the ende. For great is the reward of them that feare the Lorde stedfastly.

Δ. - *Whereas the ordring of the boke is referred to my Iudgment: in my mynde it semeth requisite that as all the writing and reding of that holy language is from the right hand to the left, so the begynning of the boke must be (as it were, in respect of our most usuall manner of bokes, in all languages of* latin, greke, english *&c.) at the ende of the boke: and the ende, at the begynning, as in the* hebrue *bible. Secondly the first leafe cannot be written in such little and æquall squares, as all the rest of the 47 leaves are: bycause, the first leafe, except 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diversly: Wherfore, I entend to make many leaves, serve to distinguish the 49 rowes of the first leafe: and at the ende of every word to draw a line of partition, up and down, betwene the two next parallell lines, &c. or as shall come in my mynde then.*

The boke.

Note

Vr. - *He, that sayeth,* Do this, *directeth thy Iudgment.*

E.K. - Now is there a veale drawn before all: and all things appere far bewtifuller then ever they did.

Δ. - I rendred thanks to the highest, and became in mynde Very Ioyfull, that the Lord had pardened my offences: *Whose name be praysed, extolled and magnifyed, world with out ende. Amen.*
I prayed after this the short psalme: Iubilate Deo quotquot in terra versamini &c.

* * *

E.K., immediately was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bowght a prety dun Mare, of goodman Pentecost: for iii$^{£}$,redy mony, in angels.

God be his guyde, help, and defense.
Amen.

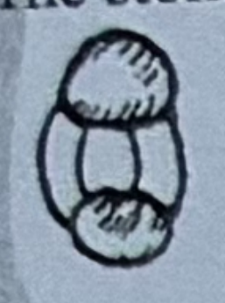
Thursday. Maii 23. Circa 10½ mane.

~~home~~ yesterday ~~from his ior~~ agayne and having .....

Δ. - E.K. being come ~~home~~ yesterday ~~from his ior~~ agayne and having ..... before specifyed: we being desirous to have

The Erthes. the erthes of the eleven places before specifyed: we being desirous to have the furder pleasure of the highest therein, and in other matters perteyning: to our Actions in hand: I made prayer to such intent, both in my oratory and at my desk, rendring thanks for E.K. his safe retorne, and for the benefit receyved of late of the Governor and assistants for the Mines Royall, (which I perceyved, was the extraordinary working of god, for theyr inward perswasion; they being els very unwilling so to let the lease, as I obteyned it.) and moving somwhat towching Albert Lasky. At length, E.K. hard a Melody a far of, and the voyce of many, singing, these words:

The stone.



Pinzu a *Lephe ganiúrax Kelpadman pacaph:*

This a was sownded to the ende of *pinzu* as we use in english balads, as with this word down a is sownded as downa down a down a down a &c.

Δ. - At the length the Curten was taken away, and there apered a clere whitish fume, but not fyre.

After that, cam the three, which were wont to come in

Michael—— Gravida est terra, laborat iniquitatibus
inimicorum lucis.
Maledicta igitur est, quia quod in utero perditio*n*es
et tenebrarum est.

Vriel —— Sordida est, et odiosa nobis.

Raphael — Propriis sese flagellat tremulis.

E.K. - They loke abowt them, as thowgh they loked for somwhat or at somwhat.

Rap. —— Veh dicit, sed non est qui audiat.
Gementem vidimus, sed non est, qui misereat.
Sanctificemur igitur, Sanctum eius, quia nos
Sanctificamur in illo.

Mich. —— Fiat.

E.K. - He plucketh all the usuall hangings down abowt the place, and now they take the Table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of stade to hang.

Nova. Michael — Transeunt vetera, Incipiunt nova.

E.K. - Now seeme like clowdes to come abowt the Canapy being very beawtifull: and the bottom or flowr of the place, all covered with pretious stones: and in the middle therof, a rownd thing, like a carbuncle stone, bigger then ones fist.

Mi, —— *This.*
Vriel —— *That.* } [they sayd, pointing abowt the howse.
Rap. —— *We.*

E.K. - They bring in a Throne like a Iudgis seat or Throne and set it up, with the bak of it to the wall.

Mich. - *Be it covered for a season: For ever and ever and ever is thy Iustice, O GOD* [all three sayd]. [E.K. - And there cam light fire flashing from the Throne].

There commeth a beame from the Throne, and throwgh Raphael his hed, and semeth to come out at his mowth. The other two seeme to knele downe: Michael on his right hand, and Vriel on his left.

Raphael - *I will speak (o lord) bycause it is iust that thow hast commaunded.*

Iust.

Your rashnes (o wordlings) is trodden under fote: He sayeth,

Pecatorum re=missio. *(I say not) your synns are forgiven.*

Δ. - *O blessed God; ô prayse we his mercyes for ever: ô Cumfortable newes.*

Raph. - *For, whome I will viset, those do I clense (sayeth the lord). Whan other things decay by reason of theyr age and filthynes (*quæ nunc sunt in summo gradu*, and I will not suffer them to move one fote farder, sayeth the lord). Then shall your branches begyn to appere: And I will make you florish, for my gloryes sake. And my testimonies are true, and the wordes of my covenant*

The Thorny Path sup: March 24. *iust: My pathes are thorny, but my dwelling place, is cumfortable ~~And lift up your harts, as from the strength of an other. But be you unto me.~~ My hand is hevy, but my help is great. Be ye cumforted in me: for from me, in my self, I am your Cumforter: and lift up your harts, as from the strength of an other. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I have byn with you from the begynning: For, who soever shall arrise agaynst you (Behold) I am with you.*

Your fathers lived in darknes, and yet were revived:
yea your fathers were in light, and yet they saw not Truth.
But I will be known: yea the Nations uppon earth, shall say,
Lo this is he, whome we have risen agaynst: I AM. Therfore reioyce.

All three sayd - *We perish (o lord) for our unrighteousnes sake.* [and therewth they fell down] *But in the we were created and in the*

Angeli iniusti respectu Iustitiæ Divinæ. *we rise agayn: Huſeh Huſeh Huſeh garmal, Peleh Peleh Peleh pacád=uaſam.*

Gyrd your gyrdles to gither and pluck up your myndes: I say, open your eyes: and yf you have eares, heare: for we tremble and

Mercy. *quake. This mercy was never: no not in Israël.*

Decedant mali, et pereant.

Depart o ye blasphemers, and workers of Iniquitie: For, Here is Glory, Iustification, with Sanctification. I answere the.

Δ Note: he meaneth, now to such matters as I propownded first of my self, and this Polander prince &c. to give answer. The Prince had left with me these questions:

·1· De vita stephani Regis Poloniæ quid dici possit?
·2· An successor eius erit Albertus Lasky, an ex domo Austriaca?
·3· An Albertus Lasky Palatinus siradiensis habebit regnu*m* Moldaviæ?

Behold you thanked God, and it is accepted.
I say, although we require speede of the and of you: yet .....

..........he ....re require none at Gods hands in this case.

..... speede of us; you have a Master, we are his mowth, we
are Schollars, without us you could not heare him: Neyther could
we heare him of our selves.
Consider the first, respect the second: Measure your selves,
as the third.
For what you were and shalbe is allready appointed.
And what He was, is and shalbe, it is not of our determination.
His purposes are without ende: yet, to an ende; in you, to an ende.

Note we shalbe called uppon.

Therfore when you shall be called uppon, Do that which
is commaunded: But appoint no forme unto god his buyl=
ding. Many wyndes are to come: but theyr fury is in
Vayne: It is sayd: The Conquest shall be yours.
To the purpose. Who puft up this princis father with desire to
viset these cuntries: or who hath prevented him? even he that hath

Albertus Lasky.

provided him a sonne, as an arme unto his chosen.
Truely the hills shalbe covered with blud: The Valleys shall take up
the Cedar trees unframed: He seeth these places, but knoweth not

The dead man.

to what ende. He is dead, in respect of his absence: But honor
them, whome God hath Sanctified. For, Behold the Lord

Prophetia de regno Alberti a Lasky. Sed ipse nolvit constanter se convertere ad Deum: et ad=herere Deo. &c.

hath sayd: Thow shall govern me a people: a time there is, which
is prefixed: and it is the course of the Sonne: Then shall it be [redacted]
sayd unto him, O King.
When you semed to be carryed unto mowntaynes, you towched his .....

Fornication.

Behold (sayeth He): Fornication shall not prevayle: .....
the very stones shall be taken away: and the Tables shalbe covered
with blud: and theyr dayly bankett shall be Wo Wo.

Iusta facienda.

Whatsoever thow taketh in hand, First loke up: see if it
be Iust: Yf it be, put furth thy hand: for, it is
[redacted]
graunted.

Perswasion. Δ

It is sayed, I have given the powre, and thy perswasion shall be
like fire: And for my names sake, thow shalt triumphe
against the mightiest. But beware of Pride.

Alb. Lasky

Many witches and enchanters, yea many divels have rosen up against
this stranger, and they have sayd, We will prevayle against
him: for, why? There is one, that aspireth: and he it
is, that seeketh his confusion: But I will graunt him

Alb. Lasky his name in one boke with our names.

his desire. He shall do good with many: your names
are in one boke. Feare not, therfore; Love togither.

There shall arise, saying, let ....
talked with strangers: But I.......
I will drive them from theyr own ....
the bones which are buryed a far of ....
They do spit vengeance agaynst ....
them in theyr own filthynes ....

Fa=ces marked.

All men loke uppon the .... bycause it is glorified ....
Happy are they, whose faces are marked, and in w........
is a percing fyre of workmanship.
I will move the Prince (sayeth the lord) Be........
shall shortly say, Ô give me Cownsayle: for they that
cownsayled me, conspire against me:

* The Cumpany for the mines royall, which had made A.G. and me a lease for Devonshire mynes &c.

*Behold, su*ch as shewed the, little frendeship, are rather such in*
dede (as thow iustly hast confessed,) as were forced to do ....
good: I say they, begyn to repine at that, they have done.
Let those which are of tyme, yelde to time. [Δ. We were called to dynner often so we ended.
One everlasting cumfort of grace, and perfect love,
be amongst you: to the honor and glory of him that
loveth you.
Beleve, for the teacher his sake.
All thow demaundest, is answered.
Of our selves, (we say,) We desire to be with you:
And what is of us, the same be it unto you.

E.K. - They pluck the curten, affore the stone, all over.
The curten is like beaten golde: [The other curtens did not cover all so wholy as this did.

Δ. - Semper sit benedictus Trinus est Vnus.
Æternus et omnipotens Deus *noster*.
Amen.

Liber, sexti Mysterioru*m* (et sancti)
parallelus, Novalisq*ue*
Sequitur.

British Library
MS. Cotton Appendix XLVI
Part I

These MSS. of D^{r}. Dee were published by Meric Casaubon, D. D. in 1659 folio. under the title of "A true & faithful Relation of what passed for many yeers between D^{r}. John Dee and some Spirits, &c." See the Preface for an account of the MSS, which are stated to have been purchased by Sir Robert Cotton after D^{r}. Dee's death [1608] with the remains of his Library.

Liber Sexti Misteriorum (et sancti) parallelus Novalisque.

1583.

Lib. 9

28 May 1583–4 July 1583

(from British Library MS. Cotton Appendix XLVI Part I)

Tuesday - Maii 28.

Liber sexti Misterior*um* (et sancti) parallelus Novalisq*ue*. 1583.

Δ. - As I and E.K. sat discoursing of the Noble Polonian Albertus Lasky his great honor here, with us obteyned, his great good liking of all states of the people, of them that eyther see him, or here of him, and agayn how much I was beholding to god, that his hart shold so fervently favor me, and that he doth so much strive to suppress and confownd the mallice and envy of my cuntrymen agaynst me, for my better credit wynning or recovering to do god better servyce thereby &c. Suddenly there seamed to come out of my Oratory a spiritual creature like a prety girle, of 7 or 9 yeres of age, attyred on her hed, with her here rowled up before, & hangyng down, very long, behynde: with a gowne of Sey..... changeable grene and red, and with a red trayne. She semed to play up and down, child like: and semed to go in and out behinde my bokes, lying on heapes, the byggest ..... and as she shold ever go betwene them, the bokes semed to give place sufficently dis..... one heap from the other, whyle she passed betwene them: and so I considered a while the diverse reports which E.K. made unto me of this prety mayden: and a.....

Grene and red.

Δ. - I sayd ——— *Whose mayden are you?* —— Δ. - She sayd,
- *Whose man are you?*
Δ. - *I am the servant of God, both by my bownd duty, and allso (I hope) by his adoption.*
a voyce - *You shall be beaten, yf you tell.*
- *Am not I a fine Mayden? Give me leave to play in your howse.*
My mother told me, she wold come and dwell here.
Δ. - She went up and down, with most lively gesture of a yong girle playing by her self, and diverse times an other did speak to her, from the corner of my study, by the great Perspective glass: but none was seen beside her self.
- *Shall I? I will.* [Now she seamed to answer one in the forsayd corner of my study]
- *I pray you let me tary a little.* [Speaking to one in the forsayd corner]
Δ. - *Tell me, who you are.*
- *I pray you let me play with you a little, and I will tell you who I am.*
Δ. - *In the Name of* Iesus *then tell me.*
Iesus. - *I reioyce in the name of* Iesus: *and I am a pore little mayden* Madimi:
Proles ipsius Madimi. *I am the last but one, of my mothers children. I have little baby chyldren at home.*
Δ. - *Where is your home?*
Ma. - *I dare not tell you, where I dwell, I shall be beaten.*
Δ. - *You shall not be beaten for telling the truth to them that love the truth:*
To the æternall Truth, all creatures must be obedient.
Madimi her 6 Sisters. Ma. - *I warrant you, I will be obedient.*
My Sisters, say, they must all come and dwell with you.
Δ. - *I desyre, that they, who love God shold dwell with me: and I with them.*
Ma. - *I love you, now you talk of God.*
Eseméli. Δ. - *Your Eldest sister, her name is* Esémeli.
Ma. - *My Sister is not so short, as you make her.*
Δ. - *Ô, I cry you mercy, She is to be pronownced* Eseméli.
E.K. - She smyleth. One calleth her saying, *Come away mayden.*
Dee. Ma. - *I will rede over my Ientlewemen first.*
My Master Dee, *will teache me, if I say amyss.*
Δ. - *Read over your Ientlewemen, as it pleaseth you.*
Ma. - *I have Ientlemen and Ientlewemen: Loke you here.*
E.K. - She bringeth a little boke out of her pocket.

Lib. 9

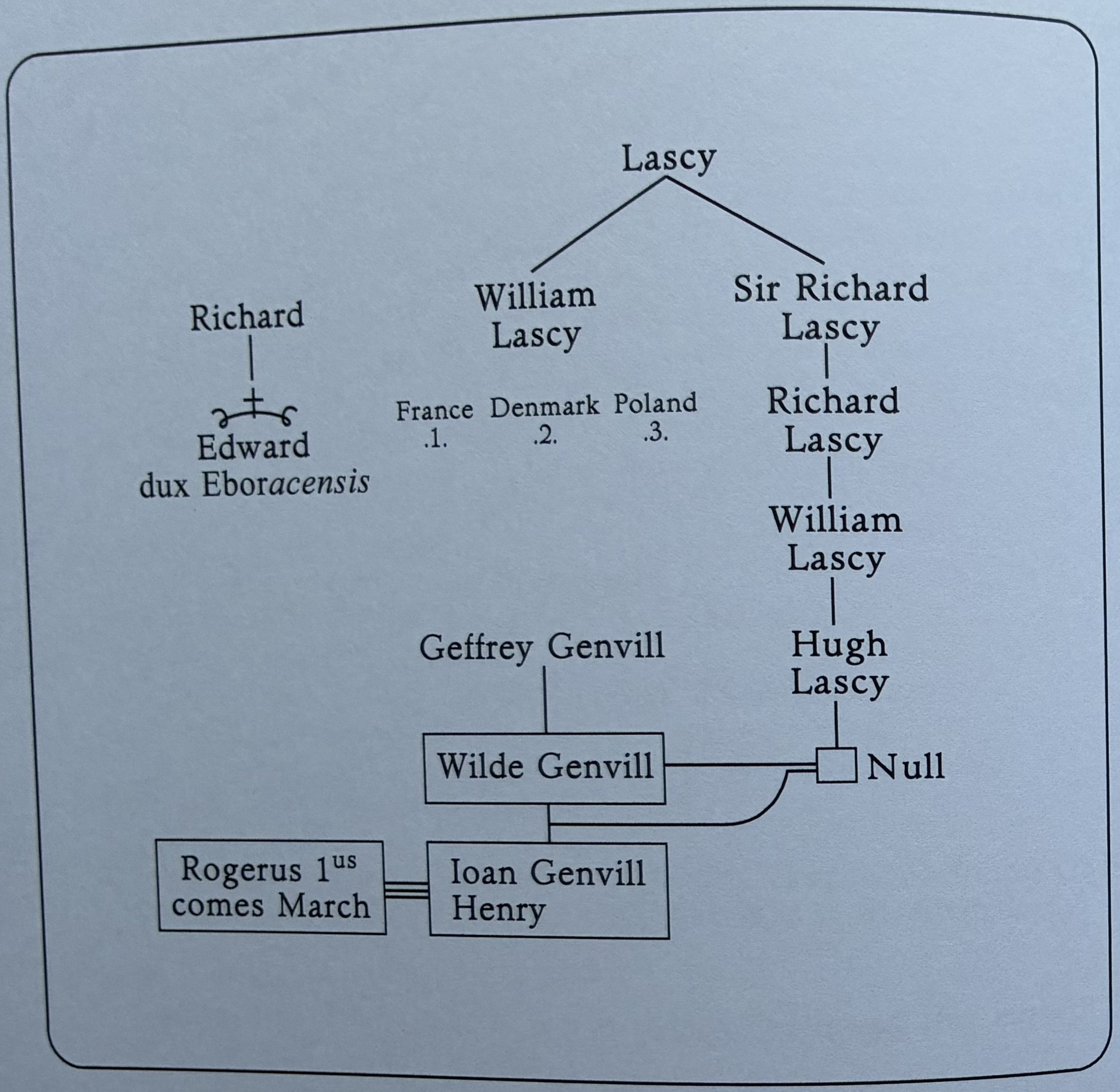
E.K. - She pointeth to a picture in the boke.
Ma. - *Is not this a prety man?* Δ. - *What is his name?* Ma. - *My mother sayeth his name is* Edward. *Loke you, he hath a crown uppon his hed. My mother sayeth that this man was Duke of* York.
E.K. - She loketh uppon a picture in the boke with a coronet in his hand, and a crown uppon his hed.
Ma. - *This was a ioly man when he was King of* England.
Δ. - *How long since, is it, that he was King of* England*?*
Ma. - *Do you ax me such a question, I am but a lttle mayden. Lo, here is his father* Richard Plantagenet, *and his father allso.*
Δ. - *How call you him?* Ma. - Richard*: Surely, this was* Richard *erle of* Cambridge. ~~She w~~ E.K. - She turneth the boke leaves, and sayd.
Ma. - *Here is a grym Lord, he maketh me afrayde.*
Δ. - *Why doth he make you afrayde?* Ma. - *He is a sterne fellow.*
I do not know him, what he is: But this was the Duke of Clarence.
This was father to Richard *Erle of* Cambridge.
Lo, here is Anne *his wife:* [E.K. - turning over the leaf]
The same was heyre to all Mortimers *lands.*
Edmond *was her brother.*
Lo, Syr, here be the wycked Mortimers.
E.K. - She turned over diverse leaves: and then she sayd.
Ma. - *This same is* Roger Mortimer.
My mother sayeth this man was Erle of the Marches.
This same, is his wife.
He had a great deale of lands by her: for she was an heire.
Pronownced lenvill. *This same is* Wilde Genville, *her father.*
Here is his wife to.
Here is a town they call Webley*: Here is* Bewdley*: Here is* Mortimers Clybery*:*
Here is Wilde Wenlok*: Here is* Ludlow*: Here is* Stanton Lacy*:*
Genvill *his wife, was heir of all these.*
Here is Hugh Lacy, *her father.*
He weareth his heare long: for he was Deputy of Ireland*: that maketh him loke with such a writhen face.*
My sister hath torn out the other two leaves: I will bring them when you have supped.
Nota. *I pray you, Do not tell any body of me.*

* * *

Δ. - We wer ernestly called to supper by my folkes.

After Super.

Ma. - *Here is* William Lacy *father to* Hugh.
Here is Richard, *his father: And here is Syr* Richard *his father.*
And here is William, *Syr* Richards *brother.*
Her Eldest sister. *Here, is his going into* France. Δ. - Quo anno Christi?
Ma. - *I warrant you, my Eldest sister will tell you all.*
Her sister is to tell the rest. *Here is his going into* Denmark.
My sister will come shortly, and tell you how he marryed in Poland*, and what Issue this* William *had.* Δ. - *I pray you declare the pedigree, down to this* Albert Lascy.


Lascy
William Lascy
Sir Richard Lascy
Richard
Edward dux Ebor*acensis*
France .1.
Denmark .2.
Poland .3.
Richard Lascy
William Lascy
Geffrey Genvill
Hugh Lascy
Wilde Genvill
Null
Rogerus 1us comes March
Ioan Genvill Henry

Ma. - *Helas, I can not tell, what is done in other Cuntryes.*

Δ. - *I know you are not particular of this Cuntry, but universal for all Cuntryes of the whole world, which is in dede but one Cuntry or a great Citie, &c.*

Ma. - *Well, my sister shall shortly come, and tell you unloked for, yf you iudge these things well that I have spoken.*

Vera sunt: Nam verus est qui me misit.
Truth is all: That is truth.

The Mortimer *I spake of, is the first of the six: There wer six* Mortimers, Erles *of* March: Edmond *was the last, and* Roger, *the first,* ~~Erle of March: Edmond Mortimer~~ *that* Mortimer *was the Grandfathers Grandfather of this* Edmond.

E.K. - There semeth someone to call her: whom I here now.

Ma. - *I come.* Δ. - She toke up her skrolls on the grownd, of which some were very old. and she put up her boke.

Ma. - *This may stand you in some steade.*

Δ. - Mitte Lucem tua*m* et veritate*m* tuam
Iesu Christe, Lux vera, et veritatis
perennis Fons.
Amen.

Monday. A meridie hora 4½

Δ. - We presented our selves redy for instruction receyving: and presumed not to call any good minister spirituall, but by humble prayer, refered all to God his good pleasure.

E.K. - The Golden Curten, which covereth all the Stone, hangeth still, but I here a voyce, or sentence, thrise repeated, thus.

- Sanctum, Signatum, et ad tempus.

Δ. - The sense here of, may be diverse wayes understode, and more than I can imagin: but which sense is to our instruction, wold I fayne know.

A voyce - Sanctum, quia hoc velle suum: Sigillatum, quia determinatum Ad tempus.

- E.K. Hard speches, but he could not perfectly discerne them.

A voyce - Ad tempus: et ad tempus (inquam) quia Rerum Consummatio.
All things are at hand.
The Seat is prepared.
Iustice hath determined.
The Iudge is not yet willing.
Mercy thrusteth it self betwixt the Divinitie: But it is sayde: The Tyme shalbe shortened.

- E.K. saw no creature: But the voyce cam behinde him over his hed: till now: when he espied one standing on the Table besides the silk clothe on which the Stone stode. He seemed like a husband man all in red apparayle; red hose, close to his leggs, a red iacket, a red buttoned cap on his hed; yea and red shoes.
He axed E.K. how he did, and E.K. answered, *well I thank god.*

Δ. - *By your apparayle, it shold seme you have somwhat to say concerning the Comons of this Realme, and not of high schole points or sciences. I am desyrous to know who sent you, what is your message, and what is your name: For a name you have peculier, as all Creatures els.*

Δ. - He paused a good while where uppon, I axed him, if he considered my speches.

- *I consider your speches, for you have left nothing behinde.*

E.K. - He kneeleth down, and semeth to say somwhat. His speche is quick, rownd and redy. He seameth to pray in a strange language: I perceyved these words among many other, *Oh Gahire, & Zudna gephna oh Gahire* &c.
His Cowntenance was directed toward the stone.

- Vestra, ~~sunt~~ non mea facio. E.K. - Now he standeth up.

All things have a name. Vide contra Tert. parte libri Cracoviensis de 30 Aeris exercitibus.

- *Hast not thow sayd, From whome commest thow? What is thy message?* [Δ. - He loked toward me] *And hast urged my name, saying, All things have a name: It is true: For so they have, by cause they are. Hast thow left any thing, unsayd?*

Δ. - *You reherse my speaches not onely in generall, but allso in particular. The will of God be done (to his Glory) for the rest.*

The somme of our Commanded observation.

- *My message is from him, in whose name thow hast desyred it, which hath sayd, Lift up thyne eyes,* ~~*behold I say*~~ *and loke unto, (behold, I say,) the Somme of my Commaundements: What*[1] *I am, Whose Ministers*[2] *you are, and (as, it is sayd before) To what*[3] *ende and purpose it is.*
Then cease to pleade, when Iudgement standeth in place. For all things

determined all ready. The 7 dores are opened. The 7 Governors have
Note .7. allmost ended theyr government.
The Earth laboreth, as sik, yea sik unto death.
The Waters powre forth weepings, and have not moysture sufficient
to quentch theyr own sorrows.
The ayre withereth; for her heat is infected.
The Fire consumeth, and is skalded with his own heat.
The Bodies above are ready to say: We are weary of our Courses.
Nature wold fayne creepe agayn into the bosom of her good and
gratious Master.
Darknes is now heavy, and sinketh down to gither: She hath buylded
her self, yea (I say) she hath advanced her self into a mighty buylding:
She sayeth, Have done: for I am redy to receyve my burden.
Hell it self is a wery of Earth: For why? The Sonne of Darknes
commeth now to challendg his right: and seing all things prepared,
and provided, desyreth to establish him self a kingdome, saying:
Antichrist his saying in the spirit of Sathan. We are now strong enowgh, Let us now buyld us a kingdome
uppon earth, and Now establish that, which we could not confirme
above.
And, Therfore, Behold, The ende.
Sorrows. Whan the tyme commeth, $\overset{\text{thy}}{\text{the}}$ sorrows shalbe greater than the swetenes.
The sorrows (I mean) of that thow seest: I mean in respect of the
sweetenes of thy knowledge: Then will you lament, and wepe
for those, which you thowght were iust men.
Labor. When you ernestly pray, yt shall be sayd unto you, Labor.
When you wold take mercy; Iustice shall say, Be it so.
Therfore, (I say) Thirst not over much: For fear least thy Capacitie be confownded.
Neyther move thow him, which hath moved all things all ready, to the ende.
But do thow that which is commaunded.
Neyther prescribe thow any forme to god his buylding.
All things shall be browght into an Uniformall Order.
Al. Lasky. Whom thow sayest, that thow hast not yet Confirmed, Confirme with
good cownsayle. It is sayde, I have Accepted him.
Are not these Newes sufficient?
It is sayd, He shall govern me a people: of him self he can not:
Therfore let him beleve; and secondly Reioyce, That the Angel
Note: In Election. of God. hath so governed him, That in election, he shall
govern him a people.
Desireth he to here of greater blessednes?
O King. He hath allso sayd, Then shall it be sayd unto him, Ô King: It
followeth consequently, that He is called, and that, to a Kingly
Vide tamen de eius futuro casu in Actionibus de Lasko. Office: For who soever is Annoynted in the lord, his kingdome
is for ever.
Will he be the Sonne of perdition? Let him, then, with his fathers, put on
Pride. the garments of pride.
Desyreth he Newes: Tell him, thow hast prayed for him.
The Divel envyeth him and his estate.
Tell him, that I say so.
Say it is a shame for the kings sonne to committ theft:

Aliquo modo.

and for him that is Called, to do the works of unrighteousnes.
Studiest thow to please him? Give him sharp and holesom cownsayle.
For in him (I say), The state and alteration of the whole world,
shall begynne.
Woldest thow know, from whence I came? Thow shalt.
But, do it, Humbly, it is not my part, to meddle any furder than my charge.
But as it is sayd before unto the, So shall it come to pass.
Moyses had a rod whereby he was known, and the hand of God approved.
Let him use, therfore, to carry the rod of righteousnes abowt him.
Moyses rod. .7. For we are seven: and in us is comprehended that rod, wherewith
Moyses wrowght.
Sanctum Signatum Ad Tempus. As it is begoone, so I ende. What ye see here, is holy [pointing to ye .....],
and by him Sealed: and for, and untill a tyme.
Therfore use patience herein, untyll the time that it is sayd unto the.
Our Watch Word: vide, Iulii 3. Venite, Videte, (et loquimini) Iudicia mea.
He that sayeth thus (I speake of my self and as concerning), my message
Murifri my Kalender. is æquall with the greatest Angels: and his name is Murifri.
Thow hast written my name, and I am of thy Kalender: by cause thy
Kalender is of God.
In the growndes of all thy Tables, thow shalt fynde my name.

Δ. - I ~~never~~ remember not any such name written by me, but it may be conteyned in some new composition, or collection.

Mur. - It is true. For, if thow hadst remembred all ~~things~~ those things, which thow hast written, then shold not my message nede.

Δ. - Yf I might, without offending you, I wold move two petitions unto you: one concerning the Sowle and an other, concerning the body: Concerning the Sowle, is for one Isabell Lister, whome the wicked enemy hath sore afflicted long, with dangerous temptations: and hath browght her knives to destroy her self withall: she resisteth hitherto, and desyreth my helping cownsayle: which how small it is, God knoweth. The other, is, of an other woman, who hath great nede and is driven to maynteyn her self, her husband and iii chyldern by her hand labor: and there is one, who by dream is advertised of a place of Threasor hid in a cellar, which this woman hath hyred thereuppon, and hath no longer tyme of hyring the sayd cellar, but tyll mydsommer next: She, and that dreaming mayden digged somwhat and fownd certayn tokens notifyed unto her, but so left of: I wold gladly have your help here on, yf it pleased god.

Mur. - I answer the. I will come agayn sone: and thow shalt receyve a medicine which I will teache the to work help in the first. The second is Vanitie: for, it is not so: but to the entent, that, after great hope of this world hath infected the weaklings mynde. Desperation might have the more open and ready entrance: But yet she shall be cumforted for thy sake. Δ. - The prayse be unto god.

Mur. - I Go. One thing I have to say: Be faithfull in all things.
I have sayde.

Δ. - I prayed, and gave thanks hartily to God for his Mercies and graces, and so rose up.

Δ. - Then he sayd, Write M, 49 under: V, 43 under: R, 35: I, and 47 under,
F R I This shall lead the to my name. He that sent me, be
9 33 42 amongst you. Δ. - Amen Amen Amen.

* * *

Δ. - Note: In Tabula Collecta, (which I first gathered of the 49 good Angels) I toke the third letters out of the names: it is to wete, oute of the 49th name and the 47 9 33 42, which agree very well with the letters: but the five and thirtith name, did not yeld R in his third letter: Therfore I am ..... in the .....

Monday after supper 1583 Iunii 3.

Δ. - After supper, as we wer togither in my study and attending somwhat the return of the good Messager Spirituall, and sayd that he promised to come agayn. Suddenly he appeared and answered.

Mur. - *So I am. Write 7· 30· 25· 44· 37· 35· 46. To the first, S: to the second, O: the third L: the forth G: the fifth A: the sixth R: the seventh, S.*

Δ. - *That maketh* SOLGARS.

Mur. - *Ad the first and last member togither: it maketh 53. Let that be the Centre to the rest.* Δ. - *To be put in the Centre of the Heptagonum.*

Mur. - *So. The Grownd hereof is to be fownd in the Third Table in the first boke. I mean the thirdth of the seven: the Table of BB &c, being the first.*

The thirdth Table in the first boke.

My name is allso to be fownd in the same Table

Forme this uppon a plate of lead: It prevayles as a Cure agaynst such Infections.

My promise is done.

Δ. - *How is this to be used?* Mur. - *Use it uppon the bodie molested. Adding the letters of her name in a small circle on the bak half: not the letters in theyr forms, expressed, but the numbers of such letters.*

Δ. - *We know not how to number her name in our letters.*

Mur. - *Take them out of the second Table (Any Table els, of the seven will serve). So that thow take the numbers as thow findest them placed with the letters.*

The second Table did not serve and therfore I used the seventh where all the letters might be had.

Δ. - *How is this to be used abowt her body?*

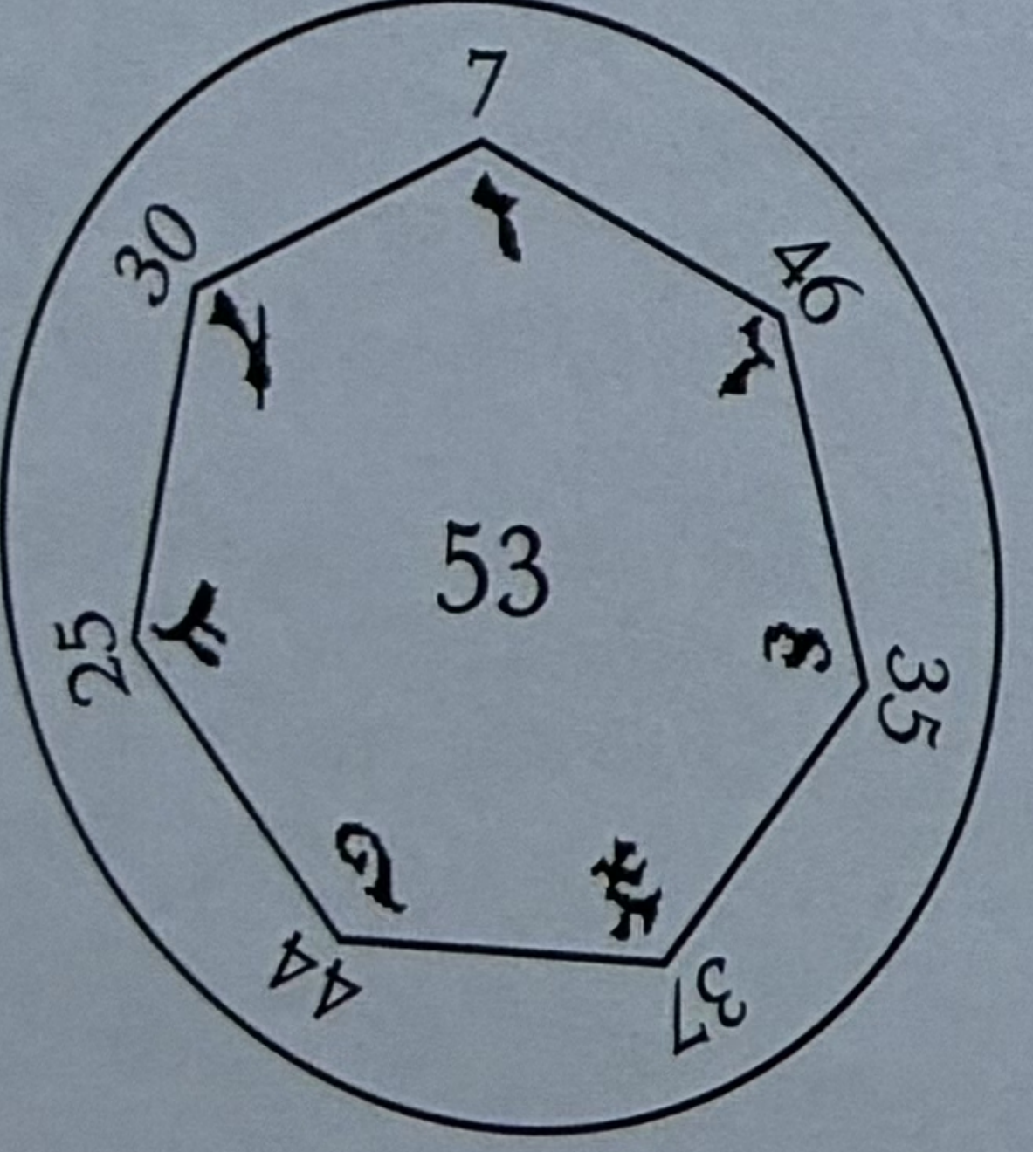
Mur. - *As by discretion shall be thowght best. It prevayleth sufficiently. So it be done. But this far I teache the: and this as concerning Nature.*

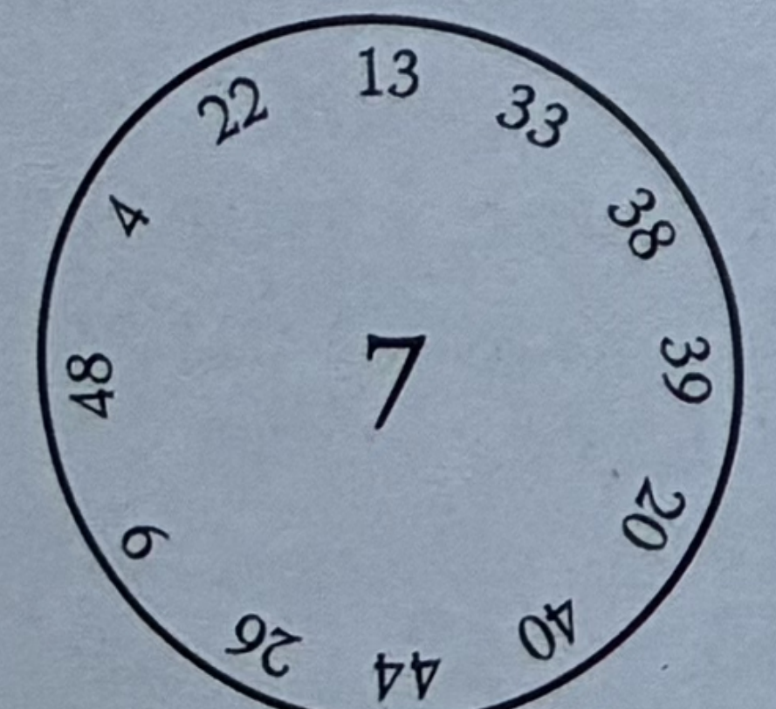
The Helth of him, which sent me, be amongst you.

Amen.

Δ. - Gloria et gratiaru*m* Actio perennis sit Deo no*str*o
Omnipotenti, Vni et Trino.
Amen.

The forepart of the Lamin.





Isabel Lister
The back part of the Lamin.

Wensday. a meridie: circa 2^{am}. 1583

Δ. - E.K. had bin ever sins 9 of the clok in the morning in a mervaylous great disquieting of mynde, fury and rage: by reason, his brother Thomas, had browght him newes that a commission was out to attache and apprehend him as a fellon, for coy*ning of mony: Secondly that his wife was gon from Mistres Freemans howse at Blokley: and how Mr Husey had reported him to be a cosener, and had used very bitter and grevous reports of him, now of late: and that his wife was at home with her mother at Chipping Norton. Where uppon I considering this great disorder and incumbrance toward him, externally, and his greater offending of God, with his furious impatience internally: and remembring the whole premisses, of God his servyce to be performed by us two (yf we wold be dutifull servants to his divine Maiesty). I was towched with a great pang of compassion, both that any Christian shold use such speches as he used, or be of so revenging mynde, and intent as he shewed him self to be: and allso in respect of my own credit to be browght in dowt for embracing the cumpany of such an one, a disorderly person: and Thirdly, that the good service of god, might hereby be taken from our two execu=ting, to our great danger both in body and sowle: Therfore to do my duty, as a man resolute, (uppon our uniti*ng for gods service,) to do for him, as for my self: I Made God my refuge for comfort, cownsayl, and help, in this great affliction and Crosse of Temptation. Whereuppon after my vehement and humble prayers, for the forsayd purposes, This voyce, was herd of E.K.

* A mere untruth in whole and in every part thereof: and a malitious lye.

* Amicorum omnia communia.

I had (uppon some resonable respect) set the Shew stone with the mysterie in it, on the Table, by him ·EK·, allso.

Voyce - *Let the Dowghters of light take up theyr garments, Let them open the wyndows of theyr secret chambers: for the voyce of man hath sayd: O shew thy self to be a god: yea performe that, which thow hast allready promised: Gather your vestments to gither: for, those that are sik, have nede of help: you are the Children of pitie: and in the loynes of compassion, do you dwell. For I have sayd, you are: And I have sayd; my Determination shall not fayle: allthowgh with the Sonnes of men, my Determinations may be undetermined. Com gather up your garments, for the Cankers are ripe, and the biting worme seketh to knaw into the lilie. He hath sayd, Let me prove them, for they are not Iust: yea let me towche them, for they are unrighteous: I have graunted him powre, but with out prevayling: I have given him Weapons, but they are not sharpened: His fingers shall defyle, and yet not deface. For I have appointed him a night, and have prefixed an ende thereunto: to the intent, it may be known: That thus far I have stretched his mowth.*

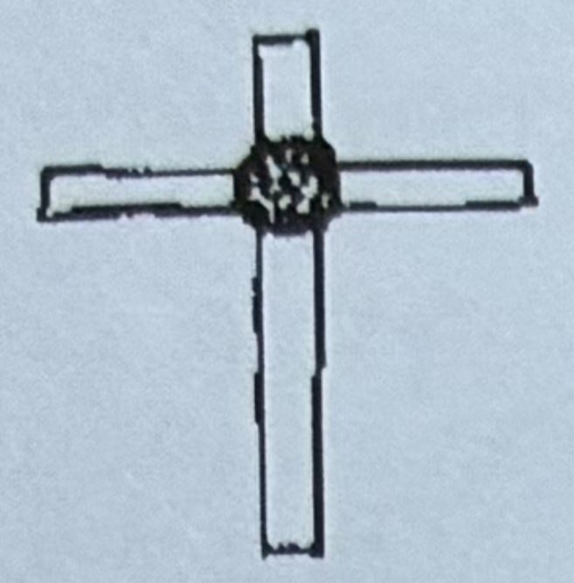
Note of De=termination undetermi=nable.

Note Tentations by the Byting Worme.

E.K. - I heare a noyce abowt the shew stone, very great: as thowgh men were beating down of mud walls; the thumping, suffing, and cluttering is suche.

A Voyce - *Arise, I say, for I will be revenged against the skorning of those, yea of those that are sucklings.*

Δ. - After a great silence and pause, appeared one on the Table (without the skyrts of the silk sarcenet) like a woman: having on a red kyrtell: and above that a white garment like an Irish Mantell: On her hed a rownd thing like a garland, grene: and like a Coronet under the garland, but not perfectly to be discerned. On her brest a pretious stone of white cullour: and on her back, an other pretious stone: Both which stones were set uppon a Crosse, in the very centres of the Crosses, thus:



Δ. - *Your externall apparell (you dowghter*
of Light), you perceyve that we have
somwhat Noted: But by the Powre
and mercy of the eternall light, we
trust and desire to understand somwhat of your internall vertue.

She sayd - *What, do you think, I am a Iuellers wife, by my apparayle?*

Δ. - *We deme you to be the Messager of him that hath for Mankinde purchased*
the Iuell of Æternall bliss, by the incomparable Iuell of his most pretious blud.

A voyce out of my oratorie behinde me. - *Will you have this to?*

Δ. - After a prety while sylence: I sayd, *We expect the execution of the purpose*
for which you are sent.

She sayd - *It is written, that Pride, was the first offense.*
Githgúlcag *knew not him self.*
Therfore he was ignorant.

[E.K. - She is much fymbling abowt the stone on her brest and regarding it.

E.K. - Now she talketh with other, whome I see not: her talk is very short and
quick: but I can not perceyve what she sayeth.

She - *Read what I have sayde.* Δ. - I red the former words.

She - *You will graunt me, that Pride, is the greatest Synne.*
Pride was the cause he knew not him self.
Therfore, Pride is the cause of Ignorance.

Δ. - *The Argument is good.*

She - *Ignorance was the Nakednes, wherewith all, you were first Tormented.*
And the first Plage that fell unto man, was the want of Science.

E.K. - Now she speaketh to other again, who appeare not: and they seme to answer
her agayn.

She - *The want of Science hindreth you from knowledg of your selves.*

E.K. - She loketh uppon $\overset{\Delta}{\text{you}}$, and smileth, and now she speaketh to the unseen
people againe.

She - *Who so ever therfore knoweth not him self, is Prowde.*

Δ. - *God help us to know our selves, for his honors sake.*

E.K. - She loketh uppon $\overset{\Delta}{\text{you}}$, and smileth.

She - *You have time enowgh, and therfore we may take leysor.*

Δ[I made spede to write.

E.K. - She talketh againe with her invisible Cumpany.

She - *Pride is rewarded as Synne:* Ergo *the first* Offender *was damned.*

She - *What say you Sir?* [speaking to E.K.]
What difference is betwene your mynde, and Pride?

E.K. - *Wherin am I prowde?*

She - *In the same, wherin the Divel was first Prowde.*
Who glorified the Divel?

E.K. - God. Δ. - God Glorified *not the Divel: but before he became a Divel, he*
was in glorie.

She - *The abusing of his glorificaion, made him a Divel: So, the abusing of the*
A Divel. *goodnes of God toward this man, may make him a divel.*
The works of the Spirit quicken; the doings of the flesh, lead unto destruction.
Art thow offended to be called a Divel?
Then extoll not thy self above thy Election.
Faith. *No man is elected by propre name, but according to the measure of his faith.*
And this faith is lively; and hath a quickening Spirit in it, for ever.
In dede thow art Ignorant: and therfore thow art sufficiently plaged.
Why dost thow boast thy self, and say, This I can do?
The Reedes pipe, but it is long of the Wynde.
And herein thow shewest that thow knowest not thy self, for that thow art
Prowde.
Pray, therfore, that thow mayst have understanding, and Cast away Pride,

yf thow wilt not be cownted a Divel.
By true understanding you lerne first to know your selves: what you are:
of whome you are: and to what ende you are.
This understanding causeth no selflove, but a Spirituall selflove.
The understanding teacheth no blasphemie.
The understanding teacheth no fury.
It teacheth a man to be angry, but not wrathfull.
Wrath. *For we may be angry, and not offend. Wrath is to Damnation.*
Therfore considering that Damnation was the ende of the first, which was
Pride: and Ignorance the ponishment of the second (which is very lothsome).
Pray unto God, thow mayst avoyd the first, and be unburdened of the second.
Consider, by whome thow art cownsayled, and of whome the Cownsayle is.
With us there is no cause of offense: neyther is this cownsayle given with
a weak mowth.
Wilt thow be well rewarded? Why studiest thow not, to do well?
Woldest thow be one of the Chosen? Stand stiff and be contented with all
Temptations.
Is God a God of Iustice? E.K. - *It is true.*
Be thow therfore a Iust servant.
No man enheriteth the kingdome of Æternitie, withoute he Conquer in this world.
No man can challendge iustly a reward, withoute he be a Conqueror: or do
the works of Iustice.
Doth the Divel persuade the? Arme thy self agaynst him.
Doth the world not like of the? It is for two causes: eyther for that thow
livest well, and not as a worldling: or els bycause Thy Wyckednes is
such, that the world wondreth at it. Yf thow be in the first, Reioyce:
For Blessed are those, whome the world hateth. Whan they laugh at thy
Godlines, Be sorry, and grieve thow, at theyr sinfullnes.
Yf Thow offend in the second, Fly hastily from the world: Tell the world, what
thow hast of hers: And let her be asshamned, that thow knowest her.
Ys thy flesh, stiffnecked? Fast, and pray: it doth avoyde Temptation.
Be sorry allwayes. *Be sorry allwayes: For in this world, there is nothing to reioice at. For,*
Synne onely, provoketh to sorrow. Whether it be of thy self, or of an other.
Her Attyre expownded. *Be stiff agaynst Temptations. For who so ever is not armed as I am, shalbe*
vexed with the weapons of his adversarie. My Garland, is Godlines:
The Attyre of Spirituall Creatures. *My Brestplate, is Humilitie: and uppon my bak I weare patience.*
These do I weare to the intent I might shew you, what you shold weare.
But as these things are placed in theyr crosses, So do the Crosses allways
follow them that weare them.
Art thow punished as an Apostle? Reioyce, it is a happy Cross.
Art thow vexed as a Tyrant? Thank God, it is in this world. For blessed
are those, that are promised here, to the intent theyr Synns may be forgotten
hereafter.
I perswade of the Contrary: Be humble: Seke true wisdome: Then
are you truely fashioned according to your $\overset{\text{maker}}{\text{Former}}$*, and shall rest*
Good Angells. *with us, with Halleluya, in heven.*
I have cownsayled, I have done my message thus far.

Δ. - *Your cownsayle is perfectly good: and your Message mercifull.*
His name be praysed and glorified that sent you. Amen.

Δ. - *As you, were called hither, by the name, of Dowghters of Light: So this other Day, there*
was one sent hither (of that blessed Cumpany) who was accownted a Dowghter:
and had six sisters more: That dowghter her name, was Madimi: So of your
name we are desyrous to be informed, for distinction and Instructions sake,
in the trade of these mysteries.

She sayd - *It is good, to know my name: to see, whither it agree with my doctrine.*

E.K. - *What can you (for all your ~~accusation~~ exhortation) accuse me of?*

In dede, I thank you very hartily for your exhortation and good Cownsayle:
But how uniustly I am misused at Huseys hand, and so provoked
Husey. to this extreme affliction of mynde, and sundry unsemely speches. Be you
Iudge betwene Husey and me.
Who so ever hath committed Synne, and is not reconciled shall have the
She sayd - reward of a Synner: There is a dubble Reconciliation: The one
is with God: The other with the Conscience. But this man is not
reconciled in Conscience, (repenteth not his wickednes,)
whereby, it followeth he can not be reconcyled with God. Ergo he
must be rewarded as he is
The reward of Synn, is to be absent or rather to be banished, in this
world, from the Societie of God his good Angels:
So it falleth out to Regions and Cuntries, Cities, Kings and Subiects,
Authorities and theyr officers: Whan (I say) they are estranged, with
Good Angels our kepers. absence of theyr appointed and good kepers.
Therfore it proveth, that the Divel is most with him, and neerest with him.
Whome the Divell is a Lord of, he useth as his servants: and where his
service may be greatest done, there is he most alledged. His subtilties are
principall and great. And by these reasons I prove that Husy is easy
to be infected, eyther with envy, mallice, sklaunder or dishonor of Gods word.
Iohn Husy. This is one of these Assalts, that is promised shold assalt you.
☞ Who is to be blamed, he that consenteth, or he, in whome the Procurement
is? Thow didst ~~cause it: and dis didst chuse him~~ consent, and chuse him
for a companion. Be not therfore Angry at his mallice: for the fyre that
is, thow hast browght in with thyne own hands.
To measure the enemy his industrie, is impossible: To loke into his subtiltie
is more incredible.
The Reward of good Life, is great: But the fylthynes that Synne carrieth
with it in this world, and leadeth with it into the world to come, is most
horrible.
Is it not sayd, That a Skyrmish shall be, (and that great:) but you shalbe
conquerors? It is written: it is true, and shall never be overthrown.
So mighty is his strength that hath armed him self with it.
In the serpents belly, there is nothing clean: neyther with unhonest persons
(ungodly I mean) is there any pure Societie. Light agreeth not with
Darknes: Nor vertue with vice.
Our uniting. Therfore be you of one, and in one, that you may agree and
have the rewarde of One.
Behold, It is sayd, I will put bownds betwene the Iust and the Iniust:
I will suffer the enemy to sow discord, to the intent that those that are
my people, may be separated, and have a dwelling by them selves.
The Necessitie of Sathans working against man. Peruse the Scripture: it is allwayes seen, that the Spirit of God forceth
Sathan, in spite of his hed, to separate the evill from the good, by Discord.
De futuris, nisi Iussi non pronuntiant Boni Angeli. { And herein the Divell worketh against him self. We Good Angels
kepe secret the mysteries of God. Things that are to come, we
allwayes kepe close: with this exception, The forme of our Commaundement.
A Commision out for Kelly. Truth it is that a Commission is graunted, not onely to enquire of the, but
allso to attache the, and that by the Cownsayle: Yf he go down, he
shalbe attached. Therfore Tempt not God.
Δ. - But if he tarry here: and his being here so known as it is, it is likely
that he shall be attached here: to my no small grief, or disgrace: what
is your cownsayle herein?
She sayd - { It is written: Miserie shall not enter the dores of him, whome the
Highest hath magnifyed. Dixit: et Dico: et dictum sit.
The World shall never prevayle against you.

The boke the skroll and the powder. Δ. - In respect of the boke the skroll, and the powder to be communicated, what is your
Iudgment or mynde, seing whan he was comming from Islington with them
he was thretned to be pulled a peces, yf he cam with them to me.
The boke fownd. - All that is spoken of, is in very dede, vanitie. The boke may be used to
a good purpose.
They were wicked ones.
But as these things are the least part of this Action, so are they not much
to be loked after.
The Powder. Δ. - As concerning the powder, (I beseche you,) what is your knowledge of it?
- It is a branche of Natures Life.
It is appointed for a time, and to a purpose.
Δ. - As concerning the earthes of the eleven places, being with expedition fownd.
What is now to be done with them?
The ·11· Erthes. - It was a foresight of God: Yf they had byn there now, they had utterly
perished.
Δ. - Ô Iesu, that is a mervaylous thing.
- Helas, that is Nothing.
Δ. - By Nature they could not have perished in so short time.
- I have sayde.
E.K. - Tell us your name.
- Yf you will remember my cownsayle, I will tell you my name.
E.K. - Your cownsayle, was by pecemeale told me, that I can not remember
it, but in generall.
- You do, and have, and I am almost HATH.
Δ. - I understand you to be ATH, in Sigillo Emeth.
ATH - So am I in the number of Gods Elect.
Δ. - Shall I not make meanes to Mr Richard Yong, as one of the higher
Mr Richard Yong. commissioners, to do my companion here some good?
Āh - Trubble your self, when you nede. E.K. - She spake this somwhat sharply.
Get your frendes to signify down, good report of you.
Come not there, in many yeres.
Δ. - As concerning my writing of the holy boke, how shall I do, by reason of
the perfect writing it in the due Characters? Seing many ~~things~~ words
are written so, as the pronownciation and the orthographie, do hardly
seme to agree?
Āh - You shall have a Schole Master sufficient to reade unto you.
Δ. - Whan shall I begynne?
Āh - Let him lead you to that, who is within you.
Δ. - As concerning Isabell Lister, who is vexed of a wicked Spirit, how
well have I executed that which was prescribed me: or how well
doth it work?
Āh - Frende, it is not of my charge.
Remember the true path, that leadeth unto true honor,
where there sitteth a True and Iust GOD: who graunt you his
Direction, and establishment of perfect life.
Δ. - Amen Amen Amen.
E.K. - She is gonne.

Iunii 9, Sonday: a meridie. hor 5^{am}.

Δ. - Very long I prayed in my oratory and at my desk to have answer or
solutions of diverse dowtes, which I had noted in a paper: and which
dowtes I red over distinctly: They concerned the preparation of
things abowt the Table of practise, and other things abowt
my Lamine and stone. But answer cam none: neyther in
the stone did any thing appeare. No, Not the golden curten, but
the stone was of his naturall Diaphanitie. But I held on in pityfull
manner, to request some, advertisement, yf for any our Trespasses or
offences, this unloked for alteration from former dealing, had happened &c.
At length a voyce cam from behynde E.K. over his hed, and sayd thus:

A voyce - *The Iudgments of our god are most profownd and hard, in*
Silence. *the understanding of man. There is Silence above: Let*
here, (Therfore) be Patience amongst you.
I have sayde.

Δ. - Uppon this Answer, I began to discourse of diverse causes of this silence
and diverse manner of silences: And in the ende I becam in a great
and sorrofull heavines, and feare of the wrath or displeasure of god
conceyved for some our misbehaviour toward him, since our last dealing.
Whereuppon I prayed long, at my desk standing, for Mercy, Cumfort,
Cownsayle and some exposition of the former sentence.
After a long tyme thus passing, there appeared one, on the very top of
the frame of the Shew Stone, much like Michael, who sayd:

- *Write: for I must be gon.*
Silence there is in heven: for the Governors of earth are
now before the Lord. The doings of theyr seates ar now disclosed.
Every thing is NOTED: For that God will be righteous in all
his doings.
There is not this day, any one that governeth the people uppon earth,
but his government is disclosed, and his government is set open,
and his faultes revealed.
They, without number, Cry: Lord let thy vengeance come.
The Earth sayeth: Be it so.
Sathan. *Sathan is before the Lord: He hath garnished him self with*
garlands as a Conqueror: and what he sayeth is wonderfull.
Therfore shall the Lord open his mowth and curse the earth and
all Living creatures. For Iniquitie hath gotten the upper
hand: Publikly the $\overset{\text{states}}{\text{state}}$ *of mankinde in the world are condemned.*
Violls ready. *We are all Silent, and ready with our Violls, to powre out*
the wrath of God uppon them, whan he sayeth, BE IT SO.
Therfore, Be you Patient. For, our Patience, is an universall silence.
We loke for the mowths of Iustice: But Lo: The
Lord sayeth unto the Lord: Lift up thy eyes (Ô God),
Behold the dignitie of thy workmanship, yet Suffer
Yet a while. *for a while: I have a people that will forsake theyr*
cruelty, and put of theyr garments that stynk of abhomination,

in whome thy name shall be magnified, and our glory in heven more
exalted. But as thow willt, So be it.
Behold, I speak in body, bycause I Tremble at the force of
thy great Indignation. Notwithstanding we will what
thow wilt.
Yf therfore these wonders be so great in heaven, wonder thow
not at our Silence. Therfore, Be patient, and say
unto the Earth, Why gronest thow, so hard: or, why
is thy body so rotten: Hast thow not iustly deserved these
things for thy Iniquitie?
I say, yf you be partakers of these Secrets, How much more
shall you be partakers of that swetenes, which is the
eternall dew, and very bred it self, of life?
So.

E.K. - He is gone.
Δ. - I prayed a prety while after, with thanks giving &c.

Soli Deo nostro omnis laus Potestas et
gloria in sæculorum sæcula.
Amen.

Iunii 14. 1583. Fryday. A meridie hora 4½

Δ. - The Golden Veale or Curten appeared covering the whole stone: whereas
all other veals and curtens, before did use to cover but the more part
or those things which were the standing implements of the Action for
that tyme. This appeared assone as he loked into the stone.
I made long and often prayers, of thanks giving, callyng for grace, mercy,
and wisdome: with such particular instructions, as I had written down
the Dowtes, requiring light or resolution in them &c.
At length appeared a woman, like an old mayde, in a red peticote, and with a
red silk upper bodyes: her here rolled abowt like a Scottish woman: the
same being yellow: She stode aside from the grene sarcenet belonging to the stone, and
she sayd:

- *God spede, my frendes.* Δ. - *A good greting: to wish us spede by him; Amen.*
E.K. - I never saw this woman before.
- *Yt may be you have sene me, but my apparell may alter my fashion.*
E.K. - She seemeth to go in a great path before her, very spedily.
Δ. - *I pray you, whether make you such a spedy Iornay?*
- *I am going home, I have bin from home this Sevenight.*
Δ. - *Distance of place can not protract tyme in you Iornay Homeward.*
Δ Mary my mayd had angered me on Thursday night, with her undue speche. - Iesu, *Now he will be angry with me, as he was with his mayde.*
Every Action not yet effected, whether is it, at home, or from home?
Δ. - *God graunt you than, to make spede, Homeward, and to our*
Home: and all we, to the home, where the Highest may be well pleased.
- *So, So: you talk to wisely for me.*
Δ. - *God make me to talk wisely, in dede: and God take all vanitie from my hart.*

All Worldly Wisdome vayne.

- *You may think me a vayn huswife, to be going thus long. But by me you may perceyve, How vayne all worldly wisdome is. I am in a better case then many are: For thowgh I be from home, yet am I going home. Some there be, that neyther have Home, neyther can go home.*

E.K. - Now cometh a goodly tall aged man, all in blak, with a hat on his hed: He hath a long gray berd, forked. He sayd to the mayd thus:

Old man - *Whether go you mayde ?*

Mayd - *Belike Syr, you may be some kyn unto these men, for they are allso desyrous to know, whither I do go.*

Old man - *Me thinks I shold have known you affore.*

Mayd - *Yf you knew me before, you may the easyer know me now.* Old man - *Where have you bin ?*

Mayd - *And if thy Gravitie, were as good, as thy auncient dissembling, I wold tell the.*

Old man - *These words be very large, what is the cause. Thow wilt not be acquainted with me (I never did the any harme) and I have desyred to be acquaynted with the a long tyme.*

Mayd - *With counterfeat gravitie, I will never be acquaynted: Neyther thy age, and thy fa..... nor thy heares, nor the sobrenes of thy countenance can move me to any acquayntance: For that, thow never delightedst in True Wisdome.*

Old man - *Then go your way, like an harlot.* Mayd - *Yf wicked words do prove an harlot, then thow hast iudged thy self.*

E.K. - Now she goeth on forward: and the old man is gone out of sight. There appeareth now an yong man, sitting on the side of a dyche: and to him she sayd:

Mayd - *What ayleth the to wepe ?*

Yong man - *I wepe for thy discourtesy.*

Mayd - *Thow canst not move my patience: No (I say) thow canst not move me to pittie.*

E.K. - She lycketh his teares, and sayth:

Mayd - *Every thing els hath some saltnes, but here is none.*

Yong man - *Ô I pray the do something for me.*

Mayd - *Ô, To qualify these teares, is no other, then to dry rotten hemp with a mighty fyre.*

Yong man - *I will see the hanged, before I will wepe any more.*

Mayd - *Every thing, commonly, teacheth of it self.*

E.K. - The yong man went away, stamping and angry. And now she is come where a multitude of yong children are. There is much meat on a Table, and the childern being not high enowgh to reach it, pull this mayd by the clothes, and point to the meat. She goeth rownd abowt the Table, there is but one dish uncovered, and that semeth to be like Dew. She putteth her fingers into the dish, and letteth the childerne lik: and they fall down deade.

Mayd - *Blame Iustice, and not me: For if the childern had ever tasted of this meat before, they might have contynued.*

E.K. - Now she meateth a thynn visaged man, very feble, who staggered on his staff, and he sayd:

Feble man - *Help me, for Gods sake.*

Mayde - *I will do my best.*

E.K. - As she cam toward the man, the man fell down: She heaveth him up: and agayn he falleth down: and she listeth at him still.

Mayde - *Good will formes, but the matter is not sufficient. This is long of thy self.*

Feble man - *Ô, I say, help me.*

Mayd - *It is to late, to help the: I cam this way, many times before, and thow never sowghtest help at my hands. It is written: He that desyreth not help, tyll he be helples, shall be voyde of the benefyt of an helper.*

E.K. - This feble man goeth away, and she departeth from him. Now she commeth toward a man going up an hill: who had torn all his cloathes of, with brambles and bryers: There stand a great many Mawmets, little ugly fellows, at the top of the hill, who throw stones agaynst him,

and so force thys clyming man, (or goer up the hill) to tumble down agayn to the fote of the hill. The skyn doth seme to be of his hands and his feete, and they very raw, wyth his excessive travaile, with hand and fote, up that hill. Now there appeare men eating meat below at the fote of the hill: who offred him meat to eat. But he laboreth up the hill agayn: One of these men sayd: *Come, let me bynde up thy feete.*

Clymer - *Unto him that hath no werines, there belongeth no sorrow.*

E.K. - She standeth and veweth him.

The Clymer - *I pray you help me.*

Mayd - *It is impossible for the to get up here.*

Clymer - *Of my self it is: I will never be of the mynde, It is impossible.*

Mayd - *Come on, I will do the best, I can.*

E.K. - She leadeth hm over stones and rocks.

Mayd - *Thow willt be knocked in peces, ere thow come to the Top.*

Clymer - *Do you your good will, I fele no harme.*

E.K. - Now she leadeth him in a place where springs, quickmyers and bogs are.

Mayd - *Suerly thow art best to go down: for thow wilt be drowned.*

Clymer - *I pray you help me, I will go as long, as I may.*

E.K. - He goeth forward: and synketh allmost to the throat.

Mayd - *It is deper on the farder side. Thow were best to go down agayn.*

Clymer - *I fele the grownd hard under my feete: I will not yet despayre.*

E.K. - Now he cometh out of those depe places, and he seemeth to come to a place like the bottom of a hedg, where stand stif thornes, piked upward, very sharp.

Now come two or three handsome fellows and sayd, *Alas, let him tarry here, and drink: we will lead him up an other way to morrow.*

Mayd - *Farewell.*

Clymer - *I pray you leave me not so, let me go with you.*

Mayd - *I must nedes be gon: I cannot tarry for the.*

Clymer - *I am yet neyther hungry, nor thursty: and fele no werines: why (therfore) shold I stay ?*

E.K. - He goeth as thowgh the Thornes pryckt him, and gryndeth his tethe for payne.

Now they are come to a fayre place: and then she sayd to one.

Labor impro=bus *omn*ia vincit.

Mayd - *Fatch meat and drink and cloathes, and cure his wownds: for unto the belongeth the Felicitie of this place: For, neyther from the highest to the lowest, is there any whome I pitie, but such as this is.*

Clymer - *I know not, how I shall use these things.*

Mayd - *The true heyres, have allwayes discretion. To the it belongeth: and for the it is prepared, use it therfore withoute offense, as thyne owne.*

E.K. - Now, both he and she go into a castell, and the dores are shut after them: and she commeth out agayn.

Mayd - *This is written for your understanding: Let therfore your eyes be opened, and be not blynde. Neyther forget what hath here byn opened.*

Δ. - *We perceyve that* Felicitatis via, ardua est, et multis obsita difficultatibus et periculis, sed constantia et patientia pervenitur ad Fælicitatis arcem. *Which we beseche the almighty God to graunt unto us.*

Δ. Note 42 or 49 dayes, remayning tyll the first day of August next inclusive.

Mayd - *Well: I will be going, tyll you have supped: and then I will tell you more of my mynde. It will be, yet, six or seven wekes Iornay, before I can get home.*

Δ. - Sit benedictus Deus *nos*t*er*, nunc et semper. *Amen.*

* * *

After supper, we stayed a while, being come to the place: and thowgh nothing was seen or hard, yet I spoke assuring my self of the presence of the forsayd mayd, thowgh as yet to us insensible.

GALVAH.

Δ. - *We wold gladly know your name.*

Mayd - *My name is* Galuáh: *in your language, I am called* Finis.

E.K. - She now suddenly appered, as she spake this.

Filiæ Lucis Filiæ filiar*um*.

Δ. - *That,* [Finis], *is* Latin. Gal. - *I.*

Δ. - *You are None of those that are called* filiæ lucis: *or* filiæ filiarum.

Gal. - No.

Δ. - *You will not be offended yf I propownd a Dowt, somwhat impertinent matter in hand, yet of importance, for us to here your iudgment in the same.* Tritemius *sayeth that never any good Angel was red of to have appeared* forma muliebri. *I pray you to give us an answer to these so great a clerk his words, which are to be red in his little boke Octo Questionum Maximiliani Cæsaris, and there,* Questione sexta: Sancti autem Angeli, quoniam affectione nunquam variantur, uniformiter semper apparent, in forma virili. Nusquam enim legimus Scriptum, quod Bonus spiritus in forma sit visus muliebri, aut bestiæ cuiuscunq*ue*, sed semper in specie virili.

An Angeli boni in forma fæminea aliquando appareant.

Gal. - *You think then, I have some understanding.*

Δ. - *Yea: God knoweth, I do.*

Gal. - *First it is evident, that the Spirits of God, are incomprehensible to those that are theyr Inferiors: For the higher order is incomparable unto God. And by degrees, those that are theyr Inferiors, are allso incomparable unto them. It followeth, Therfore, that in respect of that degree, in Angels things are incomprehensible: Angels (I say) of them selves, neyther are man nor woman: Therfore they do take formes, not according to any proportion in Imagination, but according to the discrete and appliable will both of him, and of the thing wherein they are Administrators. For, we all, are Spirites ministring the Will of God: and unto whome? Unto every thing within the Cumpas of Nature: Onely to his glory and the use of man. It followeth, Therfore, Considering that we minister not of our selves, that we shold minister in that unsearchable forme, within the, which our executions are limited. But, yf* Tritemius *can say, that Woman allso hath not the Spirit of God, being formed and fashioned of the self same matter: notwithstnding in a contrary proportion by a degree: Yf* Tritemius *can separate the dignitie of the Sowle of woman from the exellency of man, but according unto the forme of the matter, then might his argument be good. But bycause that in man and woman there is* proportion *preparation of Sanctification in æternitie: Therfore may those that are the æternall ministers of God in the proportion of Sanctification, take unto them the bodyes of them both: I meane, in respect of the Forme.* For as in both, you reade Homo, *so in both you finde, one and the self same dignitie, in internall matter all one. But* Tritemius *spake in respect of the filthynes (which in dede is no fylthynes) wherewithall women are stayned; and by reason from the naturall philosophers: as a man tasting more of Nature, in dede, then of him which is the Workman, or Supernaturall Master. He (I say) concluded his Naturall Invention.*

Angeli ex seipsis ne*que* mares, ne*que* fæminæ sunt.

Angelorum Ministeria.

Hic Hæc > Homo.

Galuah × Finis.

In respect of my self, I answer Tritemius *thus: I am finis: I am a beame of that Wisdome, which is the ende of mans excelencie. Those allso that are called* Filiæ *and* Filiæ filiarum, *are all comprehended in me; and do attend uppon true Wisdome: which, yf* Tritemius *mark, he shall perceyve, that True Wisdome is allwayes paynted with a womans garment. For, then the purenes of a virgin, Nothing is more commendable.*

Apparition in the form of a woman.

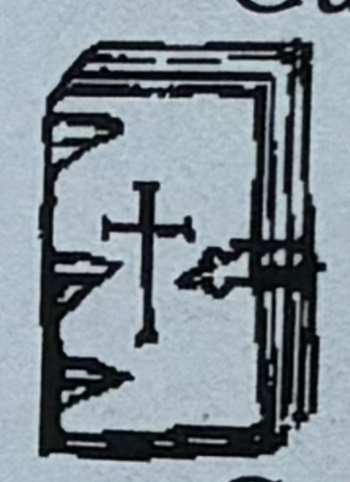
Wisdom always in a womans garment.

Tritemius reward.

God, in his Iudgment, knoweth, how Tritemius *is rewarded. Yf you think, these arguments, be not sufficient, the one in respect of the first grownd, the other in respect of the measure of my name, I will yet alledge greater.*

Δ. - *These arguments do satisfye me: but to have wherewith to stop the mowthes of other, who mowght use cavillations uppon such matter, it was somwhat nedefull to have hard your Iudgment: Whereas in dede our own affayres in hand, are rather to be followed at this present, and of greater arguments or instructions in this matter, I trust hereafter to have understanding: But as now, I chefely regard our Actions in hand* ∴

Gal. - *Begynne the boke, the next Tuesday.*



My self wilbe thy Director and, as my name is, so will I lead unto the ende. All other things use, according to thy Iudgment, and proportion of his Spirit that guydeth you. Δ. - __

Gal. - *I my self will be the finger to direct the.*

Δ. - __

Gal. - *The finger of god stretcheth over many mowntaynes.*
His spirit cumforteth the weaknes of many places.
No sense is unfurnished, where his light remayneth.
For, understand what I am, and it is a sufficient answer.

Δ. - *At the begynning to write the boke, shall I require your instructions?*

Gal. - *Do so.*

The Mowntaynes of the world, shall lye flatt, but the Spirit of god shall never be confownded.

E.K. - She sitteth on a rock: and hath done ever synce supper.

Gal. - *Ah Syrra, I was a werry.*

A.L

Δ. - *As concerning the* Polandish *Lord,* Albertus Lasky: *whome we are certifyed to be of God elected to govern him a people, whome we are willed to love and honor: what have you to say of him, &c.*

Gal. - *Ask me these things to morrow.*

E.K. - She smyleth, and casteth a light from her.

Smyling.

Gal. - *I smyle, bycause I speak of to morrow: yea I seme to smyle.*

Δ. - *As concerning* Isabell Lyster; *I pray you, in what case is she? in respect of the wycked spirit, which long hath molested her?*

Beleve, For that is the Chiefest.

Gal. - *What is spoken by us, we give but our consent to: What is spoken by us, is to be asked no such question. For, he that speaketh in us, is to be asked no such question. For whan he sayeth, It is Measured.*

Note. *As it was sayd before, The Hills and mowntaynes of the world may be made playne, but the Spirit of God never confowndeth.*

Δ. - *He that is the ende of all things, and the ende of endes (unto whome all honor, prayse and thanksgiving is due) bless us, endue us with his graces, and abundantly powre furth his mercyes uppon us.*

Gal. - *Understand my name particularly, and not generally. I speak it to avoyde error.*

Δ Finis particularis: *scilicet* istius Actionis.

Persever to the ende.

Δ. - Qui perseveraverit fidelis (Deo n*ostr*o) usq*ue* ad finem, hic salvus erit. *Which faithfulnes with all constancye and patience, the blessed and almighty Trinity graunt and confirme unto us, for the glory and honor of his name. Amen.*

E.K. - She is gone with a brightnes.

* * *

1583
Iunii 15: Saterday: after none hora ·6·

After that, the Noble Albertus Lasky had byn with me, and was now gone to London.

Δ. - I used some discourse, by prayer to god; and afterward protestation to Galuah in respect of her willing me to ax certayne matters agayn this day which yesterday were not answered. But very long it was, (abowt half an howr) before any thing appeared, more then the golden Curten all over the Shew stone. At length appered diverse confused formes of diverse creatures, and then by and by vanished away.

Δ. - I prayed god to banish all confusion from us and our Actions: and to send us Lucem et veritate*m* per unum, et propter unu*m*, et constantiam rerum.

Il. Then appered he, whome (before) we wer towght to be called Il: and he semed to skorne at E.K.

E.K. - Here appeareth, Il, and he seameth to mock me.

Il - *That is a gyrd to you Sir, for your fishing.* Δ. - E.K. had spent all that after none (almost) in angling: when I was very desyrous to have had his cumpany and helping hand in this Action.

Δ. - Shortly after this appeared Galuáh, and to be in a felde closed rownd abowt with a hedge.

Gal. - *Here is no way oute.*

Il - *Come, I will do somwhat for you: It is a strange thing that*

Wisdome. *Wisdome can not fynde a way throwgh a hedg.*

E.K. - This Il, pulleth down the hedg.

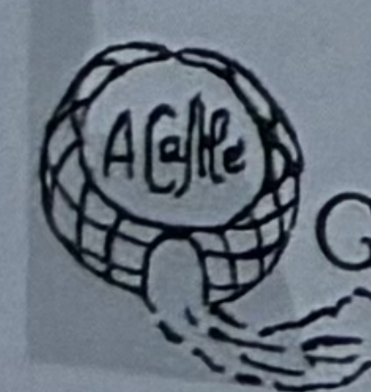
Gal. - *Go thy way, thow hast done but thy duety.*

Dee - Kelly. Il - *Farewell* Dee: *Farewell* Kelly.

E.K. - He is gone.

Gal. - *Those that tast of everlasting banketts, fare well, and desyre the same to others.*

Note E.K. - Now she is come to a great Castell gate all of stone, with a draw bridge before it: There is like a greyhownd graven or cut in the stone over the gate.



Gal. - *It is very late, I will loke, yf I can have any interteynment here.*

E.K. - She is gone in. Δ. - After awhile she cam oute agayne.

Gal. - *Be it spoken.*

A voyce oute of the stone - *Cursed, defaced and damned be this place.*

Gal. - *And why? Bycause they have puffed up theyr flesh; follow theyr own Imaginations, wallowing in theyr fylthynes, as swyne that tumble in myre. Behold, it is late: with this people, I can get no lodging. O ye my feete, be a witnes against them. Let the wyndes, move the dust to report theyr unkindenes.*

E.K. - Now she goeth a long a great way, like a common high way, and the light of the ayre abowt her, semeth somwhat darkish like evening or twillight.

Gal. - *Yea, thowgh you have to much light, I have to little. I did but over here you, whan you saw me not.*

Δ. - [Note. I had spoken of to much light comming from the West window of my study, toward the Table, where the shew stone stode: when we began now to attend her coming: and thereuppon she spoke this]

E.K. - Her own garments cast a light.

E.K. - Now she commeth amongst a cumpany of men, having gowns furred with white: and some of them, having velvet caps; and some, hatts: One of them sayd to her, *What art thow.*

Gal. - *I know not what I am my self. Will you buy any pretious stones of me?*

E.K. - She taketh out of her bosom a great many of pretious stones, uncut or unpollyshed.

E.K. - These men loke on them.

Gal. - *Truely, they are pure and good.*

E.K. - They say allso; *Surely they seme to be good:* delivering them from one to an other.

E.K. - There appere two fat men, who sayd: *Let us first get mony before we buy such tryfles. Besides that, they have not theyr perfect forme.*

Gal. - *I pray you buy one of them of me. Wyll you buy none neyther?*

E.K. - She speaketh that to them, who first praysed the stones.

Those men - *Tush, I pray the, go abowt thy busines: Dost thow not perceyve, how they are fownd fahlt with all?*

Gal. - *Tush, Tush, they be not cut for your fashion. Be it sayde.*

A voyce from the stone - *Theyr senses are glutted with transitory vanities.*

Gal. - *Let them (therfore) perish vaynly, bycause they are transitorie.*

This Parable or prophesy is diverse tymes spoken of afterward in the trubbles of England.

E.K. - 1 Now she commeth where she must clamber up a wall, having steps in it of ragged stones: There is a fayre buylding beyond it. There go many up those steps: and whan they are allmost at the top, there meteth them some, who take them by the hand, and help them up, and over, into the place. Than one of them, that stode at the top of the wall (who had a furred gown on) and helping of men up: sayd to her, *Come away woman, wilt thow come up?*

E.K. - She sayeth nothing to him: but standeth styll, and loketh away from him.

E.K. - Agayn that man sayd to her, *Come away, wilt thow come up?*

Gal. - *Unhappy are those, whome thow helpest; and whose breath hath infected many: Your hands are to bluddy, for me to come a nigh you.*

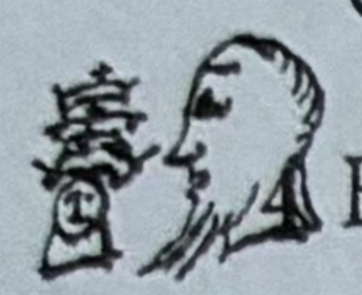
E.K. - 2 Now come handsome women to the wall, and some sayd, *Good Syster I pray you come away.*

Gal. - *Your voluptuous father, knoweth not me, for his dowghter I deny yo....*

3 E.K. - Now come two or three brave fellows, with rapers by theyr sides, and theyr hosen pynned up, and with no garters. and having hatts without bands, and one of them sayd, *Tarry a little, woman,* These help up people that come: and one of them sayd, *I will help the shortly.*

Δ The attire of the wonton youth of the court &c.

Gal. - *Fy uppon you: your clothes are infected with abbominations of your Chambers. I will tarry time.*



E.K. - Now commeth a big stowt man to the top of the wall, and a boy with a crown on his hed: he seemeth to be abowt 18 yeres old.

The stowt big man - *So it is, and please your Ma*tie*: Therfore let this way be razed.*

E.K. - He spake to the yong king, uppon former talk betwene them, which I hard not.

A voyce out of ye stone - *Be it done.*

E.K. - The wall quaketh and falleth down: and some of the Ioly fellows, which were on the wall before, fell down, and other fellows cam and digged a great hole or breache in the wall.

The wall broken downe.

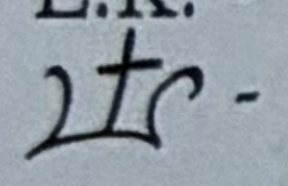
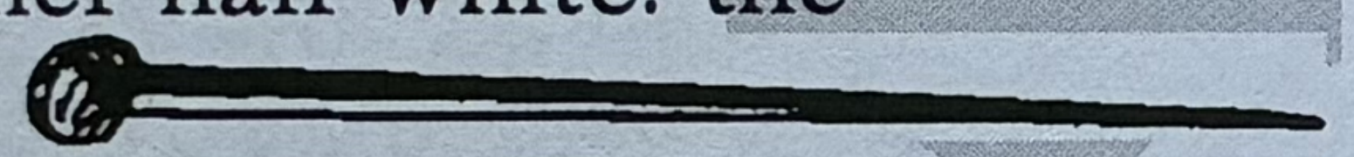
Gal. - *Thanks be to god. Now, here, is entrance enowgh.*

E.K. - She goeth in.
The yong ~~child, or yo~~ man or stripling (with the crown on his hed) and the other big man embraceth her. His crown is a triple Crown, or three crowns, one uppon an other. He hath a little thing in his hand, which he holdeth close and over gripeth it so, that it can not be discerned.

The big man - *Thowgh thow hast travayled as a woman, thow shalt now be known to be a man.* E.K. - He spake to Galuah. They Embrace eche other:
They fatch clothes for her, and put uppon her a blak gown, a mans gown, as the gown of a Cownsaylor.
She kneleth down, like a man in forme, her hed and all.

Galvah transformed into a man.

E.K. - Then the yong King spake to her, saying:

 - *What this rod may do, work.* E.K. - He giveth the transformed man a rod; one half therof being blud, the other half white: the partition of these two, being long wise, thus: 

A voyce out of the stone - Quæ iusta sunt faciet, et meas mensurabit virtutes.

The transformed man - *For, untill it was appointed, I sowght it not.*
Let us clense the court, and examine the multitude.

A voyce out of the stone - *For error is allwayes covered in many.*
Cursed are those that are iudged by a multitude.

NOTE.

E.K. - All they that fell of the wall, and they that wold have helpt her up, they come in, bownd, hand and fote.

The Trans. - *Rote them out, Ô king. Pity no such persons: for these be those that never had ~~pitie on~~ mercy on them selves.*

E.K. - Now commeth a woman out, having a crown on her hed: She hath a long visage.

The big man - *Nay, let her drink as she hath deserved.*

E.K. - The transformed man layeth down the rod before him: and begynneth to weepe: and sayd: *Let it not be sayd, but I pitie the annoynted.*

The big man - *Let her dy, for she hath deserved death.*

E.K. - Other men abowt her, lay hand on her, and pluck the crown of her hed. The Transformed man taketh up his rod, and layeth it, on the top (or crown) of that womans hed.

E.K. - The yong King sayeth unto her, *What wilt thow?*

The woman - *Yf it pleas you, Pardon for life and dignitie.*

E.K. - The big man and the yong king talk to gither, aside.
The woman holdeth her hands abroad, and knocketh her brest.
And a great cumpany of them abowt her, are hewed a peces, by Tormenters armed.

A voyce out of the stone - Adiuvabo

E.K. - The King and the big man come agayne.

E.K. - The King sayd to the Transformed man: *Be it, as thow wilt. Be you two ioyned to gither: For I wish you both, well.*

E.K. - The woman boweth down, with abeysance, and thanketh them.

E.K. - The big man taketh the king by the hand: and the Transformed man taketh the woman by the hands: and putteth her hands, to the hands of the King and the big man: They take eche other by the hand and kysse her.

The Transformed man.

E.K. - All is now, (on the suddeyn) vanished away: and the Transformed man, is returned agayn to her womans shape, and she sayd.

- *Now I will go with you, Sir, your Iornay.* E.K. - She speaketh to you, Δ.

- *I will lead you, yf you will follow me up, but you must have broken shynns.*

To Δ.

Δ. - *By gods grace, and with his help, I will follow you: and in respect of my shynns breaking, the ioy of the consequent effect, will utterly take away the greif of shynns breaking.*

Gal. - *And to you Syr; you were best to hunt and fish after Veritie.*
[Δ. - She spake so to E.K. bycause he spent to much tyme in fishing or angling]

Gal. - *Whome thow sawest here, shall govern over 21 kingdomes.*

21 kingdomes.

Δ. - *Yf there be no mystery in that speche. The Conquest must be great, and The trubble great and strange.*

E.K. - She goeth on her way along a lane.

Δ. - *We know not, who shold be that king so shewed.*

Gal. - *Sure, thy demaundes are fully answered.*
Consider thow what thow sekest,
and of whome thow sekest,
and by whose help.
Then, loke to that which is declared.
I will follow my office: for in those things wherein thow art inquisitive, I have shewed the Ende.

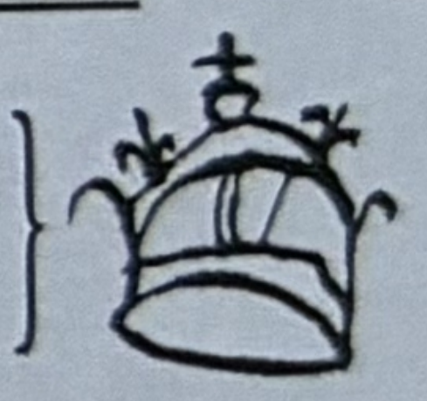
The ende.

Δ. - *Truely the occasion of my present axing you som questions, arrose uppon matter concerning this noble* Polonian*: of whome you bad us yesterday ax as this day.*

Gal. - *Vanitie hangeth not at my Elbow.*
Belevest thow, that, allready spoken? Spoken (I say) of him?

Δ. - *Yea, forsoth, I do beleve it.*

Gal. - *I say unto the, His name is in the boke of Life.*
The Sonne shall not pass his course, before he be a king.



The Prince Alb. Lasky.

His Cownsayle, shall breed Alteration of this state:
Yea, of the Whole World.
What woldest thow know of him?

Δ. - *Yf his kingdome shalbe of* Poland*: or of what land els?*

Gal. - *Of two kingdomes.* Δ. - *Which, I beseche you?*

Gal. - *The one, thow hast repeated: The other he seketh, as right.*

Δ. - *God graunt him sufficient direction, to do all things, so, as may pleas the Highest, in his calling.*

Gal. - *He shall want no direction, in any thing he desyreth.*

August.

Δ. - *As concerning the trubbles of August next, and the dangers then, what is the best for him to do? to be going home before, or to tarry here?*

Gal. - *Whome God hath armed, No man can prevayle against.*

Δ. - *In respect of my own state with the Prince, I pray how much hath he prevayled to wynne me due credit: and in what case standeth my sute: or how am I to use my self therein?*

The premisses are an answer to this Question.

Gal - *I have told the at large, even now, yf thow loke into those things that are now told, and are now done.*

Δ. - *Concerning* Charles Sled *his nose gusshing out with blud, twise (yesternight and this morning) uppon my charitable instructions giving him to vertue and godlines.*

Gal - *I know him not: nor any name hath he with us.*

Δ. - *Meaneth he well toward me?*

Gal - *What so ever a wicked man meaneth, it is not well: but in that sense it is demaunded, he meaneth well.*

Charles Sled.

The evill spirit that possesseth him, was cast out of him, even at his nose, at the presence of those, that were present with the.

Δ. - ___

Gal - *Beleve me we know not his name: Trubble me no more with him.*

Δ. - *O lord thowgh man be frayle faulty and fylthy, yet thy mercyes are most prayse worthy (among all generations), of all thy doings.*

Gal - *Hold thy peace, We are now to execute the Iustice of God.*

Δ. - *I spake a great while of the mercyes of god: and his Iustice: and gave thanks for our Calling and Election into the blessed state.*

Gal - *I will take up my lodging for this night.*

Δ. - *God graunt me to be wurthy of such godly ghests. God graunt me a dwelling with you: where his name is æternally praysed, glorifyed and sanctifyed. To him all creatures render thanks, honor and glory. Amen. All Creatures, say amen.*

A voyce out of the stone - *Amen.* Δ. - This voyce out of the stone, being taken to be the Voyce of god, importeth so much as yf God him self had sealed to that, as his will and decree, that All Creatures shold render thanks unto him, and glory. Sicut Dignum
et Iustum est.
Amen.

Tuesday. Iunii 18. A° 1583. ante meridiem, circa 9^{am}.

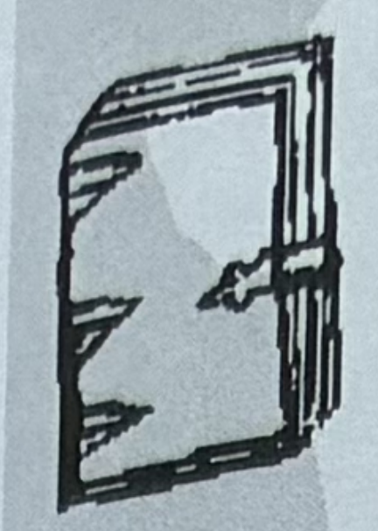
Δ. - I prayed first and I declared our attending this day the promise of god to be performed, &c.

Gal - *Ar 4 howres yet to come? and I will be ready.*
Are the Works of wisdome secret, untill I have ascended this hill?
Ys the harvest ready when the corne is ripe?
Are the Laborers ready, when theyr Instruments are prepared?
I have sayd.

Note

All wisdome is reckoned by the æternall will; and untill it be Sayd, there is no Action tollerable. Whan the Sonne shyneth, I will appeare amongst you, whan it is sayd, Come, Lo I am ready. The dayes of your fathers were blessed, but the howre when this boke

shall be written, shall be sanctified, yea in the middst of Intellectuall understanding. For herein is the Creation of Adam, with his Transgression.



The Dignitie and wisdome which he had:
And the error and horror wherin he was drownt.
Yea, herein, is the Powre spred of the highest working in all Creatures.

For, as there is a particular Sowle, (or fire inflaming,) unto every body (I meane, reasonable). So is there an Universall fire, and a generall brightnes, giving generall light unto them: which is but One, and shyneth throwgh the Whole. Yea is measured equally unto every thing from the begynning.

The Life of all things, is here knowne.
The reward of death to those that ar rewarded for Life.

None are rewarded but according to theyr deserts; of the which, there are two kindes, Intellectuall and reasonable.

·1· *These, are rewarded with the deathe, for their wickednes.*

·2· *So are, they, rewarded with life for theyr constant Living.*

Angels may fall, vide Iob. cap. 41: ubi de Antichristo ....

Amongst the Angels there may be error; and synn may make them fall from the brightnes of theyr glorie. But unto the Sowle of man, (being ones glorifyed) Synne is utterly, yea most largely opposite. Neyther shall that dignitie ever be lost, stayned or defaced that is obteyned here with the works of righteousnes and true wisdome.

What soever hath byn from the begynning
(since it was sayde, in Divine Determination,
Be it Done,) is here inclosed.

Therfore shold this day be Hallowed and sanctified before the Lorde by you. For, yf the aliter prophets *Apostles did wurship the day of his Ascension, much more owght you (which have tasted of the first, and shall now taste of the Secrets of his Iudgement) glorifie his Comming: But, with you, Sathan is busy: His bristles stand up, his feathers are cast abroad. Therfore Watch and praye: For those that go to bankets put on theyr upper garments. Amongst you there is no sownd belief: Neyther do you consider the scope of this blessednes. But suche is the greatnes and exellence of his fore knowledge, that he suffreth the enemy to carry a burden, yea sometymes to preache uppon the stage.*

Sathan.

Note Sathan.

For it is sayd, He shall Triumphe unto the ende, and place him self here, as he wold have done above. Neyther shall he be thrust out of dores tyll the ende be determined: Therfore Watch and praye, and loke abowte with diligence:

For those things shalbe opened unto you, which have not byn disclosed unto the Holy ones.

Oh how hard a thing it is for flesh to contynue in the works of Iustice? Yea, ôh how hard a thing is it, for wisdome to be acquaynted with a hotch pot of filthynes?

Clense your garments, lift your harts: and rent your faultes in peces, that there may be one harte, with one consent, and unto one ende: unto him which is One, and, the Ende of all things: and to him for, and in his Truth, and for the greatnes of his Mercies: To whome be prayse for ever. Δ. - *Amen.*

E.K. - All the while she spake, there cam a bright beame from the Mysticall stone to the body of her, and at the ende, she mownted upward and disapeared.

Δ. - We set up the Howre glasses, to measure 4 howres iustly after this answer and instruction.

Tuesday - After dynner, abowt one of the clok and ½ the 4 howres being expired: and then we attended the mercy of the highest.

Δ. - At a great gladsome shyning of the Sonne, (whereas it had not shyned but a little and inconstantly, ever since her last words) one appered on the corner of the grene silk sarcenet, by the Mystical stone. She was like a woman, as Galuáh, in face but her apparell was as a mans gown, furred with foynes, or as Ientlewomen do were uppon gowns.

Δ. - *Uppon the diversitie of your apparell we are to ax, whyther you be* Galuah, *or no? Or have you allso (as I have done) put on your holiday clothes?*

E.K. - She steppeth forward, one step.

Gal. - *FEAR GOD.*

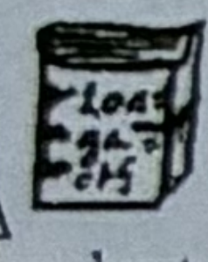
Gal. - *My garment is called HOXMARCH, which, in your speache is called fear*

Δ. - Initium sapientiæ est Timor Domini: *We acknowledg it to be an old and a true lesson: and allso the First step of the pathway to Felicitie.*

Gal. - *What is Fear?*

Δ. - *Feare is of two sortes: one is called* filialis, *the other* servilis *&c.*

Gal. - *Unto the Iust, all fear is Ioye: and therfore the Begynning and entrance into quietnes. True quietnes and rest is Wisdome. For the mynde that knoweth hath the greatest rest and quietnes.*
The Dowghter of Despayre, unto the wicked is Feare.
This Feare is the first that accuseth unto Damnation: But he that is perfectly Wise, or tasteth of wisdome, Knoweth the Ende.
And his feare is of the thing that is done. This is the true feare of God.
+Somwhat wanteth. *For when we feare synne, we do it+, bycause we hate it.*
When we study to do good, it is a token of our fear. In that it is a token we feare him, whome we love, and for whose honor, we study to do well.
This is all that may be sayd of lively and unlively feare.
The TITLE of the Bok. *Towching the boke, it shall be called Logah: which in your language signifieth, Speache from God.*



Write it after this sort LOAGAETH*: it is to be sownded Logah.*
This word is of great signification: I meane in respect of the profowndnes therof.

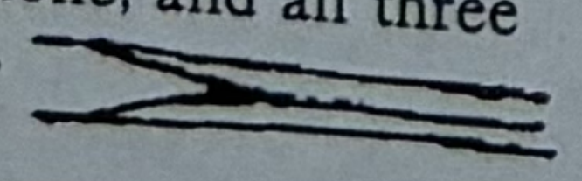
Δ I understand not this, unleast it be that the first leaf being in dede the last, is of the wyc=ked hellish ones, &c. Vide post 4 folia ✠

The first leafe (as you call it) is the last of the boke.
And, as it (× the first leaf) *is a hotchpot without order, so it signifieth a disorder of the world, and is the speche of that Disorder, or Prophesie.*
Write the boke (after your order) bakward: but alter not the forme of the letters: I speak in respect of theyr places.

E.K. - Now a beame shoteth throwgh him from the stone: and so throwgh his hed, and out at his mowth, his face being from E.K. toward Δ.

49 The 49th Table. - *Write the 49th.*
You have but 48 allready.
Write first in a paper aparte.

E.K. sayd, that Galuah his hed is so on bright fire that it can not be loked uppon. The fire so sparkleth and glistereth, as when an hot yern is smytten on an handfyld, and especially at the pronowncyng of every word:
Yt is to be Noted also that uppon the pronowncing of some words the beasts and all creatures of the world every one shewed them selves in theyr kinde and forme: But notably all serpents, dragons, todes, and all very ugly and hydious shapes of beastes: which all made most ugly cowntenance, in manner assalting E.K. but contrariwise comming to and fawning upon Galuah.
Yt is to be Noted also that by degrees cam a second and a Third beame of light into Galuah from the stone, and all three to gyther appered thus.



The third participating of the other two.

Loagaeth seg loxi brinc

larzéd dox ner habzilb adner

now, seas appeare
doncha larb vors hirobra

K
exi ur zednip taüp chinvane

chermach lendix nor zandox.

The second beame cam at the word *Larb* pronownced, when allso froggs and serpents appeared &c.
The Third beame uppon the word *Exi* pronownced.
Note allso that the manner of the firy brightnes was such, and the grisely cowntenances of the monstres was so tedious ~~and~~ grievous and displeasant to E.K. that partly the very greif of his mynde and body, and partly his suspecting the Creatures to be no good Creatures, neyther such grievous sights necessary to be exhibited with the mysteries delivering unto us, had in manner forced him to leave of all: But I agayn with reasonable exhorting of him, and partely the providence and decree divine, wrowght some mitigating of his greif and disquietnes:

Gal. - *There are thrise seven:*

Δ. - *Blessed and praysed for ever be he, who is one and three, and whome 7 mighty ministers or Governors do incessantly glorifie.*

Gal. - *Thy* (E.K.) *folly and weaknes is great, god cumfort the:* – [Δ. He spoke to E.K. for his excessive disquiettnes and suspecting of the verity, or goodnes of Galuah.

Δ. - Note: Now the beames were all retyred into the stone agayn. Likewise all the Creatures and vermyne or ugly shaped beasts, are all gone. We were willed, allso diverse times to pray.: Pray.

At sundry pangs of E.K. his grief and disquiettnes, sundry speaches were uttred by the spirituall creature: among which these I noted.

Gal. - *He that is angry, can not see well. From him that is perverse, God turneth his face.*
The elect. Reconciliation. *The hindrance of ponishment, is the mercy of god, which imputeth not synne unto them whome he hath chosen: Therfore be patient, and reconcyle thy self to god.*

E.K. - *I do it with all humilitie and sincertie of mynde, and beseche god to help me with his grace: for of my self I can not do so.*

Yet I am Thomas Didymus, *I will beleve these things, when I see the frute of them.*

Δ. - He semed yet again to dowt whether this Creature and the rest, (partakers of this action,) were sowndly good, and voyd of all halting or abusing us.

E.K. - *How can you perswade me that ye be not deluders?*

Gal. - *I will prove it, by* Contrarie.
Arguments to prove our Instruc=tors to be Good Angels. *The servants of darknes have theyr garments stayned: theyr mowths stynk of blasphemy and lies. But our garments are no suche, neyther doth our lipps speak any untruth: and therfore we are of god: for who so ever is of the truth, is of god.*
Moreover the divell is known by his works: for the spirit of god controlleth them:
The spirit of God agreeth with us, and useth no controllment against it:
Therfore it is not Divelish.
In one thing thow mayst know us differing from divells:
Mercy. *The wicked spirites allwayes abhorre this word Mercy.*
But it is the Doctrine that we preache, in respect towards you.
We are not, now (then) evill.
But this way teacheth hardines and is a stumbling blok to the wicked: But the beawty of the Castell is not hable to be expressed.
The Attire before. *Happy are they which are covered with the perles of rightwisenes, and on whose hed there is a garland of godlines: For, unto those belongeth to taste of the fowntayne of true wisdome.*
Is it not written of this boke, that it teacheth Nature in all degrees?
The Iudgment hereof is Intellectuall.
And wash your feete, and follow me.

Δ. - *Lorde wash thow our feete, or els we shall not be clene.*

Gal. - *How thow art, God knoweth: But cumfort your selves in this,*
This Tes=timonie. Victorie. *that neyther this Testimonie can perish, neyther unto you can remayne any slavery:* Quia, vestra erit victoria, *in him and for him, to whome I leave you.*

Δ. - *What shall I do with these 21 wordes now receyved?*

Gal. - *There are onely the woords of the first leaf.*

Δ. - *I pray you, how shall I bestow them, or place them?*

Gal. - *In them is the Divinitie of the Trinitie:*
The Mysterie of our Creation:
The age of mans yeres:
and the Conclusion of the world:
Of me they are honored, but of me, not to be uttered: Neyther did I disclose them my self: for, they are the beames of my understanding, and the fowntayne from whence I Water.

The first leaf of the boke.

Δ. - *I beseche you, how shall I write these names in the first leafe?*
Gal. - *They are to be written in ·5· Tables, in every Table, 21 letters.*
Δ. - *How shall I place the 5 Tables uppon two sides ∴ Three in the first and two in the seconde: or one in the first and fowre in the second: or how els?*
Gal. - *As thow seest cause.*
Δ. - *Shall I write them in letters of gold?*
Gal. - *The writing hath byn referred to thy discretion, with cullors and such things as apperteyne to the writing thereof.*
Uppon the first side write Three Tables, and on the second, Two.
Δ. - *How: thus?* ⁞ Gal. - *Set them down, I will direct thy Iudgment.*
Δ. - *Whan? Now.* ⁞ Gal. - *Not Now.*
E.K. - She is gone.

Δ. - Deo nos*tro* sit laus, honor et
gratiaru*m* actio perennis.
Amen.

Wensday. 19 Iunii: hora 2. a meridie.

Δ. - I made a prayer to god: and there appeared one having two garments in his hands. Who answered:
- *A good prayer, with a Wavering mynde.*
Δ. - *God make my mynde stable: and to be seasoned, with the Intellec=tuall leven, free of all sensible mutabilitie.*
E.K. - One of the two garments is pure white: the other is sperkled, of diverse cullours. He layeth them down before him. He layeth allso a sperkled cap down before him at his feete. He hath no cap on his own hed: His heare is long and yellow: but his face can not be seene: at the least it was turned away ward from E.K. contynually: thowgh E.K. changed his place.
- *You shall see my face - Lo it is white.*
E.K. - Now he putteth on his pyed coat, and pyed cap.
He casteth the one side of his gown over his sholder, and he daunseth and sayth:
- *There is a god, let us be merry.* E.K. - He daunseth styll.
- *There is a heven, let us be merry*
- *Doth this Doctrine teach you, to know god,* ^or *to be skyllfull in the heavens?*
- *Note it.*

Perhaps or was not spoken out to my hering, or the hering of E.K.

E.K. - Now he putteth of his cloathes agayn. Now he kneeleth down, and washeth his hed and his neck, and his face, and shaketh his cloathes: and plucketh of the uttermost sole of his shoes, and falleth prostrate on the grownde, and sayd:
- *Vouchesafe (O God) to take away the wearynes of my body, and to clense the fylthynes of this dust, that I may be apt for this purenes.*
E.K. - Now he taketh the white garment, and putteth it on him.
- *Mighty is God in his great Iustice, and wonderfull in his immeasurable mercyes: The heavens taste of his glory: The erth is confownded at his wysdome. In hell they tremble at him, as at a revenger: This sheweth the (Ô) to be a God, and stretcheth furth thy glory, from the East unto the West. For thy heavens are statutes, and thy Creatures, Lawes: that thow mayst be accownted a God of Iustice and Glorie. Bycause thow art a God, Therefore there is a heven: For unto the Prince of righteousnes, there belongeth a place of Glorie: into the which there entreth none that are defyled, neyther such as are blemished with the spotts of Iniquitie.*
Manus hæc bona est. E.K. - Putting furth his right hand.
Hæc autem mala. E.K. - Putting furth his left hand.
Qui habet aures intelligat.
E.K. - Now he sitteth down on the Desk top, and loketh toward me.
Δ. - *This Parable is, in generall, somwhat understode of us: but in particular, how it may be, or is to be applyed presently, we understand not.*
- *Beware, least Error entre within the dwelling place of Righteousnes. I have sayde.*
E.K. - He semeth now to be turned to a woman, and the very same which we call Galuah.
E.K. - Now he is come down, to the usuall place, of on the Table.
Δ. - *I have assayed diverse wayes, to place the five Tables on the two sides of the first leafe; is it to your liking as I have done it, in the five little Triangles?*
Gal. - *As concerning the setting down of the five Tables, it is suffi=cient, as it is done.*
The cause why I appeared thus, was that you might avoyde error.
Δ. - *I pray you to shew us the meanes how that error was, or is to encumber us.*
Gal. - *Who so ever taketh the servants of the wicked, to prove the glory of god, is Accursed: But, ô* Sathan, *how many are thy Deceyts?*

NOTE.

Δ. - Note; my companion (E.K.) wold have caused personall appa=rition of some of the reprobrat spirites, before the Prince Albert Lasky in my study, thereby to shew some experience of his skyll in such doing: But I wold not consent to it.
And thereuppon Galuah gave Iudgment and warning of such an error, of my companion his intent &c.

A.L.

Gal. - *Behold, It is sayde, Before he go from hence,*

I will powre water into him:
And my Angel shall annoynt him; as I have determined.
Hyde therfore nothing from him: For you belong unto him.
Note of A.L. *Neyther can flesh and blud work those things, that I have Gloryfied in him. (All things that are established in God, are Glorifyed: I speake for thy understanding) Neyther let your harts be hardened: For the Earth be condemned and these things shall come to passe.*
Credit is all that I seke (sayeth the lord) For when I come I shall be sufficiently beleved.
An othe. *I take the God of heven and erth, to Iudge, and Sweare by him, as a witnes, that these wordes are true, and shall endure unto the ende.*
Note of Generall points, and speciall gifts. *The Generall points of mans Salvation are concluded allready, but the speciall gifts belongeth unto God.*
God strengthen you against his adversary. Δ. - *Amen.*

Gal. - *Sone you shall know more.*

Δ. - *This Prince wold gladly know, whether it shall be best for him, with the first opportunitie to be going homeward.*

Gal. - *It shall be answered sone, and what questions so ever he allso demaundeth.*

Δ. - *May he be here present at the Action doing?*

Gal. - *Those that are of this howse, are not to be denyed the bankets therein.*

A.L. may be present at Actions. Δ. - *May I request you to cause some sensible apparition to appere to him, to comfort him, and establish his mynde more abundantly in the godly intent of God his service?*

Gal. - *Yf you follow us, let him be governed by us: But what so ever is of flesh, is not of us.*

E.K. - She seameth to wepe, for the water commeth furth of her eyes.

Δ. - *You perceyve, how he understandeth of the lord Threasorer his grudge against him. And perhaps somme other allso, are of like mallicious nature: What danger may follow hereof, or encumbrance?*

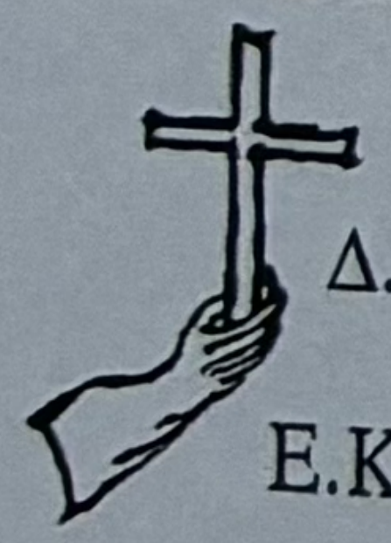
Gal. - *The somme of his life, is all ready appointed. One Iote can not be diminished: But he that is Allmightie, can augment at his pleasure.*
A.L. povertie. *Let him reioyce in povertie,*
be sorry for his ememies,
and do the works of Iustice.

E.K. - She seameth to pull the ayre over her, and so to enter into a clowde of invisibilitie, an so disapere.

Δ. - Deo gratias agamus.

Wensday after none circa horam ·5· The Lord Albert Lasky being //present.

Δ. - We attended of Galuah some instructions or discourse, concerning the lord Lasky.



E.K. - At length, appeared before the Lord Lasky (in the ayre) an Angel in a white robe, holding a bluddy cross in his right hand, the same hand being allso bluddy.

Δ. - In no*mine* Iesu Christi Crucifixi, a te requiro, (qui crucis Trophæum hic gestas), ut illa nobis significes quæ sunt ad Christi gloria*m*, cui sit honor et laus perennis.

E.K. - Now he is come, from before the lord Lasky, and standeth here on the Table: he turneth him self to all the 4 quarters of the world. He kneleth down, he prayeth.

- O God, *why shold the people uppon earth reioyce? or, wherein shold the pleasures of theyr sensuall delightes be fixed? Why doth*

the Mone hold her course? or why are the sterres observing an order? Why are thy people thus scattred abroad? Bycause Iniquitie hath caught the upper hand. The Dores of our God are polluted with blasphemie, his Temples desolate, his commaundements violated: and his glory accownted as nothing: But wilt thow suffer; or canst thow hold thy hande from thy great and mighty strokes? Most high God, most mighty God, most honorable God, have mercy uppon thy people: respect the Creation, (the Creation, I say) of those, wherein thow hast delighted. Suffer not the Serpent to extoll his hed above thy altars: eyther let thy holy vessell be poysoned with his venom: For thow art mighty and over=commest all: and who can rebell against thy prowesse? Bend down thy mercifull eyes: Beholde this confusion: Loke uppon thy Temple, and see the Desolation thereof. And then in thy mercy (ô) shew thy self to be a God, and such a mercifull governor, as hath compassion uppon those that are diseased: yea, even unto death. Graunt this Camaſcheth galſuägalh garnaſtel zurah logaah luſeroth. Amen

Δ. - *I pray you to declare unto us your name.*

- *My name is* Iubánladaec.

Δ. - *Yf I shold not offend you, I wold gladly know of what order you are, or how your state is in respect of* Michael, Gabriel, Raphael, *or* Vriel.

Iub. - *Unto men, according unto theyr deserts, and the first exellency of theyr Sowle. God hath appointed a good Governor or Angel, from among the ordres of those that are blessed. For every Sowle that is good, is not of one and the self same dignification. Therfore according to his exellency we are appointed as Ministers from that order, whereunto his execellency accordeth: To the intent that he may be browght at last to supply those places* ☞ *which were glorifyed by a Former: and allso to the intent, that the Prince of darknes might be counterpesed in gods Iustice. Amongst the which I am one, which am the keper and defender of this man present: which carry the Triumphe and Ensigne of his Victories contynually before him: as a reproche to my Adversarie and his: and to confirme the Dignitie whereunto he is called, by the presence of this Character.*

E.K. - Now he heaveth up the Crosse.

A.L. Iub. - *I have allso sealed the same in his hart: For unto him belongeth a great victorie, In the name, and for the name of his God.*
Iudæi. *The Iues, in his tyme shall taste of this Cross.*
Victoriæ ipsius A.L. *And with this crosse shall be overcome the Sarazens and paynims.*
For, I will establish one faith (saith the Lord of Iustice) among all people.
Moreover, I will open the harts of all men, that he may have free passage, throwgh them: and will not suffer

him to perish with the violence of the Wicked.
A.L. *I will hereafter Visibly appeare unto him, and will say, This is to*
be done.
But a yere is not yet come, and these things shall be finished.
An yere to come. *But (thus sayeth the Lord) I have hindred him, bycause he harkened*
Δ Hindrance bredeth excep=tion: and Synne bredeth hindrance. *to the provocation of those that are wanton:*
And hath consented to those that blasphemed my name.
Byd him loke unto the steps of his youth, and measure the length
of his body: to the intent, he may live better, and see him self inwardly.

Δ. - Note: At this Instant Tanfeld cam rashly uppon us, into my
study: we thinking that the study dore had byn shutt:
This Tanfeld served the L. Lasky. the Lord Lasky being gone out of my study, the other way
throwgh my oratory, to take Tanfelds message from
the Court: and having despatched him, rested without:
and Tanfeld having commendations to me (as he sayd) from some at London,
fearing least he shold be sent away by and by, without doing them,
cam undiscreatly uppon us, to our no little amazing and greif
fearing his rash opinion afterward of such things, as he could
not perceyve perfectly what my companion and I were
doing: Hereuppon, Iubanladaec gave this sentence, or de=
clared this the fatall ende of Tanfelde:
Iuban. - *It is sayd, He that entred in thus rashly, lo, five monthes*
are yet to come, and fishes of the sea shall devowre his carkas.

Iub. - *As before, what soever he taketh in hand, shall prosper, for my names*
sake: For, thus it is sayde, and these ~~are the~~ words, are the wordes,
A.L. his annoynting. *wherewithall I do annoynt him. For then the Cumfort of the*
Highest, there is not a sweeter Inunction.
Δ Miracula et signa non sunt petenda a Deo. *Loke not, for the mervayles of this world, as the wicked man in his*
hart doth; But study to please him, with whome, ye may reioyce
for ever.
You sonnes of men, what do you seke after?
Do you hunt after the swyftnes of the wyndes: or are you imagining a
forme unto the clowdes: or go you furth to here the braying of
an asse, which passeth away, with the swyftnes of the ayre.
Seke for true Wisdome: For it beholdeth the highest,
and perceth unto the lowest.
The L. Threasorer. { Cecill *hateth him unto the harte, and desireth, he were gone hence.*
Many other do privily sting at him, I can not proprely say sting him:
But (I say) I will powre down my wrath uppon them, and they shall be
England. *confownded in the myddst of theyr own Iniquitie: Let my faythfull live*
and be like the frutefull Vineyarde. Be it so:
Δ. - For his retorne ~~homewhard~~ homeward. what is your advise?
Iuban. - *He shall be holpen here, and els where, Miraculously.*
I speak, as it were, to him self.
Let him go, so sone as he cam, conveniently.
Δ. - I say agayn, Perhaps he wanteth mony, But the Threasors

of the Lord, are not skant, to them whome he favoreth.
Iub. - *His help shall be strange: which hath not byn often seen.*
The Quene loveth him faithfully, and hath falln out with Cecill, *abowt him.*
Lecester *flattereth him.*
His doings are loked into narrowly.
But I do allwayes inwardly, direct him: and I will minister such cumfort
unto him, as shall be necessary in the myddst of all his doings.
England. *Whan this Cuntry shalbe invaded, then shall you pass into his Cuntry.*
And by thy meanes, shall his Kingdome be established agayne.
This is more then my duety.
A.L. *This is the first tyme, he hath byn here, and it is wonderfull.*
The Second comming is not long unto, and then,
shall he be wonderfull.
Destitutus à me opprimetur à malo.
He is now destitute of me
Δ. - Note. Assone, as he had sayd this sentence, he seemed to synk throwgh the Table
like a spark of fyre: and semed to make haste to his chayre, I mean
the lord Lasky: Whereby we perceyve the fraylty of man to be
great whan he is destitute, (yea but after this manner) of his good Angel
Δ. - Benedictum sit nomen Dei *nos*tri, nunc
et in sempiterna sæcula. *Amen.*

Thursday, 20 Iunii 1583. After None circa 6^{am}.

Galuah - *Labor in the writing of this boke diligently.*
See thow Clense thy self on both sides.
Be alone, while it is done: that is to say, while thow art in doing it.
Hence furth, and tyll the time come, use speche with us
Every seventh day. *no more: Every Seventh day excepted.*
Δ. - *How shall those dayes be accownted:*
Gal. - *From Tuesday last: Tuesday, being the first of the seven: and*
Mondayes. *the next monday, the Seventh: and so furth, every monday, is the*
seventh.
In a pure Action, All things owght to be pure.
Δ. - *May I be writing every day, and at any time whan it shall*
come in my mynde?
Gal. - *Ever, as thow shalt fele me, move the:*
Good desyres styred up by good Angels. *I will stir up thy desyre.*
Δ. - *How shall I do for the letters: shall I simply translate the letters, as I*
finde them?
Gal. - *I.* Δ. - *The Titles of the sides, are they to be written onely in*
the holy characters?
Gal. - *As thow sayest. Even those wordes do make the holy, that*
thow callest them, holy.
Δ. - *I beleve veryly, they are holy, and Sanctifyed.*
Distinction of wordes, and Accents. Gal. - *In The last 7 of the 40 dayes, the wordes of this boke shall be*
distinguished. Δ. - *And Accented allso?* Gal. - *I.*
Δ. - *How shall I do, for the Tables, where certayn letters are to be written in all*
Not yet done. *the voyde places? Seing they will not iustly agree?*

Gal. - There is one superfluous: It is to be filled in order, as it followeth.
Δ. - I shall not dare adventure on it with oute direction when I come to it.
Gal. - Thow shalt want no Direction.
Δ. - For the Inæqualitie of the first 49 lines I require your advise.
Gal. - It is no question.

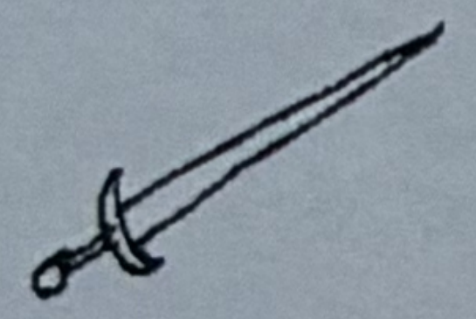
Gal. - Thow begynnest in the world to loke up to heven: So was it begonne in the earth to loke up to the doing above.
✠ The Hotchpot, supra ante 4 folia. — × the last leaf. The last, is the Hotchpottch of the wicked in the world, and damned in the Hell.
E.K. - What is a Hotchpottch? &c.
To E.K.- Gal. - The greater thy folly is, the greater thy wisdome will be hereafter.
- There are the sowles of the wycked and damned in hell.
Those that are in the world can not describe the least Ioye of those that are in heven: Much lesse those that are ignorant, declare the manifest bewty of wisdome.
There shall come a day with you, when you shall reioyce.
In the mean season, rent your harts, and turne unto the Lord.

Δ. - Deus in adiutorium nostrum intende:
Domine ad adiuvandum me festina:
Gloria Patri et filio et Spiritui Sancto, &c.
Amen.

Saterday, ante Meridiem hora 10 Iunii 22.

certain prayers to Good Angells, and ad proprios nostros Angelos for A. Lasky

Δ. - Whiles I was writing ~~things before receyved~~ there appeared one very big in the ayre, all in a white garment full of plightes, and tucked up very dubble, with a myterlike attire on his hed and a crosse on the foreparte of it: He willed E.K. to speak to me, and tell me of his being there: But he refused and expressly denyed to do it: partely by reason Galuah sayd that he wold not deale with us but every seventh day (being ever monday) tyll the Action were ended: and therfore he supposed this Creature to be an Illuder: and partely he urged some evident token or profe of theyr well meaning toward us in Act &c. He went down: & still this Creature followed him with a drawn sword, requiring him to declare his words to me: But E.K. a long while bad him declare them him self unto me, if he wold: and sayd, Why shold he not &c. At length my companion cam, appeased and contented to here what this Creature wold say. Who at length sayd thus.



- The Egles have fode for theyr yong ones, by divine providence and not of them selves.
Lord let me diminish the powre of this wicked spirit that doth so provoke and stir him* to mischief.
Yf the love of the Father (ô God) be great toward theyr children, much greater ar thy blessings in those whome thow hast chosen.

*E.K. was yet somwhat repyning to report modestly this Creatures good wordes.

Δ. - So, ô lord, so.
- Behold I will draw threds to gither and make him a net, which shall allwayes be betwene him and the Adversary: neyther shall it diminish his understanding from the true sight of me.

Yt hath byn sayd, The place is holy.
Write that shall be here spoken, with devotion uppon thy knees.

... ayre ...re he ... eared ... and my ...est ... ...yndow ..nd cam and ... de by my ...esk on the ... ble.

Great is thy name (o God) and mighty art thow in all thy workings: Thy help is strong to those that delight therin.
Ô, magnified be thy name from generation to generation:

Oratio

Spiritu et mente dico,

Now he covereth his face.

Sit mihi verus orandi modus: nam bonitatem Dei laudo:
Ô, Iram Patris meritus sum, quia lumen eius elongatur à me: Verùm
In nomine Christi remissionem delictorum meorum, et confirmationem in suo
Sancto Spiritu exopto. Per te, Halleluya, resurgam. Me
accuso, me condemno: omnia mala feci.

Now he prayed somwhat in his own language.

Omnia per te (Pater) sunt. Paratus esto exaudire. Oculos ad
cælos elevare nolo: egestatem quia meam nosti.

Now he lyeth prostrate.

Quid differs Domine, Cor meum in melius confor$\overset{a}{\text{tere}}$?

Knocking himself on the ...

Vivus et non mortuus sum: Igitur Credo in te. Exaudi me.
Antidotum mihi sanctum monstra, quia malum meum⁂agnosco.

Now prostrate on the grownd: & there appereth grownd before him.

Mitte mihi auxilium tuum de sede Maiestatis tuæ: Et per
Angelos bonos tuere me. Audi: Exaudi, ô tu

Note, at every sentence he used some gesture in the bowing of his body, or lying prostrate, or holding up his hands, &c.

igitur Angelus meus adsis mihi. Defende me: nec
trade corpus et animam meam in $\overset{\text{manus}}{\text{manu}}$ inimicorum meorum,
sed secundum magnam misericordiam Dei, (per potestatem tibi traditam,)

He holdeth his hands up on high.

me protege. Adsit mecum prudentia tua, quò Diabolum
et Sathanicam fraudem vincam. Adiuva me derelictum, Confirma me debilem, Cura me sanum, sana me ægrotum:
Mihi esto spiritus super humanam sapientiam: Fac me fidelem Operatorem: Adduc tecum Angelos de cælis demissos Sanctos, qui me tecum in adversis tueantur
et ab omni custodiant malo, donec illa hora venerit, quam
nemo evitare potest: Sustinuit anima mea in verbo eius.

Amen.

O Glorifie god ye Sonns of men, and prayse him in the myddst of your wickednes: For he is a God that sheweth mercy to his people and beholdeth those that are afflicted: All honor prayse and glory be unto him, Now and for ever: Amen.

Δ. - I beseche you, what is your name, that this mercy of God may be recorded to have byn bestowed uppon us by your ministerie.
- GABRIEL.

Δ. - *Shall I signify to the Polonian Ientleman, that we receyved this prayer from you, and so make him partener therof?*

Gabriel - *Do so.*
The help of the Lord is with those, that he loveth,
and so be it.

Δ. - He made the signe of a Cross over our two heds, and so went away.

Gloria sit in excelsis, Deo nostro
et in terra Pax hominibus
bonæ voluntatis. *Amen.*

Saterday. Iunii 22. a meridie circa 6^{am}.

Δ. - Uppon the perusing and examining the prayer by Gabriel revealed unto us, I fownd certaine imperfections, and some dowtes: wherein we thowght it good to ax cownsayle, and require Gabriel his advise: that the Prayer might be perfect, as he might well like of, to gods honor, and our cumfort.
At the length: Nothing appering to the ey, but the noyse of a sownd abowt E.K. his hed: and with all a mighty weight or invisible burden on his right sholder, as he sat in the grene chayre, by the holy Table, or place. And unto certayn places of the prayer, which I noted and repeated: these words and answers were by Gabriel given.

Gab. - *The preface must be in, for if our harts be not prepared unto prayer, our prayers are in vayne.*
Quid differs Domine, Cor meum in melius confortare?
Per te, et in nomine tuo, resurgam, id est, *Halleluya.*
The first way, is more effectuall.
Say, Angele mee: but the other is more effectuall.
Cura me sanum, א *Regarde me and loke unto me, being whole.*

Δ. - *As concerning the Inscription which I have written before the prayer: I wold gladly know, whether it be to your well liking of it.*

Gab. - Fiant omnia ad laudem Deo.
My Doings are of no such regarde: What I have done, be it done.
So that your Additions be to the honor of god, it is sufficient.
The effect of the prayer is greater, then is the forme.
The Former, is greater then the Forming.
That is to say, He that hath Formed it, is mightyer then any vertue wherein it is formed.
Where so ever, therfore, the Mynde Formeth it with you, with perfect humilitie, and consent, there is allso the Former.
As formed of him, therfore I leave you to the Ende of his workmanship, which contynually formeth all things according unto his own fashion.
Synnes. *Your synnes, have banished me, from saying those things, I wold.*

Δ. - *O Lorde Clense our harts, and wash away our synns,* amplius lava me ab iniquitate mea, et a peccato meo munda me.

Gab. - *Synns are never washed away or forgotten with the highest, but with* Satisfaction. *such as are sorry, and allso make satisfaction.*

Δ. - *O Lord full sorry I am for my synns, and what satisfaction is required, I wold gladly know.*

Gab. - *The offence was not thyne.*

Every one must satisfy, or else he shall be damned.

Δ. - *Good Lord expownd to us the Mysterie of Satisfaction.*

Gab. - *When the Sowle offendeth and is consenting unto wyckednes, he is then to make a Spirituall Satisfaction: which is the ende and perfect frute of Contrition.*
For those that are truely contrite, do truely Satisfye.
An other Satisfaction there is which is externall.
This Satisfaction is to be made for Synns committed against thy Neyghbor. For if thow offend thy Neyghbor, and do him wrong, or take any thing from him, by fraude or violence, it is a great synne. For this, thow canst never be Contrite yf thow make not Satisfaction; not onely Confessing it, but in satisfying his desyre that is offended, and that with Sorrow: This is true Doctrine, and shall never be overthrown by the Spirits of fals Invention: which in dede is the first eye unto the Divel.
Note, good Angels are to be used reverently. *Yf you may offend your brother and be therfore Accursed: How much more shall you be accursed whan you offend the Messager of him that is your father.*
·E.K· *Behold* he sayeth not, I have ones done amysse.*
God be mercifull unto you; That his mercyes may be the greater uppon you. Be myndefull of my sayings.

Δ. - Deus misereatur nostri, et benedicat nobis,
cor mundum creët in nobis, te spiritum rectum
ponat in precordiis nostris. *Amen.*

EARLHAM COLLEGE LIBRARY

Wensday: Iunii 26. hora 9½. presente D. Alberto Lasky.

Δ. - As we were to gither in my study and I standing at my Desk there appered to E.K. a rownd globe of white smoke over my hed. Thereuppon I perceyved the presence of some good Spirituall Creature, and straight way appeared the good Angel Il.

Δ. - I sayd, Benedictus qui venit in n*omine* Dom*ini*: et igitur nobis est gratis laus adventus.

Il - Et quid tu dicis? [ad E.K. loquutus est]

E.K. - Si bonus es, et lucis spiritus, bene venisti, Il.

Il - Et bene tibi fiet. E.K. - He hath a besom in his hand.

E.K. - *What will you do with this besom?*

Δ. - Quid cum tua scopa decrevisti facere?

Il - Secundum dei beneplacitum.

E.K. - Here commeth one, a big tall creature, forma humana quæ facile non possit discerni, oculi eius videntur esse duo carbunculi lucentes, et mirabiliter micantes. Caput eius videtur aureu*m*, os videtur valde largu*m* et caput videtur mobile et quasi ab humeris separabile, totum reliquum corpus videtur esse marmor quasi.

* Suspicor hoc factum esse ut quietior esset animus ipsius, EK: et non eos respiciendo in imaginatio eius distraheretur.

Vox - Fecisti tu? [E.K. - He sayd so to Il]

Il - Feci. Decedite in Orat*orium, nam magna hîc dicenda sunt.

Δ. - Qui decedent? Il - Princeps, et tu. *Bow down thy knees brother, and here what I do say.* [to E.K. he spake]

Magnus ille - Filioli ho*minu*m quid vultis.

Δ. - Cupimus mundari a peccatis, et illuminari sapientia divina, ad eius honore*m*.

E.K. - Est lumen quoddam in Aere: et ip*s*e osculatur lumen illud.

Il - Dic, Propitius esto mihi peccatori.

E.K. - Propitius esto mihi peccatori o Deus.

E.K. - Crescit ia*m* corpus istius magni in immensum quantum, quod non possit facile discerni.

Mag. - Filii ho*mi*num, quid vultis? Δ. - Sapientia*m* vera*m*.

Mag. - O vos pueri et filii ho*minum*, quid vultis?

Δ. - Sapientiam in Deo, et propter Deum, veram.

Mag. - Audite, quia Iustus et verus sum (inquit Dominus). Vos nihil impium, iniquum, vel iniustum suscipite: Nam quæcunq*ue* feceritis mala, vel negligentia, vel inscitia,vel contemptu, vel etiam nimia superstitione sunt, (sicut scriptum est) potestate tradita spiritibus mendacibus, ut vexarent bonos, dum affligerent malos. Sed dixit Deus (Deus sum quidem vester), qui spiritum meam sanctum non aufero a vobis: Nam estis, quos per Potentiam confirmabo meam: Nolite igitur Cacomagi cum perversis fieri, qui inaniter rebus et Idolis huius mundi potentia*m* ascribunt meam: Sed Credite perseveranter et ad finem usq*ue*: et fidem habete: quia,

E.K. Singula dum profert verba flamma*m* ex ore evomit.

*Nota de sublunaribus spiritibus.

(per me) o*mn*ia mundana superat sigillum, et subiiciet Dæmones voluntati v*estr*æ. Dæmones s*ûb regionibus permanentes et inclusi lunaribus, Angeli mei non sunt: Sed Cælestes+ sancti et veri boni. Nonne vos ho*mi*nes et mortales et non sine peccato, cui voluntatem libera*m*, simul et peccare permissi: ut intelligendo exinde malum, et me Deum vestrum agnoscatis vos. Audite igitur, Audite filii mei, ...

+ Angeli boni ubi sedes habent.

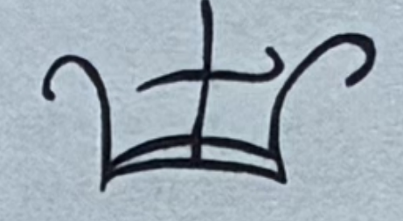
Calamitatem totius terræ o*mnium*q*ue* viventium prædico.
Bella erunt undiq*ue* horrenda et tristissima:
Et peribit ad tertia*m* usq*ue* partem gladio et fame
Terra.
Erunt Cædes multorum, (penè o*mnium*) Principum
Interitus.

Pene omnium principum interitus.

Terræ motus, quales non ab initio mundi.
Terrestris Dæmonis (Turcæ, sci*lice*t) Imperii ruina.
Nam sic constitui.

Turaci Imperii ruina.

[E.K., nunc respicit vos.
Δ. - A.L. and I were in my oratorie.



STEPHANVS, Poloniensis, miserrimè in bello iugulatus cadet.
Iterum dico: STEPHANVS, Poloniensis Rex miserrimè in bello iugulatus cadet.
Vocabunt te iterum [respicit Alb. Lasky] ad Regnu*m* Principes: quem etiam ego Poloniæ, Moldaviæ et populi mei Ducem et Regem constituëro.
Tunc attinges desideratam meta*m*: et non errabis a Scopo.
Quia ego sum Deus tuus, et docebo te utilia et vera.
Et dabo tibi Angelos meos adiutores et comites etiam ad Secretum quodlibet mundi.
Vigilato, Orato. Igitur, Pius esto, donec venerit potestas mea et in te, et supra vos.
Interim Sigillate quæ vidistis, et ne in public*um* producite.

Ne in public*um* producite.

[E.K.] - Now he shaketh: he seameth to turne his hed abowt his sholders.

E.K. - Nunc accipit ensem et percutit nubes, et Crucem format ante se, ab utroq*ue* latere et post se.
Crede mihi, est finis rerum.
Dimittuntur Peccata vestra.

E.K. - Cadit, quasi distractus, (vel se separans) in 4 partes, et avolat.

Vox - HAbetis quæ a Deo Decreta sunt.

Δ. - Misericordia Dei, sit sup*er* nos,
nunc, et semper.
Amen.

Saterday - Iunii 29. A meridie hora 4^{am}.

Δ. - While I was abowt to write the Title of the second side of the seventh leaf: and (E.K. sitting by me) Madimi apeared, as before,* like a yong girl &c. and I saluted her in the name of God: as comming from God, for good: and sayd to her, that I was wunderfully (in manner) oppressed with the work prescribed to me to performe before August next and desyred her to help me to one to write the Holy boke as it owght to be written ∴ Seing I did all I could, and it semed all most impossible for me to finish it, as it is requisite.

*Maii, 28 1583. When she began Alb. Lasky his Pedigree.

Madimi promised to help me to one to write the boke: and thereuppon appeared to her, (but unseen of E.K.) her mother.

Madimi sayd allso, that she was now lerning of greke and Arabik, and the Syrian tung.

Mad. - *Mother I pray you let him have one to write his boke.*

Δ. - *I pray the, tell me Madimi, what was his name which yesterday tempted my frende, and accused me most unduely and untruely to* E.K. *as a murdrer, and hÿpocrite, and one that had iniuried a thowsand.*

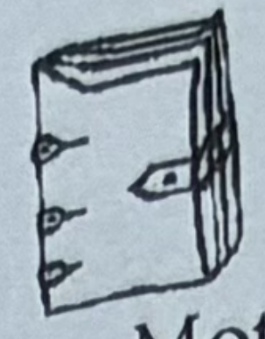
Mad. - *His name was Panlacarp.*

Δ. - *Can the wicked coniurers have theyr Divels, to write bokes at theyr commaundements, and shall not an honest Christian Philosopher have the help of God his good Angels to write his holy mysteries: so greatly redownding to his glorie? And seeing you are the Mother of Madimi here, I beseche you to tell me your name here: as the order of all our doings are distinctly and orderly noted.*

Mother - *I am of the Worde and by the Worde: I say, seal up those things thow hast: and I my self will take charge of* Galuah. *to the ende:* Ad evitandum scandalum.

Δ. - *Truth it is, it might grow to a great misliking grudge that God shold seme to have layd burdens on our sholders, greater then we are hable to beare: and then if we fall and fayle under them, he wold finde a cause not to performe his promisse made for carrying those burdens.*

Moth. - *What so ever is thy part, the same will I performe. I will put thy yoke (in this one thing) uppon my sholders.*



Δ. - *Will you than write it, as I shold have written it?*

Mother - *I have sayd, I will.*

Δ. - *Where shall I leave the boke?*

Mother - *Leave it where you will: your loks are no hyndrance to us. Even when the tyme commeth, beleve, and you shall finde it written.*

Our locks.

Δ. - *You have eased my hart, of a thowsand pownd weight.*

Mother - *By cause you shold not fall into error. Dost thow beleve?*

Δ. - *Yea, verilie.*

Mother - *Then verily, will I do it.*
Fides tua erit instrumentum Operationis meæ.
Erit, et videbitis, et nunq*uam* peribit.

Galuah - *One thing, I will teach the.*
The ende is greater then the begynning, or the Middst:
For the Ende is a witnes of them both:
But they both, can not witnes of the ende.

Moth. - *He that appeared yesterday, is fast enowgh, now. Mayden, say your lesson, when I am gone.*

Δ. - *I pray you, tell me your name.*

Mad. - *Mother, I pray you tell your name.*

Mother - *I AM; What will you more?*

E.K. - He flyeth away like a fyre
Madimi falleth down prostrate on her face, a while.

Δ. - *Now I shall have leysor to follow my sute, and to do all Mr Gilberts busines.*

Mad. - *My Mother will ~~shortly~~ speak to the Quene for you, shortly. Serve you God, while I do praye.*

E.K. - She prayeth vehemently.
Now she commeth nearer to us

Madimi - *I pray you Teache me to spell.* [she spake to E.K.

Mad. - *This is,* ἐαν μη φυλαττεις, - *it is Syrian tung, you do not understand it.* - [to Δ]

Nisi caveas iste amicus hoc opus subvertet, &c.

ὁυτος ὁ εταιρος τȣτο ἐργον ἀναϛηζαι:
subvertet ἀναϛηζει
κόσμος μὲν γὰρ πρόθυμος τυγχάνει ὢν
forte πικραιζεται, vel πιαζεται
και $\overset{ἀυτω}{\text{αυτο}}$ τοσαυτον πικαζεται
alicitur, vel abstrahitur
ὥϛε καινα ἀφελκύεται φιλία
ἐσορα μη τινα $\overset{ἀυτω}{\text{ἀυτο}}$ ἀφορμιω παρεισαι
της γὰρ ἀπάτης κομιζης κατασκουάσεσθαι

That was with Mr Harry Lee his offered frendship as he confessed after.

ἰνα σε διὰ παντος ἀπολιπει·

E.K. - *Unlest you speak some language which I understand, I will express no more of this ghybbrish.*
Now she prayeth agayn: Now she is gone.

Δ. - Benedictus sit Deus *pater noster*: Deus totius Consolationis, qui respexit afflictionem servuli sui, et in ipso puncto Necessitatis meæ præstitit mihi auxilium. Ipse solus, Cordis Scrutator est, et renum.
Ipse lux mea, et Adiutor meus, et susceptor meus est.
Ipse lux mea, et liberavit me ab angustia maxima propter gloriam
In Domino speravi, et liberavit me ab angustia maxima propter gloriam nominis sui: quod sit exaltatum et magnificatum nunc, et in sempiterna sæcula.
Amen, Amen, Amen.

Δ. - My hart did throb often times this day, and thowght that E.K. did entend to absent him self from me, and now uppon this warning, I was confirmed and more assured that it was so: whereuppon seeing him make such hast to ride to Islington: I axed him why he so hasted to ride thyther: and I sayd yf it were to ride to Mr Harry Lee, I wold go thither also to be acquaynted with him: Seing, now, I had so good leysor, being eased of the boke writing. Then he sayd that one told him the other day that the Duke did but flatter him: and told him other things both aganst the Duke (or Palatine) and me: &c. I answered for the Duke and my self, and also sayd that if the 40 pownd annuite, which Mr Lee did offer him, was the chief cause of his mynde settling that way (contrary to many his former promises to me) that then, I wold assure him of 50£ yerely: and wold do my best, by following of my sute, to bring it to pas, assone as (possibly) I could: and thereuppon did make him promise uppon the Bible. Then E.K., agayn, uppon the same bible, did swere unto me constant frendeship, and never to forsake me: and more over sayd that unleast this had so falln out, he wold have gone beyond the seas taking ship at New Castell within eight Dayes next: And so we plight our faith ech to other, taking ech other by the hands uppon these points of brotherly and frendely fidelitie during life. Which Covenant I beseche God to turne to his honor, Glory, and servyce, and the Cumfort of our brethern, (his Children) here in earth.

50£ yerely to be provided for E.K., by Iohn Dee.

* * *

Tuesday. Iulii 2. A meridie, circa horam 2^{am}.

Δ. - While I was writing of letters to Mr Adrian Gilbert, into Devonshyre, Madimi appered by me, in the study, before E.K. sitting in the chayr, first on the grownd, then up higher in the ayre, and I sayd,
How is the mynde of Mr Secretary toward me? Me thinketh it is alienated mervaylously.
Mad. - *Those that love the World, are hated of God.*
The Lord Thresorer: and Secretary Walsingham. *The Lord Threasorer and he are ioyned to gither, and they hate the. I hard them, whan they both sayd, Thow woldest go mad, shortly. What soever they can do against the, assure thy self of. They will shortly lay a bayte for the, but exchue them.*
Δ. - *Lord have mercy uppon me: What bayt (I beseche you) and by whome?*
Mad. - *They have determined to search thy howse: But they stay untyll the Duke be gone.*
Δ. - *What wold they serche it for?*
Mad. - *They hate the Duke, (bothe) unto the Death.*

Δ. - *And Why?*
Mad. - *Take heade, that you deale uprightly:* -- [she spake to E.K.]
E.K. - *God the Creator, be my witness of my upright dealing with, and toward him* [meaning Δ] *ever since my last comming to him.*
Mad. - *It is good to prevent diseases.*
E.K. - *By this boke* [taking the bible into his hand] *I swere that I do carry as faithfull a mynde to him, as any man, can: ever since my last comming.*
E.K. his second othe.
Mad. - *Loke unto the kinde of people abowt the Duke: and the manner of theyr diligence.*
Δ. - *What meane you by that? His own people meane you? or who?*
Mad. - *The Espies.*
Δ. - *Which be those?* Mad. - *All: There is not one, True.*
Δ. - *You mean the English men.*
Mad. - *You are very gross, yf you understand not my sayings.*
Δ. - *Lord, what is thy cownsayle, to prevent all?*
Mad. - *The speche is generall. The wicked shall not prevayle.*
Δ. - *But will they enter, to serche my howse, or no?*
Mad. - *Immediately, after the Duke his going, they will.*
Δ. - *To what intent: What do they hope to finde?*
Mad. - *They suspect, the Duke is inwardly a Traytor.*
Δ. - *They can by no means, charge me, no not so much, as of a Trayterous thowght.*
Mad. - *Thowgh thy thowghts be good, they can not comprehend the doings of the wicked: In Summe, They hate the.*
Trust them not. *Trust them not: They shall go abowt shortly to offer the frendeship: But be thow a worme in a heap of straw.*
Δ. - *I pray you expownd that Parable.*
Mad. - *A heap of straw, being never so great, is no waight uppon a worme. Notwithstanding every straw hindreth the wormes passage. See them, and be not seen of them. Dost thow understand it?*
Δ. - *I pray you make more playn your cownsayle.*
Mad. - *My cownsayle is playne enowgh.*
Δ. - *Whan I pray you, is the Duke likely to go away?*
Mad. - *In the myddle of August.*
Δ. - *Yf in the myddst of August, he will go, and then our practises be yet in hand, what shall be done with such our furniture as is prepared, and standing in the chamber of practise?*
Mad. - *Thow hast no fayth.*
His going, standeth uppon the determined purpose of God.
A.L. *He is your frende greatly: and entendeth to do much for you.*
Service. *He is prepared to do the good, and thow art prepared to do him service.*
Many men, purposes, But one setteth in order.
A. Gilbert Δ. - *As concerning Adrian Gilbert what pleaseth you to say of him, and his entended Voyage?*
Mad. - *He is not in the true fayth.*
Δ. - *How hath it byn sayd, then, That he shold be the setter furth of god his faith and religion among the Infidels?*
Ma. - *That is a Mysterie.*
Δ. - *Whether shall it be good, that the Duke resort hither oft, or tarry for the most parte at his howse at London?*

Mad. - *Humane policie can not prevayle.*
As many as are not faithfull in these causes, shall dye a most
miserable Death: and shall drink of slepe everlasting.
As in one rote there are many Divisions, so in the stem and branches
are many separations.

Δ. - *Give some more light (I beseche you) to the particular understanding.*
The fire that kindleth all these, and wherein they live,

Mad. - *is One: forming them according (what so ever) to the substance*
whereuppon they are grownded.
So, by the less, you may prove the greater: That, as a Particular.
So likewise, generally, All emanations are from one.
In the first, workmanship lieth secret in One unknown: and is
sealed: and therfore it hath an ende.
The Sonne, throwgh the circles and massy body:
The hart, in the body.
The Intelligence, in the Inward man.
The Sonne from his own Centre spreddeth out the beames of his limited
vertue.

The Hart.

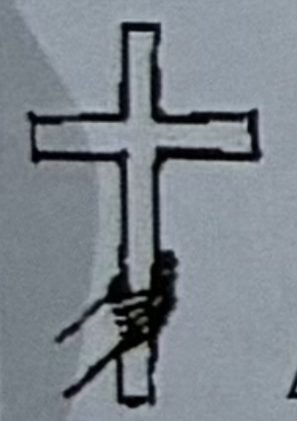
The Hart, Life, to two; and yet the Centre of life to the whole body.
Understanding quickeneth the mynde: That Mynde, I speak of,

The mynde putteth on a fyry shape.

putteth on a fyrie shape.
It followeth, therfore, that every thing, (what substance so ever)
hath a centre: from the which, the Circumfluent beames of his
propre powre do procede.
Whan these are perfectly known, then are things seen in theyr true
kinde: I speak this to prove that the good Angell of man
(which is the externall Centre of the Sowle) doth carry with him
the Internall Character of that thing wherof he seaketh to be
a Dignifier. Within the which doth ly secret the Con=
iunction and separation of the proportion of theyr times, betwixt
the Sowle and body of man.

Note she used all this while very childish gestures, ever among.

O happy (therfore) is that Sowle which beholdeth the glorie of his Dig=
nification: and is partaker with him, that is his Keeper.
This known unto men, the thiknes of the Erth doth not hinder theyr
speches: Neyther can the Darknes of the lowest ayre, obscure, or
make darke the sharpnes of theyr eyes.



This Character, (at his next comming hither) shall be made ma=
nifest unto him. [E.K. - She shewed a bluddy hand holding a
bluddy cross, with letters on it, like our holy letters]

Δ. - *I beseche you, how shall his provision of mony from home, serve his turne,*
or how shall he here have help for his chargis bearing?

Mad. - *Your wordes make me a childe.*

Note the forme of a childe.

Those that fish for Dolphins, do not stand uppon the grownd.
Those that sitt in cownsayle, call not in, the harvest people, nor
accownt not theyr work.
He that standeth above the Mone, seeth greater things then the earth.
Is it not sayd, The Lorde will provide:
I stand above the Moone, for that I Dispose his life from above
the Disposition of the Mone.

Note.

To ax, what Iacob *his servants did, was a folly; bycause theyr Master was blessed.*
A greater question to ax how blessed he was. Then to ax how many shepe he had.

Δ. - *I am desyrous to know what you ment by saying, that my words made you a Childe.*

Mad.- *Bycause you ax me childish questions.*

Reverence to good Angels.

His good Angel shall reveale his character unto him: and thow shalt
see it [pointing to E.K.]. *But take hede thow say Truely.*
And use great reverence, or els the feete that love the shall carry
thy carcas out of the dores.

Pactum divinum.

Yf he carry it uppon him, it shall be a Token of the Covenant betwene
him and god.

Δ. - *The Image or Similitude therof (meane you?) made in p*ure gold.*

Mad. - *I. So, those that shall see his standards, with that*
signe in them, shall perish utterly.

* Perhaps enammeled.

Δ. - *You meane, yf the same be paynted or otherwise wrowght in his*
banners, and pennons &c.

Mad. - *Let him use it, as a Covenant, betwene God and him.*

Δ. - *How shall he frame it in gold, Solid wise, or Lamine wise?*

Mad. - *His own Angel shall reveale it.*

Δ. - *Bycause it hath byn sayd, that in the begynning of our Cuntrie Trubbles*
we shold be packing hence into his cuntrie, what token shall we have of that
time approaching, or at hand?

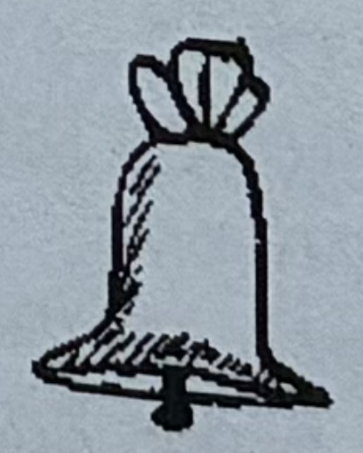
Madi. - *Your Watchword is told you, before:*
Whan it is sayde, unto you $\overset{\Delta}{\boxed{\text{Venite}}}$ *&c.*

Δ Supra Iunii 3⁰ a meridie.

Δ. - *But, (I beseche you) to be ready against that watch word hearing:*
What is to be done, as concerning our wives and childern into his
Cuntrie?

Our Passage.

Madi. - *Miraculous is thy Care (o God) uppon those that are thy*
chosen: and wunderfull are the wayes that thow hast prepared
for them. Thow shallt take them from the feeldes, and harbor
them at Home. Thow art mercifull unto thy faythfull,
and hard to the heavy harted. Thow shallt cover theyr leggs with
botes, and brambles shall not prick them: Theyr hands shall be
covered with the skynns of beastes, that they may break theyr
way throwgh the hedges. Thy Bell shall go before them
as a Watch and suer Direction: The Mone shall be clered
that they may go on boldly.



Peace be amongst you.

E.K. - He is now gone away in a fyre.

Δ. - Æterno Deo nostro, sit laus, honor, et Gloria
in sæculorum sæcula: *Amen.*

Thursday. Iulii 4. hora ·11· ante Meridiem. 1583

Note Δ. - When I cam home yesterday from the court and from London and from the Lord Lasky. I fownd that E.K. was purposed to ride furth of towne, and entended to be away (as he expressly told me) five dayes: Certayne companions and his acquayntance having so appointed with him; some tarrying for him in Mortlak and some at Braynford, (as was perceyved this day afterward, and as he confessed unto me): Whereuppon I thowght good to signifie so much unto the Lord Lasky who ment to come and refresh him self at my howse, as he was wont before: eyther this day, or within two or three dayes after: Who also delighted in E.K. his cumpany &c. Hereuppon abowt the tyme of E.K. his rising, I wrote these lines, entending to send them presently to the Lord Lasky, that word might be retorned of his entent before E.K. shold ride: I meaning and hoping to perswade E.K., to tarry so long and uppon such respect.

> Nobilissime Princeps, in reditu, nostru*m* Edwardu*m* inveni facie quidem læta: sed itineri tamen (ut dicit) quinq*ue* dieru*m*, se accingentem. Hocq*ue* matutino tempore abitum, vel iter istud ingredi molitur: reversurus (ut affirmat) post quinq*ue* dies Quid sit ipsa veritas novit ille qui Verus et Omnipotens Deus est noster. Hoc volui, isto mane summo, vobis significare, ut quid factu optimum sit, Cogitetis: De aliis, suo tempore:
>
> Vestræ Celsittudinis
> Fidelissimus Clientulus
> Ioannes Dee
> 4 Iulii 1583

This letter being new written, and not yet folded up, my frende E.K. was redy, and cam out of his chamber into my study: and I told him, that I was even now sending word to the Prince Lasky of his riding out and retorne after 5 dayes: and so shewed him the letter: who, when he cam to the phrase, Quid sit ipsa veritas, he was somwhat offended, saying, *What secret meaning hath this, uppon some of your two former conference? Truely* (sayd I) *even such as the circumstance of the letter doth import: that is; where as, you sayd that you intended to retorne within 5 dayes or at the five dayes ende, It is uncertayn, whether you will or shall retorne later or soner: and therfore* Quid sit ipsa veritas *of your retorne, or intent to retorne; Onely God doth know.* He wold by no meanes admitt that my sincere exposition, but semed suspicious of some other undue construction of those former words. Thereuppon I toke the letter and tore it in three peces: and sent none. But in my mynde referred all to god his Disposition: assuring my self of God his most constant proceding in his own affayres. Shortly after, sayd E.K. to me, Certaynly here is a spirituall creature in my right sholder who sensibly sayth to me,
Sawle. *Come away: So* (sayd I) *did one say to* Sawle, *when they wold have had him away to have drowned him: whome I stayd in this study, by force and so hindred the Divel, of his purpose then; as appereth by that unhappy man yet alive.* Nay, sayd E.K., *they have told me that yf I tarry here*
Evill Spirits. *I shall be hanged: and if I go with this Prince, he will cut of my hed, and that you mean not to kepe promise with me: And therfore yf I might have a thowsand pownd to tarry, yea a kingdome, I can not.*
50 pownd yerely stipend. ☞ *Therfore I release you of your promise of* 50£ *yerely stipend to me: and you nede not dowt but God will defend you and prosper you, and can of the very stones, rayse up childern to* Abraham: *And again, I can not abyde my wife, I love her not; nay, I abhor her: and here in*

E.K. his wife. *the howse I am mysliked, bycause I favor her no better.* To these .... such his words spoken in great pang and disquietnes of mynde, I replied and sayd, That these his doings and sayings were not of God, and that by my whole proceding he might perceyve, what confydence I reposed in his dealing with the Spirituall, our frendes: seing, even to the uttermost penny (and more than my hability served unto, conveniently) I layd out still abowt the performing of such things, as were by me to be done &c.
Well, on the suddayn, down he went; up on his mare, and away toward Braynford.

After whose going, my wife cam up into my study; and I sayd, Iane, *This man is mervaylously out of quiet against his wife, for her frendes*
E.K. his wives frendes. *theyr bitter reports against him, behinde his bak, and her silence therat* &c. *He is gone* (sayd I): *But, I beseche the almighty god to guyd him and to defend him from danger and shame. I Dowt not, but God will be mercifull to him: and bring him at length to such order, as he shall be a faithfull servant unto god &c.*

Δ. Vide infra, fuise factum divina virtute. Note: Within three howres after cam E.K. up my study stayres, unboted, for he was come in a bote from Braynford. Whan I saw him, I was very glad, inwardly: But I remayned writing of these records as I had yet to write, of Tuesdayes last Action.
I have lent my mare out (sayd he) *and so am retorned: Yt is well done,* sayd I, and thereuppon, he sat down in the chayre by my Table, where he was wont to sit. And it was 10 of the Clok, then.
He toke up in his hand the bokes, which I had browght from London of the Lord Laskyes, written to him, in his commendation &c. And as he was loking ernestly on them, a Spirituall Creature did pat the boke on the owtside of the parchement cover, diverse tymes; and ones, wold have taken it out of his hand: Diverse times I hard the strokes, my self: At length he sayd, *I see here the handsome mayden* Madimi, *and have done a prety while.* Then, sayd I, to him, *why told you me no soner?* Theruppon, I toke paper purposely to Note what shall seme Note worthy as followeth.

Δ. - *Mystres* Madimi, *you are wellcome in God: for good, as I hope. What is the cause of your comming now?*

Mad. - *To see how you do.*

Δ. - *I know, you see me often, and I see you onely by fayth and Imagination.*

Mad. - ~~*And so, see you me, more truely, then he doth*~~ [pointing to E.K.].
That sight is perfecter then his.

Δ. - O Madimi *shall I have any more of these grievous pangs?*

Madi. - *Curst wives, and great divels, ar sore companions.*

Δ. - *In respect of the* Lord Threasorer, *Mr Secretarie, and* Mr Rawly, *I pray you, what worldy cumfort is there to be loked for: Besides that I do principally put my trust in god.*

Mad. - *Madder will stayn, wicked men will offend, and easy to be offended.*

Δ. - *And being offended, will do wickedly to the persecution of them that mean simply.*

Mad. - *Or els, they were not to be called Wicked.*

Alb. Lasky his pedigree. Δ. - *As concerning* Alb. Lasky *his Pedigree, you sayd your sister wold tell all.*

Mad. - *I told you more, then all your dog paynters and cat paynters can do.*

Δ. - *You spoke of* William Lascy *and* Syr Richard Lascy, *his brother; of which* William his *going into* France, *and then into* Denmark: *and his marriage, going into* Poland, *cam this* Albert Lascy, *now Palatine of* Siradia *&c.*

Mad. - *Those were two prety men for me to meddle with all. When you set your selves to gither, and agree to gither,*

I will make all, agree to gither
E.K. - *Will you (Madimi) lend me a hundred pownd for a fortnight?*
Mad. - *I have swept all my mony owt of dores.*
Δ. - *As for mony we shall have that which is necessary, when God seeth tyme.*
Mad. - *Here me, what I say.*
God is the Unitie of all things. Love is the unitie of every Congregation (I meane true and perfect love).
The World was made in the Love of the Father.
You were redemed in the Love of the Father *and the* Sonne.
The Spirit of God is (yet) the Love of his Churche.
Yet (I say): For after it doth Triumph, it is not called a Churche, nor a Congregation: But a Frutefull enheritance and a perfect Bodie *in* Christ.
Δ We use to call it Ecclesia Triumphans.
Take the love of the father from the world and it perisheth.
Take the love of $\overset{\text{your}}{\text{our}}$ *Redemption away, and* $\overset{\text{ye}}{\text{we}}$ *are deade*
(I will not offend) put your, in stede of our: Δ - and the Sonne
* Note - the Angels were not redemed.
Take the Light of the holy Ghost, *which is the Love of the* father, *from the Church and it withereth.*
Even so take love from amongst you and you are members of the divel. Therfore it is sayd unto you, Diligite ad invicem.
For Love is the spirit of God uniting and knitting things to gither in a laudable proportion.
What dost thow hunt after? Speak man, what dost thow hunt after.
[This was sayd to E.K. uppon some secret Iudgment of Madimi in him.
E.K. - *I hunt after nothing.*
- *The Love of God bredeth fayth: Fayth bringeth furth, (on the one side) Hope: and (on the other side) the works of Charitie. Dost thow love God? Seekest thow to be among his Elect? Why dost thow not (therfore) love those things that are of God? Herein thow shewest the want of faith. Herein are thy bragging words confownded. For, thow sayest, No man can accuse the of evill.*

·2· Hope
·1· Fayth ◁
·3· Charitie

But thow hast no faith: By cause thow hast no hope.
Willt thow say, that thow hast faith? Shew it me by thy Love.
Who so ever (therfore) Loveth not God, is accursed.
Thow Lovest not God. Lo, Behold, thow breakest his commaundements. Owghtest thow not to love him? And hast thow not faith throwgh the Love in God? Truely thow owghtest so to do.
Willt thow let me see thy Hope on this side.
Let thy works stand on the other side. And shew thy self to have faith, that therein thow mayst Love God, and be beloved of him.
But, yf thow hast none of these, thow hast Hate.
Yf thow Hate god, the reward therof is great: But the greatnes is unquencheable Fire.
Who so ever followeth not the Commaundements *Hateth God: yf synn be the breach of the* Commaundements *&c.*

Dost thow love Sylver and Gold?
The one is a Thefe: The other is a murdrer.
Wilt thow seke honor? / E.K. - No.
So did Cain:
But thow hast a Iust God that Loveth the.
Iust and vertuous men that Delight in the.
Therfore Be thow Vertuous: For thow shalt tred the world under thy fete:
I promys the, I have driven the Skullen drab, out of our kitchen, long ago.
* Note. this cam to pass A° 1589, when he was made Barron of Boemia, and 1590.
Δ. - *Do you mean Worldy Covetousnes?*
Mad. - *Yea, and the first hevenly Covetousnes.*
Carma ge'ta Barman.
Δ. - *I beseche you, what is that to say?*
Mad. - Veni ex illo Barma.
- E.K. felt and saw a spirituall creature go oute of his right thigh.
Mad. - *Where are thy 14 Companions?*
Bar. - *They dwell here.*
Δ. - [He that was come out, semed a great handsome man with a sachell of a dogs skynn by his side, and a cap on his hed &c.]
Δ. - *Ô, the hand of the highest hath wrowght this.*
Mad. - Venite Tenebræ, fugite spiritu meo.
E.K. - Here appere 14 of diverse evyll favored shapes: Some like monkies, some like Dogs, some very hery monstrous men &c. They semed to scratch ech other by the face. These seme to go abowt Madimi and say, *Gil de' pragma kure's he'lech.*
Δ. - *What is that to say?*
Mad. - Volumus hîc in nostris habitare.
Δ. - Quæ sunt illa Vestra?
E.K. - One of them sayed - Habemus ho*min*em istu*m*, Domiciliu*m* nostrum.
Mad. - *The Vengeance of God is a two edged sword, and cutteth the rebellious wicked ones in peces. The hand of the Lord is like a strong oke, whan it falleth, it cutteth in sunder many busshes. The light of his eyes expell darknes: and the swetenes of his mowth kepeth from Corruption: Blessed are those, whome he favoreth, and great is theyr reward. Bycause you cam hither without licence, and seke to overthrow the libertie of God his Testament, and the light wherewithall he stretcheth unto the ende, and for bycause you are accursed, it is sayd, I will not suffer myne to be overthrown with Temptation. Thowgh he were led away, Behold, I bring bak agayn.*
The casting out and utter displacing of 15 wicked Spirites &c.
Depart unto the last Cry: Rest with the Prince of Darknes. There is $\overset{\text{scilicet, rest}}{\text{none}}$. *Amen. Go you thither.*
Et signabo vos ad finem:
E.K. - He sealeth them all in the forhed: the 14 and theyr principall.
Theyr sealing was as if they had byn branded.
They sonk all 15 downward throwgh the flowre of the Chamber, and there cam a thing like a winde and pluckt them by the feete away.
E.K. - *My thinketh I am lighter then I was: and I seme to be empty, and to be retorned from a great amasing: for this fortnight: I do not well remember what I have done or sayde.*
Mad. - *Thow art eased of a great burden* —— { *Love God.* *Love thy frende.* *Love thy wife.*
E.K. - Now commeth one, with a red cross in his hand and leadeth her away: and so they vanished.
Δ. - We prayed the Psalme of thanksgiving, 14 of Roffensis, for E.K. his deliverance from Barma and his 14 Companions, *Amen.*

..... Iulii 4 1583.
Thursday ......e first papers, E.K. sat
Δ. - As I was .... appered often to him whipping
by me .... as 6 or 7 myles distant from
before his .... think that the blessed Iubanladaec
him .... to have sayd somewhat unto us of his
had byn sent, ... to have sayd somewhat unto us of his
charge (the Prince Lasky:) But I fownd in the ende that
it was a token that the Prince Lasky was pensifely carefull
of us, and that his good Angel was his witnes and messager
by that token, his peculier character, as is before towght.

O*mn*is Spiritus laudet Deum
no*str*um unum et Trinum,
Amen.

* * *

Sequitur Liber Tertiarius Sexti.

Liber Peregrinationis Primæ:
(Sexti Mystici Paradromus)
Videlicet
A Mortlaco Angliæ,
Ad Cracoviam Poloniæ.

* * *

Duravit autem
A die 21, Septembris, A^{o}.1583: } stylo veteri:
Ad diem 13, Martii: ———— A^{o}. 1584: } non Gregoriano

Sunt quidem, Menses — 6 — dies ·7·
Hebdomadæ sunt ———— ·25·
Dies sunt, in summa ———— ·175·

Liber 11us

21 September 1583–13 March 1584
(from British Library MS. Cotton Appendix XLVI - Part I)

Saterday: Septemb. 21: Die ✝ Sancti Matthæi.

We departed from Mortlak abowt 3 of the clok after none: The Lord Albert Lasky (Vaywoda of Siradia in Poland) meeting me on the water: as we had appointed: and so browght night to London: and in the dead of the night, by Wherryes, we went to Grenewich to my frende Goodman Fern the Potter his howse: where we refreshed our selves: and thyther cam a great tylt boat from Graves Ende to take us in, (by appointment of me and Mr Stanley,) to go to our ships, which we had caused to ly 7 or 8 mile beyond Graves Ende. To which ships, we cam on Sonday morning by Sonn rise: In the greater of them (being a Dubble fly boat of Denmark) my Lord Lasky, I, and E.K., with my wife and Children, &c went: and in an other ship (by me allso hyred for this passage) went some of my Lord his men, two horse &c, that ship was a boyer: a prety ship. With little wynde, we straight way hoysed sayle, and begann our voyage in the ship.

There arrose great raging Winde N E almost.

This 22 day we were in great daunger of perishing (on the sands, called the Spitts:) abowt mydnight: We had (by force of wynde, contrary) anchored by them, and the Anchor cam home, no man perceyving it tyll the ship was redy to strike on the sands: Then, uppon great diligence and pollycy used by our mariners in hoysing sayle, and cutting our cable, (to leave our shote anker), and comitting our selves to the hands of God, and most ernestly praying for a prosperous wynde: It pleased the almighty and most mercifull God, suddenly to change the wynde which served us to beare from the sands and to recover Quinborowgh, back agayn:

The evident help of God: at the very minute of danger dedly.

The 23 day (being Monday) we cam to the mowth and entrance of Queneborowgh Creke or haven.

And as we made to land in small fisher boates, the Lord Lasky, my wife and Children in our boat, and I, with E.K., Mary, Elzabeth and Iohn Crokar, in an other, it fell so out, that at the ships side, our fisher boat his sayle yard and sayle was entangled, on the mayn yard of the fly boat (being stroke down) so that, in our setting from

the ships side, the top of our boat being fast above, and the
winde and streame carrying the boat of, below, it inclined
so much on the one side, that the one half of the fisher boat
(well nere) was in the water, and the water cam so in (by
the entangling before specified not easyly to be undone
or loosed) that my Lord, my wife and all that saw us thowght
that of necessity our boat must synk, and so, we to have perisht.
But God, in his providence and mercy had greater .....
of us, so that we becam clere: the boat half full of
water so that we sat wet to the knees: and the water with
the billow of the sea ~~or water~~ cam still beating in
more and more: and in this mean trubble, one of
our two boat men, had lost his long oare out of the boat
into the water: and so not onely we lacked the help of
that oare, but allso by reason they wold have followed
the wynde and eb, for that oare, (contrary to our
course in hand, and not hable to be come by), so with
much ado we constrayned them with the sayle, one oare
and the rudder to make such shift as they could to get to
Queneborowgh town: and in the mean space E.K. with
a great gantlet, did empty most part of the water
out of the boat: els it must nedes have sonk, by
all mans reason. At length (to be brief) we
cam to the town syde, up the croked creke: where, when
as the Master of our ship wold have taken me out in
his armes, (standing in the water with his boates) he fell
with me in the water, where I was fowle arrayed in
the water and oase. God be praysed for ever, that all
that great daunger, was ended with so
small grief of hart ∴

Wensday, Septembris 25.

At Queneborrowgh.
Circa 3^{am}, a meridie, iam pleno mari.

Δ. - Oravimus ad deum, eius implorabamus auxilium
Cortina statim apparuit.
Oravi denuo solus, pro auxilio, tempore Necessitatis:
Sex pedum altitudine apparebat unus, in aëre, quasi
altera ex parte nubis, inter E.K. et illu*m* interpositæ.
E.K. - Ego illum non cognosco.
- Tu habes causam me cognoscendi et illu*m* qui me misit,
vel iam non vixisses.
E.K. - Videtur esse Michaël.
Δ. - Gr*ati*as agimus Creatori n*ost*ro, qui bonu*m*, potentu*m* et fidelem
ministrum suum miserit ad n*ost*ram protectionem tempore
Necessitatis n*ost*ræ.
Mich. - Loquor de tribus rebus, de meip*s*o et illo qui me
misit: de vobis, respectu illius quod estis, et de servitio
Dei quod futurum est.
Ô vos potestates Cæli et terræ, colligite vos in simul,

Respicite Deum v*est*r*um*: Considerate beneficia eius, an non
vos colligavit simul, et concathenavit vos in seip*s*o ? An non
estis glorificati respectu officii v*est*ri: ad quod præstandu*m* po=
tenter assignati estis, in voluntate eius, qui glorificat seipsum.
Ecce quomodo vosmet dedidistis principi tenebrarum: vel quare
v*est*ri principes contendunt contra altissimum: et colligitis vosmet in
simul ad contendendu*m* contra ip*su*m, qui est potentissimus: vel illum
velletis subiugare, cuius arma sunt super o*mn*em fortitudine*m* ∴ Quo modo
audetis contendere cum eius fortitudine ? Vel quæ est causa quod tam
impii esse velitis ? Sed ita oportet esse: quia vobis sigillavit guber=
nationem, et in v*est*ras manus dedit violam destructionis: Sed date
locum fini vestro: Quia in eius fortitudine dispersi eritis: et o*mni*u*m* reru*m*
conclusioni ostia vestra debent esse aperta.
Ne mirentur servi dei, de fortitudine temptationis: Quia magna est
potestas impii et hiantis Leonis, quando illi est cum sigillo tra=
government
dita. Ne dedignemini, hac hora, Scio vestram gubernatione*m*
per illum. Ecce clavis iusticæ aperta mihi est. Nihilo=
minus v*est*ra adhuc erit maior iniquitas, et vestrum regnum erit
in
dispersum cum eius potenti superbia.
Quam magnus est Sathan, qui resistit fortitudini Dei ?
Quam magna, igitur, debet v*est*ra esse humilitas, quæ debet vel superare
vel mori ?
Sed vobis sic dicit Dominus: Aperiant venti ora sua, et rabientes
aquæ profunda et potentia guttura, *let the Torkots light*
in omnes partes navium vestrar*um*: Aperiat terra os suum, et
dicat, quòd devorare vellet. Tamen non prævalebunt.
Michael: Quia tibi addam (inquit Dominus) qui es Fortitudo mea, Poten=
Gabriel: tiam meam prævalescentem: Et vos eritis duæ flammæ
ignis, immò ignis potentis suffocantis os totius Malitiæ.
Idcirco, vobis bene sit: Quia Inimicus est fortissomus, ubi
præda est maxima:
Mementote, quòd Homines sitis.
Mementote, quòd terra sitis.
Mementote, quòd Peccatores.
Mementote, quid eratis, et Ne tradatis oblivioni quid estis.
In illo enim vivitis qui o*mn*ia in sua habet subiectione.
Sed ille, qui cum illo est, crucifixus ad glori*am*, debet in
medio mortalitatis componere seip*su*m ad Immortalem Potentiam.
Servi Dei semper prævaluerunt: Sed semp*er* per Adversitates.
Qui non est de hoc mundo, vos præparavit, hath provided you
Finis n*ost*ri servitii. Nihilo minus debetis ea implere, quæ ip*s*e providit: Quòd
Mundus possit fieri novus, et ip*s*e agnosci.
Potens ip*s*e est: Potens est ille, Aquila illa quæ cooperit
magnum montem alis suis. Sed Potentior est eius fortitudo
qui numerat stellas, et montes colligit. Nam quicquid
ip*s*e loquitur, est Veritatis ignis: et est simul Potentia
et Actus, in immediata proportione.
Lapped up.
Etiam ip*s*e qui fecit Orbem, hominem in simul compegit, et
omnia operatus est, Omnia ip*s*e existens.
Ipse est qui vobis præceptum dedit: et ego vobis dico, Respicite
de puncto in punctum, ad Medium Cæli, et per Circulum

terræ: Considerate o*mn*ia in uno, et unum in o*mn*ibus. Ponderate, vel per rationem numerentur, vel Mensurate quem ad modum Salomon fecit: vel quem ad modum Adamo erat concessum (quòd nunc non potes, sed facies). Tunc Conclude, Observant omnia cursum suum: Sed verbum Domini, res est sempiternum.

Amate Deum, quia Iustus est. Amate vos invicem, quia ..... iustificati.

Observate mandatu*m* Dei quia est Mensura Iusticiæ.

E.K. - Iam venit alter ad illum, cum corona in Capite, quasi ..... et accipit gladium Michaelis.

Coronatus - Ecce magna est Fortitudo Dei, et Prævalebit.

Mich. - Idcirco est benedictus Deus, vos iustificati et nos sanctificati.

E.K. - Iam faciebant signu*m* crucis flammeæ tribus vicibus, et .....

Δ. - Si Nauta n*oste*r cum nova Anchora a Londino hodie redierit nonne est consilium, quod statim hinc Navigemus, si ita ille velit, &c.

E.K. - Redeunt.

Coronatus - Ego sum de Cælo: non respicio terra*m*. Nihilo minus terra per Cælos vivit. Sequimini vos cursum Terrenorum.$^{\text{of worldlings}}$

Præparate vos semen. Nos volumus, ~~in te (Domine)~~ (ô Domine) in te, esse parati, cum incremento.

Vestra Cura non p*otes*t prevalere, quia v*est*ri Inimici sunt fortes: Sed quare dedecore afficior, cum sale terrestrium vanitatum ?

Destruat una vanitas, aliam:

Ast Electi prevaleant in Fortitudine, contra illu*m* Principem Vanitatis, et Regem stulto*rum* omnium.

Quia Deus n*oste*r est sapiens, Iudicia eius imperscrutabilia, Patentia immensurabilis.

Laborate vos, et Nos gubernabimus.

E.K. - Iam recedunt.

Vox - Ne disputetis ulterius cum Deo: Victoria v*est*ra erit.

Δ. - Magnificetur nome*n* Dei n*ost*ri
solius omnipotentis et optimi,
Amen.

Thursday 26 of September.

We went to ship and lay in it all night at anker.

Fryday 27 of September.

We sayled from Queneburrowgh, and so by the lands ende into the Mayne sea, NE.

Saterday 28 of September.

We fell on Holland coast, and None of our Mariners, Master, nor Pilot knew the Coast: and Therfore, to the mayn sea agayn with great feare and daunger: by reason we could skarsly get of from that dangerous

coast: the wynde was so skarse for that purpose.

Sonday 29 of September.

We cam into the Brel haven and there, were like to strike on grownd: at length we cam to an anker, and lay in ship all night.

Monday 30 of September.

We landed, and went into Briel.

Brielæ, Octobris 2°. mane hora :9. Die Mercurii.

E.K. - Nihil apparet in Lapide, neq*ue* Cortina, neq*ue* aliud quid.

Δ. - Oremus constantur &c.

E.K. - Apparet Domus magna cum multis pinnaculis, valde elegantibus: Et pavimentum v*idetu*r esse multis minutis lapidibus distinctu*m* et videntur multi esse gradus p*er* quos ascenditur: et videtur esse area viridis ex dextra parte, et ex altera parte esse vallis, et rivulus ex alia. Pars quæ versus solem est, videtur quasi noviter reformata. Et circa introitum est rotundum quoddam ædificium: fenestræ non sunt similes n*ost*ris, sed quasi essent Templorum fenestræ.

A.L. Dixit quod videtur esse illa arx Regia, quæ Cracoviæ est.

E.K. - Subito descendit Ignis et per totum lapide*m* apparet. Iam venit cortina solita ante domum istam.

Vox - ***Garil ze'd masch ich na ge'l galaht ge'mp gal voch Cubánladan.***

E.K. - Iubanladaech iam apparet sup*ra* Chrystallum: et Chrystallus videtur esse per magnus.

Iub. - Deus numeravit et dies tuos et posteritate*m*: [E.K. - respicit A.L.]

E.K. - Iam recessit a Chrystallo versus caput ipsius A.L.

Iub. - Et a pectine tuo non cadet Capillus non numeratus.

O*mn*ia bene se habent. [hoc dixit de statu reru*m* A.L. apud Lasko]

Ecce habeo vim resistendi: ast contra legione*m* pugno.

Δ.
Antichristus.

Perditio te novit, et numeravit annos tuos: et incipit esse fortis: Quia illi est Potestas data.

Infernus aperit os suum contra vos: quia sciunt, quòd vos glorificati eritis in Deo.

Ego vici quintum sigillum, et mihi iam resistitur in sexto.

Quæ Deus facit, non participant cum humano iudicio.

Ecce nunc Discipulos suos congregavit, et docet.

Ô Cælum et Terra quam magnæ sunt miseriæ, quæ vexabunt unum et polluent alterum ? Quia boni Angeli cadent cum illo et Cæli ip*sum* metuent. Sed illi ad tempus cadent, non in perpetuum.

Δ. - O Deus quam terribile futuru*m* est tempus illud &c.

Iub. - Scribas Dei Mysteria: et Deo gra*tiu*s agatis pro v*est*ra salvo statu: Quia Mare illis abundabat contra vos: et multi perierunt.

Eius Potentia prævalebat, $\overset{\text{qui}}{\text{et}}$ commutavit v*estru*m cursum in locu*m* illis incognitu*m*:quia ab illis non erat expectatus.

Sed fugite ab hac terra, quia Maledictio Dei est sup*er* illa*m*.

Cum illo est una veritas. Ille qui in duabus viis errat, non placet Deo.

Qui ad finem usq*ue* perdurat, quiescit cum gaudio.

Δ.
Salvo iudicio Ecclesiæ Catholicæ Orthodoxæ, videtur mihi quod *Iob* de eius modi Angelo*rum* timore, sive casu, et restitutione sive purgatio*ne*, prophetaverit Cap. 41. Vbi etiam addit de miraculis eiusdem: Sub ip*so* erunt radii Solis, et sternet sibi aurum q*u*asi lutu*m*. Antea dixerat: Cum sublatus fuerit timebunt Angeli, et territi purgabuntur &c.

Sed ille qui pedem non ponit inter Scorpiones non potest intrare
super Gozlach.
Δ. - Quid hoc ? Iub. - Gaudium in vera Sapientia.
Quid hoc ? Manna *quo* alimur.
Iub. - Hoc nostrum est Manna q*u*o alimur.
Sed Ego sum sanctificatus per Creatione*m* Institutione*m* et ex Divina
Voluntate. Idcirco vos sanctifico: non cum mea propria
sanctificatione, sed illius Iusticia, qui meam origine*m* sanctificat.
Estote Montes in Fide, sed quasi infantes in patientia.
Facite quod Iustum est, et ne oblivioni tradatus v*est*ram Iusticiam.
E.K. - Infinitæ quasi locustæ vel Araneæ cum faciebus humanis illum
circumvolitant, et quasi ignem in illum evomunt.
Iub. - Et levavit se contra vos. [Tollendo Crucem suam]
Iub. - Fiat Iusticia eius.
E.K. - Iam avolant præcipites, et quasi deorsum ruentes.
Iub. - Cavete a stramine: quia incensum, tota domum incendit.
Δ. - Quem sensum hic perpendemus nos: Mysticu*m* ne, an materialem ?
Iub. - Hominum fragilissimarum. quietis
Diabolus cum illis fraudulenter operatur: magna est merces pacis,
Sed qui apperit fores contentioni, intromittit Serpentem.
Maledicti sunt Invidi: Quia illi sunt benedicti qui se mutuo
diligunt.
Pax inter vos sit; quia est necessaria.
Quia pacis inimici sunt potentes contra vos.
E.K. - Iam loquendo, videtur minor et minor paulatim fieri.
Δ. - De n*ost*ro decessu ex Anglia, quid tandem iam Regina et sui
consiliarii statuerunt ?
Iub. - Aperit os suum, sed liquor non est satis frigidus.
Iam est intus calida, neq*ue* restingui p*otes*t.
Corda sui populi, *do fall away. Her armes are weakened:*
her Leggs weaker: her shoes are full of sorrow.
E.K. - The furious Monsters assayle him agayn.
Iub. - Quis est, qui potest vivere, si transgrediatur præceptu*m* Dei ?
Vel quid de illis iudicare velis, *Whome God imputeth*
synne unto ?
E.K. - They assayle him agayn, and he putteth his Cross toward
them.
Iub. - *Theyr Misery begynneth, and shall have no ende, till he*
that sitteth here, do ende it.
E.K. - The Monsters assayle him still.
Iub. - *The Wall must be broken down: and Then shall it be*
sayd, Happy art thow which hast dwelt amongst us.
But yf thow live righteously, and ascend the slyppry
mowntayn, Then shall God be mercifull to them for thy
sake. Bycause thow mayst be beloved, where thow
art now despised: and hast vanquished thy enemyes,
with the truth of Vertue
He that entred into the lowest hell, and shed his blud for your synns,
be mercifull unto you, and give you peace: Which is
the Spirit of Patience: that you may live, not like men,
but as those that do separate them selves from the world
to the true contemplation of God his mercyes.

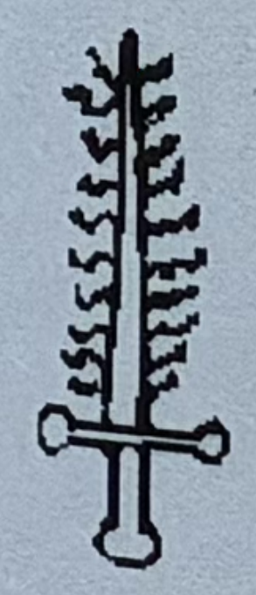
Angliæ bene
erit propter Δ
ex mera Dei mi=
sericordia.

E.K. - Iam intrat in Caput, A.L., cum flamma ignis.
Δ. - O*mn*is laus, honor, et gloria sit Deo n*ost*ro o*mn*ipotenti
vivo et vero. *Amen.*

Thursday. Octobris 3. We cam from Briel to Roterodam in a hoy of
Amsterdam, to go within land: here we lay all night.
Friday. Octobris 4. We cam to Tergowd hora 3 a meridie: where
we lay within the town in the ship.
Saterday. Octobris 5. We cam by Harlem, to Amsterdam, and lay
before the town all night in the ship.
Tuesday. Octob. 8. We sayled from Amsterdam to Encusen.
And Edmund Hilton went with my goods by sea toward Dansk.
Wenesday. Oct. 9. We set of from Encusen early: but by reason
a contrary wynde, we cam very late to Herlinghem.
Fryday. Oct. 11. We went within land in little scutes from Herling=
hem (by Franiker) to Lewarden.
Seterday. Oct. 12. From Lewarden, we cam to Dockum (in smalle
boates,) abowt 3 of the clok after none.

Sonday. Octob. 13.

Apud Dockum in Frisia Occidentali.
Δ. - Diu Chrystallus tanq*uam* lapis nigerrimus apparuit.
Tandem in ip*s*a lapidis nigredine, apparuit homo nudus Crucifixus
super crucem: sed tamen non mortuus: Crucis partes infra
manus, omnes sanguinolentæ videbantur.
Fascia linea circumdabatur Corpus eius, (a pectore deorsum)
et fines eiusde*m* fasciæ pendere videbantur circa genua: et
sanguinolenta apparebat: et ex quinq*ue* vulneribus (ut Christi
erat) videbatur sanguis guttatim cadere.
Tandem disparuerunt hæc o*mn*ia: et quasi deorsum subsidere vi=
debantur: et lapis clarus factus est: et apparebat Cortina
aurea. Subita erat hæc mutatio.



E.K. - Iam videtur lapis esse valde magnus, et ante lapidem
stare quidam magnus, (quasi Michael) cum gladio ancipite
evomente ignem ex utraq*ue* acie eiusdem.
Mic. - Iustus et mirabilis et per maximus es tu, ô Altissime Deus.
[genubus flexis hæc dicit]
qui tua iudicia manifestas, ut possis sup*er* terra*m* cognosci: et ut
tua gloria amplificetur, ad consolationem eoru*m* qui electi sunt, et
discumfort and dishonor
ad dolorem et dedecus talium qui crucifigunt Lumen mundi
(unigenitum D*omi*ni n*ost*ri, salvatore*m* humani generis) quotidie.
Ecce portæ præparatæ sunt Iniquitati.
Attollite oculos, et videte q*u*o modo filii ho*minu*m stulti deveneru*n*t esse:
quia eorum habitatio est facta nigra, Terra sigillata est
ad eorum destructionem: quia Deum dereliqueru*n*t, et sibi=
met ipsis adhæserunt; et adhuc in partes dissecant Servatorem
contynually
mundi Iesum Christum [osculatur ensis sui cruce*m*] continuò
cum blasphemis eorum sacrificiis.
Veh illis: quia illos odio prosequimur: et Ve illis qui inter
illos habitant: quia iniquitate sunt polluti.

Orate, dum inter illos estis: quia v*est*ri Inimici sunt multiplicati: quia
the message.
vobis dico nunciam D*om*ini exercituum, Regis fidelium.
Relinquite infantiam, et vivite et ambulate per vias prudentiæ:
et vivite cum Deo in domo sua.
Quia Domus Iniquor*um*, non est habitatio vel sedes prophanis: neq*ue* potest Nomen Domini efferri legittimè in illegittima Natione, illegitima facta, quia dereliquerunt statuta Altissimi.
Hoc dicit D*om*in*us*. Ego sum Deus Iusticiæ: et Iuravi et non est unus inter illos qui vivet: immo ne una a*nim*a.
Quomodo Bestiæ esse devenerunt ? de quibus scriptum est.
Absq*ue* noticia Dei: Homo ille factus est pecus.
Vita illorum, qui devorantur: et talium quos Ignis consumpsit sedebit in Iudicio contra istam Nationem.
Blessed and sanctified, and for ever more praysed art thow .....
Iudg, which hast sayde and raynest for ever.

Δ. - Si multiplicati sunt Inimici n*ost*ri &c.

E.K. - He is gone.

Δ. - Si multiplicati sunt Inimici n*ost*ri propter peccata n*ost*ra ut difficilior nobis incumbat lucta, Misericordia*m* Dei imploramus ut ip*s*e n*ost*ram etiam multiplicet fortitudinem, &c.

Gab. - *Pluck up your harts, bow your knees,* Et audite quæ dicit Dominus. *Thus sayeth the Lord, yf you will Prevayle against the wycked, and reioyce among the sanctifyed, you must observe and kepe suche commaundements as are ordeyned by the God of Truth, unto those that are partakers of his Covenant.*

Ax Cownsayle of God. *Remember it.*
Be mylde.
Fast and pray.
Be charitable.
Use true fendeship in the service of God.
Persever to the ende.

E.K. - Gabriel allso Noted these commaundements in a payre of Tables after he had pronownced them.

Are not these Commaundements, necessarie to be kept of all Christien men ?

Δ. - *They are undowtedly.*

Gab. - *And must of necessity be kept of those that are faithfull.*

[E.K. - He standeth, as thowgh he stode behinde a Desk, and preached or towght.]

Gab. - *Well thow sayest, Lo our enemyes are Multiplyed, Multiply thow therfor our strength O God.*
Nature is subiect unto you, for the name of the Lorde, not as unto Kings, but as unto the Ministers of his eternall Will. Whereby your Iustification is settled above the works of Nature allready. For, Behold, you participate the mercyes of God throwgh his Sonne Christ Iesus, in us: in that we open unto you those things that have byn sealed; even, from the Iust. For the which, we are become slaves unto Corruption: shewing our selves in diverse shapes, to the dishonor of our Creation. Yet are we quickened and revived, bycause we are become the Finger of ~~him~~ God: and you are finger of him that reviveth all things. Therfore, Reioyce: Reioyce, be Ioyfull and sing prayses unto God, and faynt not saying; Our enemyes are risen up against us, yea They

are Multiplyed: for, thus sayeth the Lorde: and it is allready spoken by the Holy Ghost.

[E.K. - He maketh now great obedience or reverence.]
Fœlices sunt, quibus Deus spes est.

[E.K. - He loketh now up unto a thing like a Throne.]
Et omne opus, operatio Dei

[E.K. - Now there commeth a beam down into his hed and he is covered with a great thing like a white clowde.]

E.K. - Now the stone is all on fire. Now the fire ascendeth upward. The streaming beame stretcheth into his hed, still.

E.K. - There appeareth a little woman a far of, and she is so clere and transparent that there appeareth a man childe in her. She hath a coat as thowgh it were Crymosine, and hath a long little face: and hath a strange silk attyre abowt her hed.

.... - Videtur esse uxor mea.

Gab. - *Go woman, thy greif shalbe less then it hath byn.*

E.K. - Habet multos tanq*uam* parvos nigros canes post se.
Now goeth one and tyeth theyr mowthes with packthred.

Gab. - *So God useth to give a snaffle to the wycked.*

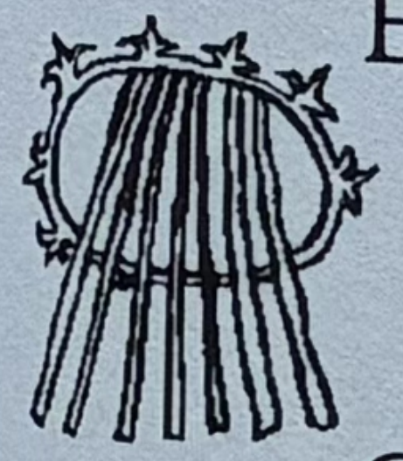
E.K. - A great wynde bloweth on Gabriel.

Δ. - De Angliæ et meo privato statu cupio aliquid audire: tum ex pietate erga patria*m*, tum propter Famæ meæ *ratio*nem.

Gab. - Quiescite paululum, et iterum venero.
My lord sayeth, Let my servants sitt up, and take theyr rest.*
I will viset them furthwith in peace.

* Δ. All this while we had knee=led.

Δ. - After a great quarter of an howre, he came agayne.



E.K. - He appereth now clothed and all his garment hanging with bells of gold, and flaming fyre comming from them, with silverish flames. He hath hanging abowt his Crowne, as if they were, Seven Labells: The topps of which come from above, from an uncertayn place and distance.

Gab. - Venito Morvorgran.

E.K. - Now commeth a bigg blak man, with a white face, and hath 24 after him: they stand in 4 rowes, and in every row, 6.

Gab. - *Let me see thy Seale.*

Mor. - *Behold, Powre is given to me: Neyther is the Liquor that thow ministrest of any taste with me. Neyther shall I be overcome: For I have placed my Seale here.*

Gab. - *But by whose permission ?*

Gag lah nai.

E.K. - Now Morvorgran falleth downe on his knees, and the rest on theyr face.

- Medicina Dei, malis, Iusticia vera.

E.K. - They tremble, that ly flat on the grownd.

E.K. - Morvorgran sheweth to Gabriel on his own left brest a Character.

Gab. - *For 19 Monthes.*
Beholde the Will of God: Bycause thow hast Conspired and rison against the lord, in his chosen, and hast sayd: It is to weete, those that are

subiect unto the. Let us rise up against him, and persecute his sowle: Let us secretly entrap him: For without dowt he is riche:
And bycause your Conspiracies are not of theft only, but [allso] *of murder: Therfore I seale the with weaker powre:*
And be it unto the, according unto the worde of God, that iudgeth righteously.

From evyl unto worse.
From worse unto Confusion.
From Confusion unto desperation.
From Desperation unto Damnation.
From Damnation unto eternall death.

[E.K. - Now Gabriel did put an other prick to the character on his left brest.]

Mor. - *Cursed be that God, and defaced be his powre, for he handleth us in uniustice, and dealeth with us, without Mercy.*
Bycause he is not Mercifull, nor Iust.

E.K. - Gabriel goeth from one to one of the 24, and sealeth them.
Now they go all away: and he breaketh of the points of theyr swords.
They go by him.

Δ. - Quis est iste Morvorgran, et quo modo hæc nobis instituit inferre mala ?

Gab. - Dockum *thow shallt carry this mallice unto thy grave: But I have made weak thy strength.*
Blessed be those that enterteyn those that are annoynted in the Lord: For they allso shall taste of the oyle of his mercy.
I had care of you, sayeth the Lorde, Neyther will I suffer you to perish in the way. Therfore be thankfull: and forsake the World. For the World hath forsaken you, and conspired against you. But these things are nothing.
Behold, Lasky, *thus sayeth the Lord.*

E.K. - Now commeth a salet or helmet on Gabriel his hed: or an half sphere.
A great Noyce of many voyces is hard, as of Pillers that fell.
Now that thing is taken of his hed.

Gab. - *Thus sayeth the Lorde.*
The world, on both sides, shall rise up against the, and they shall envye the.

E.K. - Now commeth a beame from above (again) into Gabriel his hed.

Gab. - *Gna séméroh Iéhuſan gonſág vi cap néph*
Iéhúſlach omſomna dédoilh

E.K. - looking up he sayd thus.

hoc est,

Ne paveas repentino

terrore: et ruentes tibi
irruentes

potentias Impiorum.

Lasky, Dominus,

E.K. - Now commeth abowt his face little things of smoke and he putteth them from his face. He wold open his mowth, and they come uppon his mowth. They rise out of a pitt, before him, innumerable. Gabriel seameth to be as big as one of us.

[E.K. - They swarme contynually]

Dominus ille Abraham

[Gab. - Adhuc Deus laboro.]

[E.K. - Now commeth an other streamimg beam down to him.]

erit in latere tuo,

E.K. - Now commeth a fire down by the same beame that cam into his hed.

[Adiutor meus:]

[E.K. - Looking up.]

[E.K. - Now commeth a bigger fyre down on him.]

et custodiet pedem tuu*m* ne capiaris:

[E.K. - Now they runne hedlong down into a great pit in the earth and one pyncheth me by the hed.]

Spera igitur in Dominum Deum tuum.

For thow shalt overcome:

et erit tibi victoria maxima,

in Deo, et propter Deum,

qui est Dominus et Deus exercituu*m*.

E.K. - Now the forsayd spirits invade Gabriel agayn.

Gab. - *What I suffer, is not lawfull for man to see. Therfore Cease for a while: and suffice Nature: But retorne and here of my mandement.*

E.K. - He is gone, but his Desk standeth still.

Sonday: a meridie hor .2. Octob. 13.

Gab. - *And hereby, I teache you, that those afflictions, which you suffer in Sowle eyther for your offences towards god, or for the imperfections of your myndes, being voyd of brotherly charity toward your neighbors; (And so from you generally hereafter, how great, or how many so ever,) owght not to be manifested, or made open to the world: but per=fectly shaddowed in charitie, bearing your own infirmities, and so the infirmities of others with quiet and hidden mynde.*
For the Anguish of the Sowle, is compared with prayer, dwelling in one howse which owght to lawgh with the world, and to wepe towards heven.

For every Synne is Noted: and the least thing aswell among the Celestiall bodyes, as the Terrestriall, as perfectly considered of.
For Synn hath his ende: and his ende is punishment.
And so, Contrary wise of Vertue.
Wisdome (in the one and twentyeth Entrance or Porta) *His grownd is uppon Myldenes. Which Myldenes purifyeth the body and exalteth the Sowle, making it apt and ready to behold the hevens, receyve glorious Illuminations, and finally bringeth in the Sowle to participate, with us, not erthly, but everlasting Wisdome.*
The Sonne of God was Sanctifyed in his flesh throwgh Myldenes and was not of this world, bycause he was the Myldenes of his father.
Therfore, Be you Meeke.
Be fervent in Meeknes.
Than shall you take up that cross which Christ *spoke of, following him. Which Cross is the Compassion, in Myldenes, over thy brethern, for syn sake: Not, as worldlings do, looking, but not lamenting.*
The other part is in suffring myldely the afflictions of the worlde, and flesh. Hereby you become Martyres: for that you mortify your selves, which is True Martyrdome.
He that forsaketh the world, for the love of god, in his sonne Christ, *shall have his rewarde.*
But he that forsaketh himself, shalbe Crowned with a diademe of Glory.
Thus sayeth the Lord, I am Ialous over you, bycause you have vowed your selves unto me.
But great are the Temptations of the flesh, and mighty is his strength where the Spirit is weak.
But thus sayeth God: It is better to fill up the Sowle with hevenly contemplation, and celestiall fode, to raigne in heven, and to be beloved of him: Then to pamper the fylthy flesh, whose delight destroyeth both body and Sowle.
It is written, He that bridleth not his flesh, is given to riottousnes, which is the slepe of death, and the slomber to destruction.
But this is true Abstinence, when contemning the World you fly the delight therin: refrayning from pleasures of the body: Temperating the flesh, and making it weak: and that, for the Lord his sake.
For the Flesh and Spirit reioyce not, at once.
Neyther can the full belly grone oute true prayers.
Feede therfore the Sowle with the love of our societie.
And Brydle your flesh: For it is insolent.
One thing, I say: Looke to your servants.
See, that in one howse there dwell not delighters in vertue, and holynes, myngled with such as harborowgh vyce upon vice. Whose dronkenes is abhomination: and whose dyet styrreth up Fornication. For wickednes is amongst them: and they fear not God: neyther do they absteyn according as the holy ghost, *by his Church hath towght.*
Make them cleane. Then shall you feele our presence amongst you.

And we will all of us, defend you from the rage of wickednes.
We delight in the God of truth, and in the wurshippers of Iustice.
Thus sayeth the holy Ghost, *Lo I have made me a Tabernacle, where the God of Gods raygneth in Iustice.*
And I will sanctify those places which reioyce in charitie.
Myngle therfore your almes with Charitie.
And let your prayers and fasting be mingled with Almes dedes.
For he that prayeth and fasteth, without mercy, is a lyer.
Moreover, let you frendeship be such, as is of Charity: and not of this world: Neyther for the worlds sake, but for the service of God. All frendeship els, is vayne, and of no accownt.
Charitie is the Gift of the Holy Ghost: which Holy Ghost is a kindling fyre, knitting things to gither, throwgh Christ Iesus; *in the true wisdome of the father. Which fyre is of no small accownt: neyther to be rekened of, as the Heathens have done. For Happy are those which are fed with Charity: For it is the meat of us, that are annoynted: which is the Sonne of God, and the Light of the world.*
Δ. - *Is Charity the Sonne of God?*
Gab. - *It is so. He that walketh in Charity walketh in God: for Charitie is the Will of the Father; in his own delight, and illumination of the faithfull throwgh his Holy Spirit.*
The Charitie of the Church is the Holy Ghost.
But he that dwelleth in charity, dwelleth in the blud of the Lamb, which is the Will of the father, which is the Holy Ghost.
Blessed are those that dwell in Charity.
Persever to the ende: Not negligently but with good will. Which good will, is called, Feare.
Which Feare is the Begynning of Wisdome; the first step into Rest.
Finis co= ronat opus. *He that Contynueth to the ende, receyveth his reward: But he that leaveth of, is a damned Sowle.*
Many men begynne, But few ende.
Neyther is your Iustification by the begynning, but from the Ende.
Paule *was Iustifyed, bycause he Dyed the servant of God, and not for his preaching sake.*
He that dwelleth to the ende, is the Childe of God: enheriter of everlasting life; and æquall with Ioye him self: Not the Ioy of Ioyes: but that Ioy, which God hath made equall with the Ioyes of his Sonne Christ, *in the Cumpany of the Faithfull.*
Even in this place, Many persons had Conspired against you. But the strength of God hath sealed them: And they shall not be unponished.
For the Angel of the Town is Sealed, and his Seale is to Destruction.
Thrise Cursed are those which dwell within his government.
But you are safe: and shalbe safely delivered from them.
England. { *In* England, *They condemne thy doings, and say, Thow art a Renegate: For, they say, Thow hast despised thy Prince.*

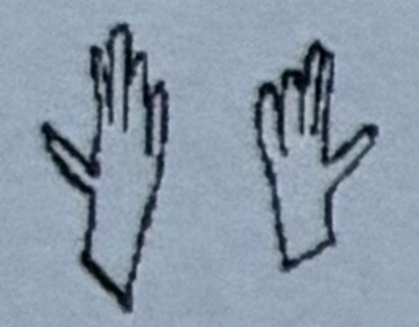
England. / *What woldest thow know of them?*
Cease tyll thow heare the Number of theyr Destruction.

Δ. Destructio Dockum mihi concessa si cuperem &c.

Desyre what Plage you will (sayth the Lord) uppon this people, for theyr ungratefullnes: and they shalbe afflicted.
For the Lord is angry with them: and he sayeth,
Iudge you this wycked people, theyr Town, men, wemen, and chyldern: And it shall be seen that the Lord, the God of heven and earth, hath mercy on you.

Δ. - Non nostra, sed Dei voluntas fiat, ad eius nominis laudem et honorem.

Gab. - *Byd the fyres fly from heven, and Consume them, and it shall be done:* Or, say, *Let the Earth swallow them:*
And they shall perish.
For, I have made heven and earth (sayth the Lord) and .....
Iustice is for my people.



I am a flamyng fyre amongst you, and the Rod of Iustice.
It is sayd, Heave up thy hands, and thow shall be heard.
The Peace of him that is the Spirit of Wisdome inflame your myndes, with Love and Charitie, and graunt your Contynuance to his Glory.

Δ. - *Amen.*

Deo Æterno, Omnipotenti et Misericordi:
sit omnis laus, honor, et Gloria:
Amen:

Tuesday: 15 Octobris. We made hard shyft to get from Dockum to Angem by sonne set.

Thursday: 17: Octob. We cam from Angem to Embden going without the Iles, and comming in at Wester Emb. We cam before the town by 6 of the clok after None: but could not get in at the Gates, and therfore we lay all Night a shipborde: but my Lord A.L. went over to the lodging on the other shoare.

Friday: 18: Octob. We cam into the Town: My Lord lay at the White Swan toward the water side, and I and E.K. with my Children and meyny at the Three Golden Keys by the Englysh howse.

Sonday: 20: Oct. This day morning abowt 8 of the clok, we went in a little hoy from Embden toward Lyre, My Lord tarryed at Embden. We cam late to Lyre: and the same night we went from thence in a less scute by Stykhusen to Oppen.

Monday: 21: By 9 of the clok in the Morning we cam to Oppen: a very simple village, and from thence we went straight way to Oldenburgh.

Tuesday: 22: Oct. From Oldenburgh, by Delmenhurst, to Breame: and were lodged at an old widdow her howse, at the Signe of ye Crown.

+ At Breame

Saterday:
Octobris, 26. hora 12 scilicet in Meridie.

Δ. - The Lord Albert Lasky being at Stykhusen behynde us, with the Erle Iohn of Embden and Friseland &c.
E.K. - The Curten semeth to be far backward in the stone, and the stone to be cleare betwene the Curten and the forepart.
Under the Curten I see the leggs of men up to the knees.
Δ. - Then appered one and sayd.
Il. - *Room for a player.*
Iesus *who wold have thowght, I shold have met you here?*
E.K. - He is all in his raged apparayle, down from the gyrdle stede: But above he hath a white satten gyrken.
Δ. - *By the mercyes of God we are here: and by your will and proprety and the powre of God, you are here.*
Il. - *Tush. Dowt not of me, for I am* Il.
E.K. - *My thinketh that the gravitie of this Action requireth a more grave gesture, and more grave speches. Beare with me thowgh I say so unto you.*
Il. - *Yf I must beare with the, for speaking foolishly, which art but flesh, and speaketh of thy own wisdome. How much more owghtest thow to be contented with my gesture, which is appointed of him which regardeth not the owtward forme, but the fullfilling of his will; and the keeping of his commaundements: which is GOD: whose wisdome unto the world is foolishnes, but unto them that feare him, an everlasting Ioye, mixed with gladnes, and a cumfort of a here after Life: partaking infallible ioyes, with him that is all Cumlynes and beawty.*
How say you to this, Syr ha?
E.K. - He turneth up his heeles to ~~me~~ E.K.
E.K. - *I do not understand your words: for bycause I do onely repeat your sayings.*
Il. - *It is the part of him that is a servant, to do his duety.*
Of him that watcheth, to looke what he seeth:
For the greatest point of wisdome, is reverently, to consider thy Calling.
It is sayd, Do that, which is appointed: for he that doth more, is not a true Servant.
E.K. - *How can that be?*
Il. - *Speak when thy tyme commeth.*
Syr, here is mony: but I have it very hardly.
Beare with me: For I can help the with no more.
Cum on Andras: where are you Andras?
E.K. - Now commeth one, in a gown, to him. The gown is bare like a prentyce of London, a yong man.
Il. - *Did not I byd the go yonder and fatch me mony?*
Andras - *Whither.*
Il. - *This is one of them that forgetteth his busines, so sone as it is told him.*
And. - *Syr I went half way.*
Il. - *And how then? Speak on.*
Andr. - *Then being somwhat werry: I stayed: The rather bycause I met my frendes. The third day I cam thyther: But I fownd them not at home. His family told me, that he was newly gon furth.*

And you returned a Coxcombe.

Il. - *Well thus it is: I placed the above my servants and did what I cowld to promote the: and endevored dayly to make the free.*
But I am rewarded with loytring, and have browght up an idle person. Go thy way, I will deliver the to the officer.
The officer shall deliver the to the prison: and there thow shalt be rewarded.
For such as do that they are commaunded, deserve freedome: but unto those that loytre, and unto such as are Idel, vengeance and hunger belongeth.

E.K. - He taketh him by the arme, and delivereth him to a man with a staff in his hande: and he putteth him in at a dore.

E.K. - Now Il him self goeth into a howse, which all this while appeared on the left hand.

Il. - *Come on.* [E.K. Now he bringeth an other by the hand.]

Il. - *My thinketh you shold be a fyt man to do my message.*

E.K. - Now he whispereth him in the eare, and pointeth out h....

Il. - *I warrant the, man, be not abashed. A strange matter.*
[pointing to E.K.]

Il. - *I have busines in* Denmark*, and this fellow is afrayde to go thyther.*
Tell him, thow commest from me, and that I will come my self shortly. I know he will do so much for me: he hath had much acquayntance with me.

- *I care not, yf I had somme man to kepe me Cumpany.*
[E.K. - This new come man sayd so]

E.K. - He whispereth agayn with this man in his eare.

Il. - *These good fellows are not ready, or els they might go with the.*
Go thy way in Gods name: See that you do your busines.
I kepe such servants, as none in all this Cuntry kepeth.

E.K. - He keepeth no servants.

Il. - *Meddle with that, you have to do with all.*
I pray this man and that man, and every one deceyveth me.
Good lord, where shold a man fynde a trew frende now a dayes?
I will go and tell the knave that he provyde for him self: for it wilbe mervayles hard weather.
You wer best to do so, least you blow your nayles.

E.K. - He speaketh to one within the howse.

Il. - *Thus you se me (Masters) how I am trubbled with my servants.*
How now: what ayleth the?

[E.K. - There commeth a woman rownd abowt his howse, and she seameth to pass by him. She is in English attyre.]

Il. - *I will know what ayleth her to cry.*
What ayleth the?

Woman - *One of my chyldren is deade.*

Il. - *Alas poore Chylde: How can chyldren resist cold?*
She mowght have kept it warme.
Cold perceth, where Shot cannot enter.

Δ. - *This woman is not of our Cumpany?*
I trust, None of our Chyldern, shall perish in this colde.

Il. - *Ha, A, your childern? You kepe them warme. It will do them no hurt.*
Those that are warned, exchue danger to come. For many things are prevented by the quality of wisdome.

Δ. - *I trust, we shall safe arrive at the place appoynted:*
In Cracow *or els where.*

Cracovia.

Δ. - *But as concerning* Vincent Seve, *brother in law to the Lord* Albert Lasky, *I pray you to shew us the truth of his state.*

E.K. - I see him walking in a streete, and a thik man with him: And Gerlish seemeth to come after him.
The thik man his beard is somwhat like my Lord his beard: he commeth after Vincent.
Vincent hath a blak satten dubblet on, cut with cross cutts:
He hath a ruff abowt his neck, a long one edged with blak or blue.

Δ. - *I beseche you, Il, to shew us what town that is.*

Note.

Il. - *Speak to him that sheweth it: for I shew it not.*

Δ. - O *God.*

Il. - *I remember not the name of any such towne.*
Quem Deus non amat, non novit.

E.K. - Now the town appeareth agayn: the sea runneth by it.
There is an old rotten church standing at the town ende.
The Town seameth to be 60 or 80 myle of:

⁜ E.K. - But Vincent and Gerlish seme not to be in one town or streete.

E.K. - It semeth to be Embden in my Iudgment.⁜

Δ. - *I beseche you to say unto us whether,* A.L. *be furnished with mony, at* Grave Iohn *his hand, so as may serve our turne or no.*

Il. - *If I have not told you all ready, I will.*
You grudge at me. [He speaketh to E.K.]

Il. - *Iudge my words with reason, and thow shalt fynde them true:*
Towch them with understanding, and thow shallt finde them profownde. My words are true: Bycause I am sent by Truth.

Note.

Neyther are we to speake gravely, when we take uppon us the persons of byers and sellers.
Who so ever doth the will of his Master truely, in this worlde, shall be laughed to skorne. But who so speaketh worldly and sendeth out shaddows, is accownted a Pyllor of the Erth.
Happy are those which are not foolish, neyther in works say, There is no God.
Such request, such answer.
Such erthly myndes, such hevenly motions.
Yet heven speaketh truth, and the Earth lyeth.
This is not my offyce, which I have taken in hand: yet bycause I have delt with you as a worldling, I was the feetest to answer your worldly expectation.

Δ. - *As you have delt with us, not according to your office, but according to our worldly expectation; so now do we desyre to understand somwhat*

Vide pagina sequente. *according to our higher and hevenly expectation, of our doing, the determined will of the Highest.*
E.K. - He is gone, and all the stone as red as blud.
Δ. - —
E.K. - Now he is come agayn, and standeth in the fyre.
Il - *Thus sayeth the Lord: I have towght you, How to live.*
* Supra in fine diei 13 Oct: et sæpe antea. *I have set you statutes, and have wished you my peace.**
Follow me, and I will be your God.
For unto them that are wise, shall there be more wisdome given.
But unto those that are become foolish, my wisdome is a .....
A prophesie of a° 1584, 1585, 1586, 1587, 1588. *These five yeres to come, are the Deliverance .....*
Yea, sorrow shall bring furth her childern.
My Honor shall be defaced, and my holy places pluckt in pieces.
No man hath ever seen such a World.
For, Now shall they say unto the Mowntaynes;
Come, and Cover us:
and unto the Water: Swallow us up:
For we know, There is no God.
Neyther is there any Care of Mankynde.
I will plage the people, and theyr blud shall become Rivers.
Fathers shall eate theyr own Childern:
And the Earth shall be barren:
The beasts of the feeld shall perish:
And the Waters shall be poysonned:
The Ayre shall infect her Creatures:
And in the Deepe shallbe roaring:
Great Babylon shalbe buylt:
And the Sonne of wyckednes, shall sitt in Iudgment:
But I will reserve two kingdomes untowched:
And I will roote out theyr wyckednes:
Yea, thus, sayeth the Lord:
From the North. *From the North shall come a Whirlwynde.*
And the hills shall open theyr mowthes.
And there shall a Dragon fly oute, such as never was.
But I will be glorifyed by you, and by those that are not yet dead.
And you shall have powre, such, as I will be glorifyed by.
Kepe therfore the statutes which I towght you.
Forget not my words.
For unto those, that loke bak, there is great wo.
Happy are they that Contynue to the Ende.
Amen.
E.K. - Now he is gone.
Δ. - —
E.K. - Now he is come againe.

Il - *Thus sayeth* Iehova.
I am the begynning and the ende.
The roote and life of all Righteousnes.
I say, (By my self) I am with you,
and will bless you in righteousnes.
*Vide in initio paginæ præcedentis. *Cease, therfore to move me: for I am Almighty.*
And Enquire not of me, what I have Determined.
For, Tyme groweth; and I am a Iust GOD.
Therfore Cease; Cease, I say; I, in my self say, Cease.
Call not uppon my name, in defyled places:
least the wycked ones heare, what I determyn:
At our Iornays Ende. } *I will viset you, at your Iornayes ende:*
I will Testify my promys to you.
Be Chaste therfore:
And fly from synne:
And Fly the society of such, as are accursed:
For I am Ialous over my people.
Yea I will not suffer them to drink or taste of theyr vessells.
Be you unto me a people, that I may behold my people:
And I will be, unto you both, A GOD for ever.
E.K. - Il, sayeth, *Amen*; and falleth all in peeces, as small as ashes.
E.K. - Now all is Clere, and the Curten is come agayne.
Δ. - Deo O*mni*potenti sit o*mn*is Honor Laus et Gloria, in sæcula sæculor*um*.
Amen.

Fryday ·1· Novemb. 1583. Mane. At Breame.

Δ. - Albeit we wer willed (ô Lord) to Cease: yeat understanding the same warning to have byn ment for Enquiring of thy Mysteries and Secret Determinations. Wherein we entend now not to deale, but in matters before and last moved: and wherein we wer not fully satisfyed: that now we may more expressly be certifyed: and that is of three things:
1 First for Vincent Seve.
2 Secondly for Edmond Hilton, gon with the ship toward Dansk.
3 And Thirdly as concerning help for mony for the Lord Alb. Lasky. And herein we crave eyther the Ministerye of Iubanladaech, or of Il: or whome so ever els, it shall pleas thy Maiesty to sende.

E.K. - A man with a blak gown appeareth with a Cap, falling
in his neck: with a big boke under his arme.
Δ. - It shold seme to be Aphlafben, my good Angell.
E.K. - He hath a white robe under the blak gowne, which goeth
all under his gowne, trayling behynde him, but the white robe
trayleth not: his gown hangeth on him, as thowgh it were
fall of his sholders behynde.
Δ. - *In the name of* Iesus *the king of Glorie, are not you*
Aphlafben *my good Angel, by the mercy and powre
of god, so assigned?*
E.K. - He looketh very auncientl*y*.
- *Impire, most high Glory, and thanks, throwgh out all
Creatures, be unto the (ô eternall God), first .....
Secondly redeming, and Thirdly sanctifying the
world in his Creation, Now, and for ever: And
as long as it shall be sayd O Sanna in the Quire
of the high god. — Amen.*
Δ. - *Amen — Amen —Amen.*
- *Manifold are the mercies of God towards man; whose basenes
deserveth no such grace and most unspeakable blessing: But such
is God: What he iustifieth him self, in the strength of his
mercy, and heveth his honor with his own holines.
For what is man, that can iustify him self?
Or, that hath any thing, wherein his bowels can reioyce?
Wherein can he determyn happynes to him self?
Or how can he compare him self with the trees that are frutefull?
Yf the life of man be Synne, than is it hatefull:
But who is he, that hateth it? But even he, which is above, and
is fardest from Iniquitie.
Great, therfore, (O Man) are thy Miseries, when naturally
thow art, and livest to be hated of God: Whose service is
Iustice, and whose delight, Peace.
Consider therfore the Mercies of God throwgh his Loving Kindnes
towards the weaknes. And acknowledg his Powre,
which maketh those strong, which have no force of them
selves.
Gather not up your own inventions. But be faithfull Servants,
performing the will of him which Sanctifieth you with obedience:
For of Dust you are become Flesh.
And of Flesh, the Servants of Synne; that at length, you
might be made free, throwgh your own Consents
in the mercies of him which hath entred into your weaknes,
and wayed out his blud for your Redemption.
Even he which hath payed the uttermost peny of your Rannsom.
And why? Not to the entent you shold brag of your selves.
But hath* charged *changed in condition, you shold maynteyn Iustice
into the works of righteousnes.
Unto whome, is Heaven a Seate? But unto such as are
faithfull servants. Wherein the Dignitie of your Master
is known: Of whome it is sayd:
Blessed are those that serve the God of Hoasts.
Yf any thing, now, happen unto you, that is the riches of your Master
Be thankfull for it, and consider his liberalitie.*

*And how much the more he openeth his Threasors to you, Be
so much the more Thankfull.
For unto such belongeth the ownership of more, and the
reward of such as are ten tymes faithfull.
Happy are those, to whome it is sayd, Thow good Servant.
Be no Gadders: For there is no howse to the howse of your Master.
Take hede allso, least you minister his bred, to such as are his enemyes:
and so, unworthy.
For unto both these, belongeth the reward of unfaythfullnes.
Be not high mynded, when you borrow your riches, least the
mothes enter in and corrupt your garments.
For Pride is the Depth of Synne.
Cease not to rebuke the Dishonorers.*
* .... *Neyther maynteyn the Honor of any other.*
or *For he that enterteyneth you, hath sealed you for others.
And hath strengthened you with Authoritie, The rod of his Iustice.
Generally these things have byn spoken unto you: and these
lessons are not yet to lerne.
But Happy are those, whan God Sanctifieth; being unholy:
And ten tymes blessed are the Temples wherin his Holines
dwelleth.
True it is as thow sayest: Generally Men are Sanctified,
the people of the Erth throwgh all Nations, Mystically:
throwgh the mercyes of God.
But where the Sanctification agreeth not, with the thing
Sanctified, there entreth Wickedness.
The Spirit of God is not Sanctified in Hell: Neyther is his
holy Temple bewtified with the feet of the unrighteous.
It is written, Dogs honor not bred: Neyther defyled
places things that are holy.
For, as Hell dishonoreth heaven, in respect of unrighteousnes:
So, those that are wicked dishonor the vertuous; and
such as are truly holy, by Societie: and they stynk
of theyr Wickednes. For it is written:*
Sathan *went from the presence of the Lord, leaving
a stink behynde him.
The Light of the Sonne is taken from the earth, by the congeled
clowde.
The Synns of the people, and fylthynes of places, ar put
betwene Vertue and the things Sacramentall.
Therfore, it is not true, that thow mayst lawfully
call uppon the Name of God in unhallowed places.*
Δ. - *I crave Pardon for my ignorance, and error herein:
But I requyred not to know of the hevenly Mysteries:
Only such things I demaunded information of, which
not onely wer above humayne power to answer, (and
so might seme worldly Mysteries:) but allso the
true good newes of them, might, many ways, be cumfort
unto us and owres.*

- *Behold in Israel, The ruff stones are acceptable Altars:*
And the stynking Caves have bene known unto the lorde:
And why? Bycause the place was holy.
Neyther this filthynes here, nor of any thing els created, hindreth:
But the Filthynes of the place and Cuntry, wherein they are defyled.
For in pure places, the defyled are blessed.
David Sanctifyed Saul, with the presence of his Annoynting:
and his harp spake out the wunders of the lord.
We come unto you here, bycause the will of God in you shyneth:
But the filthynes of this Cuntry obscureth the bewtie of our Message.
Not that it is obscured in us, but hindred, throwgh wickednes from you.
Therfore, fly the Cumpany of Drunkards, and such as we..... theyr own understanding.

[E.K. - He holdeth up his face and hands to heven ward.]
Dronkards and such as defyle them selves are apt to know
things Worldly: Not as wise men do: but that the world
may be a plage to theyr Iniquitie.
Thow desyredst pardon: and calledst thy busines a worldly
Mysterie. But the Mysteries of this world are
put under the feete of the faithfull, which (overseen
throwgh God) are generally cumforted and directed.
Then, Therfore what care remayneth, eyther of the Seas, or
of the Slymy earth? Where, on the one syde,
Thow regardest the Shyp: and on the other side, Mony.
I say unto the, God correcteth this world and the
casuallties therof: Least those that
are of the, shold blaspheme his name.

Δ. - *Blessed be his holy Name, and his Powre magnifyed for ever.*
- *Thy Goods are safe,*
And The Earth shall provide for you.
Be not you carefull: For unto the Iust, yea even the
heares of his hed are numbred.
I am sylent for the World: For it is not my propretye:
But Notwithstanding Ax and thow shallt not be denyed.

Δ. - *As concerning Vincent Seve, his state and being, we are very desyrous to be informed.*

E.K. - Vincent Seve, appereth here going down by Charing Cross. There is a tall fellow with a cut berde with hym in a Skye cullored cloke. Vincent hath a great ruff. This man wayteth on him with a sword. He is going down into Westmester ward. He is now talking with a Ientleman on horsebak: who hath five men following him, with Cape clokes short: and mustaches: And he on horsbak, is a lean visaged man: with a short cloke, and a gilt raper. His horse hath a velvet fote cloth.

E.K. - In Vincent his forhed is written: *Where*

Where powre wanteth
Rigor weakeneth.

E.K. - Vincent laugheth hartyly: and sheweth two broad teeth before.
He holdeth a little styck within his fingers croking. On his left hand he hath a skar of a cut, on the nether side of his hand:
Vincent hath a payre of botes on, which come straight on his leggs and very close.
A great many boats appere at Whitehall.
One is graffing in the garden there.
Many people are now comming out of Westminster Church.
The Ientleman on horsbak, alyteth now: and goeth down toward the Court before Westminster Hall:
He goeth now up a payre of stayres: and there standeth a fellow with a white staff.
Vincent is gon in with him.
The servant walketh withoute.
The servant goeth to a waterman, there.
The waterman axeth him, whether that be he, that is the Poland Bishop?
The servant axeth him, what hath he to do.
Now the servant goeth from the waterman.
Now commeth one down the stayres, and sayeth to the serving man: That his Master shall be despatched to morrow.
The servant sayeth, He is glad of it.
Now all that shew is vanished away.

Now come there two handsome men: they have clokes on theyr sholders, and they have hatts on, like Tankard crowns.

A - One of these sayd:
I understand by the king, that he beareth him great favor.
The other sayd:

B - *But kings when they become riche, wex Covetous:*
But do you think, he will come this way?

A - *Yea mary, yf he be wise: For he shall finde No better frendeship* then in Denmark.
Here is the fellow: he hath browght a bag of Amber.

E.K. - He taketh the fellow by the sholder, and sayeth: *Come away. He hath byn an old doer.*

E.K. - Now they are gone, and that shew.

E.K. - Now is the first man, in the blak gown, come againe.
- *Thus you see, The World answereth for the World.*
Be Mercifull
Fly privie leakes.
For, the Divell is ready at every Corner.
Be Humble and Obedient.
That receyving the reward of true servants, you may reioyce as
Enheritours of everlasting freedome: The rewarde of
such as are faythfull to the ende.
God graunt you may so be. Amen.

E.K. - Now commeth the veale agayn; which all this while was gone behynde the stone.

Δ. - Deo n*ostr*o O*mn*ipotenti, Misericordi, et Iusto,
sit o*mn*is honor, laus, et gratiaru*m* Actio, nunc
et in sæcula sæculoru*m*. *Amen.*

Δ. - While we were at Bream, among many other things told and delivered to E.K., as he was by him self, by a Spiritual Creature, I know not who, nor of how good estate; or what estate he was of. This parcel among them he held in writing, and imparted to me: and I thowght my paynes not yll bestowed, to kepe the same in record here.

Ganilos that in howse most fyry fayrer then the Sonne:
hath honor great, sayth: Syrs, give place, your former course is ronne.
Therfore, first framed clowdes unknown draw nere with mighty stormes:
Wherein such bodies lye obscurd or take ten thowsand formes.
Your bellyes strowting long disclose, and on the hartlot erth,
seeme fayre to man, as when the waves as Mydwife help give birth.
Twise shall the sonne put on the hevens, and once loke quarter way.
Two yeres and a quar= ter, shall be A^{o}. 1586, in Ianuarie. *And working unkouth worlds, buyld up a Citie: where men say, stay*
The Holyest stode: And Beares bring in usurping fyre at hand.
And people spred retorne, whose new buylt alters flaming stand:
whilst such as strangers were Catesy cry, and bluddy knife,
With privie shame defyld bekyss, a thing not sometyme rife.
From mydnight unto None, two parts and more shall slawghter feele.
And all the world from south, taste all, down force, of fyre and steele.
Small wonder thowgh the erth at shadows fighting nothing grieve.
When mighty seas shall dry, and hevens lye, who can live?
That Mortall eyes shall see a Temple buylt with pretious stones,
Or Creatures strange made new in sight, of old and long dryed bones.
Or Angels dwell on erth: but I, whose fyrie fingers can
unloose thrise sealed bokes, and utter worlds unknown to man.
I see there cursed wightes, whose borders lead thy Iornay on:
2½ *Shall with the thirtith month, be bowght or sold or fully gon:*
And England perish first, with Motes long harbor in her skyrts.
The Spaniard lose theyr kyng, and France rebell and fall by spirts:
And holy man ten dayes besieged at home with these dayes whelps,
Tyll lo, at length made free by sudden force of vertues helps.
The Polish king hath played, and frendely man shall then beare sway,
Emongst erthly frendes, and such as hope of former faith decay.
At last weare highest Crown, yf fall from vertue make no loss,
And myddst this coyle to come in space of new come laysor toss.
Then Loe, Come other tymes most holy, and a kingdome shall,
From heven come and things furthwith agayn to Order call.

* * *

Saterday, 2: Novembris. We rode from Bream, two great mile to a Nonery called Ostarhold.

Sonday: Novembris, 3. We cam to Fure or Fureden.

Monday: Novemb. 4. We cam to bed to Harburgh.

Tuesday: Novemb. 5. We cam to Buxtenhuden: and there, by 9 of the clok in the morning, we toke water in two great skutes or boates, Horse, wagen, and our stuff and all, and feryed down the little water, tyll we entred the Elb: and so crossed straight over to Blanken Nasen: there dyned: and after dynner by coches we cam to Hamburgh, where my lord lay at the English howse, and we at an other lodging, a wyddows howse.

Wensday: Novemb. 6. We rid to Trittow, 4 myle from Hamburgh, a little village, E.K. and his wife was with them. having left my lord behynde: and allso missing my ii childern and servants, which wer gone before us an other way, to my great grief: tyll by Mydnight, by sending out messengers to lysten and enquyre after them: I hard of them. I, my wife, Rowland, Nurse, and Myrcopskey, my lord his man.

Thursday: Novembris. 7. We cam to Lubek: and were there at ynne, at the signe of the Angel, or rather St Michael: at a wyddow her howse, a very honest hostess.

Satterday: 9: Novembris. I receyved letters from the Lord Albert Lasky, of the English mens yll dealing and consulting with the Townsmen of Hamburgh for my stay, and conveying bak agayn to England, &c.

* * *

Wensday. 13: Novembris At Lubek: 1583.
Mane hora 9½.

Per hora*m* ferè, per intervalla, varias fecimus petitiones et sæpe oravimus.
At length appered a sword, two edged, fyry, or rather bluddy, and a bunsh of rags hanging at the top of it.
The rags seamed of wullen and lynnen cloth: like a bundell of rags gathered out of a taylers shop.
The sword stode upright in manner, but leaning from E.K. his face: thowgh it semed to smyte at E.K.

A Voyce - *So be it, (o lord), For thow art mighty.*
Be it so unto them, For they have embraced an harlott:
and have forgotten thy Ialousy:

E.K. - The sword shaked mightyly.

- *Many are the Harlots that swarm uppon the earth, and innu=merable are theyr Chyldern, and such as they foster.*
Theyr reward is ready

E.K. - The sword now shaketh agayn mightyly.

- *He that entreth into the howse of the wicked, is defyled: But he that consenteth with an Harlot, is accursed.*
He that delighteth in her Secrets, shall be skabbed:
And leprosy shall dwell in his howse, for ever.

Δ. - *O Lord, I trust this respecteth none of us, in common sense to be understode.*

- *He that delighteth in light, loveth not him self, but desyreth the Love of him, that illuminateth:*
But thus sayeth God, I will not dally with you: Neither shall you handell me, as you have done.
For, your Horedome, is willfull; and your vanitie Worse.
But this I leave amongst you, that you shall know, that I am righteous.
For he that despiseth me, is accursed; and unto him that dissembleth my fashion, are myseries without number.
So, unto them, that enter into the howse of Blasphemie is vengeance ready at hand.

Δ. - O Lord, What is this?

- *Man is but earth, where the hevens dwell: neyther are the works
of man acceptable, but with righteousnes.*

E.K. - There appeareth a man with a Bible abowt his neck, like a
Docter, and he standeth miserably in fyre.
And so likewise appeare diverse other with bibles abowt theyr necks
and they in fyre likewise.
Still come flames from the Earth and encrease the flames of these
men, abowt them
There appearth and endeless Cave, most terrible, with fyre: and
other most hydeous shews. They be suddenly gone away.
And all these men, be now no more in sight.

A Voyce - *Happy are those that see, and can remembre.
Blessed are those that here, and are not forgetfull.*

Δ. - *These words and shews,* o Iesu, *make evident what th.....*

E.K. - All is gone, Except the sword, which standeth in a
clowde, and there commeth a hand and setteth a Seale upon
the sword.

A Voyce - *I browght you from Iniquitie, to the intent you might be
purifyed: But the more I Clense you, the more
you are defyled.
I have offered gold, and it shall be told.
I have promised, and it shall be performed.
You have not kept my commaundements: And Therfore
you shall be plagued.
He that goeth out of the way, shall receyve the reward of
Error. For stragglers, are Spotted people:
And None can be blessed, but such as dwell in the Tabernacle
of righteousnes.
But Beholde I will tell it unto you, but with
greater hardnes.
And I will make you know me, before I viset you in
Kindenes,
for thus sayeth* Sathan.

*Lo, they err still.
Do Iustice for thy Glory sake.
They enter into the howses of Idolls,
and lawgh with blasphemers.
They are sylent when thy name is blasphemed.
Deale with them as a God: or els thow
art not Righteous.*

Therfore, be free from Sathan, *that he may prayse your
righteousnes: yea that he may say, as he hath sayde,*

Let me towche them.

*Untyll then, I will be Iust. I will not forgett this
Wickednes, tyll you be made cleane.
For, Beholde, I have sealed it: and Therfore it must be finished.
For what is sealed of me, commeth to pas.*

Δ. - -----

A Voyce - *He that disembleth the Image of* Christ, *is a Lyer.*

Δ. - -----

E.K. - Now commeth a grave man, all cloathed in white,
with a Mytre uppon his hed.

- *The God of peace is a Cumforting Medicine, to such as delight
in him.
The peace of the world, is the Image of God: God and man,
which is* Iesus Christ, *the Sonne of the Living God:
Which knit with the Father, in the Spirit of Truth, (pro=
ceding from them both, ... everlasting Will,) opened
his mercies to his Apostles, replenishing them fully and mightyly:
with the will of the Father, to the Cumfort of the world.
Which, made Messagers therof, have delivered to the Church,
full and perfect statutes, (as the will of him, whereunto,
she is united or marryed) to be kept inviolable, and without
Transgression.
This Will, Covenant, or Decree (Sealed unto the ende of the
world in the Number of the faithfull) who so ever breaketh
or dissembleth, is accursed or damned.
Therfore sayeth the Word of God unto you, You have ronne
astray, you have entred into the howses of Idols.
I have browght you from fyre, but you are entred
into flames.
And why? Bycause you defyle your selves with the wyckednes
of Deceyvers, whose Images you saw assimilatively,
thowgh not veryly: contynually over whelmed with dayly
and unextinguible flames: contynuing even so long, as theyr
Error is exalted: yea even in the professors therof, to
theyr eternall Damnation.
For as* Christ, *and his Doctrine, is Light and Truth: So
seme the Impositions of* Sathan, *to agree, or take unto them
selves, Shapes or Likenesses of the true Image of him that
Saveth: Wherby he thrusteth in him self, under the
cullour of mekenes, into the Cumpany of the faythfull:
devowring theyr sowles, with ravening Dissembling, and fals
likelyhoods of truth; unhable to be decyded by man.
Happy are those, that beleve them not.
For, he, even he it is, that is a Lyer; and is oldest in deceyt.
But as the Father is æternall: so is the Sonne æternall: which*

æternitie of the Father _and the_ Sonne, _is the_ Holy Ghost _æternall,_
proceding æqually, as the Finger of God, and Spirit of Truth;
to the generall workmanship of Gods determination: Knitt to gither
Three Persons, [E.K. - He maketh a great reverent cursy] _in this_
Omnipotencye, by spirituall Illumination, and throwgh the Holy Ghost,
delivered unto the Apostles, as the pledg of God his Mercy and promyse,
Δ *Ecclesia Christi. _is all wayes certaynly lynked, ioyned and engraffed into the *societie_
of those that fullfill the wyll of the highest perfectly and without
error: whose strength shall contynue, and glory branche out,
even unto the ende of this world, and begynning of Cumfort.
Therfore, Beleve: For the Spirit of Truth worketh wonders,
rayseth the dead
and hath powre to forgive sinns.
Throwgh the powre of him, unto whome it is ma.....
For, as Christ _hath all powre in heven and in erth delivered_ .....
So hath he delivered all powre in heven and erth to his True
Church. Therfore she can not erre.
For where Powre is without measure, Error hath no number.
Beleve not, therfore, those that lye, saying,
The Church of God, is infected with errors.
For the offences of few are not cownted Error, but unrighteousnes.
Δ *Forte, staggering. _Neyther can the str*aggling feete of a few Drunken bring_
infamie to the whole howse.

Δ. - ___

- _It lyeth not in my powre to deliver you, or reconcile you from_
death and hell. The Tormentry and filthynes of the world,
and the wrath of God.
But yet (That clowde, set asyde, which is betwene
me and you) I speak a far of to you, saying,
The Iustice of God, is vengeance it self:
Neyther hath it any contrary, but even in the myddst
and Centre of it self: which is the Drop and liquor
of his æternall, great, and incomprehensible Maiestie of him
self, His Mercy.
Which even in the myddst of Iustice is fownd owt, by
sorrowfull repentance, and reconciliation: Not in that
it is Necessarie with God: But that it is a Medicine
applicable and most helthfull to the Infirmities of that
man, that coveteth to be healed, released, or
recovered from his soares.
This, is it, that must comfort you.
For, as Iustice is the reward of synne, so is Mercy the
reward of Repentance.
But Mercy is the Center of Light:
and Iustice to be cast of, and shut within darknes.
Therfore, Be not Negligent.

Δ. - _This whoredome, how is it committed, or of whome?_

- _I teache the._
Where thy habitation was, error rayned.
God called the from it: and delivered the by many unknown
wayes: meanes, not to by uttred by man.
These places allso are shut up from the favor of God.
For theyr Obedience is cownterfeted:
and theyr prayers, owt cryes.
Therfore hath the lord opened him unto you, that invented
the .... vanitie: that you might be partakers of his knowledg
and secret Iudgments of the wycked.
Here allso you entred, and are newly defyled.
For the Divell entred in, and fownd him waking.
And lo, he entred yet, and he was not a slepe.
But he was happy, being kindled with desyre of God,
els had the Iudgment of his body for this world, byn
fullfilled.
Wyckednes followeth him: and the Spirits of evyll cownsayll,
are at hand.
You shall fele the sorrow therof, and your family shall be
discomforted.
But pray unto God, that it fall not owt, that
Sathan _goeth abowt: Neyther that it come to pass,_
when he hath powre to execute.
For, this Token, signifyeth your miseries, and it is a Sign
of that which is given to Execution.
I have sayd.
The Peace of God, be restored unto you.

Δ. - ___

E.K. - Here is the man agayn.
- _Two words, and I have done._
Nothing is playner, then that which is spoken.
Nothing certayner then that which is appointed.
Be you penitent, that God may be Mercifull.
This is all I have to say.

Wash your selves, and allso will make you cleane.
Resist you Sathan _diligently, and I will help you,_
mightyly.

Δ. - _O Lord that Seale to the sword and rags, break of._
E.K. - Now he is gone.
Δ. - ___
E.K. - Now he is here agayn.
- _This clowd is a separation betwixt this, yea this_

glorified Cumpany and you.
Loke not for any light, whilest this Darknes is present.
Behold, my mowth faltreth, and my lipps are stayed:
But pray you, and you shall not be reiected.
For, the stronger you be, the Mercifull is God: and the
weaker is, and shall be, your Adversary.
Love togither:
Serve God to gither.
Be of one hart to gither.
Allwayes preach God.
I am tyed.

E.K. - He is gone.
Δ. - Misericordia et pax Dei sit sup*er* nos nunc et semper. *Amen.*

Friday: Novemb. 15. hora ..... mane. Lubek

E.K. - The clowd appeareth: and openeth, so that the sword may be seen.
Δ. - *O Lord deale mercifully with us, as thy childern, to be corrected with rod, or whip: and not as with thy enemyes, with sword to cut or wound us. Let not* Sathan *force the to Iustice more mightyly, than thy fatherly goodnes can incline the to shew mercy uppon us.*
E.K. - An hand commeth, and nyppeth of an ynch of the top of the sword: and some of the rags ~~fall down~~ are fallen down: some hang on the hilts of the sworde: and some are thrust throwgh with the sworde.
Now the sworde is shutt up agayn in the clowde.
Δ. - *Have mercy on us, ô lord, and deale with us, as thy yonglings and Novyces.*
E.K. - Now come in an eleven, all like noble men:
One of them hath a regall cap: and a gown faced with sables.
The cap is like a Polonian cap, but turned up with rich sables.
Now commeth one and bringeth a very rich chayre, beset with precious stones.
Fowr of the Cumpany, set down the chayre, for that principall man.
He that browght the chayre, went awaye.
They all do low obedience to this principall.
He siteth down, and pulleth his gown over .....
He is a goodlyer man then the Lord A.L.
The 4, pluck a thing like a Canapy over the Chayre: and they put a rownd Cusshyn under his feete.
This principall spake as followeth:
2k - *Pluck up thy Hart and be merry: Pyne not thy sowle awaye with inward groanings: For I will open unto the, the Secrets of Nature, and the riches of the world: and withall give the such direction, that shal deliver the from many infirmities, both of body and mynde:*
Ease the of thy tedious labour, and settle the, where thow shall have cumfort.
Δ. - *Thanks be given unto the highest, now, and ever, of all his Creatures.*
2k - *Why dost thow t....te within thy thowght: Has thow not nede of Cownsayle?*
Δ. - *Yes, God knoweth: for I am half confownded.*
2k - *Then first determine with thy self, to rest the, for this winter.*
Secondly, Open thy mynde to desyre such things as may advance thy Credyt: and enriche thy familie.
Reap unto the many frendes, and lift the up to honor.
For, I will stir up the myndes of lerned men, the profowndest in the world, that they shall viset the.
And I will discloase unto you such things, as shallbe wunderfull and of exceding proffit.
Moreover, I will putto my hands, and help your procedings: that the world may talk of your wisdome hereafter.
Therfore wander not farder into unknown places, contagious: the very seats of death for the and thy chyldern, and such as ar thy frendes.
Yf thow enquire of me where, and how.
Every where: or how thow wilt thy self.
For thow shalt furthwith become riche: and thow shallt be hable to enriche Kings: and to help such as are neady.
Wast thow not borne, to use the commodity of this world?
Were not all things made, for mans use?
Δ. - *Will you give me leave to speak?*
2k - *What canst thow speak hereunto?*
Willt thow thank me for this?
Δ. - *All thanks be unto the King of Glory: &c.*
Δ. - *Is it your meaning that we shall stay here: and go no farder with the* Lord Albert Lasky*?*
2k - *Yes: in the Sommer: when it is more fayre.*
Δ. - *I beseche you, where wold you, that we shold make our ..... this wynter?*
2k - *Where you will. Are you so unwise, to go with him now. Let him go before, and provyde for him self, that he may the better provyde for you. The weather will be hard, and the travayle unfytt for Children.*
Yf thow covet to live in ease, heap not up thy wives sorrow.
Δ. - *I desyre to live in quiet, that my Spirit may the better attend to the service of God.*
2k - *Well, Tarry you, and my promys shall be quickly performed.*
I will not halt with you. How say your Sirs?
[E.K. - He speaketh to his cumpany: who make cursy, and say nothing]
Δ. - *I beseche you to appoint some apt place: This, you see, is no fytt place.*
2k - *I will styr the up such frendes, as shall content the.*
As for dwelling places, thow shallt bestow them.
Well, you are contented.
Δ. - *Is it your will, that in this towne we shold part from the* Lord Albert Lasky*?*
2k - *What shold you els do? Are you mad men? Will you runne*

hedlong into daungers, willfully?
Δ. - *I beseche you, shall this be nothing preiudiciall to our former doings, and order allready taken and decreed for our going to gither?*
ɔk - *What, is this Contrary to reason?*
Well, you are Content.
Δ. - *As the will of the highest is, so is myne and none other.*
ɔk - *Syr ha, do you see this sword? I will be a surety for this (I warrant the) allso.*
Δ. - —
ɔk - *Syr ha, your brother is clapped in prison, how like you that?*
Your howsekeeper I mean.
Δ. - *And why, I pray you?*
ɔk - *For that, that thow mayst be asshamed of.*
Δ. - *What is that?*
ɔk - *They examyn him: They say, that thow hast hyd divers secret things.*
As for thy bokes, thow mayst go looke at leysor.
It may be that thy howse may be burnt for a remembrance
of the, to: Well if they do, so it is: yf not, as thow
wilt: I have told the my fansy:
and given the my cownsayle:
offred the my help:
and desyred to do the good: The Choyce is thyne.
Δ. - *O Lord the Author of all truth, and director of*
such as put theyr trust in the, I most humbly beseche
the to consider these premisses, thus to me propownded.
Yf they be true, and from the, Confirme them:
Yf they be Illusions, and not from the, disprove them:
For, hardly, in my Iudgment they do, or can agree
with our former precepts and order taken by the.
A Voyce - *He that ascendeth up to the top of the hill, let him*
beleve: For untyll he come thyther, let him do his labor.
Δ. - *O Lord, I dowt of these things, and promises of ease, welth, and honor.*
A Voyce - *Iudge the Truth, by the last Action.*
Δ. - *O Lord, what is that Action?*
A Voyce - *Wensdays Action.*
This Clowde (sayd the voyce of the Lord) is put
betwixt us and you. What therfore may come
betwene? Now Iudge you.
Δ. - *I suspect the whole apparition of the eleven to be*
an Illusion. O Lord, Confirme my Iudgment,
or disprove it.
A Voyce - *The Spirit of the Lord is not amongst you.*
Δ. - *What misery are we then in? O Lord, Mercy, Mercy, Mercy.*

A Voyce - *Dispute not with God, where whoredome is great.*
Δ. - *O Lord - This whoredome we understand not.*
A Voyce - *Pray dayly, with repentance, that this clowd may be taken*
away, and this sword diminished.
For the Seal can not be broken, untill Sathan have done his
uttermost: yea the uttermost of his mallice.
For it is graunted him, and he must strike.
But pray you unto god, that the sword may be made shorter,
or pluckt out of the hilt: that in striking, he want powre.
Forget you synne is abbominable, and a sevenfold offence in the
sight of the lord.
Δ. - *What this whoredome is (God knoweth) we understand*
not perfectly.
Yf the Spirit of God, be not with us, how can our prayers
be acceptable?
A Voyce - *Thus sayeth the Lord: Turn unto me and be sorry for your*
synns: and let my Angells be wytnes therof.
For, I sweare by my self, that my Iustice shall hang over you:
And when I ponish you next, I will raze you from the face
of the erth.
Therfore, Vow your selves unto me: and make your
Vessells cleane.
For your habitations in my sight, are nothing: neyther is the substance
wherof I framed you, acceptable.
I am the Spirit of Truth, and understanding, and will not
be dasht in peces with worldlyngs: Neyther use I
to dwell in defyled places.
For my Sanctuarie is holy, and my gates are without spot.
and with me, there dwelleth no unrighteousnes.
Δ. - *Lord is it thy wyll, we shall go with Albert Lasky*
to Lasko?
A Voyce - *The Lord sayeth, What I have sayd, is true.*
Who rebuketh me, saying my words are untrue?
The Correction of him that raigneth is mighty; who hath
numbred it: But to his destruction.
Be you holy, that my hand may be weak.
Δ. - *O Lord the feare of thy ponishment astonieth my hart:*
and uncertaynty of it, in tyme and place, doth allso encrease
my greif &c.
A Voyce - *The fole sayth in his hart: O how great is thy ponishment*
over me? Teache me the place of thy correction.
And where *when thow wilt chastise me:*
Who is he that desyreth to mete god his vengeance: or the
ponishments of him, that confowndeth the damned?
Make your harts cleane, and wipe the synne from amongst
you: And desyre to be forgiven. For miserable are
they that mete with vengeance: or that know the place
where she taketh up her Harbourgh.
Δ. - Gloria, honor, laus et gra*tiarum* actio perennis sit Deo no*st*ro
Omnipotenti: Nobis vero a Deo patre, propter Iesu*m* Christu*m*
in Spiritu Sancto, sit Misericordia, Pax et Consolatio in
via virtutis et veritatis, *Amen.*

Monday, Novemb. 18: hora 9. mane Lubek

E.K. - There appeareth the clowde, wherein the sword remayneth enclosed.
Δ. - *O lord be mercifull unto us: and rigorously execute not thy Iustice*
uppon us thy weaklings: Nor *sufer* Sathan *to Triumph, where*
thy Glory is expected: &c.
Converte nos Deus Salutaris no*ster*, et averte iram tua*m* a nobis, &c.
E.K. - Now commeth one in a white Coat, not perfectly to be seen, but
as if he wer seene through a Cipress: and sayd as followeth:
- *Who is he that leadeth out the Lyon to pray? or who is he that lifteth up*
the feete of the youg ones to devowre?
Who feedeth the smell of the roaring beare: or hath towght him to
remember the place of his recreation?
Hath he allso towght the feeldes, to put furth theyr voyces: and the
mighty trees, to florish in pride?
Are not the hills glad when they bring furth Corn*? When the valleys*
reioyce with threefold waters.
The beasts of the wildernes, have they not known caves: and unto
such as are made tame, is there not a well understanding?
For who is he that teacheth them, to make subiect them selves, which
are ravening: or to bridle such as are of theyr frowardnes?
Even he it is, that looketh down from heaven, and beholdeth
the erth, and measureth it with his feete, saying:
It is done:
Which entreth allso into the howses of man, and listeneth to that, which
they call Wunders.
Which openeth the gates of his knowledg, with his own finger.
And which sayeth unto you: How are ye become wise?
Or, from whence, is your understanding;
Are your harts become Caves to ~~sownd out~~ send out thunders?
Or, why are your spirits thus vexed with holynes?
Are you not a stiffnecked people, and such as are despised?
Are your not poore, and therfore, hated.
Since, therfore, you are become Bastards, who teacheth your
lipps to speake of my church? Or hath towght you to
urge me with my own Spirit?
Behold, I am mighty:
Bycause, I am the Ioye of the Faithfull.
For I am called The Temple of the
Holy Ones, and the Beawty of Israel.
The spirit of man cryeth out, and perceth into
the Lord, as the swyftnes of an Arrow:
And he hard them.
Therfore thus doth the Wynde of Cabon *open her*
mowth, and sweareth by the Iaspar Piller that standeth
in the Temple of Reconciliation, and it Thundereth, and
is sayd: *Be it done.*
And Beholde the dores open, and the holy Altar is covered.

The Beasts with many feete bring up burnt offrings: and there
is a Sacrifice, that ascendeth up: and it is a mighty wynde:
such as hath not byn synce the begynning of Day.
Open your eares therfore, and prepare your selves to heare: For
this ..... is mighty: for it is of Peace.
My Iustice (sayeth the Lord) is sealed, and you have synned
mightily: My arme is stretched furth and I must be magnifyed:
For Vengeance is gone furth and is appeared allredy.
But who is he that resisteth the Venom of the earth, or instructeth
him to avoyde the Darts of poyson? he sayeth unto you.
Thus it is: Bycause I have Sanctifyed you, and have made
you holy to the earth: Therfore will I help you: But
not, as you desyre: For, your prayers, and righteous life,
shall become Bands of yern: And I will make a Contention
betwixt Sathan *and you.*
Yf therfore, you labor hard, and open fervent myndes, such as are
not of the World, and can bynde this sworde and clowde
of Vengeance fast, from amongst you, Be it so unto you:
for it is your own righteousnes.
For Sathan *hath revyled, and hath sayd,*
Then shallt thow see.
But so long as they are holy, and become righteousnes, they
are become safe. But when they fall, Sathan *entreth in.*
For the powre of Righteousnes*, is become a Conqueror,*
if it fight mightily: And Sathan *shall be confownded,*
by a Righteous Iudgment.
For I have Decreed it: and
By my self, I sweare it.
I will be a righteous Iudge betwixt you.
Therfore, take hede you synne not: nor go into death:
For, great is the fall of Vengeance.
Note *Be not, therfore, defyled, with the filthynes of the wycked:*
Neyther delight in such, as cowntefeat Trueth.
For, I am One fire that iudgeth all
things.
And I delight in people, that are ioyfull with
One Banket.
For those that fill theyr bellyes at the howses of strangers,
become Enemyes to me.
For I have sayd.
My spirit is holy, and my annoynted, righteous:
Let the earth rise up, and contynue in her wickednes:
Yea, let them say, We have fownd the annoynted:
But my contynuance is Truth, and they are
become Lyers.
For my spirit worketh, and Beholde, there are
Wunders in the sight of men:

And where soever I dwell, such is my powre.
Be therfore of One howse, that you may eat to gither: least
you banket to much, and so become deceyvers.
I am One, and am known by One:
And unto One: Which One, I
am marryed unto.
(And I am mercifull) Who soever abydeth not therein, is an
Adulterer.
Avoyde you darknes, for Righteousnes is present, and my spirit entreth.
Blessed are such as beleve: Amen.

E.K. - He is gone. There appeare som bands, lynked to gither,
as chaynes, abowt the clowde.

Δ. - *Welcome be these bands.*

E.K. - He is here agayn, and sayth as followeth:

- *Why are you become dull? Why are you yet ignorant?*
Seest thow these. [he pointeth and speaketh to E.K.]

E.K. - *I see them, I thank God.*

- *These bonds are your own righteousnes: And as they appeare before the*
Lord, so shall they bynde vengeance to gither:
But if you become weak, you fall.
But pray, that you fall not. For they are the dayes of sorrow.
The Spirit of God is two fold; present Iah ag ian
and present Nah gaſsapálan.
Therfore take heede:
☞ *For, in the fyrst, you are blessed: and it may returne.*
But he that is filled with the Second, shall be dronken for ever.
The First is Powre present, and a Cumfort inmeasurable; Glorifying
and strengthening all things that are agreable to it. But when
they differ, it returneth.
The other, is the Spirit of the First and the Second, almighty, and
everlasting, unmeasurable, and inexplicable: drowning the will
of man, that becometh strong in the fowntayn of gladnes and understan=ding: true Wisdome her self, and Not returning ∴
Pray, therfore that you maybe perfect: And that you may be
seasoned: For it is a Salt, that savoreth to the ende.
The Peace of God be amongst you.

E.K. - He cast of his clowdy lawne, and went away.
He seemed to be Raphael:

Δ. - *Yet we beseche you, more expressly and particularly to deale with us &c.*

- *It is sayd. —— It is written, It is true:*
Cease.

Δ. - Gloria, laus, honor, Triumphus et Iubilatio sit Deo nostro
omnipotenti: Nunc et semper. *Amen.*

* * *

Wensday, Novemb. 20. Mane hor. 11½

Lubek

Δ. - *As thow hast of thy mercyes (o Lord) given us some shew of thy favor*
bent toward us: So are we desyrous to understand how our letters have
wrowght upon our frende his hart to ioyne with us to call for thy mercies,
pardon and help: for yf they have, Then do we hope, our Bands
(of acceptable life) wherby to bynde Vengeance prepared and intended,
against us, shall wax more, and stronger, by thy great mercy and help
to thy well pleasing, in thy servyce hence forward.

E.K. - The Clowde and Bonds appeare: But the Bands appere fewer.

Δ. - O lord, *is our state, since yesterday, become weaker with the? And*
shall it so narrowly be exacted? Thy will be done: who art holy, iust and
most wise, O God.

E.K. - The Bonds abowt the clowd, now, are onely two, which before were
six or seven. The bonds seme of a smoky ashy cullor:
going abowt the Clowde.

At length a Voyce - *Iudgment is the ende of Iustice: distributing and delivering*
all and every thing, seen, hard, or determined, to his propre
ende uprightly.

Δ. - *The ende of our Actions, words, and thowghts may seme twofolde:*
One of us intended, and ment to be good: The other not depending
uppon our weening, but according to exact wisdome, what is the
ende of the same: here demed the propre ende, If I understand right.

A Voyce - *Lo Iudgment is the ende of Iustice in things that are handled uprightly.*
Whereby you fynde the Omnipotency and Truth of him that iudgeth
Omnipotently: Which beholding your combat, hath gyrded him self
to gither, and beholdeth the Lists, and he iudgeth uprightly:
for, he hath Sworn it.
Arme not your selves therfore, as weaklings: But provyde as
mighty and courragious soldiers, for your own defence.
I am without corruption (sayeth the Lord) and leane not with
the wyndes of Basannah.

Δ. - O Lord *give me leave to request the &c.*

A Voyce - *But I am Iust, and Iudgment her self.*
Enter not therfor into my holy places: Neyther kneele down
before my Sanctuaries, saying, the lord hath Chosen us.
He liveth, and it is true for ever:
For I have sayd, It may be Undetermined.
I will allso, see, whither you be strong inwardly, or privily
rotten. For with the world, your weaknes is great.
Whosoever overcommeth, shall reioyce.
But I will be a God in my covenant, and will hold on
my Promise.
Fight therfore as it becommeth you, and Cast of the world.
Make flesh subiect: and strangle your Adversary:
For, unto such belongeth the Entrance into my Chambers,
and the use of my will, as the Horn of Glory.
For it is written, Light dwelleth not in Darknes.
Neyther hath Darknes comprehended any Light.
For Darknes is the Cave of Error, and the rewarde of Synners.
Thus sayeth he, which beholdeth your sorrows.
And it is a fight for many dayes: which appeareth [neyther]
in the one, nor in the other: nor giveth he answer untyll the Ende.

E.K. - There is one com in like a ghost, and he taketh all the hangings away, which bewtifyed the place like Curtens.
Now all the sides of the stone, are darkish: and the Clowde standeth in the very myddle therof.
Now the Bands seeme brighter, then before: bycause the place is so darkish.

Δ. - *O Lord, Many dayes* Combat *is assigned us. And for as much as* Militia est vita hominis super Terram, *we are now in a great uncertaynty of our* Combat *ending.*

E.K. - There standeth the Number of 40 apon a great labell, and nothing els.

Δ. - *This 40, (ô Lord) what betokeneth it, Dayes, wekes, or yeres? Well, what so ever it be, Blessed be the name of the Highest, our God, King, and Father.*

E.K. - —

Δ. - —

E.K. - Now is one come in very brave, like a preacher: I take him to be an evyll one.

Δ. - Benedictus qui venit in nomine Domini.

☞ E.K. - He sayeth nothing: Not so much, as, *Amen.*

This preacher like creature sayeth - *Are you so foolish to think that the powre of* God *will descend into so base a place?*

E.K. - *The powre of God descending, descendeth to beawtifye the place, And what so ever he beawtifyeth, he doth it mercifully: And so throwgh his mercy, he descendeth among us, that put our trust in his mercies.*

- *It is true: But, unto those that are righteous.*

Δ. - Christ *his comming hath byn to save synners. His conversation was among synners, halt, lame, blynde and diseased. So, likewise, Now our fraylty or Impurity will not exclude his presence, or the ministery of his faythfull Angells.*

- *What, in this base manner?*

Δ. - *Do you mislike the manner?*

- *Can any that hath any drop of wisdome, like it?*

Δ. - *Are you wise?*

- *Or els I could not see thy Imperfections.*

Δ. - *Which be they? Accuse me.*

- *What greater imperfection, then to imagin, much more beleve, that the Angels of God, will or may descend into so filthy a place, as this corruptible stone is? Considering the clerenes and bignes of the Ayre: or the places that are prepared in mans body, for such entrances.*

Δ. - *Who causeth the to come here?*

- *Thy foly.*

Δ. - *Art thow good or bad?*

- *I am good: or els I could not see the bad.*

Δ. - Ergo, thow art a Lyer: for thow saydst, No good Angel, wold, or might come here, into this stone.

Δ. - *Thus, will God be glorifyed against wycked* Sathan, *and his Ministers.* His fatch was very subtile: as, to bring in dowt all the Actions performed in this stone. *What canst thow answer?*

E.K. - He sayeth nothing: Neyther can he say any thing. He semeth to be a very foolish Divill.

Δ. - Mendacem oportet esse memorem. *Now be packing hence.*

- *I will abyde here.*

Δ. - *Where God will permitt the, there mayst thow be: But we will (as now) cease: And we thank God highly of this Cumfort, and Victory. We beseche him, that we may, as prosperously overcome all other diabolicall assalts, or sophysticall, or untrue persuasions: and all his Tentations: Amen.*

Glory, honor, powre, and prayse be to our Almighty
and Living God, the Lord of Hoasts Ieovah
now, and ever: Amen.

Saterday, Novemb. 23. á meridie hora 1½ Lubec

E.K. - Here appeareth the same bad one, sitting, who last appeared.
The Clowd with the sword, appereth as last: with two wreathes on one side, and two on the other, spirally.
This Creature taketh the clowdy piller, and throweth it from him diverse times.

he sayeth - *Call as long as thow willt, I will kepe the, for seeing any more sights here.*

Δ. - *O lord Attend unto thy glory: Attend unto thy honor: Regard the Arrogancy of this Luciferine brag, against thy yonglings expressed.*

Δ. - *And of the lord* Alb. Lasky *&c.*

- *He shall come to destruction, as thow and thyne to miserable beggery: Bycause he hath consented to them that are ministers of Iniquitie, spirits of falshode.*

E.K. - He loketh on a bare boke, when he sayeth this.

- *The powre of God entreth into the sowle of man, and doth viset the chambers of his understanding: openeth his will with powre.
The spirits of darknes are ready for every place, and can deceyve, saying, This is of God. Unto these you have listened: and have sworn it as a Covenant betwene God and you.
But I am come from God: and am entred in dede: and will make you hungry, in your own foolishnes, that you may become Wise.
None hath entred here with powre, but I. And I will tarry here.
And I will be a wall betwixt you, and your Imaginations: and betwixt those that have tempted you, and your weaknes.*
☞ *For thow hast called uppon God: and he hath herd the: and I am he that sayeth so unto the.
The Laws of Salvation, are ready, follow them.
The way into darknes is wyde, and easy: and where light is, it encreaseth Ioye. Be thow therfore warned by me.*
Nay, I have sayd.

Δ. - *Thow hast sayd here, That thow art God, is that true? For thow hast sayd, Thow hast called uppon God, and he hath hard the: And I am he, that sayeth so unto the.*

- *I see thee: and thy wisdome is nothing. Make of me, what thow canst: I am the Messager of God.*

- Avoyd Darknes, Avoyde darknes, Avoyd Darknes.

E.K. - He plucketh down violently (in the stone) the Clowde: and all becommeth light in the stone.

- Ly here, with thy fellows.
Those that are of wisdome, let them understand.

Δ. - O sapientia patris æterni, Illumina mentes nostras, ut tibi serviamus in sanctitate et iusticia toto vitæ nostræ tempore: *Amen.*

- Carmathar, *a knight of the* Rhodes *was thirtene yeres deceyved with one that appeared (as he thowght) in glory and wisdome in the Image of* Christe.
Antony was beguyled in diverse ways.
The prophets and Apostles have dowted in many things. But bycause, they faithfully beleved, they were not reiected. Theyr Hope becam frutefull and they were blessed with understanding from above.
Yf so, be allso you repent, and be sorry in that you have yelded unto the instruments of wyckednes: and follow on, as they your fathers have done, you shall allso become Wise.
But I say unto you, That which you have consented unto, is a myss, and fals, worse then Error it self.
For where have you tasted any frute oute of that Doctrine.
How poore is the powre that hath byn long told of in you?
You have forgotten your own knowledg, and are become of Seers, Blynde: such as grope theyr way.
Such ende, such begynning.
For the ende hangeth from the begynning: and is become a means in it self to bring all things to pas.
But neyther the ende, nor begynning of such things, as you have handled hath byn perfect, or probable: But a deceyt; comprehending the Image of falshode: yea, much more the traps and snares into wyckednes, which deserveth Destruction, æternally.
Yf this may Advise you, Be it so.
Yf these examples, and probable arguments be sownde: Then necessaryly you owght of duety to be cownsayled by me. But I have opened my mowth, and told you.
Be it unto you, according to your Disposition.

Δ. - *Be it unto us according to the mercyes and loving kindenes of the Highest: Into whose hands we committ our selves, all our doings, and intents.*

- That is well sayd. God be with you.

E.K. - He is gone, and in the place, where he stode is the likenes of a little circle: as if a print wer made with a Thymble ~~cumpase~~ brym.

Δ. - Soli Deo, Honor omnis et Gloria: *Amen.*

Monday 25. Novemb. mane, hora 8½.

Lubec

E.K. - Here appeareth straight way, (at the first looking) the same fellow that last spake, and left the print of the little circle behinde him.

E.K. A.L. Δ. }

Δ. - Orabam diu ad Deum, ut Arbiter esset inter istos
A.....um ......tum confugimus in tempore necessitatis &c.
A te (ô Deus) solo pendemus &c.

Δ. - Sedebamus quasi in triangulo, et se convertebat versus A.L.

- Thow, (o man) awake. Shake of forgetfullnes: Lift not up thy self to much: But Cloase up thyne eares against these deluded deluders: which carry the hedlong into folly: and transforme the to a shaddow: By whose cownsayle, thow art become dishonored; and by whome thow shalt become a spot in the ~~howse of~~ boke of Fame. Call to remembrance the histories of the whole world, politicall and Ecclesiasticall. Inquire of the lerned, that have settled theyr iudgments in the boke of God. Open thyne eyes, and behold, yf any of the Prophets or forefathers, (men grownded in wisdome and depe understanding) have yelded them selves to this Unrighteousnes: beleving lyers: Consenting to untruthes: and lastly dishonoring the name of God. Then call to mynde thyne own estate, thy florishing of thy youth, and possibilities, wherein Thow mayst be made perfect. Which yf thow truely do, then Banish this dishonor to God and his Angels. Listen not to these s..... .....sity: for the Syrenes are awake, and theyr song is to destruction.
I am sent from God, as a Messager, to call the home. For thow dishonorest God Almighty.
Behold, Thow shalt be made contemptible, and become a laughing stock. Thy honor shall be defaced and thy posterity spotted with ignominie. Moreover, such as are thy frendes, shall shake theyr heds, saying, What wise man hath thus byn overcum? What is he, that is become foolish?
Thow mayst desyre it, and consent, as before, But I am a stumbling blok betwyxt you: and will dwell in all Elements for your purposes.

E.K. - He holdeth up his hands toward Δ, and sayth, *- Nay I have told him truth.*

Thow shalt be hanged, he sayd to E.K.

E.K. - He hath now gotten him a chayr, and sitteth down.

Δ. - *Yf it be trueth, than is it a token, that God is very mercifull unto us: and that we are in his favor highly: To give us this warning to avoyde evyll.*
Now resteth the other part, How we shall atteyne to Good, and wisdome, from God: such as by the true and perfect use of his creatures, we might do him some acceptable service, with true Obedience and Humilitie &c.

Declina à malo et Fac bonum, Psalm. }

E.K. - One commeth to him, and sayeth, *- He goeth abowt to take you a lyer.*

E.K. - He goeth away: and commeth agayn.

E.K. - This man which thus cam and went away, and commeth agayn, is all in white, he hath a silver Crown on his hed. He speaketh as followeth.

2k - *Deny that you have done: Confess it to be fals. Cry, you have offended: And let the Angels of God, see you do so, (that they may carry up your prayers) so shall you become righteous.*
But, why dost thow write words of contempt, against us?

For One in our number is All: And we are, all, One.
Beleve us: For of our selves we have no powre to instruct
you, but to deliver you the Commaundement of God.
Rent your cloathes: Pluck those blasphemous bokes in peces:
And fall down before the Lord: For he it is, that is
Wisdome.
I have done to, for this tyme. E.K. - He is gone.

Δ. - Quis est discretor Spirituum ?
E.K. - Now he cometh in agayn, and speaketh.
- *Oh, you are a lerned man. —— Truth in the Second: He it is, that discretely iudgeth all things. Yf his discretion be given to you, thank God.*

Δ. - Illi ergo Committemus hanc causam: ab illo hoc donu*m* petentes et expectantes:
Nos interim piè in Chr*ist*o vivere intendimus.

E.K. - He is become a great piller of Chrystall higher than a steple.
He ascendeth upward in clowdes: and the little circle remayneth.

Δ. - Gloria, laus, honor, et grat*iarum* actio
sit Deo nostro *omn*ipotenti Trino et uni,
nunc et sæcula sæculorum.
Amen.

Tuesday: Decembris .10.

After dynner we removed from Lubeck, and the Lord Alb. Lasky went by Coach to Lord Christopher, Duke of Meckelburgh.
Thursday ~~Wensday~~ night we lay at Wismar. 11 Decemb. vel 12.
Saterday morning we cam to Rostoch: 14 Decembris.

Monday Decemb. 16. Mane hor 10¼. Rostoch

E.K. - He is here, that sayd, he wold dwell in *omn*ibus Elementis &c.
Δ. - ——
- *I cam from the fowntayn of Light, where is no error nor darknes, and have Powre (bycause it is given me from the highest) Which, (Lo) is growne and become a mighty Rock. For it is sayd of me, Behold, I will viset them that put their trust in me, with a cumfortable strength in the tyme of nede. For, my rock, is an everlasting strength, and the hills of my cowntenance endure for ever. Yf than I be the Cowntenance of God, and a percing fyre, sent out as a flame, not onely with his great mercy, but with his good will, and that towards you, overwhelmed, not cast down, but allmost for ever buryed in a lake of Ignorance, and inquencheable flame, such as consumeth with ignorance: deceyt it self: and a provocation to manifest and apparent destruction: Yf I then, with this message (being the message of truth) my*

self a mean...... sufficent order for the publishment thereof, can, nor or may ..... as of .....n I am) vehemently despysed (the frutes of a good conscience not with standing, stedfast) Then is he of no powre of whome I am, bycause it is written.
Such as rise up against my Spirit, I will destroy them in the myddst of the same fyre: and will deliver theyr asshes to the wyndes for a memory of theyr Wyckednes.
But he is iust, and is without measure: knoweth what is, and what is to come, which hath, thus, sayd of you.
Beholde theyr ignorance is greater, and they esteme not truth. Lo I have herd them, in the myddst of theyr corruption, yet they are become faithfull. I minister unto them: But in vayne. But behold theyr mowthes are closed up with Idlenes.
Ô ye of little understanding, are you become so blynde, that you will not see ? Are the wyndows of your eares made fast against truth ? Are your consciences sealed up, with a thrise burnt yern? Desyre you light, and yet refuse it ? Have you craved knowledge, and now deny it: yea utterly disdayne it ?

Δ. - *That is not true.*
- *Lo the ende shall become your cumfort yf you listen to the songs of my mowth: yf not, everlasting folly: and a reward of such, as are weary to here of Truth.*

E.K. - Now commeth a hed behinde him.

Now I pinched him. —— E.K. - this he sayd loking behinde him.
Δ. - ——
- *Burn those blasphemows bokes of thyne, and I will teach the Wisdome.*

Δ. - *Will you have me Note down that sentence so ?*
- *I will.*

Δ. - *What blasphemous bokes can I acknowledg, seing I understand none ? Yf they conteyne sentence, make me to perceyve it: that so I may compare it with the Towchestone of God his word, using the Talent of such reason, as God hath given me.*
- *I go, I go, I go.*

E.K. - Now commeth a great fyre down, and there appeareth a great huge man, with a great sworde in his hand: fyre commeth oute at his eyes, and at his mowth. This terrible man sayd:
- Maledicti sunt, qui iurati sunt contra Nomen meum.

E.K. - Now, that wicked Creature shaketh him self.
Δ. - In no*m*in*e* Iesu Chr*ist*i Redemptoris humani generis, Quis tu es ?
[this was spoken to the man with the sworde]
- Sume Vires.

Δ. - Deus adiutorium meum intende &c.
Miserere mei Deus &c.

E.K. - Now the great high one kneeleth down, and his face is (now) from me ward. He loketh up toward heven. He hath very long heare: to beneath his gyrdle. His robe is long and tucked up. Now he standeth up.

† - *Cursed are they: Cursed are they: Cursed is he for ever.*
I am. I gave the powre, and sealed the for a tyme: Powre to use the vehemency of thyne own poyson: but not to towch my coat.
Thus he sayeth: And (I am) thow art a lyer, from the begynning, and the fowntayn of Cursednes. Damnation is thy dwelling place. Death is thy seat.
Vengeance is the Crown of thy disglory:
Bycause thow hast entred into my seat:
Hast exalted thy brightnes:
basphemed my name:
wherein, (in this Action) thow contynuedst
(No point of thy charge, nor of my permission).
Be thow accursed, weakened, overthrown, and defaced.
Thow art vanquished.
Thy tyme is shortened.
And why? I am.
And I say thow fightest against me, and not against men.
I am Iustice, and the strength of him that Liveth, whome thow hast felt, and shalt feele, world with out ende.
Therfore Departe: Depart I say.

E.K. - Now the sword standeth by him, with the rags that appeared before.

† - *Vengeance, prepared for other, be thy rewarde:*
As it was delivered unto the, so take it with the:
That the mallice which thow shewest to others, may heap up thyne own destruction.
Ieovah, Ieovah, Ieovascah.

E.K. - The wicked Tempter falleth down into a hole and this high creature putteth the sword and rags down after him.
Now this great creature appeareth as small as he used to do: And it is Michaël.

Mic. - Veniat Lux Domini, et fidelium Consolatio.

E.K. - Now is all come in, as was before: The Veale, the fete of men appering under &c.

Mic. - *Thus hath GOD delt mercifully with you.*

Δ. - *His name be praysed for ever.*

Mic. - *Thus hath Truth vanquished darknes.*
Even so shall you vanquish the world in him which is the spirit of Powre, and Truth.

For, I have Sworne, (sayeth the Lord) and will be mercifull unto you.
But cease for these dayes to come: for they were dayes delivered.
Let them be (therfore) unto you dayes of Repentance.
For the ende of 40 dayes must come.
And this Doctrine shall be written unto all nations, even unto the ende of the world.
The Grayne is yet within the earth, and hath newly consented with the earth. But when it springeth, and beareth seed, The Number shall be the last.

Δ. - *A dark Parable, to my understanding, is this.*

- *The transparent fyre of Mekenes,*
cumfort, and warm your sowles,
rectify and make strong your bodyes,
to the æternall cumfort of the world to come:
in the pylgrimage which shall endure,
with a heavy cross for the Testimony of Truth.

E.K. - A great many voyces say, *Amen.*

E.K. - Now he is gone, and the golden veale is drawn again.

Δ. - Omnis laus, honor, Gloria, Victoria
et Triumphus sit Deo *nostro omni*potenti,
Vivo et vero, nunc, et in
Sempiterna sæculorum sæcula,
Amen.

Sonday 22 Decembris mane. We went from Rostoch toward Stetin.

Wensday 25 Decembris. On Christmas day morning we cam to Stetin, by 10 of the clok.

Aº 1584. stilo veteri
Stetini in Pomerania

Ianuarii 2. mane, hora 9.

Δ. - Veniat Lux Domini, et fidelium Consolatio, &c.
40 dies, iam completi sunt, &c.
Expectamus præpotens auxilium Altissimi, &c.

E.K. - I can not see but an ynche into the stone.
The Curten appeareth, but more depe into the stone.
At length commeth one very tall, in a long white gown, all open, and his heare of his hed hanging down to his legs. He hath wings uppon his

hed, arms, back, and legs.
He seameth to descend from the Clowdes, and uppon Clowdes, which
lye sloapewise for his descending. He speaketh as followeth:
- *The purenes of humilitie, dispersed throwgh the inward bowells of man,*
as that, which is called (with you) Perseverance.
Which Perseverance, beautifieth and establisheth in a true and stedfast
Basis those things that are acceptable in the sight of God, the works
of Man.
Hence springeth Iustification, which ..... with the love of God.
Herein are you become like unto us, for that we are the Image
of Perseverance, and the Glory of God.
But in us it is dignifyed: In you it is, and must be imperfect.
For, Nothing is of flesh or blud, that receyveth perfection.
The Emanations from God, To, and into his Creatures (which
agree in the Centre of the Erth as the knitting up of things)
are established: So that, One Iote of his will neyther can,
nor may perish, wax weak, or dwell in error.
Which for seen from the begynning, carrieth in it self, the remem=
brance of all things to the ende.
Throwgh which Mercy and remembrance, you are become the
servants of God: Not for your own sakes; But in that it is
Our Calling or Exercise. *the Glory of him, which hath called you, to this Exercise:*
Trubblesome to the World, but rewarded with Glory.
Yf therfore your Imperfections rise up and resist the Will of God, saying,
blasphemously as you do, Let us seke other wayes, Then you
are not cownted perseverers, neyther are your works worthy reward.
But humayn reason can perswade and give Iudgment against these
follyes: much more are they damnable, and deserve Correction
in the Voyce and Iudgment of such as are pure.
He that dealeth with the wycked is a lyer, and shall have his reward.
But the ende of cumfort is in the purenes of Spirit.
But ô you of little wisdome, you Rise up against the wyndes, and
yoke your witts against the mowntaynes, Nay you cast your
selves down hedlong, where there is no Mercy.
For what Blasphemie is it to say, Yf it be the Will of God,
it must follow.
Is not man subiect to the bringing in of his own labors?
And are not they allowed to his Cumfort, being browght in?
The Sowle of man is the Image of God: after his forme,
which kepeth within him self the powre of his divinitie in
the hevenly Spirit. Whereby he hath Authoritie to Consent
with God in the workmanship of his will and Creatures.
Which Powre being sealed allready, giveth unto man (as king
of him self) to Consent to his own salvation: Conioyning
and knitting him self to gither, eyther with Perseverance,
in the assured hope of mercy: or (with willfull dronkennes) to
the reward of such as fall.
Therfore, Become Holy.
For, the Sowle beawtifyeth, when it is beawtified in it self.
Be not obstinate.

Be humble
Reioyce not for this world: But be glad that your
names are Sealed, and that you shall Correct
the World.
Dispayre not throwgh weaknes: for from whome commeth
strength?
Yf Puddells become Seas: The ende is more wunderfull.
But yet greater, when synners are called to the knowledg and
performance of God his Will, throwgh his mercies.
Even as one day perisheth, and is not, allthowgh he hath byn;
Even so is and shalbe the state of this world.
For, the Erth must sing Ô Sanna with the hevens.
And there must be One veritie.
And Hierusalem shall descend with an horn of glory to the ende.
The Sonne and Mone shalbe witnesses, and wonder at there stay.
The Kings of the Erth shall become prowde in the selves: and are
unhable to be tamed with man.
But I will yoke them (sayth the Lord) with Correction:
And force them, One to imitate an others steps.
Yea they shall tred the grapes alike.
For in my vyneyarde Corruption shall not dwell with Authoritie.
Neyther will the Prince of Darknes usurp my furder honor.
[E.K. - He speaketh much in a smaller voyce then he did:
I cannot perceyve it] He turned bak and spake.
- *I speak these things for your understanding, and that you may be*
strengthened.
E.K. - He turneth bak agayn (as before) and speaketh I know
not what.
- *My deare brethern, therfore Reioyce in Cumfort, and the Image*
of peace: and remayn faithfull, that you may be fed with
that fode that shall preserve, and allwayes rest before
the mighty flames of Zanzor: where there dwelleth No
defyled Creature nor any unrighteousnes.
E.K. - He turneth now bak agayn, (as before) speaking.
He seameth now to leane agaynst a piller of copper, great & rownd.
And he is become less then he was.
Now he standeth on the top of the piller.
Now he kneeleth downe: his bak being turned.
A voyce sayth to him ——— *Sweare* ——— $\boxed{1}$
he sayd - *It is done.*
he sayd - ——— *The first voyce openeth his mowth and sayeth:*
[There is a great rumbling, and rowsshings of falling of
townes or howses, as it were in the stone.]
he sayd - *The Will of God is sealed, in this prophesie, and it shall*
endure.
A voyce - ——————————— *Sweare* ——— $\boxed{2}$
he sayd - ——— *I have done.*
he sayd - ——— *It Thundereth, and it is the Second voyce.*
The effect of God his will, is not of tyme, and Therfore
not to be known of man; tyll that moment and ende
of tyme shall appere, wherein it must be published
and finished with Powre.

E.K. - Now it thumbleth agayn, very terribly as thowgh a whole towne
shold fall down into a great Valley.
A voyce - ——————————— *Sweare* ——— 3
he sayd - ——— *I have* ——— *And it is the third, and the last voyce.*
All things that are croked shalbe made straight.
The wynde of the hevens shall walk throwgh all the earth.
Wisdome shall syt in her Maiestie, Crowned,
in the top of an Hyll, with exalted Glory.
It is the Ende.

E.K. - Now all dashed in a flame of fyre, Piller, and he, and all,
and so flyeth upward.
A voyce - *He that hath eares, let him heare.*
An other voyce - *It shall be. Amen.*
E.K. - Now the Curten commeth before all, as it was at
the begynning, this day.

Δ. - *Ô Lord, for thy great Mysteries delivered unto us (this day)*
We most humbly thank the. But on our parts, there re=
mayneth some matter, whether by thy hands or some of thy good
ministers, we desyre to have some advertisement:
as of the Lord Alb. Lasky: *secondly of* Vincent Seve *&c.*
E.K. - A very little Creature appeareth and sayeth:
The little one - *A word, and away.*
The Harts of Princes, are the Secrets of the Lord:
Such they are, as unlok the doings of the world.
Δ. - *Of* A.L. *his delay in comming (contrary to our desyre and*
expectation) I wold gladly understand the cause &c.
The little one - *Those things that are of wickednes, are not of our remembrance.*
Note. of A.L. and our separating hereafter. *This stay shall hinder a third part of his Glory.*
But all your Life is not of him: Nor he of you.
Yf he become good; he shall be well rewarded.
He is forward.
Vincent *is in* France.
E.K. - He is gone suddenly. This Creature stode betwene the Curten
and the forepart of the stone. It was one of the least Creatures
that ever I saw.
Δ. - *All honor, prayse, and thanks be to our God*
allmighty: now and ever, Amen.

* * *

Thursday - Ianuarii 9. The Lord Albert Lasky cam to Stetin hor $2\frac{1}{2}$ a meridie
Fryday - Ianuarii 10. *Μαξιμασ ινιυριας νερβορυμ πασσυσ συμ*. hora prima
incipiebat et per 2 horas durabat. Stetini.

* * *

Sonday: 12 Ianuarii. 1584

Stetin

Δ. - After Dynner as we were talking to gither of our affayres,
A voyce in E.K. his hed sayd:
Iam venit hora.

Δ. - After supper, as I had a desyre to shew to E.K., some places
of St Iohns Apocalypsis, a voyce sayd to him,
A Voyce - Equus Albus. Equus albus est initium Doctrinæ vestræ,
Et est verbum Dei.
10, et 9, sunt Novemdecim.
Δ. - Hereuppon, seeking in the 19 chapter of the Apocalypsis: we fownd
the text Equus albus &c. versu 11.
A Voyce - Ne dubites. Sum enim servus Dei:
To this purpose apperteyn these places of Scripture &c.
These are the dayes, wherein the Prophet sayd, No faith shuld
be fownd on the earth.
Vide *Esdras*, Lib ·4· Cap ·9· Versu ·7· *This Faith must be restored agayn, and Man must*
glorify God, in his works.
- *I am the Light of God.*
Δ. - *Then, by like He, is* VRIEL.
- *I am a witnes of the Light.*
These are the tymes when Iustice and truth must take place.
Behold I towched him, and he becam a prophet.
Δ. - *Mean you* Esdras*?*
Vriel - *Yea; in his ninthe Chapter of the fowrth boke.*
This Action in Esdras prophesied of. *There you shall fynde manifestly the Prophesie of this tyme,*
and this Action:
Δ. - *Alak, we think the tyme very long, before we be entred*
in the right trade of our true lessons:
Vr. - *When you have the boke of God, before you, Then I will open these*
secrets unto you.
Δ. - *But Alak, the tyme is very long thereunto, the more is our grief.*
Vr. - *The Bible it is.*
Δ. - *I ment somwhat, of our other boke which is to be written:*
Vr. - *I will speak of that, allso:*
Δ. - *This delay is greatly to our grief, and occasion of many Temptations.*
Vr. - *The Temptations of this world, are nothing unto the wise.*
Happy are they that fele temptations, with emptines of the bely.
The Timber is not yet seasoned, or els thow sholdest prophesy.
I mean not the E.K.
Δ. - Vincat manifesta VERITAS.
E.K. - He is gone.
Δ. - Honor, gloria, laus, et benedictio, sit Deo nostro,
qui in ALBO EQVO Iusticias suas,
factus est.
Amen.

* * *

Monday. Ianuarii 13. mane hora 9½ Stetin

Δ. - After our long discourse uppon the 9th Chapter of Esdras &c. Vriel cam, and stode, heavy uppon E.K. his hed, not visibly.

Vr. - *Read the sixth chapter:*
For Faith must florish. The World is rotten and is skalden in theyr own synns.

Δ. - E.K. red it, and in the 28th verse thus it is:
Florebit autem fides, et vincetur corruptela,
et ostendetur veritas, quæ fine fructa fuit diebus tantis &c.

E.K. - A voyce sayeth: *Open the Shew stone.*

E.K. - At length appeared one in a long white garment.
The Curten went a syde: and the fete of men appere not now.
This man seemeth twise so high as Δ.
He hath nothing on his hed, but long here hanging down behind him.
He is tyed or gyrded abowt, as thow he wer tyed with many gyrdles.

VRIEL - I am Vriel [sayd this man]. *The Light and hand of him that Created heven and erth: that talked with* Esdras: *and did cumfort him in affliction: and the same that hath talked with you: yea from the*
Vide. *begynning of this Action.*
Therfore, Gyrd your selves to gither, and here the Voyce of the Lorde.
Listen, (I say) to such things as are hyd, (I say) to them that dwell above the Heavens.
Beholde, this is the last Sleepe of the World: and the tyme, that the Powre of the highest hath armed him self, saying:
Come, ô ye strength of the heavens and follow me.
For the Erth hath cryed vengeance:
and hath cursed her self: and despayreth.
Come (I say) For I will place the seat of Righteousnes:
That my Kingdome may be in One:
And that my people may florish: yea even a little
before the ende.
And what is this? E.K. - He spake these 4 words in an other tune.

E.K. - He loketh up to heven.

A voyce - *Blessed art thow, which respecteth thy Iustice, and not the Synns of man.*

An Angel now taking place. Vr. - *This is the Voyce of the Angel that now taketh place.*

Δ. - *May we be so bold, as to demaunde the Name of that Angel; that we might know it, as we know yours?*

Vr. - No --- *It is not Lawfull.*
An othe. *I sweare by all things that are conteyned within this holy boke**:
By the seat of God, and him that sitteth theron.
That the words which have bin spoken in this Action,
A prophesy. *and shall be now spoken, by me, ar true:*
A° 1587: in Ianuario. } *Three yeres are yet to come, even in this month,*
(that begynneth the fowrth yere) shall the
Sonne of perdition be known, unto the whole World:
Suddenly creeping out of his hole, like an adder,
leading out her young ones after her, to devour the dust
of the earth.

* Δ. - Note, he spake this, pointing down to the great Bible of the Lord Alb. Laskys uppon which the shew stone now, stode.

Antichristus: Si simpliciter, sit annus est intel=ligendus: si non septenarius unus nostrorum annorum, sit habendus pro uno anno Mystico: vel 42 Mensis &c. Perpende.

Δ. - *The sentence is dark, in respect of the time.*

Antichristus. Consider well. I suspect 42 monthes (now and then) to be understode for an yere.

Vr. - *This Month in the fowrth yere, shall Antichrist be known unto all the World.*

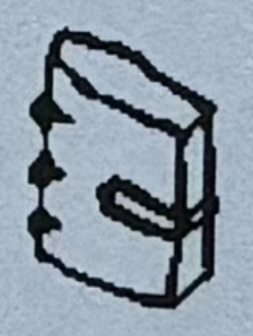
Omnes nunc Reges pe=ribunt ante tertium an=num finitum. } *Then, shall Wo, Wo, dwell amongst the kings of the earth.*
For they shall be chosen all a new.
Neyther shall there any that ruleth now, or rayneth as a King or Governor of the people, Live unto the ende of the third yere, But they shall, all, perish.

Δ Suspicor 42 menses. pro anno numerandos. Mystico istius Prophesiæ: vel annus vulgaris pro anno Mystico.

Theyr kingdomes be overthrown.
The erth wasted.
The rivers become blud, with the blud of men, and beasts mixed to gither.
In this tyme, shall the Turkish state be rooted up, and cast from the earth.
And in stede of him shall enter in that Divel, that enemye of
Antichrist. *ours, the Childe of the Divel: the father of liers,*
and such as dwell in the howse of Vanitie.
*A.L. *Behold, This* Prince shall fly throwgh his kingdoms, as the greyhownd after his spoyle: devouring his possessions, and cutting down the wycked.*
Superbia. *But he shall become Prowde.*
Enoch —
Elias — *The Prophets of the Lord, shall descend from heven,*
cloathed with theyr old garments, very fresh, and not stayned.

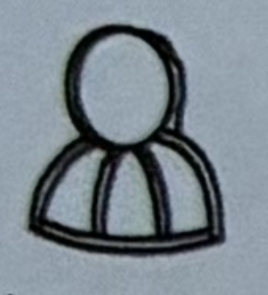
Δ. - They are in Paradise They wer carryed upward especially Elias.

Thy eyes, shall see them.



Out of these bokes shall be true doctrine of the Prophets, and Apostles, be gathered:
Which are not to be understode, but with the Spirit of Understanding.
the Spirit of Wisdome, and Truth.
Our Sign. *Behold, I will say unto you, my self,*
Come, Heare:
For, the voyce of the Lorde, is with powre.
Therfore, Be mylde and of humble Spirit:
For Lo, the tyme shall come;
·7· Libri tradendi ipsi Δ. } *And I have Seven bokes, such, as shall be delivered unto one of you.*
And I will meete the walking in the feeldes.
And will stretch furth my hand, saying, Come:
Then shall thyne eyes see those things, that thy Spirit doth.
And thow shalt become a man of Understanding:
For I will give the bred, and Thow shallt eate it; such, as shall be the bred of sufficient Cumfort.

E.K. - It Thundreth in the stone.
E.K. - *Of the,* [pointing to E.K.] *thus sayeth the Lorde:*
Thow art flesh, and become stubborne.
Thy Iudgment waxeth dull, and thy hart Sealed:
But I will unseale the; and thow shallt be Partaker:
But (bycause thow hast offended me), not with powre

In worldy things, I will make the a great Seer:
Such an one, as shall iudge the Circle of things in Nature.
But hevenly understanding and Spirituall knowledge, shall be
Sealed up from the, in this world:
For, thow art become Stony:
And hast cryed out agaynst my Saincts.
Notwithstanding, your life shall be to gither.
To gither. *Thow shalt be a workman of Nature, looking into the*
Chambers of the Earth: the Threasors of men.
Many things are pluckt from the, which were thyne:
But not from you: Bycause I have promised them.
Δ Supr*a* Sept*em*b.22. *What is he that brydled the Wyndes,*Δ *at your prayers?*
Or who is he that hath preserved you from the bluddy imaginations of men,
[and] hatreds of the World invincible?
Is it not he, that is God of heven and earth?
Is it not he, that made both flesh, and sowle?
Yea, even he it is, that sayeth:
Fly from the Wyckednes, and Societie with Divels.

Leave of, to synne against the Lord: for he is of great powre.
This sentence is revoked afterward and the stone dignifyed. *This is the last tyme, that any shew shall be made, in this Stone.*
For, Lo, the promise of the most highest, shall be fullfilled.
E.K. - Now I se all those men, whose fete, I saw before:
And there sitteth One in a Iudgment seat, with all his teeth, fyry.
And there syt six, on one side of him, and six on the other:
And there sit 12 in a lower seat under them.
All the place is like gold, garnished with pretious stones.
On his hed is a great stone, covering his hed: a stone most bright: brighter then fyre.
Fowre, bring in a man bownde.
Now all is gone, except Vriel.
Vr. - *The ende of words, the begynning of dedes.*
A Voyce - *Seale it up; For, it is at an Ende.*
Δ. - *What is your will, that I shall doo with this stone.*
Vr. - *All is sayde: and I am sealed for tyme to come.*

Δ. - Deo Omnipotenti, vero, vivo et æterno
sit omnis; honor, laus, gloria, Potentia, virtus,
et Victoria: nunc et in sempiterna
sæculorum sæcula:
Amen.

Wensday: Ianuarii ·15· We went from Stetin to Stargart.
Sonday: Ianuarii ·19· We cam to Posen.
Ecclesia Cathedralis Posnaniensis fundabatur aº 1025
per Winceslaum Regem Christianum factum
cuius sepulchrum in inferiori parte Ecclesiæ
extat, lapide egregie extructum.
Saterday: Ianuarii ·25· Ὁ Κινδυνος μεγας τȣ θανατȣ
δια της τȣ E.K. αδικιας μεγαλης
εναντιον εμȣ.
Sonday: Ianuarii ·26· Invisebam Bibliothecam Ecclesiæ Cathedralis.
Monday: Ianuarii ·27· Ριξαι κυμ υξορε βρευες.
Tuesday: Ianuarii ·28· We went from Posen.
Thursday: Ian ·30· We cam to Konin town over the long and dangerous bridge: with much cumber at one broken place by reason of the huge cakes of yse, which lay there.
Saterday: Februarii ·1· We passed the dangerous way of yse: having 25 men to cut the yse for our coatches to come thorowgh, above two english myles long: but for all that great help, we could not get to Vinew City that night: by reason of the great water and yse hard by the town, which was broken over the banks in to the meddows very depe.
Sonday: Februarii ·2· We cam over the great water, the yse being most part (with that night wynde) driven away out of our passage ∴
Monday: Feb ·3· We cam by Shadek to Lasko town, and there, were lodged in the Provost his fayr howse by the Churche.

1584
Prima Actio apud Lasko:
Tuesday: Februarii ·11· stylo veteri: ast 21 stylo novo.

Δ. - After our common prayers of the 7 psalmes: and my particular invitation and calling for God his help, and the ministerie of his good Angels: After (I say) more then half an howre space attendance: E.K. seemed and thowght that he felt a thing abowt his hed, as yf it clawed with hauwkes claws.
It contynued no long tyme.
And toward the Esterly Corner of my great study above, semed to E.K. clowdes to appere, far of, as at a quarter of a myle distance.
Then appeared a Sea, endeles one way: and a haven mowth, with a river, which fell or rann into that mowth.
And besydes that river doing down into the haven, did an other river appere by running into the Sea, without any haven making or having.
The water of this Sea, is not like sea water, but rather like Quicksylver.
Now commeth a mowntayne, and swymmeth uppon that mayn Sea.
Now that Mowntayn seemeth to rest and stand before that river mowth, that is by the haven.
A voyce ——————— *Measure me.*

E.K. - Now seameth a great thing like a man to stand, with one leg in the foresayd river and with the other in the sayd Sea, by having a corner of the land betwene his sayd legs. His right leg is in the river, and his left in the Sea. His right leg seameth gold, and his left leg, lead.
The mowntayn standeth before him.
His leggs are like two postes: of the substance of the Raynebow.
He is very high. He hath a face, but with many eyes, and noses, but not distinctly to be discerned.
His body seemeth to be red Brass.
He standeth with his armes abroade, and no hands appeare.
His right arme is of the Cullor of Sylver.
His ~~black~~ left arme seemeth to be black, twynckling.
His hed, is much of the Cullor of that Sea, wherein his left leg standeth
Now begynneth a right hand to appere: a fayre right hand.

A Voyce sayd to this man — *Measure the Water.*
He answered — *It is 250 Cubits.*
A Voyce — *Measure that fote of Earth.*
Answer — *It is a cube twise dubbled in him self in a straight line.*

]E.K. - He pointeth to the Mowntayne.

E.K. - One speaketh behinde me saying:
Measure the Sea also.
It is 750 Cubits.

E.K. - He now stowpeth to it, and taketh of it in his hand.

He sayeth - *The fowrth in the third, and three in him self square:*
The Age of Nature.

3 in 4 efficiunt 12 et 3 in se efficit 9: Nunc 9 in 12 efficiunt 108.

E.K. - Now all is gone, all is clere and Nothing appeareth.

Δ. - At length after this E.K. hard from the forsayd Corner of the study, the Noyce, as of a Ship tossed and iolted of the waves of the Sea.
After that E.K. saw one that stode all covered in White clowde by the Esterly corner of the Table, above the Table in the Ayre.
He sayd:
- Beati sunt, quibus, veritas, spes, et consolatio est:
et quibus Luminaria maiora inserviunt,
in fortitudine et Potentia æterni et Omnipotentis Dei.

E.K. - Now the clowde covereth him: and abydeth.
E.K. - Now he commeth out of the clowde, and steppeth three steps forward: and the clowde standeth behynde him, lyke a garment. ----- At length, he sayde:
- *Then is theyr blessednes, æternall life.*
E.K. - I never saw him before: He is covered with a red purple robe, such as my lord, here, useth: but made somwhat like a Surpless. His hed is covered with feathers like down.

His face is like a Childes face: His neck is bare:
His legs are bare, almost white.
His garment commeth not but to the small of his leg.
He standeth upon a white great rownd Table, like Christall all written with letters, infinitely.
On the myddle of the Table is a great swelling or pommell. of the same substance, the Table is of:
Uppon that pommell, he standeth.
He hath nothing in his hands: neyther can his hands be discerned.
His robe hath no sleves.

He sayd - Non possum diutius videri:
Servus sum Altissimi:
Novi Terram in paradyso:
Spiritus sum SAPIENTIÆ.
Nomen meum est NALVAGE.

E.K. - He maketh a cross uppon the place where he standeth.
Beatus Pater:
Beatus Filius:
Beatus Spiritus Sanctus.
Beatitudo est Mensuratio rerum et substantiarum omnium, visibilium et invisibilium.
Verus et Sanctus est DEVS in promissis suis:
Et Veritas eius, Talis est.

E.K. - Hereuppon he sheweth a rownd Globe.
- Cælum, Mundus, Angelus, Homo;
Nihil, et non nihil, et omne quod est, vel erit,
Nihil est nisi splendor, Gubernatio et unitas DEI:
Quæ a Centro formata et reformata est, ab initio ad tempus mensuratum, et in perpetuum.
Laus tibi in Cælo,
Laus tibi in Terra,
Triumphus tibi in Inferno, ubi non est laus, nec Gloria.
Quæ iam infusa sentio, doceo:
Sed modo, Lingua, et ideo male, prædicto.

E.K. - He turneth rownd when he speaketh.
Nal. - Omnis Caro maximè est sibi applicabilis, in natura et perfectione sua.
Igitur revelanda sunt Mysteria Dei, non ut audiantur, sed ut intelligantur.

E.K. - Now commeth a great Smoke: Now I see nothing.
Now he is gone.

A Voyce ———————— *Heare.* [E.K. - I see no body.

E.K. - My thinketh that two speak or els this voyce giveth an Eccho.

{ *The unpatient and trubblesome spirits of Indignation, wrath, blasphemie, and disobedience, contynually contend, beare armes, and ravenously ronne*

willfully, against those that are the ..... Messagers
and Angels of the dignified and Triumphant Glory:
Which is now the Ministerie of him that is dignifyed
in his father: To the honor and glory of those that
are humble and faithfull in Obedience.
Yea these wycked ones, kepe open wars against God,
and his annoynted in heven and earth: onely for
the savegarde and true keping of such as love
God, and follow his commaundements, reioyce in
Truth, and are visited in Righteousnes.
Dark speaches to the flesh: but words mixed with humayn understanding: wherein, breifly, I will manifeset the envy of betwene the
wicked (in respect of theyr Enviousnes) and those that are iustifyed
in heven: which fight in the government of mans sowle in the
Creatures of God. Not in that they know they shall ovrecome, But
in that they are Envious and Prowde from the begynning.
Theyr Contention is evidently amongst you, which are ioyned in the
service of God. Not as Deservers, But as Chosen: whose Vessels
and powre, are best known unto God.
E.K. - One standeth on my left sholder, and sayeth:
Sinister - Dost thow not here, how like a fole he speaketh, without all reason.
Thow art a Spirit of Lying:
Thow art one fardest from the glory of God.
Thow art a sower of Lyes, and a teacher of fals doctrine.
E.K. - Thus sayeth he on my left hand.
Sinister - Speak, for I have powre over the: Canst thow deny it ?
Dexter - Thow thinkest so, bycause thow hadst powre:
But the brightnes thow hadst, is turned into Iniquitie.
True it is, thow hadst powre to banish the wycked out of Paradise:
But me thow knowest not: bycause thow hast not banished me.
In respect of thy dignification, (which sprong with powre)
I say with the, Halleluyah.
But in respect of thy fall, thus sayeth the Lord:
Posui tenebras a tergo meo.
Sinister - Fye uppon God, that ever he created me.
Dexter - Even thus, do they seke, contynually, to enter into the weakest
Vessell: of envy, not to triumph: For, they know,
they shall not: but to hinder the tyme with man, wherein
they may offend his conscience.
E.K. - I heare howling and lamenting.
Dexter - Suche are those of whome thow seekest ayde and cumfort:
To E.K. Those, that appere unto the, have sowght thy sowle:
And the frute of them, is according to theyr destruction.
Beleve them not.
It is sayd before: Thow dealest with divels:
What reward shall he reap, that fightest against the Highest:
Or taketh part with such as are banished from Righteousnes:
Much more shall his ponishment be, which seeketh help of those that

are dishonored.
For Dishonor leadeth to imperfection, and is become a Monstre,
for Destruction.
It is written: - Nothing can stand before the Lord, that is imperfect.
Much more that Imperfection weakened, which obeyeth the
Imperfectest.
Leave, for the Kingdome of righteousnes is at hand.
And thow must Vow affore the Lorde,
That thy Synns may be forgiven the.
For the prophesies of the Lord are not uttred to the World, with
the Seales of the Wycked:
Therfore, Become Holy, that thow mayst augment the benefit
of God bestowed amongst you: and render it to the world,
as the message of truth, with thanks giving.
Meum est pauca dicere.
Δ. - Sed quis sis, Nescimus: an non idem Nalvage qui nobiscum prius egisti hodie?
Nal. - I am.
E.K. - Why call you those divells, with whome I deale: not offending my
conscience, but intending to do good to my self and my neyghbors ?
Yf you be of God, where is the frute of your Doctrine ? &c.
Nal. - Yf they were not divels, and enemyes to truth, they wold prayse and honor
God in his Messagers of truth. But bycause these Actions are true,
and the truth of them, shall be the destruction of theyr Kingdome: Therfore
Divels. Devilishly and enviously they resist the Will of God.
Denying his powre,
Blaspheming his truth,
and infecting his Vessels.
This doctrine what it teacheth. In oure Doctrine there is nothing taught but the state of the world, here,
and to come:
The prophesies of tyme,
and the knitting up of God his mysteries, opened from tyme to tyme,
to those that are his Sanctified: as testimonies in the Creation
and Operation of his Creatures: whereof, this Doctrine, is a part.
The Prophets in theyr times were not ignorant, by revelation of the good
will of theyr Creator.
The Apostles in Christ his kingdome were made partakers of the mysteries
to come: of the state of mans Salvation: and ending of this Combat:
which is in that day, whan all Creatures shall receyve theyr reward.
The Church of God, is allwayes garnished and furnihsed with Spirituall
Revelations: as a Mansion or dwelling place of the holy Ghost.
These latter dayes, and ende of harvest must have allso laborers:
For, no Age passeth away, but throwgh the hands of God: Who
maketh the ende of his doings known to the World. To the ende,
The World may Consent unto him in Glory.
Reformation. So that this Doctrine, is the Mysteries of the Word of God, Sealed
from the begynning, now delivered unto man, for that Reformation,
which must be in One Unitie established unto the Ende.
Note this Circle. The very part of that Circle, which comprehendeth the Mysteries of the
Highest, in his prophets, Apostles, and Ministers yet to come: which
are alive, and shall beare witnes, of æternall Cumfort.

The Frute of our Doctrine, is, that God shold be praysed.
For, of our selves, we seke no Glory:
But we serve you, to your Cumfort: teaching you the Will of God, in the
self same Christ, that was Crucified: sold, and dyed in the Patriarchs:
and published to the world by his Disciples: And is now towght unto
you, in the remission of Synns ..... greatest in the world for the ende
of all things.
The very key and entrance into the secret Mysteries of God, (in respect of his
Determination on Erth.) bringing with it reward, in the ende of æternall
glory. Which is the greatest Threasor.
Those that tempt the, do it, in respect of the feare they have of the powre
of God, springing in the.
Let this suffice. The World is vayne
in respect of æternall ioyes.
Heven and Erth passeth away: The reward of the Righteous
endureth.

E.K. - —

Nal. - *What do you see, Imperfect, in all that hath byn delivered?*

Δ. - —

Nal. - *You have 49 Tables. In those Tables are conteyned the Mysticall*
and holy Voyces of the Angels: dignified, and in state disglorified
and drent in confusion: Which perceth heven, and loketh into
the Centre of the Erth: the very Language and speche of Childern
and Innocents, such as magnify the name of God, and are pure.
Δ Infrà, in libro Craco= viensi, Aprilis 21 dixit hanc lingua*m* nunq= *uam* fuisse re= velata*m*: Let these two places be re= conciled.
Wherein, the Apostles understode the diffuse sownds of the world, imperfected
for mans transgression.
These Tables are to be written, Not by Man, but by the finger of her
which is Mother to Vertue. [Δ. - Madimi sayd her mother wold write them, A° 1583]
Wherein, the whole World, (to flesh, incredible) all Creatures, and in
all kindes, are numbred, in being, and multitude.
The Measure and proportion of that Substance, which is Transitorie,
and shall wax old.
These things and Mysteries are your parts, and portions Sealed: as well
by your own knowledge, as the frute of your Intercession:
The knowledg of Gods Creatures.
Five parts of a tyme.
Unto me are delivered, five partes of a Tyme: Wherein, I will open
teach and uncover the Secrets of that Speache, that holy Mysterie.
To the intent the CABALA *of* NATURE, *in voyce, substance*
of body, and measure in all partes, may be known.
For there is Nothing Secret, but it shall be revealed: and the Sonne
Regnu*m* Chri*sti* futurum in terra.
of God shall be known in POWRE, *and establish a Kingdome,*
with Righteousnes in the Erth: and, then commeth the Ende.
For, the Erth must come under Subiection, and must be made pure,
That Death may be swallowed in his own Kingdome, and the Enemy
of Righteousnes fynde no Habitation.

The Word of God endureth for ever.
His promises are iust.
His Spirit is Truth.
His Iudgments, inscrutable.
Him self Universall.
He it is, of whome you labor.
The promises of God, in this erthly Noble man, shalbe fullfilled.
Salomon *used the places of honor, and was exalted.*
Thus sayeth the Lord.
I have sealed him against Hatred; and have made his seat, open.
Let him therfore, arrise up, that the people may see him.
For Mortall men, have places of honor:
and in theyr own cowrtes they come to be exalted:
Who is he that made the Δ x Adam *earth: and dignifyed him with a living Sowle?*
Even he it is that exalteth: and in whose hands, the kingdomes of
the erth are settled.
The fifth tyme.
Beholde, the fifth tyme shall come, (in respect of the parts of
tyme) and it is the day, that hath byn promised.
Then shall your eye be open:
Then shall you see.

A Voyce - *Stay there* —
Nal. - *I Obey* —
E.K. - Now I see him, pass away, over the Chrystalline Table:
Which is rownd, like a cart whele, having a great
knop, in the middle.
Δ. - *As Concerning our ordring of the Table and the rest of the*
furniture, we are desyrous to know, what is now to be done:
Seing, now we are come to the ende of this first iornay.
A Voyce - *Be it thy Charge. I will putto my hand.*
Δ. - *Mean you, it to be my charge to Order these things, as my*
Imagination shall be instructed, by god his favor.
A Voyce - *It is so sayd before.*
Δ. - Gloria, honor, et gratiaru*m* actio Deo O*mn*ipotenti
n*ost*ro, D*omi*no et patri n*ost*ro:
nunc, et in sempiterna sæcularu*m*
sæcula: Amen.

Tuesday. Februarii 18: a meridie, hora 3 / Lasko/ stylo veteri ast 28 die: stylo novo

Δ. - After some prayers made, E.K. saw (as he thowght)
Nalvage standing at my left hand:
Δ. - In no*m*ine Iesu Christi Redemptoris n*ost*ri, Estis vos Nalvage?
Nal. - Tu dicis.
E.K. - The lower part of him is in a clowde: but all his upper part
is owte: He hath a thing like a pall hanging down behinde

him from his hed: He hath like a rownd ...... boane in his hand:
He seameth to be as far as the church.
And I see him, as well winking as directing my open sight on him.

☞ Nal. - *What is it, you require?*

Δ Folio precedente.

Δ. - *The exposition of the Tyme delivered to you in five* $\overset{\Delta}{\wedge}$ *partes.*
Nal. - *Read it.*
Δ. - I red, and when I cam to the place, *That Death may be swallowed* &c.
Nalvage sayd, as followeth:
Nal. - *That is the last Conquest.*
Go forward.
Δ. - *In reading?*
Nal. - *I.*
Δ. - I red to the ende.
Nal. - *The finger of the highest, peruseth Nature, amongst you: by him self, and in her own motion. Throwgh which action, things become that were not (by Generation). And in the same tyme vanish, as thowgh they were not (by Corruption). A yere it is.*
Wherein, Nature looketh with many eyes throwgh .....
dwelling places: unto some as a Nurse: and to the rest as a stepmother.
And so it is ment in the Scriptures. A tyme, is an yere purposed by determination in the iudgment of God: which is not known to man, how, or when, it shall happen.
An other yere, is a Tyme, established and presently delivered: as the present Iudgment of God. This is that, I speak of.
A Tyme, is an yere. The partes are known amongst you.
E.K. - I never hard any speak so leysorly.
Nal. - *Now look to your understanding.*
I speak of two yeres: One appointed in the iudgment and determination of God: to come, and unknown to man.
The other, the Tyme of the iudgment of God (and before determined).
Now present: Notwithstanding, before, determined.
There is difference betwene an yere mystically promised, and unknown: and the Tyme, that is mystically promised, and known.

E.K. - He speaketh a Language to me unknown, and looketh somwhat on one syde.

Annus mysticus sumitur dupliciter: Vnus, qui est Tempus cognitum Deo, et homini non revelatum: Tempus, hoc, dicitur, apud Deum.
Annum Nos illud Computamus.
Aliud est prefinitum, cognitum deo et Angelis, et revelatu*m* homini: et Annus est præsens.
This last is the yere, I speak of.
Δ. - *What are your partes of that yere?*
Nal. - *Marche, April, May, Iune, July, August.*
In illo autem die, invenietis Christum.
The Wordes of this Doctrine must agree: and tymes -
E.K. - *Whan come you with the rest of your words.*
Nal. - *As it is given me, So I give it unto you.*
A great unpatience.
[Δ. - He was thus interrupted by E.K.]
must ende theyr course in the promise of God.

In *These wekes, are the frutes of my labor, to be known.*
For I must unfold unto you, and open the Secrets of this Mysticall and Delivered speche: Whereby, you may talk in mortall sownds with such as are Immortall.
And you may Truely Know the Nature and use of God his Creatures.
Therefore, be Diligent in hearing and Receyving.
For the Coarse of man is Contrary:
But the Determination of God, most certayne.
You are answered.

Cabalistical in respect of Receyving.

Δ. - *Mean you these lenten weekes: or the weekes of all the forerehersed Monthes?*
Nal. - *Of my whole appointed tyme.*
E.K. - He standeth higher up.
$\overset{\dots\dots}{\wedge}$ Δ. - *May we (without offence,) require your* $\wedge$ *at all tymes, as our case requireth?*
Nal. - *Your labor, is my readines.*
Δ. - *You see, I have an Ague: what is your Cownsayle therein?*
Nal. - *I have to Cownsayle you (from God).*
Δ. - *Blessed be the fowntayne of Cownsayle, and of all Goodnes.*
E.K. - He sheweth an howse and six or 7, on the top of it with torches, they are like shaddows.
Δ. - *In the Name of God, what may this mean?*
E.K. - These shaddows go up and down the side of the howse: thrusting theyr torches into the sides of it.
The Howse, is like this very howse.
They go rownd abowt the howse.
There are 8 of them. They have claws like Egles.
When they sitt, they are like Apes.
Now y$\overset{\Delta}{o}$ur wife ronneth out, and seameth to leap over the galery rayle, and to ly as dead.
And now com y$\overset{\Delta}{o}$u, out of dore, and the Children stand in the way toward the Church.
And you come by the yern dore: and kneele, and knok your hand on the Erth.
They take up your wife: Her hed waggleth this way, and that way: you loke up to heven, still, and kneele uppon one of your knees.
The stone howse quivereth and quaketh, and all the ruff of the howse falleth into the howse, down uppon the Ghests.
And One of these baggage things laugheth.
The howse burneth, all, of.
Your wife is dead: all her face is battred.
The right side of her face, her teeth and all, is battred.
She is bare legged: She hath a white peticote on.
Now the apparition is all gone.

Mary, seameth to be pulled out of a pool of water: half a live,
and half dead: her heare hanging abowt her eares.
They hold her up.
Now they carry her out at the gate.
You seeme to runn in the feelds: and three or 4 men after you.
You run throwgh waters.
All disapereth: and Now Nalvage appeareth agayn.
He seemeth to have wept.

Δ. - ——
Nal. - *God giveth you warning, that you may eschue them.*
Δ. - *And how shall I eschue them?*
Nal. - *Thus sayeth the Lord: Behold,*
I have sealed the for my self:
for my people,
and for my servant.
Therfore, shalt thow not perish: No, not the least hear of thy body.
Feare not.
Be strong in faith:
For I come shortly.
Harken, therfore, to my voyce: I say therfore, harken to my voyce:
For the spirits of wickednes and confusion have risen up against the.
Yf, therfore, they prevayle against my purposes:
Then, shall it be no World:
Neyther, are there any hevens.
But, this place is not for the:
yet, if thow wilt, Be it unto the.
I will seale destruction:
Both for a tyme, and for ever.
Be mighty therfore, in me.
All the erth rageth in wickednes:
And Synne smelleth the, ready now to crepe out of his hole.
Yf thow move thy Seat, it shall be more acceptable.
For, even this yere, shallt thow see the begynning of many trubbles:
And the entrance of this LASKO *into the bluddy*
service of the World.
E.K. - He seameth to spitt fyre, and so vanish awaye.
Δ. - O Iesu Christ, *we have committed our selves into thy hands*
and do submitt our wills to thy government.
What shuld this meane, of terrible destruction threatned,
to my wife and mayden?
And (as it were) frenzy, to light on me, for sorrow.
These things can not well agree with our former
assured protection.
E.K. - I see a little wench, on the benche, all in white.
- *How do you Sir?* – [making cursy to Δ]

Δ. - *Better it is known to you then to my self, How I do.*
- *Sir I have byn to* England, *at your howse, where they are all well.*
Δ. - *Thanked be God.*
- *Amen.* --
The Quene sayd: She was sorry, that She had lost her Philosopher.
But the Lord Thresorer answered: He will come home shortly,
a begging to you.
They weare black.
Syr Harry Sydney, dyed uppon Wensday last.
A pryvy enemy of yours.
- *I ever toke him, for one of my chief frendes.*

Δ Note: At Prage August 24, I understode that Sir Henry Sydney was not dead in Februarie nor Marche; no nor in Maie last, Therfore, This must be considered ∴ Doctor Hagek Sonne told me:

You may allso mark How the Divell at this time did mis informe E.K. and so it is possible that this being a lye, was his.

- *But, this it is: Truely None can turn the Quenes hart from you.*
I could not come into your study:
The Quene hath caused it, to be sealed up.
You have byn used to good Cities:
Yt were good, you did Consider it.
Little words are of great matter.
Δ. - *Where, I pray you, wold you wish me to settle my self, first?*
Craco=via. - *My Mother wold give you Cownsayle to dwell at* Lasco.
Δ. - *Do you dissent from your Mother?*
- I.
Δ. - *Uppon what reason.*
Note the Envy and powre of the divell. - Iesu, *you think that I am an unwise mayden.*
The divell bringeth the sownd of my mowth to E.K. *thy eares*
For I sayd, Cracovia*: and he spake* Lasko.
Δ. - *Seing your Mother wold wish me to dwell at* Cracovia,
At what other place, wold you wish me to dwell?
- Lux ante faciem, Tenebræ post tergum.
E.K. - Now I feele a hussing thing, go from my hed.
- *I pray you, be not Offended, with my Simplicitie:*
My Mother and I, am all One:
In us, is no Discorde:
The Con=corde of time. *I pray you beare with me, yf I say, I be the concorde of tyme.*
These are my words.
My Mother wold have you dwell at Cracovia.
and I consent unto it.
Let them that be wise, understand.
Allwayes pray, that you may heare truely,
and receyve faithfully.
Δ. - *May I, before I go any farder, demaunde yf you be* Madimi?
- *I am so, Syr.*
Δ. - *As concerning this terrible vision, here shewed, what is eyther*
the intent, or veritie of it?
Mad. - *Sir, will it pleas you to here me?*
Δ. - *The veritie, is most acceptable, to me, all wayes:* ΔVide A° 1583. 15. Iunii.
Mad. - *I think your boke sayeth, This man his way, is prepared &c.*
Supra ante duo folia. Δ. - *I trow, the words are, His seat is made open,*
or, made manifest.
Mad. - *It is so. Beare with me; I think, it is so:*

Δ. - What will you say thereof?
Mad. - And uppon erthe, Princes have b..... in theyr own courts.
I Remember, He was sealed at Mortlake,
Contra omne malum.

Then, cannot the King of Poland,
Nor the Chancelor prevayle against him.
Yet, Vendiderunt animam eius .....bus.
Δ. - Lord be mercifull unto us; What Trayterous dealing.
I beseche you to say more in that case. He is our great frende,
and for the service of God furdering.
Mad. - You met a man by the way: He is an Irish man, (But as I .....
me, he sayd he was a French man). I herd the King, when h.....
him to go into England. But he could not poyson him there .....
Therfore, he followed him, all the way.
But yf he retorne agayn: They say. We will Exalt him.
But send thow thy Army, and we will send him.
Wherfore hath the King absented him self, but to betray his kingdome.

Conspiracy of the ·K· of Pol. with the Turk against A.L.

Truely, I can tell no other cause.
My Mother sayth, Within these few dayes, after he .....
calleth it) a little talk, Let him go to Cracovia .....
him self, as David did before Sawle.
It may be the People will like well of him.
Tush, Tush, Timor innatus, will never prevayle.
Allthowgh he hate him, he cannot hurt him.

E.K. - She sayeth so turning her hed bak to one that spake to her.

Syr, yf you tarry here, you will have great greif in this howse.
Δ. - How long (I pray you) wold you wish me, to tarry here, or how
sone to be ryd hence?
Mad. - Hark $\overset{\text{E.K.}}{-}$ He mervayleth what I will say now.
E.K. - So I did, in dede.
Mad. - The Physitien sayth, Infected Ayre, is to be avoyded in haste.
Many Princes shall be accquaynted with you, and lerned men.
The good, are often tymes styrred up, to offend God; whose Offences
are both willfull and rash.
For, Temptation, is a Towchestone: and is one of the blak fellows
chiefest weapons:
Δ. - I beseche you, to say somwhat of the tyme of our going hence.
Mad. - Tush, I pray you, Go hence, as sone as you may.
Δ. - To Cracovia, you mean.
Mad. - I. – I will now and then viset you there:
And will become frende with you,$^{\text{E.K.}}$ now: for you are become
a good man.
Δ. - As concerning that terrible shew, what can you say of it?
Mad. - As a Warning to beware that, that shold be.
This is the Last speare.
Δ. - But, yf I go to Cracovia, No such thing shall happen, I trust.
Mad. - So, Syr: Therfore, This is your warning.
Δ. - Is it not, then, the will of God, that I shall set up the Table here,
as you see, we have prepared?
Mad. - Be Contented: This wildernes, is not 40 yeres.

My Mother sayth, It must not be here: yet at your request,
yt may be.
E.K. - How can that be?
Δ. - At mans commaundement, the Sonne can stand:
Mad. - He sayeth true: Beleve him.
Δ. - Therfore I will not urge any thing herein, but deferr tyll we come
to Cracovia.
At Cracovia shall I set it up? And shall I require Pernus howse
there, or what howse els, is, in God his determination, for me and myne?
Mad. - As wise as I am, I can not tell, what, yet, to say.
It is the Towne, where the Sabbath Day shall be celebrated.
Δ. - But now, as concerning the howse, what is your worde?
Mad. - You will not be destitute of an howse.
....., will you beleve me? for I am your true frende MADIMI.
There, shall be the ende of your turmoyle.
Be of good chere.
Δ. - Wold you not will us to have my chest from Torn before we go?
Mad. - I, when the blak man, hath called home his waters.
Δ. - Assone as we can have it, from Torne hither, then we are
to be going.
E.K. - How will my Lord agree to this?
Mad. - Now, you are become a new man, both we may dwell in one howse.
Sir, I promise you, of my credit, you shall be to lerne nothing
of these things, by August.
Δ. - By August next?
Mad. - Yea --- Next.
Δ. - Perhaps my Lord his furniture of mony, will not be such, as
to serve, for our carriage a new? &c.
Besides that, I wold wish Kesmark to be redeamed before
he shold come to CRACOVIA.
Perhaps, then with People, his Credit wold be greater.
Mad. - Those that become Kings, care nothing for farm howses.
Δ. - I wold, that nedeles cost, here bestowed, had byn saved:
or that you had told us this, soner.
Mad. - Silence, now, is best answer.
Δ. - Do you know, (ô Lord, what, say I?) Have we had
any name of NALVAGE, heretofore, in our Tables,
or boke, expressed?
Mad. - What have you written, that have you written.
He is a nere Kinsman to my Mother.
We call him, with us, Fuga terrestrium.

Nalvage.

Δ. - We besech God, that all intermedling, and sawcynes of the
wycked in these Actions may cease.
You know, how One clawed him, here, on the hed, as with
Egles claws.

Mad. - *He may reioyce, they clawed not his Sowle.*
You are Content to let me go.

E.K. - She goeth away, somwhat bigger and in a long gowne.

Δ. - Soli Deo Gloria:
Amen.

Fryday Februar. 21. a meridie. Lasko. [Martii 2 stylo novo.

Δ. - As I had talked of Madimi, and Il, to E.K. abowt
Threasor hid in England: and I was desyrous to have some
advertisement by Madimi, She appeared.

Mad. - *I answer your inward man. I am come agayne.*

E.K. - She is bigger then she was.

Mad. - *I am a little growne.*

Δ. - *As concerning a medicine for my ague, I wold gladly .....*
And as concerning the wife of our dere frende, the Lord Lasky.

Mad. - *I pray you, beare with me at this tyme: I am as willing to answer you,*
(when light commeth agayn) as you to ax me.
You may consider of many things, I can answer them briefly.
Such blessing as my Mother bestoweth on me, such I give you.

E.K. - She smyleth.

Δ. - *God graunt that his good Creatures may smyle on me.*

Mad. - *When you know me well, you will finde, I have byn very charitable.*

E.K. - She goeth away naked: her body being besprent with
blud: at the least that side of her toward E.K.

Δ. - Laudetur Deus Trinus et unus,
nunc et in sempiterna sæculorum
sæcula: *Amen.*

1584
Saterday Februarii 22. ante meridie. Lasko [Martii 3 stylo novo.

Δ. - The Questions nedefull to be required of Madimi:

·1· - Good Cownsayle for my helth recovering, and Confirming.

·2· - Yf the Pedestall (for the holy Table) being here made, shall be carryed
with us to Cracow: rather, then to make a new there: both to save tyme
and to have our doings the more secret.

·3· - What is your knowledge and Iudgment of †A his wife, in respect of
her life past, present and to come: For we dowte she is not our sownde
frende.

·4· - It is our very ernest desyre, that the Danish Threasor in England, in
the ten places, (seased on, by E.K.), might be browght hither, very spedyly,
whereby A.L. might redeme Keysmark and Lasko Lands, morgaged,
and allso pay his detts, in Cracow, and abowt Cracow.
For, els neyther can he come with any credit, to Cracow (as he is willed).
Neyther can he come to us, there, so commodiously, and of, as our
conferences may be requisite.
And Thirdly, the day of Keysmark forfayting (without the Emperor his
favorable help) draweth nigh: as in Aprill, at St George his day, next.

And by your speche of England, you give me Occasion to enquyre
whether her Maiesty doth cause my rents to be receyved, by my
Deputy assigned, or no.
Whether her Maiestie, or the Cownsayle, do entend to send for me
againe into England, or no.
And as concerning the red powder, which E.K. fownd with the boke
in England: What it is: And what is the best use of it,
and how that use, is to be practised or performed.

Δ. - After these Questions written, and a little our praying to God,
for his Light, Veritie and help, and to send Madimi, according
as she willed me to Note many things, for that she could
answer them breifly: We used silence a while,
E.K. sayeth she appeared on my right hand betwene me and E.K.

Mad. - *Blessed be his name, that in truth, and for the truth,*
he sendeth his ministers to instruct them that love Truth.
Even so.
Be not perced to much with sight of me. [to E.K. for he looked mervaylous ernestly on her.]

E.K. - She seameth more bright, then she was
wont to do and to stand in a more bright place.

Mad. - *All honor be to him that liveth in heven and in earth, and is*
Mighty in all places:

·1· Δ. - *Amen.*

Mad. - *Your helth.*

E.K. - Now she is gone to the place on the Cusshens on the bench,
where she stode yesterday. She doth now as yong Chyldern
do, playing with her coats: and at length sitteth down on the cushens.

Mad. - *Even as spirituall and dignifyed Illuminations, from ascension*
and by descending, work the Will of God, determined, in all
Creatures, diversly, according to the measured purpose of the highest,
in dispersing his Will uppon and into every one, particularly,
whereby, some, become Wise, one in this, an other in that
degree, other some mighty in Works, whereby Helth and help,
Cumfort and Ioye, is given to the faithfull. Even so,
ascending, doth Hell infect, sometyme with Error, and
sometyme with Infirmities: So that, from heven springeth
helth, from below, Infirmities, of body and Sowle.
Two Im=mediate Powres. } *Whereby, we fynde two immediate powres, bringing furth two*
propreties: The one Cumfort with Ioye: the other Infection,
with sorrow.
But this may be obiected. Hath it not byn seen, that the wicked
cure diseases? and restore health?
What so ever is of death, is sorrow; which is the grownd of Spirituall and bodyly Infection. So that, Evyll can not work
good. How can it, therfore be, that the Dead revive, or
restore helth?
The Cure therfore of all Spirituall Infection (I mean the Infections of
such, as are Spirituall is in respect, of his weaknes, and not of

his strength: Bycause, Sathan *Infecting may become weak*
(whereby he cannot prevayle) and so, give helth, by reason of his
weaknes: Otherwise, with Powre, bringing Death all manner
of wayes.

Δ. - E.K. thowght a thing, whereunto
she answered: and he sayd: .....
my thowght: she answered: .....
in my degree, Thowghts .....
known to me. I, than answered:
She is of God and in god, th.....
the thowght of man.

E.K. - She .....
I here now
a buzzing in my
eare.

These two Immediate and supernaturall properties
are so dignified in Creation and Determination, that
the good Angels cannot cure, or help such Infimities
as are browght in by the Subtile Infection of the wicked and of
them selves: Unleast in body the Immediate powre of the
Second person in Trinitie be adioyned in the ayde and cure of the
infected body: Which is the True Physitien.
And as he toke uppon him Man his fraylty, So is chief Governor over the same in all degrees.
Yf the Sowle be infected, the Angels have no Powre, to wash it or
make it cleane: but by the Will of the Father: Which is the
Holy Ghost, *descending throwgh the Angels into the proprety*
of the Church: whereby the Disease is Cured.
Therfore, Considering, Thow art infected, not Naturally, but
by Spirituall and wicked Inflammation: Stirring up thy body
unto Infection, We that are good Angels, cannot minister
help, unleast we feele the Immediate Powre of him, which
is the Second, and the Water of Life.
Notwithstanding, as we know How the Infection grew,
eyther locally, or really: So can we finde contrary places
and things for Cumfort.
When Herode *was infected by the Divel to kyll very* Christ
the Sonne of God: His purpose was not altered, by contradiction to the Divel, but by the Foreknowledge of God
which appointed, Ægypt, *for his Safegarde.*
So it is sayd unto the, It is thowght good thow sholdest
Cracovia. *rest at* CRACOVIA: *for it is a place Sanctified,*
both in fore determination, and Now.
Therfore use the Saboth, and rest from Labor.
Reap now: and eate the frute of thy labor.
Press the Vyne, that thow mayst drink, and be Cumforted.
For the Promisses of God, are not in vayne:
Neyther are the Heavens fruteles.
Riches. *For, as it is sayd, Thow art not bownde, but for the Service*
of God. Neyther shalt thow be enriched by Princis: But
shalt enriche them.
Flesh may speak vaynely, and be without Cumfort:
But the Promisses of God, cease not, neyther become
uncertayne.

This yere to come, is of great bludshed: prepared to stop
the mowth of the earth, which gapeth, for Sorow.
Therfore, Thow must be Separated, That the Promisses of
God may be fullffilled: Which commeth (not at your
request, but at his Determination) most abundantly.
These Boords nede not. The paviment shall serve.
For it is nether the Erth, nor mans hands, (but the Finger
of him, that Liveth,) that provoketh.
Beholde — That the Powre of God might be known.
Therfore, he hath Chosen those, that are not regarded,
To the intent, it may be sayd:
Lo, This is of God.
Make hast therfore, and stay not: For thy warning is great.
.... *Those that are wise (to synne) in theyr fleshly Imaginations, are*
Deceyvers of them selves: which with us are not to be
accused, but rather unknown.
For, the Kingdome of heven, is divided from hell: and those that
are of hell, are unknown from us:
For as Co.... and ..... naturally, know not, one an other:
Such, and so it is of us.
Sit tibi satis quòd illam non novimus, neq*ue* virtutem ullam
descendentem ab illa vidimus.
*A.L. *Neyther is the Powre of God in him*, for his own sake: but for*
the Spirit that God hath planted in him.
For we have known him, and againe have forgotten him. And
yet we understand him:
But, (I teache the a Mysterie) by Irradiation into him: and
not by reflexion from him self.
As the hevens fly from the stynk of the Infected Powres,
Even, so, fly thow.

Δ
Cacodæmon
ipsius Palatinæ.

Ganisláy Ganisláy

E.K. - She calleth one:
Who, is now come here.

Gan. - *What wilt thow, with me?*
What wilt thow have? }

E.K. - He semeth to have his face
half like a man, and half
like a Woman: his body being
all covered with heare, rugged.

E.K. - This spirit speaketh to Madimi,
in a strange language. She sayeth nothing, but spreddeth
her armes abroad, like a Cross.
Mad. - Fuge. [E.K. - Now, he is gone.
Mad. - *The wicked, hate the Servants of God, two wayes:*
Naturally — in respect of Envy: for that, they are nawght.
and Accidentally, — by feare: bycause of theyr wyckednes: which,
when it is known, Shame followeth.

It is more wisdome to avoyde the evill to come, then to see
things that are evill, and to Triumphe against it.
But, such as she is, such is her Angel:
and he beareth witnes of her evyll.
E.K. - Madimi shaketh her coats, and brusheth her coats with .....

·4·
Mad. - *Thus sayeth my Mother,*
Beware of wylde hony, and raw frute:
The one, clarifyed, the other rypened may become Good.
Those that know not wyne, become dronken,
but to such as know it, it bringeth helth.
Even so, this Doctrine.
For unto him that it is tasted, being ripe, or .....
becommeth Cumfort, and the key of a pr.....
But unto him, that tasteth it, wyldly, and .....
worketh sorrow.
Your knowledg is not to have, But to lerne to .....
So that you may be, both ~~Lerned, and~~ Having and Lerned.
Small are the Threasors of this world in respect of the Wisdome
that iudgeth NATURE.
For unto him, that iudgeth truely, what Secret is hidden.
Those that seek the world, shall be contemned of it:
But he that flyeth from her, shall use her as a Slave:
or as the second mother, doth her dowghter.
Notwithstanding, of my self, I will be more appliable
unto you, then you shall be followers of me.
Why God in his minister as a Childe dealeth with us. *For, for that cause, am I become Childish.*
Therfore Cease: He is truely wise that sayeth,
God knoweth at all tymes, what we have nede of.
Be not tempters.
Be patient.

·5· *Even as thy desyre is, So are all things in* England.
Nothing kept bak.
But, for thy sake, such as are thyne, are with them
frendely used.

·6· *Yf thow sholdest not be called home, How sholdest thow*
enioye the benifyt of God his promiss: which hath
sayde: Thow shalt call her bak &c. to her preservation. (aliter: φρομ ἑρ φορνικατιων)
But, first these things must come to pass.
The Cuntry shall be divided: one, rise up against an other.
Great Treasons be wrowght.
Yea, and one cut an others throat:

And whan the greatest Trubbles are,
Than, shalt thow save her life.
Δ....... A°. ....uny ....nem ....ua *Then shall the wall be broken downe:*
And free passage shall be made.
And such as are skorners, and ascend up the narrow
steps, or shew them selves on the walls, shall be
trodden down, and defaced.
Here is Understanding.

E.K.
That which thow hast, is a part of fowre, and is become
the Fifth: yet it is none of the fowre, dignified in a
*Cube, whose Roote is *252.*
*.......... - *I will know it shortly.*
- *Thow hast not powre (for time is not yet come), But*
must be browght furth shortly, that it may be known.
*.......... *..... made it, was *Holy (but it was made by those that*
..... it: which is not man: neyther any thing of wyckednes)
Which, for his synns dyed: least he shold have byn destroyed
in the Second Death:]
☞ *..... revealed unto the, neyther for thyne own sake: nor at thy request:*
But by the will of God, for a tyme to come.
E.K. - *I pray you to tell me playnely, what it is:*
Mad. - *Be Content ..... I speak thus, least thow sholdest Synne.*
God, the father, *the* Sonne, *and the* Holy Ghost *bless you.*
E.K. - Now, she is gone, as a mighty tall woman.
Note: Madimi, as a tall Woman now.
Δ. - Veritati æternæ, sit æterna, laus
gloria et benedictio.
E.K. - *Amen.*

1584

Wensday Martii .4. mane: Lasko [Martii 14 stylo novo.

Δ. - After my petition made to God (at the Instance of A.L., not present now) to know of Moldavia Kingdome, the state to come: that is, whan A.L., and by what means, he shold enioye the same (being, before, at Mortlak promised unto him). And at my requesting that Madimi might be the Minister of his will therein:
At length, appeared Madimi.
Δ. - Gloria patri, et filio et Spiritui Sancto: Sicut erat in principio, et nunc et semper et in sæcula sæculorum. – *Amen.*
Mad. - *Amen.*
A certayne riche man, father of an howshold returned and fownd all things out of order. And Lo, he looked up, and sayd unto his servant: Arrise, and be ready, for I will set my howse in order: Go to Asson, and I will meete the there: And he arrose up, and went unto Asson: But, his Master cam not:

At length he sayd unto him, Beholde, I will not dwell here, but
Remove my howsehold unto Banal: *and he did so.*
And the servant prepared a feast: But his Master cam not.
And he sayd unto him the third tyme, Why art thow sorry, or why
art thow Angry? Do unto me, For I am thy Master.
And he sayd, Rise, go unto Molschecks, *and thow shalt meet*
me there.
But, Lo, thus sayeth the Servant, my Master forgetteth .....
and hath commaunded me twise: and I have prepared for him,
and he cam not: and he sayeth unto me the Third tyme,
Arrise, go, and I will meet the:
Thow shalt finde me there.
But he will, there, allso deceyve me.
And he sent before: And behold, his Master .....
But immediately, after that the servants Messanger .....
The Father of the howshold cam: and he looked, but
his servant was not there.
And he sent for him, and commaunded him to be beaten
and to be browght with violence.
But the servant sayde: Deall not, thus with me, for it is violent.
But the Master answered, and sayde,
What I commaunde the, ...ghtest:
For, servants have no freedome of them selves.
And it cam to pass, that after the Master had gathred to gither
his frendes: He sayd unto them,
Arrise up, and fynde me one
that is FAITHFUL, *with* OBEDIENCE.
Then he stretched out his hand, and he sayd unto his servant,
Hold, take thy reward: For, from me, thow art Banished.
How, say you, was this Iustice, that he did unto his Servant?

Δ. - *Ô Lorde, we appeale to thy Mercyes:*
and we acknowledge thy Iudgments, allways,
to be most Iust, and true, &c.

Mad. - *The Ark of the Lord, was the Covenant of* OBEDIENCE.
Happy are those, that enter.

E.K. - There springeth a thing before her, like a reede,
but withered:

Mad. - *Unto the,* E.K. - pointing to the reede *thus sayeth the Lord,*
Bycause, thow canst not endure the ende of Winter,
Spring on, and grow: But, in the myddst of thy
beawty, in the myddst of Sommer, shall thy
Destruction be.

A.L. *I will annoynt the, before thy tyme. for my promise sake:*
That thow mayst fall in the myddst of thyne own time:
For thy weaknes is great.

E.K. - She standeth, and holdeth up her hands toward heven.
and sayeth nothing that I can here.

Mad. - *Go: make haste: All flesh is abbominable.*

E.K. - She speaketh it an other way, not toward us.

Mad. - *I am Sealed: neyther can I speak any more.*

E.K. - Now she goeth away like a three cornerd Clowde.

Δ. - *Ô* Iesu *have mercy on us:*
Ô King of Iues have mercy on us:
Ô Conquerer, against hel, death, and the divel,
have mercy on us.

E.K. - Now is he here, who was last here.

Δ. - *Are you* Nalvage --- *In the name of* Iesus.
..... *Lord be mercifull unto us, &c.*

Nal. - ..... *is sealed; I am excepted.*
I am commaunded: and my office is to teach.

E.K. - He turneth abowt with a great swiftness: at length he standeth.

Δ. - *Ô Lorde, and our desyre is to be towght, of the, in the,*
and for thy service.

Nal. - *To him to whome it is sayd, GO, Thus, I say; Let him be going:*
For God hath stretched out his hand: and he sayeth,
I will not pluck it back, but with vengeance:

E.K. - He turneth agayne.

Δ. - Ô ~~Lorde,~~ God, *to whome, is that GO, sayd?*

Nal. - *Thow mortall man, who is the Lord of helth?*

Δ. - I was sik of an ague, and thereuppon did somwhat differ, awayting allso for the Lord A.L. his help chiefly: with coach, horse and mony.

Δ. - *The God of heven and Erth.*

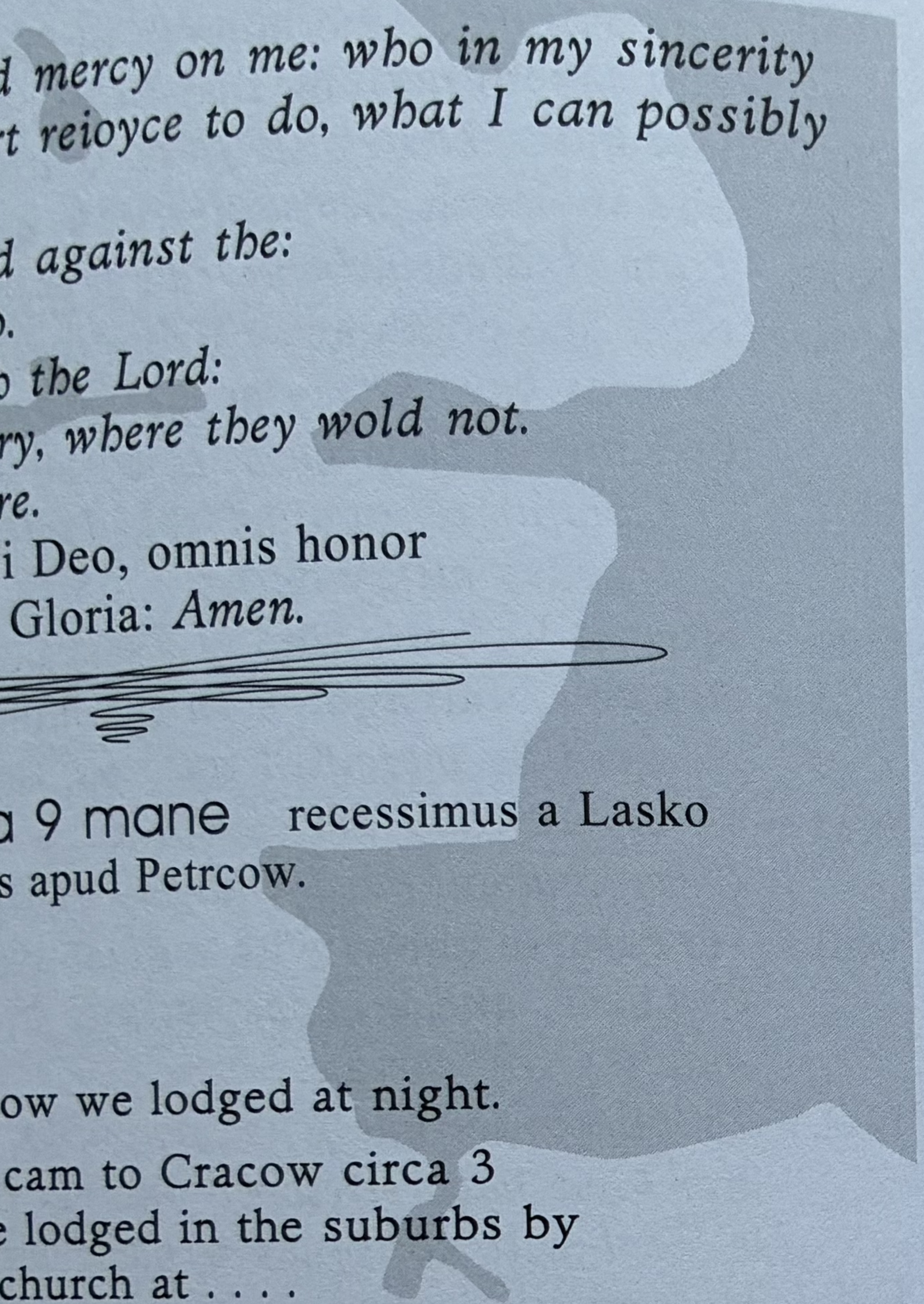
Nal. - *The Lord is angry, and he sayd unto the,*
Be gon.
Lo, there is a day past:
And if his own Angel, had not made intercesion for him,*
he had byn Nothing:
Seale these things,
Make haste,
Be going:
For, the Lord is Angry:

Δ. *Vide *Iob* Cap .33. Secundum con=iectarum meam de tribus modis Divinæ Mise=ricordiæ erga homines &c.

Δ. - Ô *God &c.*

Nal. - *Thus he sayeth* --- Lasky *hath reioysed with an harlot,*
and hath measured me, which am unknown,
But, he shall be rewarded:
*To the*Δ*, it is sayde:*
Make haste: and be gon:

A.L. *I will fullfill my promise in him, for thy sake:*
But he shall fall, being none of thy acquayntance:



Δ. - *Pronownce favor, and mercy on me: who in my sincerity and singlenes of hart reioyce to do, what I can possibly performe.*

Nal. - *Thus, they have sayd against the:*
Let him not go.
Of them thus sayeth the Lord:
They shall tarry, where they wold not.
Cease: Write no more.

Δ. - Soli Deo, omnis honor
et Gloria: *Amen.*

Monday: Martii .9. hora 9 mane recessimus a Lasko et prima nocte fuimus apud Petrcow.

Tuesday - 10

Wensday - 11

Thursday - 12 At Michow we lodged at night.

Friday, Martii .13. We cam to Cracow circa 3 a meridie, and were lodged in the suburbs by church at . . . .

Where we remayned a sevenight: and then (I and my wife) we removed to the howse in St Stephens Strete, which I had hyred for a yere: for 80 gylders (of 30gr). And Mr Edward Kelly cam to us on Friday in the Easter weke (by the new Gregorian Kalendar), being the 27 day of March by the old Kalendar: but the 6th day of Aprill, by the New Kalendar: Easter day being the first day of Aprill in Poland, by the new Gregorian Institution.

CRACOVIA
Martii .13.
A^{o} 1584.
Omnis honor, laus, Gloria et
gratiaru*m* Actio, sit Deo n*ost*ro
O*mn*ipotenti, Trino et uni
nunc et semper:
Amen.
Δ

Mensis Mysticus Saobaticus:

Pars prima eiusdem

10 April 1584 – 30 April 1584
(from British Library MS. Cotton Appendix XLVI Part I)

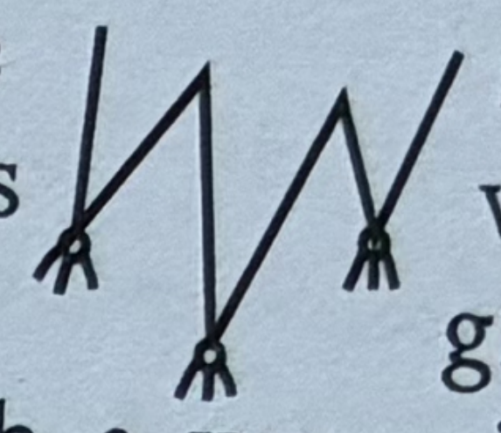
Tuesday
morning

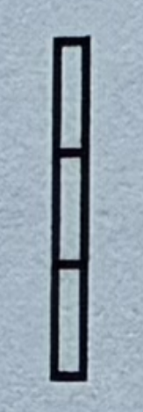
Aº 1584. Aprilis 10:
Cracoviæ

stylo novo
Gregoriano.

Mensis Mysticus Saobaticus:
Pars prima eiusdem.

After our divers prayers and contestation of our humility, obedience, and credit in these actions: and being come now to Cracovia, the place Sanctified, whereunto we were willed to make haste &c, at length appered Nalvage.

E.K. - He hath a gown of white silk, with a cape with three pendants: thus  with tassells on the ends of them, all grene: it is furr: white and semeth to shyne with a wavering glittring.
On his hed, is nothing, he hath no berd.
His physiognomy is like the picture of King Edward the sixth: his here hangeth down a quarter of the length of the cape: somwhat curling, yellow.
He hath a rod or wand in his hand, allmost as big as my little finger: it is of gold: and divided into three equal parts with a brighter gold then the rest.



He standeth upon his rownd table of Christall, or rather mother of perle: There apper an infinite number of letters on the same, as thik as one can stand by an other: the table is somwhat inclined on one syde: he standeth in the very myddle; his garment covering his fete: his brest semeth smoth as the downe remaynes of a swan, whan all the fethers be of, so is his nek, &c., he is leane & long visaged.

Δ. - *The infinite mercyes of God be on us: and the light of his cowntenance shyne on us, and his favorable cowntenance be on us.*

Nal. - *Amen, unto him that is, and was, and liveth for ever.*

~~Δ. After a great silence he sayed. spake as followeth:~~

E.K. - He loketh ernestly on his table, and turneth him to vew it.

Nal. - *All things are in order: thus sayeth the messager of him which is the god of wisdom.*
Is your worthynes such, as can merit so great mercy?
Or are your vessels clensed, and made apt to receyve and hold the swete liquor, pure understanding it self?
Δ
Hath the sonne entred into your bowels, or have you tasted of the night dew?

where are your wedding garments, or after what
sort do you provyde for your marriage?
Unseasoned you are, & withered flesh, partakers of
those things which make you holy: throwgh which
☞ partaking the secret provydence of him that is
the highest, you becam dignifyed to the ende, and
are suffyciently washed, for the tyme of entrance.
O stiffnecked people you deserve nothing, & yet
you have the hyer of such as labor.
But, what, can corruption be partaker of those things
that are incorruptible? Or man, which
savoreth in him self, can you savor allso of
the allmighty?
O you weaklings: ô you of no faith: o you
Cankers of the earth: where is the shame you have,
where are the teares you let fall: where is the
humility you are tawght to? Nay you are such
yf. as say in your harts: Yf the spring be fayr
the harvest is lik to be good: Yf these things
come to pass, yt is the finger of the lord.
But such is your imperfection, such are the frutes
of the flesh: and the vanity of mortality.
Notwithstanding, consyder that you are servants:
Do therfore the will of your Master: you are
become free: Be faithfull, and thankfull
to him that is the giver of liberty: Nay you
are become Children: partakers of the
cownsayle of him that sytteth & seeth &
sayeth, I AM:
Therefore be sober, faithfull, and waver not,
for the inheritance of your father is great:
your fredome is without recompence: and your
Master the King of Iustice.
☞ Where are the people, or in what generation did
they dwell, that hath byn thus acquaynted
& drawn into familiarity, with the true servants
and Angels of God? Unto whom hath
those mysteries byn opened? Is it not sayd
of those that are sanctifyed, The Lord appered
unto them in a Vision: But he cometh to
you when you are awake.

Unto them he cam unloked for: unto you he cometh
requested.
Arise up therfor, & be not forgetfull what
The Ende maketh all. the lord hath done for you: for the things
of this world are not, untill they be done,
Neyther is there any thing assured, but by
the ende.
It was sayd unto Abraham, And I will destroy
them. He beleved it: But he asked not, when.
Faith. Great is the reward of faith: for it giveth strength:
But those that are faithfull are not of this world.
Notwithstanding, you have sayd (as it was sayd,
by the disciples to Christ, when they wer yet
When. unpure, & blynde,) whan shall these things
come to pas? Lord, what is it ment by
this, or that?
Faith. Simple faith excelleth all Science.
For heven and earth shall perish in theyr
☞ corruption: But the Voyces of the lord, much
more his promises, are become angels for ever.
For as the Sonne begetteth in the earth, & is father
of many things that live in corruption &
have ende, So is the god of heven, the bringer
furth & begetter of things celestiall with life
& for ever. For why, Dixit et Factum est.
Idea. Every Idea in æternity is become for ever,
☞ and what is thowght, is become a living Creature.
I teach you a mysterie.
As the tree in sappy life, watring her self throwghly,
bringeth furth the ornaments of her own beawty,
So the spirituall part of man being good & digni=
fied, burnisheth him self with his sownd & faithfull
thowghts, I meane: The glory and shew
of his own beawty, for the sowle of man
groweth, eyther with beawty to salvation: or with
dishonor and filthyness, to damnation:
I have done my commaundement.
I have as a scholemaster warned you, and as a
frende cownsayled you: I will allso teach you.

[E.K. - He speaketh in a thyn small voyce.]
Δ - He used a great pause & sylence.
E.K. - He standeth and pointeth with his rod to the letters of his table as if he made some accownt or reckoning.
He went out of the myddle, & measured how many steps it is abowt.
Nal. - *Pater*, Filius, Spir*itus* Sanctus: Fundamentum, Substantia, et principium *om*nium.

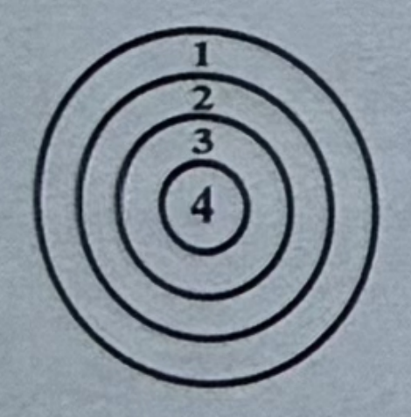
[E.K. thowght in his mynde, rerum. and he answered his thowght, saying *What nede I say* rerum*?* The gramariens will be on my side. Omnium, is more, than to say omnium rerum.]

E.K. - This semeth to be spoken by some other, in my imagination.
Nal. - Omnium, *is the thing that is my charge.*
E.K. - He still confereth place to place &c.
- *So.* E.K. - Now he standeth still.
Corpus omnium. E.K. - He pointeth to the whole or rownd Table which he standeth on

1. *The substance is attributed to God the* father.
2. *The first Circular mover, the Circumference, God the* Sonne. *The finger of the father and mover of all things.*
3. *The order & knitting to gither of the parts in theyr due & perfect proportion, God the* holy Ghost.

Lo, The begynning and ende of all things.
E.K. - He still cownteth & conferreth places & letters to gither.
Nal. - *Lo, it is divided into 4 partes.*
Wherof, two are dignifyed: one not yet dignified but shall be: The other with out glory or dignification.

E.K. - He semeth to point thus to some divisions



Nal. - *Understand God, as the substance of the Whole* (as, above sayd).
E.K. - He accownteth agayn.
Nal. - *The substance of this part is called* Vita.
E.K. - He pointeth to the uppermost part.
Nal. - Called Vita Suprema.
See here three small lynes. [E.K. - Those three small lynes appere in the uppermost parcell]
Say - Gaudium [pointing to the uppermost line].
Say - Præsentia [pointing to the second].
Laudantes *or* Triumphantes [pointing to the third].
E.K. - Now he begyneth to accownt in the second portion.

Nal. - *The Continent,* Vita. [he cownteth agayn]
E.K. - The fowre portions are of equall wideness but not of equall clereness, and that abowt the centre is of fuskish or ledish culler.
E.K. - Now he sheweth three small lynes in the second portion. he semeth to speak to him self somwhat.
Nal. - *Say* - Potestas - to the first line pointing.
Motus - to the second.
Ministrantes - to the third.
E.K. - Now he procedeth to the third Circular portion.
Nal. - *This Continent is allso* Vita. [pointing to the third portion.]
Non dignificata, sed dignificanda.
Nal. - *See* - E.K. - There are allso three lynes,

Actio - in the first lyne.
Factum - in the second.
Confirmantes - in the third.

Sir ha, this is true logik. [Δ. - He sayd so to E.K. who now gave him self to study logik diligently]
E.K. - Now he standeth trembling.
Nal. - Oh qualis est Iusticia inter miseros?
Δ. - Sed, Mors est quæ peperit hanc vita*m*.
Vita est etiam hæc; sed quæ peperit, Mors?

Say - Luctus -
Discordia - Here seme three lynes also.
Confundantes -

Those that do theyr duety shall receyve theyr reward.
Let my diligence teach you diligence.
To E.K. *Be not angry bycause you do not understand: These be means to understand.* E.K. confessed that he was very angry.
Nal. - *Pray unto god, for I am resisted.*
Δ. - Deus in adiutorium no*strum* intende &c.
Say - Vita Suprema. [pointing to the uppermost line of all.]
- *I finde it (by addition) in this Language, Iad, but written thus, toward the left hand, in three angles.*

i	*d*
a	

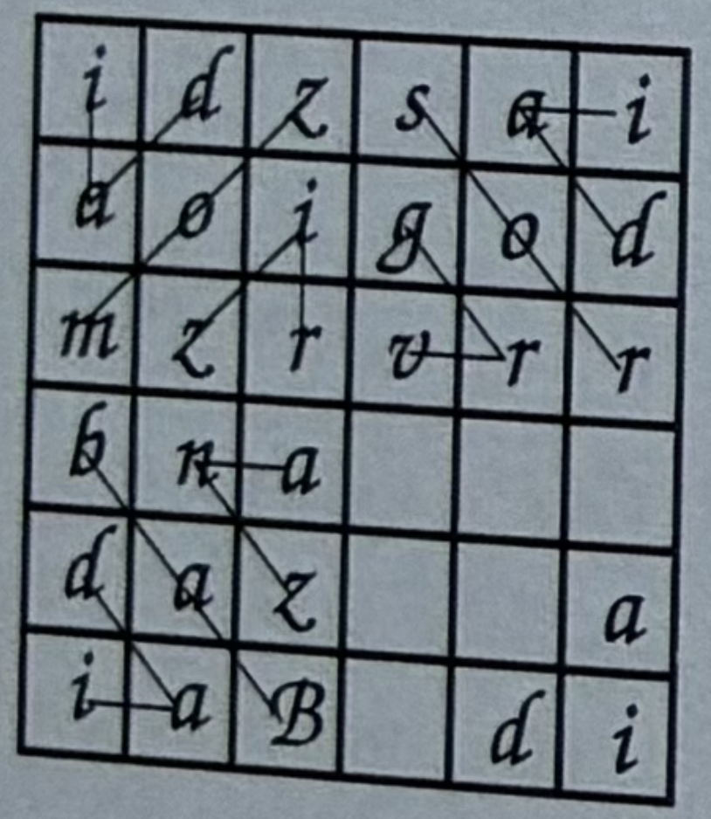
Say - Gaudium - *Moz~~od~~.:. I finde it is a name ascending and answereth to the two extremes of Iad in this manner.*

i	*d*	*z*
a	*o*	
m		

Δ. - *I pray you, is Mozod, a word of three letters or of five.*
Nal. - *In rote thre: it is larger extended.* [Δ. - *z* extended, is *zod*]
Δ. - *Will you pardon me if I ax you an other question of this extension?*
- *Say on: Moz in it self signifyeth Ioy: but Mozod extended signifyeth the Ioy of god.*
Δ. - *No word in his radicall form is extended.*
Nal. - *These dowts will at lengthe grow easy.*
Præsentia - *I finde it called Zir.*
So -

i	*d*	*z*			
a	*o*	*i*			
m	*z*	*r*			

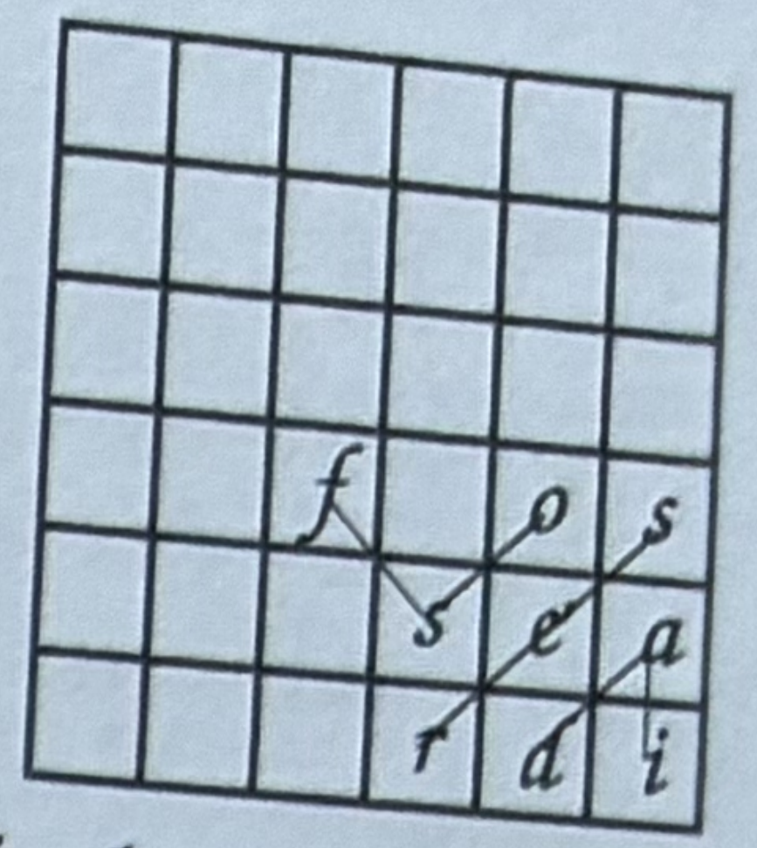
This lesson is greater than any that was lerned in Cracovia *this day.*
Nal. - Potentia
But say, Vita Secunda.
Iad - but thus:



i	*d*	*z*	*s*	*a*	*i*
a	*o*	*i*	*g*	*o*	*d*
m	*z*	*r*	*v*	*r*	*r*
b	*n*	*a*			
d	*a*	*z*			*a*
i	*a*	*B*		*d*	*i*

I will teach you here after the distinction of them.
Say - Potestas - *I finde it Bab.*
It doth ascend from the right hand to the left.
Motio - *I finde it Zna.*
Δ. - *you meane of Iad diversly signifying.*
They will not fall out so, but they will fall out well enowgh.
Nal. - Vita tertia - *Iad.*
Δ. - *I pray you what is of* Ministrantes?
Nal. - *Loke you to your charge* ∴
Actio - *Sor*
Factum - *Gru*

- Vita, quæ etiam est Mors.
Iad
Luctus - *Ser*
Discordia - *Off*



		f		*o*	*s*
			s	*e*	*a*
			r	*d*	*i*

Yf the order of the Table be ex Spiritu Sancto, *The substance, of the father: How shall we gather the Circumference, which is the Sonne?*
The Sonne is the Image of his father: Therfore, in his death, he must be the Image of his father allso.
Yf Substantia *be in* forma Crucis, *then the Sonne is the Image of his father.*

Laudantes - *Luah*

Δ. - *The rest I pray you to deliver us:*
Nal. - *Beare with me, for it is easy for you, but hard for me.*

		h	*c*	*r*	*v*		
	i	*d*	*z*	*s*	*a*	*i*	
l	*a*	*o*	*i*	*g*	*o*	*d*	*h*
u	*m*	*z*	*r*	*v*	*r*	*r*	*c*
a	*b*	*n*	*a*	*f*	*o*	*s*	*a*
h	*d*	*a*	*z*	*s*	*e*	*a*	*s*
	i	*a*	*b*	*r*	*d*	*i*	
		l	*a*	*n*	*g*		

Ministrantes - *Lang*
Confirmantes - *Sach*
Δ. - as sach, in sachel.
Δ. - *Now.*
Nal. - *Whan I know, you shall:*
God be mercifull to man.

Confundantes - *Vrch*

It is so terrible that I tremble to gather it.
Thus I have made playne this body generally:
The particulars are long, hard, and tedious.
Thy name be blessed o god, which canst open a means, wherby thy powres immediate may be opened unto man:
Powre glory and honor be unto the,
For thow art the true body of all things,
and art life æternall ∴

E.K. - Now he is suddenly vanished away with the table.
Deo nostro sit omnis laus et gratiarum actio
nunc et in sempiterna sæculorum sæcula.
Amen.

Cracoviæ.

1584.
Thursday.
Aprilis 12. Mane.

Some delay uppon our prayers being made, at length appeared Nalvage, in shape, and attire, as last before: he standeth still.

Nal. - Benedictum sit nomen Domini in æternum.

Δ. - *Amen.*

Nal. - Audite me fratres patienter.

The Godhed in his secret iudgment keping in his almighty bosom the image and forme of all things, universally, loked down uppon the earth, for he sayd Let us now go down among the sonnes of men: he saw that all things grew contrary to theyr creation and nature: eyther keping theyr dignities and secret vertues, shut up in obscuritie, or els ryottously perishing, throwgh the imbecillitie and frowardnes of ignorance.

So that it was sayd, Behold, I delight not in the World: Elements are defyled: The sonnes of men wicked, theyr bodyes become dunghills, and the inward parts (the secret chambers of theyr harts) the dens and dongeons of the damned.

Therfore I will draw my Spirit from amongst them, and they shall become more dronken: and theyr ignorance such as never was: No, Not since the fall of hevens.

Antichristus.

For, Lo, the tyme is come. And he that is the Sonne of unrighteousnes, is and Liveth: Unto him therfore shalbe given strength and powre: and the Kings of the erth shall become mad: yea, even raging mad, yea even in the third madnes, and that in the depth of theyr own Imaginations. And I will buyld my temple in the woods: yea even in the desert places: and I will

In the wildernes.

become a Serpent in the wildernes: for I have tucked up my garments and am fled away: and She shall mowrne on the mowntayns without cumfort.

Lo, the thunder spake, and the earth became mysty and full of fogg, that the Sowle of man might slepe in his own confusion.

The second Thunder spake, and there arose Spirites, such as are for Sothesayers, witches, charmers, and seducers: and they are entred into the holy places: and have taken up theyr seats in man. Wo be unto the erth therfore: for it is Corrupted. Wo be unto the erth, for she is surrendred to her adversary: Wo be unto the erth, she is delivered into the hands of her enemy. yea Wo be unto the Sonnes of men, for theyr vessels are poysonned.

But even then, sayd the Lord, Lo, I will be known in the wildernes: and will Triumphe in my weaknes.

And Lo, he called you: and you became dronken, and foolish with the Spirit of God: And it was sayd,

Raphael

Desend, for he calleth, and hath called: and Raphael *that browght up the prayers, decended: and he was full with the powre and Spirit of God: and it became a doctrine: Such as was never from the begynning: Not paynted or carved: fyled or imagined by man, or according to theyr imaginations which are of flesh: but simple, playn, full of strength, and the powre of the holy ghost: which doctrine beganne, as man did, nakedly from the erth: but yet, the Image of perfection.*

This Doc=
trine.

This self same art ~~which deliv~~ is it, which is delivered unto you, an infallible doctrine, conteyning in it the waters which ronne throwgh many gates: even above the gate of Innocency, wherein you are towght to finde out the dignity and Corruption of Nature: allso made partakers of the Secret Iudgments of the Almighty to be made manifest and to be put in execution.

Which knowledg in you, is to be made perfect: two wayes: by powre mediate, and immediate.

Immediately, from God: in respect of his will and secret iudgments, as unto the apostles.

By meanes and tradition, as from us, opening the substance, and body of Nature, according to our own Image, which is the thing I have now in hand.

I am therfore, to instruct and informe you, according to your Doctrine delivered, which is conteyned in 49 Tables.

48 Keys,
or calls
and
theyr
use.

In 49 Voyces or callings: which are the Naturall Keys, to open those, not 49, but 48: (for One is not to be opened) gates, of understanding: Whereby you shall have knowledge to move every gate, and to call out as many, as you pleas, or shalbe thowght Necessary. Which can very well, righteously, and wisely, open unto you the Secrets of theyr Cities, make you understand perfectly the conteyned in the Tables.

Throwgh which knowledg you shall easyly be hable to iudge, not as the world doth, but perfectly of the world, and of all things conteyned within the Cumpas of Nature, and of all things which are subiect to an ende.

Note:
Take tyme
while time
is: for time
will away.

But behold, this Charge of myne is tyed unto tyme. Therfore, be diligent, to lerne: diligent to heare, and that with patience: For it is neyther a free schole nor a schole of contynuance, for as powre is not

August next. *given unto me beyond the first day of august next, so*
have you no strength to lerne after, bycause
I am the staff of your doctrine.

Nal. - *I am for the cumfort of the world and not for the hindrance:*
thus sayeth the Lord. To them that have harvest let them
reap; and unto such as have labor let them work.
As for me, I am tyed to tyme, and am ready at all tymes:
For I measure not your night, nor day.
Δ. - *Thanks be unto the highest.*
Nal. - *Cease now, with me, for no more descendeth.*
Soli Deo honor et gloria.

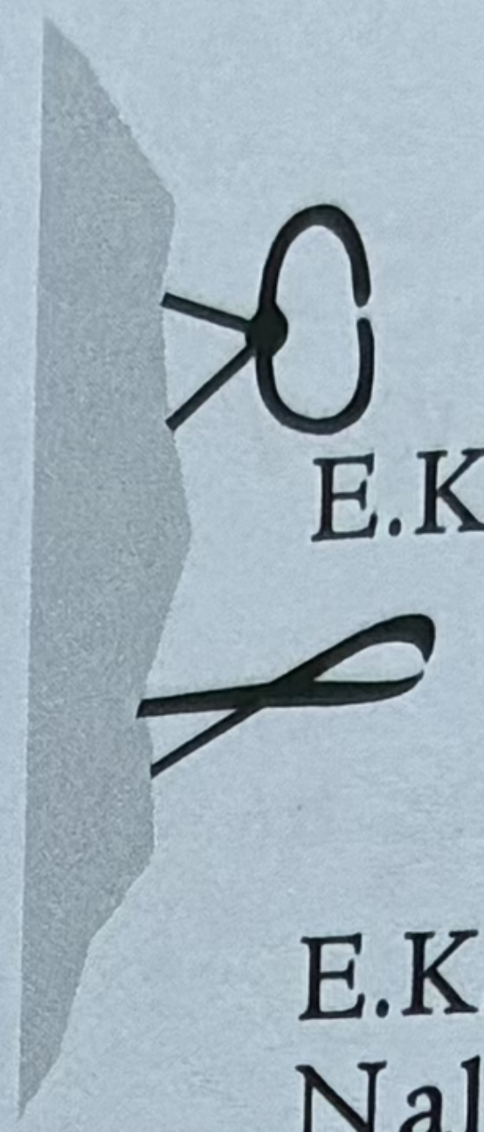
After None, the same Thursday —

After some short eiaculations of prayers to god, there appeared a great black masty dog ∴ with whome I wold nave nothing to do, but expect Nalvage. He sayd, that he was Nalvage. We rebuked him as an hell hownd.

An Illuding wycked spirit.

At length he departed, and Nalvage appeared; but brighter then to day.
Nal. - *Have you those things that I told you to day?*
Δ. - *We have them in record, and mynde:*
Nal. - *Reade them. -*
Δ. - I did read them.
E.K. - He laugheth: *ha ha ha*, &c, a great laughter.
he hath allso a Table, but seameth not to be like the former Table of Nalvage. There are ten or eleven divisions in this Table, as was not in the former Table.
Δ. - *Yf thow art* Nalvage *procede in the doctrine of Wisdome.*
Yf thow art not Nalvage, *depart in the name of* Iesus.
- *I have free will: and therfore I will be here.*
Δ. - *Now I dowt nothing, but thow art a deceyver.*
A voyce on the one side - Audite: *The ignorance of the wicked becommeth dust:*
which shewing it self, is swept out of dores, and thrown on the dunghills.
E.K. - Now appeareth one, like true Nalvage.
Nal. - *Even so is it of the* [. . . . . .] *for thow hast opened thy*
blasphemy: and being discovered, art become more accursed:
Therfor bycause thow art accursed: thow art not dignified,
but become a vessell of Iniquitie: And therfore; hast no
Freewill. *freewill. For free will eyther is, or is in state,*
to be dignifyed.

Therfore, as dust I swepe the oute: and cast the into that dunghill
which is the place of the greatest wo: The dunghill
and the reward of the unrighteous.
And bycause thow hast thrust thy self into the Iudgments of
the lord: and hast hard the Secrets of the almighty: therfore
I seale the tanquam truncus in infernum.



E.K. - He striketh him with an yern, like a payre of tongs: in forme of a mowlde to cast pellets in: griping his brayn and underchaps: and so he fell down and dissapered: and in his place cam Nalvage.
E.K. - Nalvage maketh cursy toward the 4 quarters of the world.
Nal. - *My Us is as good as thy Um.* [E.K. - in his hart thowght that it might be that now one divell mastered an other: and there= uppon sayd *Um.*]
E.K. - He is now, accownting agayn on his table as he did before.
Nal. - *Unto this doctrine belongeth the perfect knowledg and remem= brance of the Mysticall Creatures.*

Δ forte Characters

How therfor shall I informe you, which know them not?
Δ. - *Mean you as* Baligon, Bobogel *&c.*
Nal. - *The Characters or letters of the Tables.*
Δ. - *You meane the mysticall letters, wherein the holy boke is promised to be written: and if the boke be so written and layd open before us, and then you will from letter to letter point, and we to record your instructions: Then I trust we shall sufficiently understand and lerne your instructions.*
Nal. - *Allso in receyving of the calls, this is to be Noted: that*
Backward { *they are to be uttred of me, bakward: of you, in*
practise, forward: ((those calls))
Δ. - *I understand it; for the efficacity of them; els, all things called, wold appere: and so hinder our proceding in lerning.*
Nal. - *D P C E T E I R S M S S S*
24 *E S A I I M M M S E S.*
E.K. - All this was in one line, in the lowermost portion: and lowermost line therof.
Nal. - *I E E E E T N O E D M E T M M M*
27 *M M D M A E T S E A M.*
E.K. - Now he standeth still.
Nal. - *A E R T I S A N S S E A S D M M S E ^ A*
EVIIII ^*AO* *O I I V I T S E I T T S D A I N.*
43 E.K. - These semed to be taken out of divers lines in the three lower portions: but None out of the Uppermost, or fowrth.
Nal. - *R S H D D S R R E S O L S N R E R E E*
S F R H E I E E E E I E E O E T I S O E
R T T H D E O I S E O E S M E T F E D E
81 *T S E E E E E R S E S E O R S M E T*
D R F E. *D E T S E E E R S E*
X *E E R*

I or E
$[\overset{I}{E}]$
Wheresoever O followeth, it may be E or I.

S I S E H E N O E S M E E F E E D I $\boxed{\overset{I}{E}}$ O E S S S
~~I S E O E S H E~~.
D S D F T E I E O R S O E D H T E T
... O E S H E O T R T E R E O E H S E R
E E I R E S R I S O E H E E D E I E H E D T
R N D D H D N.
The rest of this lesson, next morning.

Δ. - After the correcting of certayn places before in the letters he sayd: *I fele no more* ∴

Δ. - *Thanks and honor be to the highest, for ever. Amen.*

Friday. morning, hora 8½ Aprilis ·13· Cracoviæ:

Not long after my Invitation, Nalvage Appered, Nutu Dei.

Nal. - *Our peace, which is triumphing patience and glorie, be amongst you.*

Δ. - *Amen.*

Nal. - *It may be sayd, can there be patience in the Angels, which are exalted above the ayre? For, such as wer of error, have theyr reward: yea, forsoth my deare bretherne: For there is a contynuall fight, betwene us and* Sathan, *wherein we* Patience. *Vanquish by patience* ∴ *This is not spoken without a cause, for as the divell is the father of carping, so doth* ☞ *he subtelly infect the Seers Imagination, mingling unperfect forms with my uttrance: Water is not receyved without ayre: neyther the word of god, without blaphemous insinuation. The Sonne of god never did convert all: neyther did all that did here him, beleve him. Therfore, where the powre of god is, is allso* Sathan ∴ *Lo I speak not this without a cause* ∴ *for I have answered thy Infection.*

Δ. - E.K. had thowght that Angels had not occasion of any patience, and so was his thowght answered.

Nal. - *I finde the Sowle of man hath no portion in this first table;*
The first Table. *It is the Image of the Sonne of God, in the bosom of his father, before all the worlds. It comprehendeth his incarnation, passion, and retorne to Iudgment: which he him self, in flesh, knoweth not, all the rest, are of understanding:*
Δ. The Centre. Hell *The exact Centre, excepted.*
A. (Two thowsand and fortene, in the sixth Table, is) D.
86 *7003 in the thirteneth Table, is I.*
A in the 21th Table, 11406 downward.
I in the last Table, one lesse then Number ∴ *a word, Iaïda.*

You shall understand, what that word is before the Sonne go down. Iaida is the last word of the Call.

H 49 ascending, $\overset{T}{\cancel{P}}$ *49 descending, A 909 directly: O, simply.*
85 *H 2029, directly, calle it Hoath.*

---

225 from the low angle on the right side, contynuing in the same and next square, D, 225. [the same number repeated]
A in the thirtenth Table, 740 ascending in his square.
84 *M the 30th Table, 13025: from the low angle on the left side. in his square ascending. Call it Mad.*

O the 17th Table, 99 ascending.
C the 19th, descending 409.
O the 21th, from the upper right angle, crossing to the nether left, and so ascending 1003.
83 *N the 31th, from the Center to the upper right angle, and so descending 5009.*
Call it Noco.

Be patient, for I told you it wold be tedious.
O the 39th, from the Center descending on the left hand 9073.
D the 41th, from the Center ascending, and so to the right upper angle, 27004.
R 43th, from the upper left angle to the right, and so still in the circumference, 34006.
Ï the 47th, ascending, 72000.
82 *Z in the same table, descending, the last.*
Call it Zirdo.

P the 6th, ascending, 109.
A the 9th, ascending, 405.
81 *L the 11th, descending, 603.* —— Δ Here he strok the table on Saterday action following, at my reding over of it backward.
Call it Lap.

E the 6th, from the right angle uppermost to the left, 700.
G the 13th, descending, 2000.
R the 17th, from the Center downward, 11004.
80 *O the 32th, descending from the right angle to the Centre, 32000.*
Z 47th, 194000, descending. Call it Zorge. [of one syllable]

A 19th, from the left corner, descending, 17200.
79 *A 24th, from the Center, ascending to the left angle, 25000.*
Q the same table, ascending, 33000.
Call it QÄÄ´ [thre syllables with accent on the last *A*].

E the second Table, 112 ascending.
L the ...th, descending, 504.
C the 9th Table descending, 1013. [*that C, is called* C-minor.]
I the 13th, descending, 2005.
77 *C the 14th, descending, 2907: Call itCiclé.*

E.K. - Now is he kneeling and praying with his rod up.
O the 4th, ascending to the left angle, 390.
D the 5th, descending, 812.
76 *O in the same, descending, 902: Call it ODO.*

Δ. here he stroketh agayn on Saterday.

N the 9th, descending, 804.
A the 11th, descending, 2005. - This A may be an a or *an o.*
75 *R the 14th, descending, 5006.*
M ~~N~~ the 16th, descending, 12004. - he corrected it *M.*
A the 20th, descending, 17006.
Zamran
Z the 32th, descending, 40006. Call it Zanran.

I give it faster, unto you, than I receyve it. E.K. thowght it.

D the 4th, descending, 212. - This may be T or D.
74 *O the 6th, ascending from the Center to the left corner, 1907.*
Call it OD. - or OT.

A the 9th, ascending, 500.
73 *C the 10th, descending, 602. Call it CA.* [Δ two syllables]

R the 16th, ascending, 22006.
A the 19th, descending, 23012.
C Ᵽ the 30th, ascending, 30006.
72 *A the 39th, from the left angle descending, 42012.*
Z the 46, ascending, 312004. Call it Zacar.

E must com after R. but without number and so is it Zacare.

Use your tyme refreshing, and retorne.
Deo gratias reddamus immortales.

* * *

The Same Friday, after None, circa 3am. horam.

After a short request made by me to Christe for wisdom and verytie to be ministred by Nalvage, he appeared, and spake much to E.K. which he expressed not to me, but at length confesed that he gave him brotherly cownsayle to leave dealing as an Idolater or fornicator agaynst god, by axing cownsayle of such as he did. E.K. confessed that he had byn that day, and some dayes befor dealing by him self after his manner, to understand of my Lord Lasky, and of other matters of Lasko and left his questions in his wyndow written. Nalvage told him the divel had now taken away his questions. E.K. went down to see if it were true: and he fownd it true.

Nal. - *Pray.* Δ. - we prayed.
There was an error in the last, not in the Number but in the letter. I will first go thorowgh the letters, and after come to the numbers. How many words have you receyved this day?
Δ. - *Thirtene, wherof Iaïda was sayd to be the last of the call.*
Nal. - *They be more worth then the Kingdome of* Poland. *Be patient, for these things ar wonderfull.*

N (the number must nedes go to.) the sixth, descending, 309.
71 *A the 7th, ascending, 360.*
O the 9th, ascending, 1000.
O the 13th ascending, 1050.
V the 17th ascending, 2004. It is Voöan.

It may be sownded better Vaoan.

Add those last Numbers.
Δ.

309
360
1000
1050
2004
4723

Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The divels have lost the dignitie of theyr sowndes.

Δ. - *They make 4723.*
Nal. - *It is called the Mystical roote in the highest ascendent of transmutation.*
Δ. - *These phrases are darke, whan it shall please god they may be made playn.*
Nal. - *It is the square of the Philosophers work.* Δ. - *you sayd it was a roote.*
Nal. - *So it is, a rote square.*

Δ. - The square therof is 22306729.

The word is, by interpretation, Ignis vera mater.
The vayn Philosophers do think it doth beget bodyes: but in truth, it conceyveth, and bringeth furth.

Lapis philo=sophorum magnæ pro=iectionis.

---

70 *D the fifth, ascending, 4.*
O the 39th, ascending, 7806. Call it OD.

Δ drawing the *o* long

E - *L* - *el* *l* *L 17th (not 17th the first, but 17th and the thirdth: for it is of the thirdth: and 17th, it may be of them both).*
ascending, 419.
o O the 18th, ascending, 2017. - this O must be sownded as A.
69 *T M ~~M~~ the 24th, from the Centre to the left angle, ascending, 5069- T must be instede of M.*
L A A 30th descending, 9012.
A I I the 35th, ascending, 15079.
aversed. *B P Ᵽ the 43th, from the Centre to the left angle, descending, 159068.*
Call it Piamo ël. - It is ~~Piato le~~ el Baltale to be sownded.

Note Intru=ders.

As the eare is the chief sense; so, being infected, it is the greatest hindrance. Many there be that thrust them selves betwene you and me: and they are increased. Powre is given agayn to the Shew stone: and thow shallt not be hindred.
Δ. - *Shall I presently bring it furth?*
Nal. - *As thow wilt.*

Δ. - I browght furth the stone, and it seamed marvaylously brighter than before it was wont to appeare.

E.K. - He seameth to pray.

E.K. - There appeareth to me in the Stone Michael as he was wont to appere, with his sword in his hand and in a long white garment &c.

God his promise shall be performed.

Mich.- *I am the strength of the highest and the mighty arme of him that is almighty: your fellow servant, and the Messager of the highest: The powres of the earth have risen up against you: But you shall prevayle: and this doctrine shall be delivered as is promised, and according unto tyme. But pray ernestly: For Lo, the whole hoste of Angels such as are blessed have cryed unto the Lord, saying, Not so Lorde: Thy bred is torn in peces, or reprochefully eaten.*

Thus therfore, sayeth the Lord, Be patient for the place is holy: and the powre of the highest is amongst you.

Receyve willingly: For he that offended is Smitten.

The dignifica=tion of the stone.

Be Cumforted, and beware of deceyvers: for the powre of the wicked is encreased, and is become mighty: But into this Vessell shall enter no uncleane thing, Not for this tyme onely, but for ever.

Be Multi=plied.

Gabriel.

Unto the, Nalvage, *thus sayeth the Lord, gather up thy wyngs and enter. Do as thow art commaunded and be Multiplyed.*

Be Cumforted: for Gabriel shall ascend and stand before the Lord, and shall have powre and descend: and he shall be yoked unto thy loynes and thow shallt become mighty: that thow mayst open, the wonders of the Lord with powre.

E.K. - Now is Nalvage come into the stone.

The holy Ghost.

Mic. - *Be Cumforted, be Cumforted, be Cumforted my brethern in the god of hostes: for your Cumfort is and shall be of the holy ghost. Therfore let peace be amongst you and be no more babes. For wisdome dwelleth not amongst Childern, The peace of god be amongst you. And thus much I have Cumforted you.*

E.K. - He is gon.

E.K. - Now here is an other.

Δ. - *It is Gabriel, that cam to Daniel.*

Gabr.- *I did so, and I am that* Gabriel; *and the world beareth witnes of my comming. You rebellious Wyndes, you deceyvers of the righteous, you naked substances and things lighter then the wyndes. Know not you that the God of your Creation hath rewarded you. Know you not your own weaknes: know you not your state of no returne? I say hedlong, you all, (without resistance,) fall down to your places: Be gon, Sink, for I am of powre and do Prevayle.*

Behold he hath placed Darknes behynde him, and hath made the lights of heven as the Lamps of his beawty. Go you, that are confownded without retorne: For the name of our God in his determination is invincible.

This Night is a Sabboth, and Skorge to the Wicked.

Nal. - *I promysed to expownd you a word, the first you had to day but the last. It signifyeth, of the highest.*

E.K. - His table now appeareth very evydently to me, as that I cowld paynt it all.

NOTE

- *Cease for this tyme, for it is a tyme of Silence, for the wicked are confownded: in the morning early you shall be towght plentifully: for my powre is become a hundred and fifty: and I will finish my charge, long before the tyme appointed.*

Gabr.- *We are allways present untyll the promise be ended. Rest in peace .:.*

Note this forme of Gabriel at this occasion.

E.K. - Gabriel seameth to be all in complet harness like skales of a fish, from the arm pitts downward: with a speare in his hand, all of fyre, abowt a two yards long:

Δ. - *The peace of god and his mercy be on us now and ever, amen.*

Al. Lasky.

Δ. - *Yf it shold not offend you, I wold gladly ax your knowledg of the Lord Albert Lasky our great worldly frende, and that for the servyce of god. Yf he be past the chief danger of his present infirmitie &c.*

- *When we enter into him, we know him: but from him, he is skarse known unto us: as of him, of whome it is sayd he hast consented with an harlot: We know not the ende of God his Iustice which is uppon him.*

Prayer for A. L.

His prayers are come to the second heaven, neyther hath any receyved remembrance of him: But we will pray unto god to be mercifull unto him, and that for thy sake. Bycause thow shallt not be made a laughing stok to the wicked: Pray thow, for him, that thow mayst work in him that which he worketh not for him self.

God his gift to me in prayer.

Hold up thy hands for him; for it is a lawfull and a charitable thing: For God hath graunted the a force in prayer: But be patient and humble. We with the, give thanks and lawd unto the Lord.

Cease.

Δ. - Laudes Deo nostro incessanter reddantur.

Amen.

Saterday, Aprilis ·14· mane. Cracoviæ. 1584

Δ. - Oratione Dominica finita, et brevi illa oratione psalmi 33. inspecto Chrystallo apparuere utri*que* Gabriel et Nalvage.

E.K. - They knele, as thowgh they wer in confession one to an other; and for abowt half a quarter of an howre.

Gabr. - *Say after me,*
Prayer *O begynning and fowntayn of all wisdome, gyrd up thy loynes in mercy,*
and shaddow our weaknes: be mercifull unto us, and forgive us
our trespasses: for those that rise up saying, there is no god, have
risen up agaynst us saying, Let us confownd them: Our
strength is not, neyther are our bones full of marrow: Help
therfore, o æternall god of mercy: help therfor o æternall
God of Salvation: Help therfore, o æternall God of peace
and Cumfort. Who is like unto the, In the alters of Incense?
Before whome the quire of heven sing, O Mappa la man
halleluyah: Viset us o God with a comprehending fyre,
brighter then the sterrs in the fowrth heven. Be mercifull unto
us: and Contynue with us: for thow art Almighty: To whom all
things of thy brest~~s~~ in heven and erth sing glory prayse
and honor, Saying, Come Come Lord for thy mercy sak.
Say so, unto god, kneeling ∴

Δ. - I repeted it, kneeling, and E.K. likewise kneeling.

E.K. - They both kneele down agayn, and put theyr forheds to gither. Gabriel seemeth to sitt in a chayre on the one side of Nalvage abowt a 30 yards of, on Nalvage his left hand. Nalvage standeth.

Gabr. - standing sayd. { *Thus sayeth the Lord, Who is he, that dare resist invincible strength:*
Seale up the East, Seale up the Sowth, Seale up the West:
and unto the North put three Seales ∴

E.K. - Now sitteth Nalvage in a chayr a syde from his rownd Table: the Table being somwhat before him:

Nal. - *Name that I point to.* [to E.K. he sayd so as concerning the letters.]

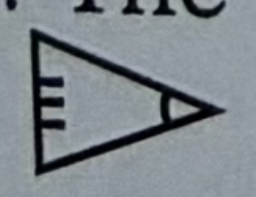
E.K. - He flong like a thyn brightnes out of the stone, uppon E.K. He hath his rod, which he toke out of his own mowth. He holdeth up his rod: and sayeth, *I am all Ioye, and reioyce in my self.*

E.K. - He smitt the rownd table with his rod, and it whirled abowt with a great swiftnes. Now that which before semeth to be a circular and playn forme, appereth to be a Globe and rownd ball, corporall, whan it turneth. Globe

Nal. - *Say the last.*

Δ. - *Piamo el.*

E.K. - He striketh the table now, and thowgh the body seme to turn, yet the letters seme to stand still in theyr places.

E.K. - Now he plucketh out 5 bokes as yf from under his chayre, and setteth them down by him. The bokes be grene, bright, and they be thre cornerd,  - a clasp. 5 bokes.

Nal. - *Rede backward* [to E.K.
Every thing with us teacheth.
Read backward,

---

letter with out number.

Nal. - *Read backward; letter with out number, the letters thow hadst yesterday.*

Δ. - after all red, he proceded thus:

P the 4th, ascending, 97.
68 *A the 6th, ascend., 112.*
I - 8th, asc., 207.
P - 9th, asc., 307. *Piap*

E.K. - Now he striketh it agayn, and it turneth.
A
67 *T* *TA*

The numbers after.

I
66 *A*
A *AAI The first A may be an A an O or an E.*
Those are two words.

E.K. - Now he striketh agayn and it turneth: his rod semeth to be hollow like a reede.
A
P
65 *G*
O
B *Call it Bogpa*

E.K. - Gabriel falleth down on his face: and lyeth prostrate, and Nalvage holdeth up his rod all the while.
D He pointeth beyond him in the upper circle.
O It semeth like a Roman e:
~~*S*~~
64 *L*
A
M
A
O
P *Poamal od : put out the S.*
Make it two words,
it may be one word with S or T, but it wold be hard for your understanding:
Make a point betwene Poämal and od.

E.K. - Gabriel lieth prostrate all the while.
~~*V*~~
D
63 *M*
O
Z *Call it Zomd*

With great dificulty this letter was discerned: Nalvage him self sayd he knew it not yet, but it semed to E.K. to be an X: Nalvage denyed it to be an X: and sayd he knew not yet the mysterie. *Say the Lords prayer for I can not open it. Allthowgh my powre be multiplyed, yet I know not this letter.* At length he sayd it was *D.*

E.K. - *I can remember that word well.* *Zomd.*
Nal. - *Thow shalt not remember it.*

P
62 *E* *It is called Vep /*
V
Make a point there. Δ. - *a full point.* Nal. - *No, a stroke.*

O
L
O
61 *H*
O *Call it Lóhŏlo*
L *Long the first syllable accented.*

E.K. - Now he striketh the table.
it is the uppermost of....
S
60 *D* *Call it ~~Dis~~ DS*

S
I
M
59 *A*
P *Prononownce it IPĂMIS.*
I *make a point at S, the A pronownced short.*

L *Call it VL* Δ. - with such sownd to
58 *V* *V* as we pronownce yew,
wherof bows ar made.

M
57 *A*
P E.K. - it semeth to be an e.
I
Ipam *um um* he hummed twise, Labiis clau=sis.
signifying two words more, which
were not to be pronownced tyll
they were red in practise.

D
O
OD as you had before.

E.K. - Now Gabriel riseth from his lying prostrate.
H
O
56 *T*
L
A
B *Call it Baltóh*
There is a point.

P
A
I
P *Call it Piap*

E.K. - Gabriel steppeth up and seemeth to storme angerly against somwhat.

Δ. - Belyke some wicked powres wold intrude theyr illusions or hindrances in these actions.

E.K. - He hath thrown his dart from him: and it cometh to him agayn.

Gabr. - *Cownt the number of the words you have receyved to day.*

Δ. - *Sixtene, if Poamal od be made two words.*

Gab. - *Be packing, and so many plagues be amongst you more then your plague was before.*

E.K. - He seemeth to storme still.

Gab. - *Come in.*

E.K. - Now theyr come fowre in.

Gab. - *Art not thow* Adraman*? Which hast falln and hast burst thy nek fowr tymes? And wilt thow now rise agayn, and take part a new?*
Go thy way therfore, thow seducer, enter into the fifth torment.
Let thy powre be less than it is by as much as thow seest number here.

E.K. - Now they all 4 fall down into a pitt or hiatum of the fowndation of the place where they stode.

E.K. - Nalvage lyeth all this while uppon his face.

Gab. - *Cownt now agayn.*

Δ. - *Sixtene.*

Gab. - *It is not so. There is an error.*

Nal. - *I am deceyved from Ipam.*
OD the next, is fals, and so are the rest.
And so is that that followeth.

A
B
O
S *Sobá*

Δ. - *I had baltoh.*
Nal. - *And Piap.*
Nal. - *What is this* [to E.K.]. E.K. - *a G.* Nal. - *No, it is an H.*

55 H
O
T
TÓH
There is a point, shewing a stroke, called virgula.

54 M
O
H
HOM

53 S
D
DS

52 L
I
P
D
A
I
Call it IÁDPIL accent ád.

51 O
N
O
G
Call it Gono

Gab. - *Move not, for the place waxeth more holy.*

Nal. - pointeth. S
D
DS

This was corrected on Monday following to be to much.

50 A
N
D
A
Call it ADNÁ

E.K. - Gabriel did throw a brightnes uppon E.K. after he had stroked his own face first. E.K. started at it.

49 A
Z
R
N
Z
Call it Znrza
Δ. - as - Znurza.

E.K. - Nalvage kneleth down befor the Table and useth many inclinations and gestures of reverence, as preists use to do at the alter, he did also the like befor.

48 M
Z
R
A
F
Farzm

47 H
A
L
I
P
~~of knowledg~~
Moreover

P is distinctly pronownced by it self.

PÍLAH three syllables.

46 H
A
N
D
A
I
the ark of knowlege
IADNAH [yadnah.

E.K. - Nalvage cometh and kisseth the Table and kneeleth down. and semeth to pray.

45 M
R
E
with
ERM

44 B
A
C
a rod
CAB

E.K. - He kneeleth down agayn and useth such gestures as before.

G
S
N

E.K. - Nalvage sayd, Adiuva me, ô mi Deus.
He holdeth up his hand and kisseth the Table, and useth wonderfull reverence.
He sayeth agayn, Fer opem, ô mi Deus.

43 E
R
N
O
Z
delivered you
Zonrensg

42 S
D
and
Δ. which
DS

41 R
I
P
the holy ones
Pir ther is a point.

40 A
B
A
C
to govern
Call it Cabá

39 A L E R O H O *I made a law*

Call it Ohoréla |

Nal. - *There is a stop, shewing a stroke made straight down thus,* |

38 M R A S A C *To whome*

Casárm | *a stop*

E.K. - Now he kisseth the table agayn.

37 M A S R G *with admiration*

GRSAM | *a stop at M.* Δ. - as *gurſam.*

36 H E L O B O *your garments*

ÓBŎLEH

35 S B R V *beawtifyed*

VRBS

34 S D *and* Δ. *which*

DS

E.K. - Now he useth the former reverent gestures agayn.

33 I D L A *of gathering*

ALDÍ

32 E G R P *with the fire*

PRGE as *purge.*

31 P N O N G *I garnished*

Gnonp

Nal. - Adiuva me, o mi Deus.

30 L I H T *Seates*

THIL *: a point here.*

29 A B O S *whose*

Soba

28 N E I Z *of my hands*

Zien *here a point.*

27 H O L B O N *the palmes*

Nobloh

26 A T *as*

TA

25 H A M M
O Ø
C Ø *trussed you to gither*

COMMAH *a point.*

24 D O *and*

as before OD

23 Z M I Z *of my vestures*

Zimz *a point.*

22 A O H T O N *in the myddst* *Nothóa* *here is a point before the word.*

21 A A Q *your garments* *QAA* *thre syllables.*

E.K. - Now he useth reverence to the table agayn.

20 Q L O H *measureth* *HOLQ* / Δ. as *holquu.*

19 S D *Which* *DS*

Nal. - Adiuva me, mi Deus.

18 G R P L A M *a through thrusting fyre* *Malprg* as *Malpurg.*

17 A T *as* *Ta*

Now he prayeth as befor, his armes extended.

16 A A R G *and the Mone* *GRAÄ* *a point.*

15 D A S P Z A N *a sword* *NAZPSAD*

E.K. - Now he prayeth agayn.

14 A T *as* *TA*

13 I *is* *a word by it self.*

12 R O R *The Sonne* *Ror* *here a point.*

11 L O Z *hands* *Zöl* Δ. - as *zod ol:* a point.

10 A R B O S *in whose* *Sobra*

9 O H P N O V *of wrath* *Vonpho*

8 Z L A C *above ye firmaments* *Calz*

7 H S N A L *in powre exalted* *LANSH* as *Lonsh.*

Adiuva me ô Deus.

6 T L A B *of Justice* *Balt* *here is a point.*

5 D A I *the god* *Iad* as *yad.*

4 O H O G *sayth* *GOHÓ*

3	G S R O V	over you	vorsg / here a point.
2	F N O S	rayng	sonf
1	L O	I	ol

E.K. - Now he sitteth down in his chayr.

The first Call ended.

- *This is the ende of the mighty and first Call.*
Pray that you may understand what it is.

Δ. - *Mean you presently.*

Nal. - *I, presently.* Δ. - I prayed to that intente.

E.K. - All the stone sheweth fyre, and all is on fyre, nothing els appering. Not like common fyre but clere, thin &c:
Now it waxeth clere.

E.K. - And Now Nalvage is on the Top of the globe
and his seat remayneth in the former manner of fyre.
Now Nalvage holdeth up his right hand, and
the same semeth to be many hands.
There is on one of his fingers an I, it vanisheth away,
and so on diverse fingers ar words, as follows:

I
rayn
over
you
sayeth
the
God
of
iustice
in
powr
exalted
above
the
firmaments
of
wrath
in
whose
hands
the
Sonne
is
as
a
sword

and
the
Mone
as
a
throwgh
thrusting
fire
which
measureth
your
garments
in
the
myddst
of
my
vestures
and
trussed
you
to gither
as
the
palms
of
my
hands

two words

whose
seats
I
garnished
with
the — 60
fire
of
gathering
and
bewtifyed
your
garments
with
admiration
to
whome
I made
a
law
to
govern
the
holy ones
and
delivered
you
a
rod
with
the
ark

of
knowledg
moreover
you
lifted
up
your
voyces
and
sware
obedience
and
faith
to
him
that
Liveth
and
triumpheth
Whose
begynning
is
not
nor
ende
can
not
be
which
shyneth
as
a
60 — *flame*
in
the
myddst
of
your
pallace
and
rayneth
amongst
you
as
obedience *the*
Ballance
of
righteousnes
and
truth
Move
therfore
and
shew
your
selves:
Open
the
mysteryes
of
your
Creation

be
frendely
unto
me
for
I
am
the
servant
of
the
same
your
God
the
true
worshipper
of
the
49 — *highest.*

60
60
49
169

E.K. - Now all the fingers be gone.

Δ. - —

Nal. - *It is the sense in your tung of the holy and mysticall Call before delivered:*

Second Table.

Which followeth in practise for the moving of the second Table, ~~theyr~~ the Kings and ministers of govern=ment: The Uttrance of which, is

The Co=venant of God.

of force; and moveth them to visible apparition .:. moved and appered, they are forced (by the Covenant of god, delivered by his Spirit) to render obedience and faithfull societie. Wherein, they will open the mysteries of theyr creation as far as shall be necessary: and give you understanding of many thowsand Secrets, wherein you are yet but children.

Many Keys.

For every Table hath his key: Every key openeth his gate, and every gate being opened giveth knowledg of him self of entrance, and of the mysteryes of those things wherof he is an inclosure. Within these pallaces you shall finde

Note these: 3 degrees

finde those that are of powre, as well to speak, as to do. For every pallace[1] *is above his Cytie*[2], *and every City above his entrance*[3]. *Be you therfore diligent that you may enter in, not as spoylers but as such as deserve interteynment in the name and throwgh the powre of the highest.*

Faith

A Key of the first .7.

For great are the mercyes of god unto such as have faith. This is therfor the Key of the first seven, according to the proportion of the first Creation.

No more for this tyme.

A signe to make an ende:

A Signe allways to mak an ende.

E.K. - He drew a Curten before the stone, of white cullor.

The same
Saterday, after None, hora ~~3½~~ 4.

The white Curten remayned abowt half an howre after my prayer to god, and some invitation to Gabriel and Nalvage, at length the Curten quaked as thowgh wynde blew it.

E.K. - My thinketh that I heare a styr within the stone.

* I had discoursed somwhat with E.K, of the manner of skrying &c.

At length they appered. E.K. - They have very eyes, which twinkle as other mens eys do: and*therfor I see them with my externall ey, not within my Imagination, as . . . .

Gabr. - *There are two kinde of visions, the one by infusion of Will and descending, the other by infusion by permission and ascending. The first is the image of the Will of god, descending into the body: and adioyned to the sowle of man, whose nature is to distinguish things of his owne likenes, but shut up in prison in the body, wanteth that powre, and therfore being illuminated by Spirituall presence, inwardly, seeth now in part, as he shall hereafter do in the whole.*

E.K. he speaketh hollowly.

But Note, that every vision is according to the sowle of man in powre: and so is receyved of him that seeth. The body of man feeleth nothing Spirituall untill he be of incorruption: Therfore useth no sense in any Illumination. The other is to be fownd owt by his contrary.

E.K. - Here is a divell that derideth these instructions, and sayeth, *You may know his vertue by his wisdome: he never went to schole.*

Note: Pater Antichristi.

Gabr. - *I know what he is: Powre is given to me to resist him, but not to towch him. He hath ascended, and begotten him a sonne, wherein the people of the earth shall be accursed. As those that are in prison shutt up from light and the use of the day, comprehend not any thing, but that which entreth unto them by permission or free will, so is the sowle of man shutt up from all light, except that which entreth by the Will or suffrance of the highest. But as obedience is the tryall of Dignification, so are the ceremonies appointed by God, the witnesses of Iustification. For he that violated the outward Law was accursed: But the very ende of Iustice to Salvation, is the obedience and submission of the Sowle, How can it be that the erth and elements shall beare wittness against man in the day of Iudgment: but in the perverse use of them, contrary to God his commaundements.*

The wicked spirit sayd. - *He is a slow schole master and of small understanding.*

Gab. - *Cease, for the Conflict is great and must have iudgment of the Lord .·.*

Δ. - *Shall I ioyne my prayers with yours to our God, to drive away this wicked skorner and contemner of your ministerie ?*

Gab. - *Not so, you know not the Secret iudgments of the lord herein.*

The White Curten was drawn.

Δ. - Deo nostro soli Omnipotenti sit omnis Laus
honor gloria, et imperium
in sæcula sæculorum.
Amen.

Sonday, Aprilis 15. Mane hor 7½

After a few prayers necessary .·. and invitation to Gabriel and Nalvage for theyr Instructions.

A voyce out of the stone. - *Our Instructions shall grow most plentifully amongst you. But give place to time, for this is the voyce of the highest.*

Sabaoth

The Serpent laboreth to part us asunder, and hopeth to prevayle.

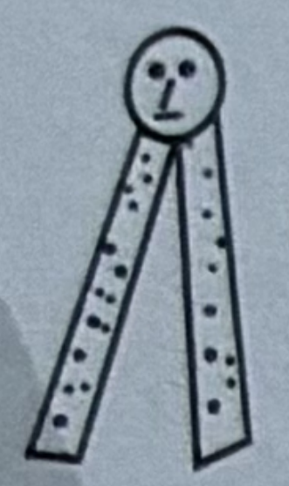
Be holy and righteous in the works of your hands, and kepe allways the Sabaoth of your redemer, hereafter: for even yet, the Serpent is amongst us. For even yet the Serpent is amongst my holy ones, and endevoureth to cut you a sunder. Therfore I say, be holy even in the works of your hands, for he thinketh to prevayle agaynst you: But let your howses be swept cleane, that whan the Spy entreth, he finde nothing to fede on.

Δ. - We ceased and gave our selfs to the Sabaoth, considering: intending hence forward to viset the Church and assembly, to pray and meditate on god his servyce, &c.

Solus Iesus Christus est
Triumphator contra mortem
et Diabolum, Dominus noster et
Deus Noster: *Amen.*

Monday, 15. Aprilis. Mane, hora 6: Cracoviae

Δ. - After a short prayer to God for remission of synns, and sending of his graces, and his good ministers assigned for our Instructions: and for the avoyding away of the great Enemy &c. who held conflict against Gabriel &c. The white Curten appered still drawn, before, in the stone, for an howr.



E.K. - There apereth a face standing uppon two pillers, the curten yet remayning drawn: The face is fyry, and hath very great teeth. The pillers are like marble spotted gray: and the grownd of the pillers cullor, white ∴

he sayd - *The works of the highest are become a stumbling blok, and have entred into the brests of a woman, and he is become angry. But whan she thinketh her self happy she shall stumble, where she wold not, and become sorrowfull without cumfort.*

The Woman

forte Ma=
ter Anti=
christi.

E.K. - This face and pillers becam a great water, swelling upward, and so vanished away.

Δ. - After abowt an howr, the Curten was opened. All appereth as before. Gabriel sitteth in his chayre and Nalvage kneleth.

Nal. - *Pray for the Mercy of God.*

The wicked Tempter. - *Pray, thow shalt not be hard.*

The Wicked - *So, well sayd, fy uppon him:*

Δ. - This divel rayled against God.

Δ. - I prayed diverse prayers for the mercy of god, and help agaynst the Wicked enemy yet present and molesting us, as he was permitted.

Δ. - Thy iudgment light on this wicked rebell for this blasphemy, o god.

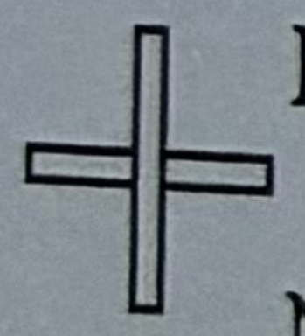
Gab. - *Move not, for presence of powre is great.*

Nal. - *Number the words of the first key.*

Δ. - *I have cownted them, and they seme to be 88.*

Nal. - *There are not so many.*

Δ. - *Where have I misreckened I pray you? Perhaps Poamalzod is to be but one word, and so are 87.*



E.K. - There is a great Crosse over all the stone that is red. Not onely over, to be impressed throwgh the stone.

Nal. - *Number the words in thy own language.*

Δ. - *I have numbred them, and they seme to be 169.*

Δ. - While I numbred, the great red cross went away: and shortly after, cam in againe into the stone as before.

Gab. - *Move not, for the place is holy.*
Znrza
You have Zurza ~~dz~~ ds Gono in the Call: the sd is to much.

Δ. - *I will then put it out.*

Δ. - *I find Znrza Adna ds Gono:*

Nal. - *That ds is to much.*

I pray you, what is then the Number of them, of you allowed?

Nal. - *86.*

Δ. - *Making allso Poamolzod one word, in that accownt?*

Nal. - *Set down:*

1 — 1.
2 — 1.
3 — 2.
4 — 1.
5 — 2.
6 — 2.
7 — 3.
8 — 3.
9 — 2.
10 — 2.
11 — 1.
12 — 2.
13 — 1.
14 — 1.
15 — 2.
16 — 1.
17 — 2.
18 — 1.
19 — 4.
20 — 1.
21 — 1.
22 — 2.
23 — 3.
24 — 3.
25 — 1.
26 — 3.
27 — 1.
28 — 2.
29 — 3.
30 — 1.
31 — 1.
32 — 2.
33 — 3.
34 — 2.
35 — 1.
36 — 1.
37 — 2.
38 — 2.
39 — 2. — 71
40 — 4.
41 — 2.
42 — 2.
43 — 1. — 80
44 — 2.
45 — 2.

46 — 3.
47 — 2.
48 — 1. — 90
49 — 5. *you lifted up your voyces*
50 — 2. — *1 - and*, *1 - sware*, *1 - obedience*, *1 - and*, *1 - faith*
51 — 1.
52 — 4. — 102 *to him that liveth*
90
77
167
53 — 1.
54 — 1.
55 — 2.
56 — 2.
57 — 2.
58 — 3.
59 — 1.
60 — 1.
61 — 3.
62 — 3.
63 — 3. *of your pallace*
64 — 1.
65 — 1.
66 — 2.
67 — 1.
68 — 2.
69 — 2.
70 — 1.
71 — 1.
72 — 1.
73 — 1.
74 — 1.
75 — 3. *show your selves*
76 — 1.
77 — 2.
78 — 3.
79 — 4. *be frendely unto me*
80 — 1.
81 — 2.
82 — 1.
83 — 1.
84 — 5.
85 — 3.
86 — 3.

Nal. - *Now you may know how to expownd it,*
For as the numbers follow, so are the words of your own tung to be applyed:
Δ. - *For the two words more, what shall we do?*
Nal. - *Yf you apply them you may easyly fynde them.*
Δ. - Deo gra*tias* agamus.

60
60
47
167

Δ
Note

There are three Calls
in this second ~~boke~~ part of Cracovia,
and One in the first.
These 4 Calls are the Second,
the 3th: 4th: 5th: for, the
first Table can have no Call, as
it is of the God hed.

……. Aprilis. 1584 Iesus Cracoviæ

Nal. - *A new Action - Backward, as before.*

52	*DAIOI*	*of him that Liveth for ever*	*Ioiad*
51	*RIZ*	*I am*	*Zir*
50	*PAL*	*for*	*Lap*
49	*PLERV*	*a strong seething*	*vrelp*
48	*MZAZO*	*make me*	*ozazm*
47	*DO*	*and*	*od*
46	*OZLACIM*	*in powre*	*Micalzo*
45	*NARMAZ*	*show your selves*	*zamran*
44	*DOQONC*	*unto his servants*	*as C Nó quod*

Gab. - The place is become more holy, and he is become more meck.

Nal. - 43 A C — therfore — Ca

42 R A C A Z — Move — Zacar

Nal. - Make a stop there.

41 L E H O G — sayth the first — Góhel

E.K. - Now the Cross is com in agayne, thinner then it was befor.

40 V Z R O T — Arrise — ~~Torzú~~ Tórz ú

39 N O D I A I — of the all powrefull — Ia í don

38 N I N A M — in the mynde — Manin

37 Q O — but — Q quu

36 E G A T — as is not — Tagé

35 S R O C — such — Cors

34 F O R T — a buylding — Trof

33 N A O N — you are become — No án

32 P A L — for — Lap

31 N O G N O Z O — then the manifold wyndes — ózŏngon

30 A I B — your voyces — BIÄ

29 S I H C — are — Chís the i long

28 P L A C I M — mightier — Mí calp

27 D O — and — od

26 I R R O — then the barren stone — Orri

25 D S V L — your feet — Lusd

24 S I H C — are — CHIS as χισ in greke.

23 I V I G — stronger — as Ghiui

22 H O T L A B — of righteousnes — Baltoh

21	E G O O	for the chamber	Oö̆ge
20	S B R V T	in theyr bewty	Turbs
19	Q L S R O L	the flowrs	Lors l quu
18	A T Q	or as	Qu u ta
17	A D E L C A R A P	for a wedding	Parácl̆ĕda
16	O H L A T	cups	Tal ho
15	A T	as	Ta
14	G M A R B A	I have prepared	Abramg
13	A M R A S A C	whome	Cas árma
12	H P D A I P	within the depth of my laws	Pi ádph

11	Z A Z A Z I	have framed	Ízăzaz
10	G R P L A I	the burning flames	I ál purg
9	M A B O S	whome	s ó bam
8	L	of the first	a word
7	V I I V	o you the second	Vi i v
6	D L A S	your voyces of wunder	Sald
5	P I A A F	understand	Fa á ip
4	M O		Om
3	G N O Z	of ye wyndes	Zong
2	H A A P V	the wings	V pă ah
1	T G D A	Can	Adgt

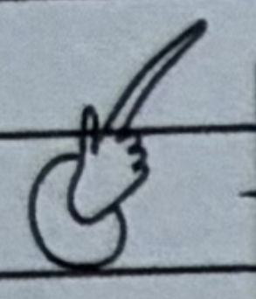
Note
...... shold
...... all one
worde, and
......w 51 as
in the
english.

The first word. The first is the last.

1 ________ *Can*

E.K. - Now he holdeth up many hands and fingers as before, and on the very ende of the fingers distinctly these parcels appered in english.

2 *The second word* --- *The wings*
vpaah, is, the wings, and adgt, is can.

3 ________ *of the windes*
4 ________ *understand / your voyces of wunder*
5 ________ *o you* } 1
6 ________ *the second*

7 ________ *of the first*
8 ________ *whom*
9 ________ *the burning flames*
10 ________ *have framed*
11 ________ *within the depth of my iaws*
12 ________ *whom*
13 ________ *I have prepared*
14 ________ *as*
15 ________ *Cups*
16 ________ *for a wedding*
17 ________ *or as*
18 ________ *the flowrs*
19 ________ *in theyr beawty*
20 ________ *for the Chamber*
21 ________ *of righteousnes*
22 ________ *stronger*
23 ________ *are*
24 ________ *your feete*
25 ________ *then the barren stone*
26 ________ *and*
27 ________ *mightier*
28 ________ *are*
29 ________ *your voyces*
30 ________ *then the manifold wyndes*
31 ________ *For*
32 ________ *you are become*
33 ________ *a buylding*
34 ________ *such*
35 ________ *as is not*

36 ________ *but*
37 ________ *in the mynde*
38 ________ *of the all powerfull:*
39 ________ *Arise*
40 ________ *sayth the first*
41 ________ *Move*
42 ________ *therfore*

E.K. - All the stone is become very dark ∴

The wicked sayd - *Thow shalt go no furder.*

Δ. - I prayed Roffensis psalm ·9· and the Lords prayer, and the stone became clear, and the fingers appered agayn, throwgh the mercey of the highest.

~~my~~
43 ________ *unto ~~his servants~~ his servants*
44 ________ *shew your selves*
45 ________ *in powre*
46 ________ *and*
47 ________ *make ~~me him~~ me*
48 ________ *a strong See thing*
49 ________ *for*
50 ________ *I am*
51 ________ *of him*
52 ________ *that liveth for ever*

This *his* and *him* corrected wer of the wicked his subtle suggestions.

E.K. - Now appere no more fingers.
Nal. - *Compare them now to gither.*
E.K. - Now he is set down in his chayre.
Δ. - *I have compared the english ioynts to the mysticall words and I fynde 52 of ech: so that they agree.*
..... they
..... but 51.
Nal. - *Thus you have this dayes labor.*
Now the white silk is extended over the stone.

Δ. - Solis Deo nostro, Deo Omnipotenti et
maiestatis tremendæ, reverendæ
et super omnia amandæ sit omnis
laus gratiarum actio et Iubilatio.
Amen.

Tuesday: Aprilis ·17°. ✝ Cracoviæ.

After diverse eiaculations appropriat to the action, and the curten or white veale yet remayning. E.K. thowght diverse tymes that he saw throwgh the white veale and stone and all, nothing appearing therein.

E.K. immediately fell into a new dowting of the verity of these Actions: and sayd he had a vision by a good creature the last night, who sayd these Creatures (with which we delt), wold no more appear unto him:

Hereuppon he sayd that both the last dayes skorner and these our instructers were all divells ∴ and that he wold no more sit to receyve A, B, C, and so by letters, any doctrine of theyrs, unleast they wold otherwise expressly and lively deliver a playn rule thereof:

With many other arguments to disprove the verity of our Actions.

Whereuppon he sayd, Iohn, *your boy can well enowgh deliver you these letters, and so you nede not me* &c.

I referred all to God his will and mercyes: For, as I had at his hands onely, and by his order, and for his service required Wisdome and true Knowledge, so do I not dowt, but God will according to his accustomed goodnes, provide that for me, that is best for any vocation here in erth &c.

E.K. He rose, and went away: and left me alone in my study appointed for these Actions.

Δ. - Deus in adiutoriu*m* meu*m* intende
Domine ad adiuvandu*m* me festina.
Gloria P*at*ri et Filio et Sp*irit*ui Sancto
Sicut erat in principio et nunc
et semper et sæcula sæculoru*m*.
Amen.

Thursday: circa 9^{am}.

As I was in my upper study, and had gathered the holy words of the second and third Call and had confered them with theyr english delivered allso unto us: E.K. cam up the stayrs and so went into his study and cam out agayn, and as he was going down the stayres I opened my study dore, and saluted him: He thereuppon, cam up agayn and cam into my study: and there I shewed him what I had done: and how I had some understanding of those holy words theyr significations, by reason of due applying the english to the words &c. entending therby to have induced E.K. to like the better of the manner of our frendes due and methodicall proceding with us, and told him that unleast of this strange language I shold have the wordes delivered unto us Letter by Letter, we might err, both in the orthographie, and allso for want of the true pronunciation of the words, and distinction of the points, we might more miss the affect expected.

But as on tuesday last, so now agayn he sayd, our Teachers wer deluders, and no good or sufficient Teachers who had not in two yeres space, made us hable to understand or do somwhat ∴ and that he could in two yeres have lerned all the 7 liberall sciences, yf he had first lerned ~~many~~ Logik, &c. Wherfor he wold have no more to do with them any manner of way, wished him self in england, and sayd that yf these bokes were his, that he wold out of hand burn them, and that he had written to my Lord (by Pernus) that he toke our Teachers to be deceyvers, and wicked, and no good Creatures of God. With many such speches, and reasons (as he thowght) of force to dishuade him self from any more dealing with them. But willed me to use Iohn, my boy, as my Skryer, for that these Spirituall Creatures wer not bownd unto him, &c. I answered unto all these parcells and reasons, as tyme served, declaring my perfect trust in God, that seing I have many yeres desyred and prayed for wisdome (such as these Actions importe) at his hands, and by such meanes as to his divine Maiestie semeth best, that he wold not eyther myslyke my prayer, or abuse my constant hope in his goodnes and mercy: Therfore I concluded that I referred all to the mercifull Will of God: and dowted nothing, at the length to be satisfyed of my request and prayer made unto him. So he went from me this second tyme. God lighten his hart with knowledge of the truth, if it be his divine Will and pleasure.

Note: Pernus went on last wensday morning: and had receyved our letters after None on Tuesday last ∴ But on Monday before The Wicked Prince of darknes did what he could to hinder our proceding.

On Thursday, Fabius (brother of my Lord Lasky his wife), browght newes to Cracovia that my Lord Lasky was comming to Cracovia ward: Emericus cam from Kesmark, and retorned bak agayn. Fabius rode from Cracovia toward Kesmark.

Saterday: Aprilis ·21· A meridie.

After our prayers made, appeared shortly after Gabriel and Nalvage.
E.K. propownded 6 questions orderly, which had bred great dowt
in his fantasie, and requested theyr answers.

Δ. - He wold have our Spiritual frendes to promiss him the perfomance of the promises.

Gab. - *Yf we wer masters of our own doings, we might*
well promis: But we are servants and do the will of
our Master ∴ But let me ax the one question:
Dost thow not think that all things are possible with God.

E.K. - *I do so, ~~and~~ I know so.*

Gab. - *Then is there no cause why thow sholdest distrust.*
Let him that is a servant, and is commaunded to go, go: and let
not the erth rise up, and strive against the plow man.
What synn is it, whan the Creature riseth up, & sayeth in his
hart, Let the Lord mak a covenant with me,
consydering he is bond man?

[E.K. - They seme, both the voyces, at ones, to come to my eare.]

- *None but he, that becommeth disobedient, and refuseth his*
master. [Δ. - wold do so.

Δ. - —

Gab.-Nal. - *These things, that is to say, this doctrine, delivered by us, is of God*
and of his mercyes graunted unto you. which cannot be in
vayn: and therfore, to be performed ∴ for the secret
determinations of God are unknown unto us ∴
We never heard of any man that wold ax, if god wold perform
his promises ∴

E.K. - *By August next?*

- *What if it wer a hundred augusts? you may be a wery*
befor august next, as the Children of Israel wer of
theyr Manna.

E.K. - *Why ioyn you numbers with these letters, and added none with*
those of the former tables?

Numbers. Numeri formales

- *Brother, what is the cause that all the world is made of numbers?*
The Numbers we speak of, are of reason & forme &,
not of merchants ∴

Pulvis.

Δ. - *I besech you as concerning the powder wherof he thinketh that*
he hath made due assay of it as if it shold have
byn the philosophers stone, & so affirmed to be, by
the ministers of this Action? I besech you
so to answer this thing as his reason may be satisfied.

Δ. - They gave no answer hereunto but proceded in the former matter of
numbers.

Note the propretye of this method and Language.

Gab. - *Every letter signifieth the member of the substance wherof*
it speaketh. Every word signifieth the quiddity of
the substance. The letters are separated, &
in confusion ∴ and therfor, are by number gathered
to gither: which allso gathered signify a number,
for, as every greater conteyneth his lesser; so are the
secret & unknown formes of things, knit up in theyr
parents: where, being known in number, they are
easyly distinguished: So that herein we teach places to
be numbred: letters to be elected from the numbred,
and proper words from the letters, signifying substan=
cially the thing that is spoken of in the centre of his
Creation. Whereby even as the mynde of man,
moved at an ordred speche, and is easyly perswaded
in things that are true, so are the creatures of God
styrred up in them selves, when they here the words where=
with all they wer nursed & browght furth: For
nothing moveth, that is not perswaded: neyther can
any thing be perswaded that is unknown. The
Creatures of God understand you not: you are not of
theyr Cities: you are become enemyes: bycause you are
separated from him that governeth the Cyty, by ignorance.

Understanding, Persuasion, Motion.

☞ E.K. - *Whether is this Language, known in any part of*
the world or no: yf it be, where & to whome?

Adam.

Gab. - *Man in his Creation, being made an Innocent, was allso authorised*
and made partaker of the powre & spirit of god: whereby
he not onely did know all things under his Creation
& spoke of them proprely, naming them as they were: but also
was partaker of our presence & society, yea a speaker

Good Angels.

Coronzom

of the mysteries of God: yea with God him self. So that in Innocencie the powr of his partaking with god, & us his good angels, was exalted: and he becam holy in the sight of god, untyll that Coronzom (for so is the true name of that mighty divell) envying his felicity: and perceyving that the substance of his lesser part was frayle & unperfect, in respect of his pure esse, began to assayle him, and so prevayled: that offending he becam accursed in the sight of god ∴ and so lost the garden of felicity, the iudgment of his understanding: but not utterly the favor of god. And was driven furth (as your scriptures record) unto the erth which was covered with brambles: where being, as dum and not hable to speake, he began to lerne of necessity that language which thow$^{\text{E.K.}}$ callest Hebrue[1]: & yet not that Hebrue[2] amongst you: in the which he uttred & delivered to his posterity, the nearest knowledge he had of god his Creatures: & from his own self divided his speche into three parts: twelve, three and seven ∴ the number wherof remayneth, but the true formes and pronunciations want: & therfor is not of that force, that it was in his own dignitie, much lesse to be compared with this that we deliver, which Adam veryly spake in Innocency, and was never uttred nor disclosed to man since tyll now. Wherin the powr of god must work, & wisdome in her true kinde, be delivered ∴ which are not to be spoken of in any other tung, neyther to be talked of with mans Imaginations, for as this work and gift is of god, which is all powre, So doth he open it in a tung of powre, to the intent that the proportions may agree in them selves ∴ for it is written, Wisdom sitteth uppon an hill: and beholdeth the fowre wyndes, and girdeth her self to gither as the brightenes of the morning: which is visited with a few, and dwelleth alone as thowgh she wer a widdow.

Note two hebrue languages.

Adam his speche after the fall.

literæ 22.

Lingua Angelica.

Lingua Angelica vel Ada=mica in suo innocentiæ statu.

Thus you see then, the Necessity of this tung.
The excellency of it:
And the cause why it is preferred befor that which you call Hebrue.

for it is written; every less, consenteth to his greater. I trust this is suffycient.

E.K. - *As concerning the powder, what is it.*

Gab. - *What it is, that it is; for the knowledg of it, may lead you to error.*

Δ. - This answer offended greatly E.K., and theruppon he left of, and wold recyve no more at theyr hands. God make him patient, and a favorer of this action ~~when it pleas him,~~ assone as it is nedefull that he shold be.

Δ. - Laudetur magnificetur et extollatur
nomen Iesu Christi in *omne* ævum.
Amen.

* * *

24 Aprilis.

Note. ον τυεσδαι αφτερ νονε κιρκα ὡραμ κυαρταμ
ας υυε τυυο σατ τογιθερ E.K. σαιδ θατ ἑ
ἁδ θουυγτ υππον θε ματτερ* ετ κυοδ ιαμ
υελλετ δυας ὁρας μιἱ κονκεδερε σινγυλις διεβυς
αδ ρεκιπιενδα ιλλα κυε ιλλι τραδερε υελλεντ
Εγω αυτεμ ιλλι (ετ μαξιμὲ δεο) γρατιας
εγι κυια ἁνκ εσσε μυταтιονεμ δεξτρα
εξκελσι φακταμ υερε ιυδικαυι:
Ναμ αντε πρανδιυμ ριγιδισσιμυς ερατ ιν
κοντραρια οπινιονε ετ σεντεντια.

*Θισ αφτερ νονε.

* * *

✝ Cracoviæ

Wensday ∴
Aprilis 25 - Mane - hora ·7·

The veale appered at the first almost. After half an howr Gabriel and Nalvage appeared, after my manifold prayers and discourses.

Δ. - *Two keys we have receyved by the mercy of the highest, and your ministeries. The rest we attend, according to the mercifull will of the highest.*

Gab. - *Move not from your places, for the place is holy.*

Δ. - *Shew a token ô Lord whan thy will is, whereby to perswade thy mercifull dealings with us, and the presence of thy faithfull ministers.*

Δ.

Note: The frame of the stone gave a cryckling, no hand towching it, or other wise any mortall or worldly thing moving it. I hard it very certaynly, and to E.K. it semed the sownd of a bunsh of keys, as if they had quyckly byn shaken and strongly:

E.K. - Gabriel sitteth and Nalvage standeth.

Gab. - *My Brethern harken to my voyce, for I am the true servant of the* God *of* Abraham, Isac *and* Iacob; *the dignity whereof is suffycient both for the verity of the* Doctrine, *and the confirmation, and perswasion of your myndes: for as* God *is the father of the faithfull, so he sheweth him self unto the faithfull ∴ whereby you may prove the great cumfort & consolation: that you may iustly gather of the mercyes of god, as towching your* Election.
For at what tyme hath God *appeared unto the unrighteous?*
or where do you reade, that ever he visited the reprobate?
For the reprobate hath no visitation, but in the rod of Iustice.
An obiection *But you may rise up, among your selves saying, Lo, we are froward, we want faith.*
Answer *True it is; the Acts of faith, but not the roote of faith.*
But I say unto you: That the power of God *in his* Election, *is the* Basis *of mans purity and acceptation.*
But here there is a Caveat.
That man, imaginning his predestination and perfect Election, *iustifyeth not him self. For where so ever this is fownd, or this doctrine preached amongst you, eyther simply in man, or publikly in congregation, it is the sure signe & token, of theyr perpepetuall ignorance and* Confusion. *For the will and powre of* God, *belonging not to our measure (For it was the cause of rebellion amongst us) much lesse among men, which are fighting yet for the glory of theyr reward. Behold, it is a synne, in him that iudgeth of his brothers conscience, Much more is it a threefold error, to forme the* Imagination *of him, by whose* Imagination, *they are.*
Be not prowd, therfore, of the Gifts *of* God, *but become humble:*
Neyther iustify your selfs in respect that this is the word of god delivered unto you for your own sakes: But the more you receyve, be the more thankfull: and the more you be in the strength of God,
the more use you the purenes of humility,
of whome it is sayd, Behold my Spirit *hath entred, yea in into*
my servants, and they are become humble and meke in the
sight of men ∴
Good angels. *But if we be the servants of the* God *of* Abraham: *Then are we*
the Spirits *of truth and understanding: for our faith is*
dignifyed in the sight of the heavens, and we are become
mighty in the power of the almighty.
Therfor owght we to be beleved.
Now if you will confess your selves to be the Children *of* Abraham:
Then must you allso accept of our doctrine.
For the meat whereby Abraham *lived is the same fode*
we minister unto you: of whom it is sayd, He beleved
God, *and it was cownted unto him for righteousnes.*
Even so do you, that you allso may be righteous.
Wherein do you differ from Abraham?
Were you not barren?
Who hath made you fruitefull?
A Covenant. *Did* God *mak a* Covenant *with* Abraham?
Even so he doth with you.
Did the Lord *in his ministers appere unto him?*
So doth he, and will do unto you.
Were the synns of Sodomarge *(the fifth that perished),*
imparted into Abrahams *bosom, as the secret determinations*
of the Lord?
Are they allso not manifest unto you, (even by the same God*)*
as towching the tyme and Corruption *of the world?*
Rose he not up in the morning, and beheld the
confusion, and hedlong ruyns of the wycked?
And shall not you allso see the ruyns of him that is the Sonne *of*
wyckednes? Yes, unleast you hinder your selves.
For the promys of your God, *is with out* Exception.
Be myndefull therefore of your selves: and Consider your
Calling: *That you may be still blessed in him that is*
the God *of* Abraham, *who is your father.*
The Keys. *In these keys which we deliver, are the mysteries*
and secret beings and effects of all things moving and
moved with in the world.
Linguæ et Scientiæ *omnes*, hîc. *In this is the life of motion, in whome all tungs of the*
world are moved: For there is neyther speche nor science
that was, or shalbe to the ende of the world. But they are
all as playn here, as in theyr own nakednes ∴
Despise it not, therfore ∴
For unto them that are hungry, it is bred, unto the thursty, drink,
and unto the Naked, *clothing:*
A serpent it is, of many heds invincible.
Beleve therfore, that with him you may be with: that your
Humilitie may be such, as may be numbred in the
world.

I have sayd ∴

Nal. - *Move not, for the place is holy:*

E.K. - *What meane you by that sentence or phrase ?*

Nal. - *It is of two parts, the first, in respect of the Spirit and presence of him that is holy: present & teaching.*
Second, in respect of your consent, which is obedience.
For obedience confirmeth the will of god in man.
And the will of God confirmeth mans Salvation.
Wherfor it is sayd, move not: and why: bycause the place is holy.
Move neyther in mynde, neyther in body.
For obedience is the Conclusion, and Confirmation of your separations from the divels.
Sacrifice is accepted, but Obedience is better.
You are surely answered.

E.K. - *I like your answer well.*

Nal. - *Our wisdome, shall prove Rhetorik.*

N
a
80 a
q
in your Creation
It is, *Qáan*

L
E
A
79 N
A
N
A
of the secret wisdome
Anánăel

I
L
78 P
A
L
P
partakers
It is, *Plapli*

O
77 G
V
P
as unto ye partakers
It is, *Púgo*

R
A
M
76 A
V
M
I
apply your selves unto us
It is, *Ímuămar*

D
75 O
and
od

E.K. - This letter turneth so abowt that I cannot well discern it.

G
A
L
74 G
I
N
V
Descend
V́ nĭg lag

E.K. - This letter allso turneth rownd.

R
A
73 C
A
Z
Move
Zód ă car

A
I
72 H
O
G
we say
Gohía

G
M
R
71 A
S
A
C
in whome
Caſármg

M
O
70 I
A
A
amongst us
A aí om

Z
L
O
69 A
C
I
M
mighty
Mi cá olz

68
R
A
O
N
is become

No ar

E.K. - This letter moveth swiftley.
N
I

E.K. - Now he maketh reverent cursy.
A
O
O
D
D
O
and name

67
Od do o a in

od is and

it must be sownded with one breath.

E.K. - This letter also moveth.
M
O
C

E.K. - Gabriel shaketh his speare: Nalvage.

66
~~C~~
A
C
A
C
florish

Ca cá com

65
Z
O
S
V
H
E
I
his mercies

Iehúsoz

64
A
M
C
I
M
Behold

Micma

E.K. - Now he useth his reverent cursyes agayn.

63
N
A
R
I
M
A
your selves

Amiran

Nal. - *Did I not byd thow sholdest not move?*

E.K. - He hath thrown down his rod uppon the Table.

Δ. - I had moved to the dore, bycause I hard som going up and down the Chamber without: we had forgotten to shut the stayre fote dore.

Δ. - *O Lord, I did it not uppon any wilfull disobedience. But pardon this falt, and by thy grace (ô God), I will avoyde the like fault hence forward.*

Nal. - *It was a great fault.*

Δ. - *I besecbe the Almighty to pardon it.*

E.K. - Now he is kneeled down, and all his face is under the Table. Now he is up agayn, and taketh his rod in his hand and maketh a crosse with it three times: Est, West, North and Sowth.

Nal. - *Sownd your word.*

Δ. - *Amiran.*

E.K. - He pronownceth the *i* so remissly, as it is skarse hard: and in the pronowncing of the whole worde he semeth not to move his lips or mowth.

62
S
V
H
O
G
I say

Gohús

E.K. - He made long leysorly reverence.

61
R
O
L
O
H
O
G
Lift up

Gohólor

E.K. - He useth reverence agayn.

Nal. - *The next is a name mightier then the powre of the sonne.*

60
D
A
M
of the same
your God

Mad

E.K. - He useth long reverent cursy agayn.

E.K. - Now he holdeth up his rod.

59
P
A
I
O
O
D
In the name

Do ó ĭ ap

E.K. - He holdeth up his rod agayn.

58
N
A
O
O
V
D
O
and truth

od Voóan

57 T L A B *of Iustice* *Balt*

56 H A L A N V *the skyrts* *Vnalah*

55 N A O N *Thus you ar become* *No an*

54 D L I P *on the earth* *Pild*

53 G S O A C *contynually* *Caósg*

Now he useth curtesy.

52 I G R I P L A M *the fires of life and encrease* *Malpirgi*

51 R I P N A P *powring down* *Panpir*

50 L E E A N A N *my powre* *Na ná ĕel*

49 N V A V *you might work* *Vavn*

E.K. - He useth reverence.
Now he holdeth up his rod and shaketh it abowt his hed.

48 B A A T E N G *your governments* *Gne'táab*

47 E D *of* *De'* as my name pronownced.

46 ~~I~~ G A O N I I M *the Corners* *Mi í nŏ ag*

E.K. - He useth cursy.
E.K. - Gabriel shaketh his speare.
Nal. - *It may be called Mímŏag or Diuph - Diuf.*
E.K. - Now he extendeth.

45 D O *and* *od*

44 P O Z I Z I *from ye highest vessells* *Izízop*

Gab. - *Move not.*

43 N E F A F *to the intent that* *Fafe'n*

42 *BSACOC* *of tyme*
Cocasb

41 *LIMOH* *the true ages*
Homil

40 *ALC* 456
Cla

39 *SROV* *over*
Vors

E.K. - He useth most reverent cursy.

38 *ILAIMPAC* *successively*
as if the el wer sownded
Cap mi áli

37 *ASNOL* *powre*
Lonſa

36 *GRAZMOV* *unto every one of you*
arg as in barge
Vomſarg

35 *AGVLD* *giving*
Dluga

34 *BAATEN* *of government*
Nĕtăab

E.K. - Many sownds are hard in the stone. He kneeleth down.

33 *SONLIHT* *in seats 12*
Thiln os

32 *ALAA* *placed you*
Á Ăla

31 *DO* *and*
od

30 *GRAZLAB* *stuards*
arg as in barge.
Balzarg

29 *LOE* *I made you*
É ól

28 *ILI* *in the first*
Í LÍ

27 *LVZROT* *shall ryse*
Tor zúl

26 *DO* *and*

25 *ADGRB* *slepe*
as burgen to bud.
as Burgda

24 T S D *which* — *Dst*

23 N E I Z O *myne own hand* — *Ozíén*

22 M *except* — *EM* it is a word.

E.K. - Now he useth reverence.

21 E G S I H C I *to are not* — Kis — *Í CHIS Ge*

20 S I H C *are* — Kis — *Chis*

19 G R O T L O T *the Creatures of ye earth* — *org* as in George. — *Toltorg*

18 N I I V Q *wherein* — ~~*Qui in*~~ *Qui i n*

17 H C O L E T *of death* — as *och* in hotch pot. — *Téloch*

E.K. - Now he maketh ┼.

16 H E L P S O M Q *or the hornes* — *Q Mos pléh* as two words.

15 N I V P A T *as sharp Sickles* — *you may call it Tápŭim also.* — *Tá pŭ in*

14 S I H C *are* — as Kis

13 L D N V *The rest* — *Vnd L it may be Vd L or Vnd L*

E.K. - Now he maketh a cross agayn.
Now he stowpeth down and kisseth.

12 H A P I G I G *of Living breath* — *Gígĭpah*

11 L I H T O *the seats* — *Óthil*

10 S I H C *are* — *Chis* as Kis

9 Z R O N *six* — *Norz*

8 H O D N O L S O *12 kingdoms* — *os Lón doh*

os signifieth twelve
Lóndoh

a cross agayn

7 B A I B *stand* — *Biab*

6
N
E
I
Z
A
on whose hands

Azíe'n

He stowpeth & kisseth the grownd.

5
H
L
E
S
M
O
C
a circle

Cóm se'lh

4
R
I
Z
I am

Zir

3
D
A
I
P
your God

Pi ad

He kisseth the grownd.
He setteth his hands on the grownd.

2
O
H
O
G
sayth

Gohó

1
A
M
C
I
M
Behold

Mic ma

Nal. - *This is all.*

Δ. - *Now, in the name of* Iesu, *as it pleased you before, so wold we gladly have the sense hereof in english.*

Nal. - *Let him that hath wisdom understand: for here begynneth the Mysteries of your world.*

1 *Behold*
2 *sayth*
3 *your god*
4 *I am*
5 *a Circle*
6 *on whose hands*
7 *stand*
8 *12 Kingdomes*
~~six~~
~~Kin~~
9 *six*
10 *are*
11 *the seats*
12 *of Living breath*
13 *the rest*
14 *are*
15 *as sharp sickles*
16 *or the hornes*
17 *of death*
18 *wherin*
19 *the Creatures of the earth*
20 *are*
21 *to ar not*
22 *except*
23 *myne own hand.*

24 *Which*
25 *slepe*
26 *and*
27 *shall rise*
28 *in the first*
29 *I made you*
30 *Stuards*
31 *and*
32 *placed you*
33 *in Seats 12* [or in 12 seats]
34—*of government*
35 *Givyng*
36—*unto every one of you*
37 *powre*
38 *successively*
39 *over*
40 *456*
41 *the true ages*
42 *of tyme*
43 *to the intent that*
44 *from the highest vessels*
45 *and*
46 *the corners*
47 *of your governments*

Gab. - *Mighty is the God of hoasts, amongst his people.*

48 *you might work*
49 *my powre*
50 *powring down*
51 *the fyres of life and encrease*
52—*contynually*
53—*on the earth*
54—*thus*
55 *you are become*
56 *the Skyrts*
57 *of Iustice*
58 *and truth*
59—*in the name*
60—*of the same your god*
61—*Lift up*
62 *I say*
63 *your selves*
64—*Behold*
65 *his mercyes*
66 *florish*
67 *and name*
68 *is become*
69 *mighty*
70 *amongst us*
71—*in whome*
72—*we say*
73 *Move*
74 *Descend*
75 *and*
76 *apply your selves unto us*
77 *as unto*
78 *the partakers*
79 *of his Secret wisdom*
80 *in your Creation*

E.K. - Now all his fingers disapere.

E.K. - Now Gabriel standeth up.

Gabr.- *Hark o ye sones of men, this is the first of Nature,*
and the begynning of your being in body: Whereby
the things of the world have life, and live.
Let him that hath Wisdome Understand.
Grow togither, for this hath his frute in due tyme.

A.L. Albert Lasky *hath not done the* Commaundement *of God.*
He shold have byn here by this tyme.

Δ. - Gloria, laus, honor et Imperium
sit Deo no*s*tro in infinita sæculor*um*
sæcula: *Amen.*

* * *

A.L. Remember that on Wensday Night, Aprill 25, my Lord
Albert Lasky cam at night to Cracovia, and lay
in a little woodden lodging among gardens,
by St Stanislaus Churche: and on Friday morning
following, entended to enter his Iornay toward Kesmark
and the recovering of Kesmark. Iesus prosper his iust cause.

* * *

+
Cracoviæ

Fryday. 27. Aprilis: mane, hora, fere :9:

Oratione Dominica et aliis
Præcibus ad deu*m* finitis, pro luce et veritate,
in hanc formam.

Δ. - Omnipotens, sempiterne, vive, et vere Deus no*s*ter, mitte nobis luce*m* tua*m* et veritatem tuam, ut sapienter fideliter et constanter tibi serviamus omnibus diebus vitæ no*s*træ. *Amen.*

The white corten, or veale, appeared ∴ very long.

Δ. - It fell so out by the wunderfull providence of God, that E.K. and I quietly considered this action generally, and the contrary Spirituall informations given to him a part by him self, and somtymes while we were in receyving our instructions by our scholemasters, of which contrary powres some wold rayle on god and blaspheme his maiestie horribly, as may appear by the recorde of some late Actions: But this was our conclusion, that we both desyred the verity, and that so as best might please god in the manner of coming by it.

Δ. - *Be Iudge o Lord betwene us, sending us the verity of thy Iudgement for the glory of thy name, for as much as they which impugne these procedings do* (to E.K.), *as yet, seme perfecter, and more wise and frutefull than our scholemasters, which I take to be thy true and faithfull blessed Angells &c.*

NOTE Arbitrement of God required.

E.K. - Now is the Curten plukt asyde.

Δ. - abowt an eleven of the clock.

Gab. - Damida, *a mighty prophet (not the least uppon the earth) opened his mowth, and sayd, Behold there shall a whale come from the east, the 14th day of this month Sab.*

14 dies mensis Sab.

E.K. - They seme to speak both to gither.

Gab.-Nal. - *And he entred into the felde, and he met with a merchant, and he sayd unto him, thow art not for me: for thy intent dwelleth in the world. He went farder: and lo there was a felde of all kinde of people, diversly recreating them selves in theyr own pleasures: and he yet sayd, Lo, these are not for me: and he went on; and lo he saw, & it was a naked man.*

Gab.-Nal. - *Mark attentifely* [to E.K.]. E.K. - *So I do.*

Gab.-Nal. - *In his hands, wer diverse things, moss, leaves, flowres, and herbs: and he wondred saying, Why art thow naked? And he sayd, Lo, I am olde, and am without garments and these are the things wherewith all I will be cloathed. And the prophet talked with him, and told him of the Whale:*

E.K. - They speak both to gither, that I cannot discern theyr voyce.

Gab.-Nal. *And he commaunded him to knele: and he lifted up his hands toward heven, and* $\overset{\text{prayed}}{\text{sayd}}$ *within him self. And he sayd allso unto him, I am a prophet, rise up, I will bless the in the name of my prophesie ∴ And lo, he toke him by the hand, and went forward: and the way was rough, stony and very hard: and as they went, they fownd men, huge & big, monstres: And the prophet sayd, These*

please me not: and as they talked, on the way, they
overtooke a Childe: And the prophet asked him his name,
A Childe
and he answered, He was a man, and he sayd, Thow
pleasest me, for thow mayst be a man.
There was a hill, and they ascended: and after a while
A hill
the Childe becam weary, and sate down, saying with him
self, This hill is trubblesome, I am not able to
kepe cumpany with them. And the prophet
missing him went bak, & fownd him sitting.
And he began to wepe saying, Whither will you lead
me? But the prophet cumforted him & sayd,
Now thow seest, Thow art not a man.
And thus he did, ascending, sundry tymes: and
lo it was the top of the hill.
And the Sonne was hot & clear in the myddst of the
day. The prophet sayd unto the Childe, loke
into the Centre of the Sonne,
and so he did, stedfastly:
And the prophet sayd unto him, Now I have
experience of the, & I know thow wilt be a man.
And he sayd unto him that was naked: Here
Pen, Ink, paper.
are pen, ink and paper.
And lo thow hast one that can see far of,
and he shewed him the seas: saying, Loke
Oriens.
unto the east, and he told him of the whale,
& of his coming, and of many mysteries.
☞ But the man answered him saying, I am naked,
the ayre is sharp: and I have no fode: How
can I therfore stay so many dayes?
and he sayd unto him, Sitt down, and Note
Note Untyll.
☞ Untyll this Childe become a man.
Feede by Cumfort.
For the whale shall be thyne, in whose
belly is a Chest swallowed of great
value, and they were contented.
Monarcha mundi et sui subditi.
Behold the people of the Cuntry were riche,
and had conquered many nations:
So that he was a Monarch in the worlde.
This Monarch was skyllfull in all sciences,

and knew things to come: and he called his cownsayle
to gyther & sayd unto them,
Lo, thus it is, the cause why I have made these mighty
banks and have drawn my people from the
lower places, & the seas, is for that, I feare
a whale: which if he land in my kingdoms
will be my destruction.
And they told him, what the prophet had sayd.
And he began to rage, and was puffed up with anger.
And he opened his bokes the second tyme,
and his eyes were opened, and he understode that the
prophet had ascended unto the top of the mowntayn,
and had taken with him, a naked man, and a
Childe, and he sayd to his ministers, Ascend,
and bring me the Childe: for I will examyn
him and know the prophets meaning.
☞ And he apparayled him richely, and gave him much.
But he prevayled not.
And he sayd within him self, Ascend agayn they
shall, and bring down that man.
And the servants ascended, and they fownd a marble
A marble stone.
stone: and they were angry among them selves,
saying, Is this a man?
And lo they cam unto the king, and sayd, Thow
sendest us furth, but we fownd a mighty
stone, not hable to be moved.
Where is it, therfore, that thow willt have us seke
that man?
But he sayd within him self, I will overcome the Childe,
and he toke him by the hand, and led him into
his orcharde: where he opened unto him the secrets
of his bokes: So that he becam skyllfull.
But lo, the prophet arrose and as he walked toward
the hyll to cumfort them whome he accownted his
frendes, he espyed the Childe apparayled strangely,
Strangers.
and in cumpany with strangers: and he opened
his mowth and began to prophesy, saying,
This king hath risen up agaynst him self,
for he hath Chosen the Chosen, and hath opened
the secrets of his own kingdom to his destruction,
and he streched furth his hand, and sayd unto

the Childe, Come with me: and he was unwilling:
For his pleasures were great.
And he lifted up his voyce and sayd: and he sware.
And lo he cam with him: even unto the
mowntayne.
And the prophet sayd unto him, When thow wast a
Childe, I led the, But now thow art become
a man, stretch furth thy leggs & labor.
And he was unwilling.
Thus whilest they were talking, those that wayted uppon
him were at his feete, armed saying, Come
with us, for we are strong enowgh to deliver the.
But the Prophet sayd unto them, Go bak & tell
your king, that I fownd him on the way,
and a stranger, and I had pytie on him, and
I toke him for myne own. Therfore Strive
not: for Iustice must prevayle.
And they began to stagger as dronkards: for they
knew, it was true.
And the prophet sayde, Now Come with me,
I will yet leade the: and they ascended.
The prophet held up his hands, and sayd, I See:
And Behold, he that was naked, arose: and sayd,
I see allso:
Maris inundatio cum Tempestate. *And the seas arose, and a great Tempest, and*
broke down the banks: and entred on the erth,
doing much harm to the people of that kingdome.
Ventus. *And lo there arrose a wynde, the $\overset{\text{first}}{\text{second}}$: and*
there wer fowr beasts, such as are in the worlde,
& were never known: And they cam swymming,
and so landed on the hill.
And the prophet sayd, Arrise, draw owt your
swords, and kyll them, and so they did.
Behold the bludd of them vanished into ayre,
and the flesh becam earth: The intralls of them
washed away with the waters, and theyr boanes
Ventus $\cdot 2^{us}$. *burned with a mighty fyre. The Second*
wynde arose, and there were five crowns

Pater vitæ. *in the myddst of them, sate the father of life, with*
a golden bed: whose feete bathed them selves
in dew, and swete Manna: and the prophet sayd,
Put furth your hands: and they did so: But lo, they
were a frayde: for he that stode in the myddst of the
Crowns was full of beawty:
And the prophet sayd, Feare not, Come with me:
Mysteria ·5· coronarum. *And he opened unto them the secrets of the Crowns:*
for in every one of them, was a golden sentence.
And the secrets of the hill begann to shake and there was
a great earth quake.
Ventus $\cdot 3^{us}$. *The Third wynde arrose: and the twelve ceder trees*
that were never corrupted, cam and planted them selves
in twelve places of the hill: and they browght furth
strange frutes: not as ceder trees do.
The prophet sayd, Gather: for I know you hunger.
Eate that you may be refreshed.
Ventus $\cdot 4^{us}$. *While they thus talked, the fowrth wynde arrose, and*
Behold, All the mowntayn was as a flamyng fyre.
·5· Terræ motus *And there were five earth quakes, such as were not, synce*
the begynning of the worlde.
The prophet toke them up, for they wer become as deade.
And suddenly The firmament and the waters wer ioyned
The Whale come *to gither & the Whale cam, like unto a legion of*
stormes: or as the bottomles Cave of the North
when it is opened: and she was full of eyes of every
syde.
The prophet sayd, Stand still: But they trembled.
The waters sank, and fell suddenly away: So that
the Whale lay uppon the hill roaring like a
cave of Lyons. And the prophet toke them
The Whales mowth. *by the hands, and led them to the whales mowth*
saying, Go in: But they trembled: vehemently.
He sayd unto them the second tyme, Go in: and
they durst not. And he sware unto them.
And they entred in.
And he lifted up his voyce, and Cryed mightyly,
Come away.
And lo, they stode before him, richer then an emperors
Throne: for unto him that was naked were

Cloathes given: unto him that was a Childe &
a man, were 12 gates opened:
And the prophet cryed mightyly and sayd,
This Whale cannot dye,
and lifted up his voyce agayn and sayd,
Within this whale are many Chambers, and
secret dwelling places:
Which, I will divide betwyxt you,
on the right syde (unto the, which wast a Childe,
& now a man) there are twelve opened.
12 *But unto the, that hast provyded strange garments*
48 *for thy self, & not such as men use to wear,*
I will give the hed, hart, and left syde,
Δ forte, 36 *Whose places are 46.*
You shall enter and be possessed this day to gither.
⊙ *And behold, the Sonne shall retorne agayn, one*
21 *& twenty tymes: and in one yere: but not at one*
A miracle *tyme.*
You shall depart hence, into a dwelling that shalbe
all One: where there is no ende, the place of
Cumfort & inspeakable glory.
I have sayde :.

Δ. - *As you have delivered us a parable, ænigma or prophesie, so I beseche you for the setting furth of God his honor and glory, to expownd what is ment by the* || *Whale, the Naked man the Childe &c.*

Gab.-Nal. - *The prophet, is in his name.*
The naked man, is Dee:
The Childe, is Kelly:
The Prince, is the divell:
The hill is the world:
The waters, are the bosom of god:
The 4 beasts, are the 4 Elements:
The 12 trees, are the 12 parts of the heven:
The Whale, is the spirit of God:
The Chambers are the degrees of wisdom:
The Thunders and Wyndes, are the endes of
God his will and iudgment.
The rest are not to be spoken :.

Δ. - *This I take to notify to us the Iudgment and Arbitrement of God betwene us, in respect of our petition to his divine Maiestie now made, whereby we may be assured what to iudge of the Creatures which do deale with us in this Action and of the impugners or dissuaders of the credit of it. This I take to be sent and delivered unto us, of the mere mercy and providence divine regarding his own glory and the sincerity of my hope and confidence which I put wholy in him: and allwayes will.*

Gab.} Nal.} - *You are happy, for you beleve.* E.K. - *What am I?* Δ. - *As happy, if you* || *beleve likewise.*

Δ. - *Are you not to deliver us our lessons orderly, as we have begonne to receyve?*

Gab.} Nal.} - *Understand that, by the prophet delivering pen, ynk & paper.*

Δ. - *As concerning the boke writing by the highest, what shall I expect therof?*

Gab.} Nal.} - *There is no point of faith.*

Δ. - *I beleve veryly that it shall be written by the powre of the highest.*

Nal. - *The powre of the highest confirmeth me; but not my powre, the highest.*

Δ. - *Be it, as the will of God is.*

E.K. - The ~~Clowde~~ white Curten is drawn.

Δ. - Gloria Patri et filio et Spiritui Sancto. Sicut erat
in principio et nunc et semper
in sæcula sæculor*um*.
E.K. - *Amen.*

Cracoviæ
Saterday ·28· Aprilis: Mane, hora .8.

Oratione præmissa statim apparebant.

E.K. - They are here.

Gab. - *Move not: for the place is holy.*

Δ.- *Holy, Holy, Holy, is he, who sanctifyeth all things, that are sanctifyed.*

Nal. E.K. - He Nalvage maketh crosses with his rod toward the 4 partes of the world, and than kneeleth down a while.

Gab. - *Happy is he, that hath his skyrts tyed up, and is prepared for a iornay, for the way shall be open unto him, and in his ioyntes shall there dwell no wearines: his meat shalbe as the tender dew, as the sweetnes of a bullocks cud. For unto them that have, shall be given, and from them that have not, shalbe taken away. For why, the bur cleaveth to the willow stemme, but on the sands it is tossed as a feather, without dwelling. Happy are they that cleave unto the Lorde, for they shalbe browght unto the stoare howse: and be accownted and accepted as the ornaments of his beawty. But pray with me.*

A prayer

O thow æternal fowndacion, and strength of all things, mortall and immortall, which delight in thy face, and in the glory of thy name, Consider the fowndacion of our fragility, and enter into the weakenes of our inward partes: For we are become empty: Whose salt is not, nor hath any savour: Fortify and make us strong in the, and in thy strength. Have mercy uppon us, have mercy uppon us, Have mercy uppon us, that in this world, our strength may be in patience, and after this life, that we may ascende unto the.

Nal. - *Amen.*

Δ.- We prayed the same prayer.

E.K. - Now Nalvage standeth up uppon his Table of letters.

Nal. - *P*
A
L
O
47 *M* —— Nal. - *it is a side long letter.*
R
O
N
the Sonnes of men

Nor mŏ lap

E.K. - Now he kisseth the Table.

F
46 *A*
A
amongst

Aáf

L
I
T
45 *S*
E
R
that you may prayse him

Rest el
~~*Reste il*~~

Now he kisseth the Table; maketh most humble and low cursyes having first layd down his rod.

G
N
O
S
44 *I*
L
E
B
O
As pleasant deliverers

Obelisóng

N
A
R
43 *M*
A
Z
D
O
And shew your selves

Od Zamran

E.K. - Now Gabriel shaketh his dart terribly.

E.K. - *Why shake your dart so?*

Gab. - *Scholers owght to give eare to theyr schole master.*

R
A
42 *C*
A
Z
Move

Zacár

L
41 *A*
A
Q
of the Creator

Qáal

P
I
40 *A*
O
O
D
In the name

Dooaip

A
L
39 *I*
P
A
D
O
and Liveth

Od Apila

38	I S D	which is	Dsi
37	D A I A N E R I Z	I am the Lord your God	Zire nái ad

Now he useth his accustomed cursy.

36	E L G A B	for	Ba gle
35	A G S O A C F	viset the earth	F caós ga
34	D O	and	Od
33	I H A S A V Q R O N	you sonnes of pleasure	Nor qua sá hi
32	V G R O T	Arrise	Torgú
31	A L C	456	Cla
30	O L A T	as the first	Ta l o

29	S I H C	are	Chis
28	N I H S N O L D O	and theyr powres	Od Lonſhin

Now he kneeleth.

27	N O A M I P A C	the number of tyme	Ca pi mă on
26	S I H C	are	Kis Chis
25	I L A M I P A C	successively	Ca pi má li
24	T S D	which allso	DST

He falleth suddenly on his knees.

23	G E G V D O	and wax strong	as wedge Od Vgeg
22	S I H C	are	Kis Chis

Now he kneeleth.

21	I Z D O O R C	the second begynning of things	Cro ód zi

20	G M R A S A C	*in whome*	*Ca ſarmg*	the *g* as in scurge.
19	L P R C	*but one*	*Ce erp él* *C RP L*	
18	O P M R O C	*hath yet numbred*	*Corm pó*	
17	G A	*None*	*Ag*	as agg in nag.
16	M A B O S	*Whome*	*So bam*	
15	M P A M	9639	*Map m*	the *m* remissly.
14	I L A O	*I have placed*	*Ó ă li*	
13	I M R A S A C	*under whome*	*Ca ſár mi*	
12	V I D V I V	*in the Second angle*	*Vi ó dĭ v*	

Now he lifteth up his hands.

11	F N O S D	*which rayng*	*Dsonf*

E.K. - Now he goeth of the Table, and kneleth down.

10	D P	33	*P D*	*pe de*

Now he lifteth . . . .

9	P M R O C	*numbred*	*Cormp*
8	O G A V A V A	*The thunders of encrease*	*A uá uă go*
7	E G S I H C G	*are not*	*G chis ge*
6	L O H O G	*saying*	*Go hól*
5	A H P R O D	*have loked abowt me*	*Dor pha*
4	D O	*and*	*Od*
3	E G A B A B	*in the sowth*	*Bá băge*
2	I D S A L	*my feete*	*Läs di*
1	L I H T O	*I have set*	*O thil*

E.K. - The Table turneth contynually to his rod ende, and the letter semeth to stand on his rods ende distinctly.

That is it.
This is this call.

1 ------- *I have set*
2 ------- *my fete*
3 ------- *in the Sowth*
4 ------- *and*
5 ------- *have loked*
abowt me
6 ------- *saying*
7 ------- *are not*
8 ------- *the thunders of encrease*
9 ------- *numbred*
10 ------- *Thirty three,*
11 ------- *which rayn*
12 ------- *in the Second Angle*
13 ------- *under whome*
14 ------- *I have placed*
15 ------- *9639*
16 ------- *Whome*
17 ------- *None*
18 ------- *hath yet numbred*
19 ------- *but one*
20 ------- *in whome*
21 ------- *the second begynning of things*
22 ------- *are*
23 ------- *and wax strong*
24 ------- *Which allso*
25 ------- *successively* [or *by succession*]
26 ------- *are*
27 ------- *the number of tyme*
28 ------- *and*
theyr powres
29 ------- *are*
30 ------- *as the first*
31 ------- *456*
32 ------- *Arrise*
33 ------- *you Sonnes of pleasure*
34 ------- *and*
35 ------- *viset the erth*
36 ------- *For*
37 ------- *I am the Lord your God*
38 ------- *Which is*
39 ------- *and Liveth*
40 ------- *In the name*
41 ------- *of the Creator*
42 ------- *Move*
43 ------- *and shew your selves* [or *appear*]
44 ------- *as pleasant deliverers*
45 ------- *that you may prayse him*
46 ------- *amongst*
47 ------- *the Sonnes of men*

Δ. Remember to request information of such a word, as, [sayeth [the Lord is not here to be understod som where?

Δ. - Note The Second Angle.

E.K. - He hath, now, plucked the Curten to.

Δ. - *Thanks be to God, now, and ever. Amen.*

Monday Cracoviæ
Aprilis ·30· Mane, hora ·6½·

Or*ati*one Do*mi*nica finita, et precatiuncula pro prospero successo A.L. (iam apud Keismark, queritantis et petentis ius suum hereditariu*m*) et aliis brevissimis eiaculationibus pro prospero successu in hac actione tandem post semihora*m* apparuerunt.

E.K. - Now they are here: and Gabriel is all full of Glory: he seameth to light all places.

Δ. - *Ô the Mercyes of God encreased. Thowgh his determination be all one.*

E.K. - Now he is, as he was before: and in the tyme of this Glorious apparition: Nalvage kneled down, somwhat regarding toward Gabriel.

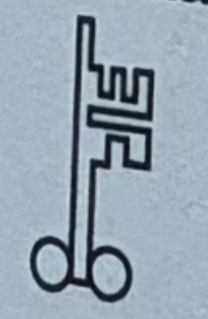
Gab. - *Give unto him, that hath his basket open: But from him, that is not redy, depart.*

E.K. - There appear, here, 7 other like preists, all in white, having long heare hanging down behinde: Theyr white garments trayleth after them: having many plights in them. My thinketh that I have seen one of them before, and uppon that Creature appeareth a *B* uppon his clothes, an *L* in an other place, an *R* uppon his other sholder, an other *A* uppon his other sholder. Ther is an *H* uppon his brest. Ther is an *I* uppon his hed, and a *C* uppon his side on his garment: and an *A* under his wast behynde. The letters seme to go up and down enterchangeably in places. There semeth an *V* on him: allso an *N* a *D*.

B
L
R
A
H
I
C
A
V
N
~~A~~
D
~~L~~

E.K. - Now cometh a tall man by, all in white, and a great white thing rowled abowt his nek, and comming down before like a Tappet. They all in the stone, (being 9,) kneele down unto him.

The tall man sayd - *Take this key, and powre: Ascend and fill thy vessell, for the river is now pure, and made clene.*



E.K. - Now he is gone (that sayd this), in forme of a great milstone of fyre.

E.K. - Now they go up an hill, with a great Tankard as it were of Bone, transparent; Now he openeth one dore (he I meane that had the letters on his back):

An Hill

.1.

There appeareth a partrich, but it hath one leg like a kite. This partrich semeth to syt on a greene place under the gate one legg is much longer then the other leg, like a kites leg. This partiche semeth to halt.

He byddeth one of his Cumpany, Tak it up. There goeth a bridge to the Top of that hill, all uppon arches, and under it goeth a river.

He taketh the partrich & pulleth all his fethers, and they fall into the river: He cutteth of the longer leg iust to the length of the other.

They abowt him Cry, *Ô Iust Iudgment*.

Now he turneth him over the bridge, & he flyeth away, for the fethers of his winges wer not pulled.

2 He goeth on, and commeth to an other gate: and there
the third man unlocketh it,
as the second next him unlocked the first gate, he him
self having the key first delivered him, as above noted.
There appereth a thing like a kyte, all white, very great.
It hath a fowle great hed: He seemeth to be in a very
pleasant garden: and flyeth from place to place
of it, and beateth down the rose trees, and other frute
trees: The garden semeth very delicate & pleasant.
They go all into the garden: and he sayeth, Thow art
of the wyldernes: Thy feathers and Carkas are
not worth the spoyle of the garden.
Now the kyte, skratcheth and gapeth at this man,
but he taketh the kyte, and cutteth his Carkas
in two equall partes from the crown of his hed,
and throweth one half over one syde of
the bridge: & the other half over the other syde,
& sayd, Fowles must be devowred of fowles.
The rest say, O Iusticia Divina, clapping
theyr hands over theyr hedds

3 Now the next in order openeth an other gate (going
up uppon the same bridge still).
The rest of the buylding from the gate inward, semeth very
rownd, and bright: yet there appere no wyndows
in it. It is a frame, made as thowgh the 7
planets moved in it. The Mone semeth to be
New mone.
There standeth Armor, and this man putteth on, all white
Harnes ∴ He semeth to kick down the Mone and her
frame or orbe: and semeth to make powder of all.
For there is no Mercy here, sayeth he.

4 Now an other of them goeth forward to an other gate,
and openeth the gate, & goeth in, there appere
an infinite Multitude of men.
There sitteth a man clothed like a preist, having a great
crown on his hed: Here are many preaching in
this place. He goeth to that crowned preist, & he
taketh away diverse patches of the vesture which he had
and the patches semed to be like owles and apes, & such like.
He sayeth - A king is a king, and a preist is a preist:
He taketh from the rest theyr keys & purses, and giveth
them a staf and a bottell in theyr hands.

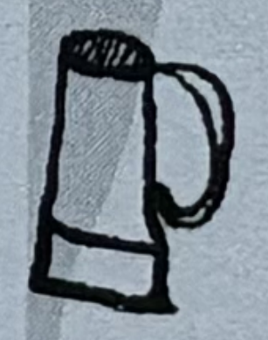
He goeth from them. He putteth all that he toke from them in
a howse before the gate, & writeth on the dore,
He wrote Cognoscat. ~~Nunc nos~~ Cognoscat quisque suum.

Now they procede to an other gate, and an other
of them opened that gate. The bridge contynueth
still ascending upward.

5 Now ther appereth (that gate being opened) a
mervaylous great Wyldernes.
There commeth a great number of naked wylde men
to him.
He shaketh that gate with his hands, and it falleth
in peces, one half on one syde into the river, & the other half
on the other syde
into the river.

Let both these places be made one.
Let the spoyle of the first be the Cumfort
of the last. For from them
that have, shall be taken, and
unto them that have not shall be
given.

E.K. - 6 Now he goeth, and the last of his Company
openeth an other gate, he is longer in opening of
that gate then any of the rest.
There appereth a busshy place, and
there runneth a great river, on the
very Top of the hill, and a great gate
standeth beyond the hill, and a very rich tower
all of precious stones, as it semeth.



Here he filleth his Tankard in the river,
and holdeth his hands up, and maketh shew as he wold retorne.
He sayd,
This was my comming and shold be my retorne.

E.K. - Now they appere suddenly ~~at the~~
before the first gate: and there the principall
man diggeth the erth, and putteth stones, &
brambles, & leaves a syde.
Ther he taketh out a dead Carkas and bringeth it
to a fyre & stroketh it: a very leane carkas it is: ~~it~~
~~is like a dead carkas.~~ It seameth to be a dead
lyon: for it hath a long tayle with a bush at the ende.
He sayeth, - *Come let us take him up, and*
Cumfort him, for it is in him.

Now the lyon semeth to syt up & lik him self,
and to drink of the water, and to shake him
self, & to roare.
The man taketh of the Seggs or flaggs by, and
stroketh the lyon as he wold make his heare smoth.
Now the lyon is becom fayr, fatt, & bewtifull.

He sayeth - *Tarry you here, tyll I bring you worde*
agayne: for I must follow this Lyon
into the Wylderness.

E.K. - Now all they are gone: except the two, our
Scholemasters: Gabriel and Nalvage.

Gab. - *This is the Iudgment of God, this day:*
Happy is he, that hath Iudgment to understand it.

Δ. - *Thow ô Lord knowest the measure of our Iudgment: Give therfor*
light, understanding, & thy grace to use thy gifts duely.

Gab. - *Listen unto my words, for they are a Commaundement*
from above.
Beholde (sayeth he), I have descended to vew the
Erth: where I will dwell for seven dayes,
and twise seven dayes.
Therfore let them be dayes of rest to you.
But every seventh day, I will viset you, as Now
I do.

E.K. - He speaketh as yf he spake out of a Trunk.

Δ. - *I understand that this rest is, that every monday, for three*
mondays, eche next after other, we shall awayt for our lessons,
as now we receyve: as that we may all the rest follow our affayres
of study or howshold matters.

Gab. - *It is so, for, one day, shall be as a weke.*
But those days you must abstayn from all
things that liveth uppon the erth.

Δ. - *You meane on these three Mondayes, ensuing next.*

Gab. - *You shall cover this Table with a new lynnen cloth.*

E.K. - Pointing to the Table, we sit at.

Δ. - *Most willingly.*

Gab. - *More are a new candelstik, with a Taper burning.*

Δ. - *Obedyently (ô Lord), it shall be done.*

Gab. - *And the candelstik shall be sett on the myddst of the Table*
betwixt you two.

Note. That a day may become a weke: ~~as many yeres~~
and a weke as many yeres.

Gab. - *For I have put on my upper garment, and have*
prepared to enter, and it is shortly: and not yet.

E.K. - Now he hath plucked the Curten, as yf he had pulled
it rownd abowt the stone: and it semeth full of
little sparks, like steres.

Δ. - Gloria patri et filio et Spiritui
Sancto: Sicut erat in principio
et nunc et semper et sæcula
sæculor*um*.

Vide libro ——— Γ pro sequentibus.

Libri Septimi, Apertorii, Cracoviensis, Mystici, Sabbatici, pars Tertia:

Aº 1584:

Liber 14us

7 May 1584–22 May 1584
(from British Library MS. Cotton Appendix XLVI Part I)

✝

Cracoviæ

Saterday ·7· Maii. Mane, hora ·6·

After prayers, appeared Gabriel and Nalvage, with the Table, and Gabriel with his
dart in his hand. Moreover there appered the like furniture of
Table with a white cloth, a candelstik and Taper on it, with a desk
and Cushions (which I had caused to be made) with red crosses on
them: allso, E.K. him self and I, appeared in the same stone:
In effect, all things as we had befor us: After half a quarter
of an howre, that shew of our furniture, and our selves, disapered.

E.K. - Gabriel standeth up, and speaketh as followeth:

Gab. - *A mighty City was buylt on the top of a mowntayn, in the which dwell many
thowsands: rownd abowt the hill, ran a fresh river, which was the
onely cumfort of the town: for, of it they drank, theyr wives, theyr
childern, theyr man servants, theyr mayde servants, theyr camells, horses,
mules, & all the beasts of theyr feelds. The begynning of which
river was a spring: which was unknown to the Cyty, by reason of the
heyth from whence it descended. it cam to pas, that a
Serpent groned for her tyme; and lo, she browght furth: and
wer such as her self: and she lifted up her hed, and leaned
upon her twise writhen tayle: and beheld the sonne, stedfastly,
(for her envy was toward the City), and she sayd within her self:
My Childern are yet yong: The tyme grew, & they becam big,
and she went unto the Spring: and smyled and sayd with a laughing
voyce: The erth is falln into the: thow art choked: but harken
unto my voyce: Thow shallt receyve cumfort. But she wold not.
And she lifted up her voyce; and roared: for she was full of craft and deceyt,
and she sayd unto the shingles, throwgh the which the spring ran, (or
rather syeth), Thow art full of emptines, and voyde places. Let
my Childern (therfor) hyde them selves within the, for a season: And
they wer contented. And she departed willingly: and sayeth within
her self: Now I know I shall be Lady of the Cytie.
And after a few yeres: The yong serpents, becam great: so that
the one half of theyr bodyes dwelt within the Shingle, the rest
trubbled the passage of the Spring. So that the Spring groned.
For, the Iniury that was done against her, was great.
A great misery, for the hill is become desolate with out the
water, & the Cyty & the beasts perish for want of drink.
For the people grone, and are full of sorrow.
This City and Serpents, are bo... now: and iudgment must be had,
betwixt the Shingles and the Spring: for betwene them lyeth the
life & death of the Citie.
Thus sayeth the Lord unto the* [pointing to E.K.], *Gyrd up thy
self, and syt down: Consider both parts, and give iudgment.
For thy mowth shall this day be the iudgment of the Lord.*

E.K. - *Do you meane me?*

- *I.*

E.K. - *As the Lord hath put the Authority of Iudgment into my hands,
so I beseche the to give me wisdom & understanding to iudge
right, and bycause the iudgment herof is comitted to me, I suspect
some other mystery to ly hidden in this my iudgment
required: But if it shall please god that my frende here
master Dee shall give me his advise, I shall think my self
well satisfyed.*

- *Consider with your self*

(sayeth the lord),
and give Iudgment agaynst the Shingles, for the fault is playn.
Consider two points, the Necessity of the spring, that it must cum
that wayes: and secondly, the health of the Cytie.
by an erth quake
E.K. - My Iudgment is that the shingle and Serpents shold be removed awaye,^
from the place which they encumber and let, (~~by an erth quake~~)
that there may be a feete new place, & course for that
spring: to the relief of that Cyty as before it was.
- Be it so, as thow hast sayd, for it is a Iust iudgment.
Now harken, what the lord sayeth:
The people and cytye of the hill, is the World, which are from tyme
to tyme by the mercy and Spring of Gods Wisdome, relieved
and quenched, according to the extremity & necessity of theyr
thyrsting ∴ But the people & Citie are such as are of the
temple & Church of God: which drink of his mercy to theyr
Cumfort. The Camells and other beasts are the people of
the erth, which delight in synne, & in theyr own Imaginations,
which allso are relieved with those that are of the City: But the
diversityes of theyr bodyes, doth cause the diversity of the
endes of theyr Cumfort ∴ The hill, wherein the Spring is,
signifyeth his Prophets, and such as are drunken in the
Lord: Throwgh whome, inwardly the mercyes and wyll
of God and of the highest are open from tyme to tyme, according
to the secret will & determination of such as are within the Cyty
of his Elect. But the fraylties and affections of theyr flesh
and owtward man, are theyr fond imaginations, and lewse shingles
wherin the Serpent, the old divell, hath harbored her Children, the
spirits of Darknes and deceyt, which allwayes resyst the will of
God: and are put betwene the Mercyes of God and his people ∴
Moyses, Daniel, Esdras, all the rest of the prophets; Christ
his twelve, Paule the messager of God, they did all
...art the Congregation of the faithfull in theyr flesh, untyll
they gave sentence against them selves (as thow hast done)
with amendment of life, for who is worthy to know,
the secrets of our god: but he that delighteth in righteousnes,
is obedient, full of faith, and the spirit of understanding.
Be it therfor unto the, as thow hast sayde ∴
Let the Shingles and Serpents be separated,
that the fowntayn may feede as before.
All the trash that thow hast of the wycked, burn it.
E.K. - I do not know, they are wycked.
- Theyr doings with the, are the hindrance of the will of God: and
therfor they are wycked ∴
Thow hast given iudgment against thy self: Take hede thow
affend not thy own sowle ∴
Δ. - Send down thy spirit ô Lord, and illuminate E.K. his hart with perceyving
of his wrong opinion &c.
E.K. - If Moyses and Daniel wer skyllfull in the artes of the
Egyptian Magiciens, and were not, thereby hindred for
being the servants of God, why may not I deale with
these, without hindrance to the will of God?

- Darknes yelded unto light; the Greater excluded the lesser.
The more a man knoweth wickednes, the more he shall hate it,
being called bak.
The more they knew the shaddow, so much more
they delighted in the body.
For the doings of the Egyptians, seme, and are not so.
The doings of the Lord are, and contynue.
For as the paynter imitateth the gestures of man in his
faculty, So doth the divell the substances & things
created and made by God.
Stand up, and loke into the whole world: into her youth &
myddle age, for they are past:
Where are the moniments that Sathan hath buylded?
E.K. - Hath Sathan buylded any moniments?
- Yes: hath he not buylded him a fort uppon the whole earth?
Hath he not the victory over the Saincts?
Dwelleth he not in the temple of the highest?
Triumpheth he not in the Cityes of the whole world?
Yes: - But without Cumfort, are his victories:
without pleasure, his dwelling places.
For he knoweth his tyme is at hand.
☞ He that now giveth freedome, shall become bond:
And unto whome the whole world is as a garden, shall there
be no one fote left.
Therfor are all his pleasures vanitie: All his Triumphes, smoke:
and his authority, nothing in dede, but a mere shaddow.
For that, that is not, can not be: Where, it is sayd of the
Lord, it shall not be.
Neyther can truth, light, or wisdome, ascend from the earth,
but descend from the hevens.
Compare the erth, (into the which the divell is thrust as into
his dwelling) with the hevens, which are provyded for
the holy.
Consider the payn of the one, and the pleasur of the other.
The seat of Gods Iustice, and fowntayn of his mercye.
The Cave of darknes, and the Diademe of light.
And then Cry, Wo, Wo, Wo, unto such as erre:
and whose lives are but shaddows:
for theyr felicity is such, as from whence it cam.
And theyr reward is all one with the Spirit and Prince of
Darknes.
Compare fond knowledge, with true Wisdome.
Thy spirits of lying with us, that are the voyce of
truth.
The Vanity that they leade the into, & the reward of our
message.
And say, within thy self, Peccavi ∴
Wilt thow be perswaded by experience?
Consider thy emprisonments: thy afflictions & shame
of body.

Consider the love of a few, & envy of a multitude.
Weigh with thy self the vanity of thy life.
Thy rash fote steps.
All that happened unto the, by the socyety, and, (as thow thinkest)
Cumfort, but in dede the stinging pricks of thy enemies.
Since, we cam unto the, (sent from the Lord, and calling
the, to God) thow hast byn delivered from them: from a
place full of fornication and the wrath of God: exalted
to the Skyrts of worldy honor: and hast byn satisfyed for
the necessityes of this world.
Holy is the mony, that is gotten righteously: but accursed are
the iuells that are reaped with wrong.
All which things, thow hast by us, in blessedness, and the knowledg
of the will of God, above all men.
Besides our contynuall presence with the, to the Cumfort of
thy sowle.
Even these things are of us, and of our God,
which sware unto Abraham, and dwelleth in the Temple
of righteousnes.
Now, therfore, let experience be a Iudge betwixt us
and them.
But, this sayeth the Lord, I deale with you as a
Pure vessells Childe: But the vessells that I must use, must be
pure and cleane.
Δ - Clense thow us (o Lord): Cor mundum Crea in nobis, Crea.
Gab. - They that are incredulous, beleve not the Lord, but drive
increduli. away his spirits: But where a grayn is, it becometh
as a mowntayn.
The Lord is uppon the erth: Tak hede thow swepe thy howse
☞ Cleane, for unto him that is naked shall there
be clothes given: But he that is covered allredy,
His own Iudgment is to be fullfilled shall be made bare.
Consider with thy self: for the Lord speaketh not ones
more, tyll thow hast fullfilled thy own iudgment.
E.K. - I will be contented to bury them in the felde, and not to
use them or come at them: and that I will swere uppon
the bible to performe: and if they be erthly, I will committ
them to the erth: and so separate those shingles from
the place nere the springe: and in this manner fullfill
my own Iudgment: for, I will not be obstinate: But committ
all things to the ende ∴
- Bycause thow art content to bury them, and withall, uppon faith
in the promises of God, to abiure them, in simplycity of
hart, and externall use - simply, as a true meaning
before the face of the highest: The Lord accepteth
it, and it shall be sufficient.
Further, thow hast 27 confirmations of Synne, and consent
Characters with the Divel, which your Intention calleth Characters,
wherby, those seven and twenty, (like unto theyr mother,)

---

are become familier and pleasant with the: they must be browght
before the Lorde: and offred into his hands.
For so long as they are, the wycked allwayes vex the:
For the obligation burnt, the condition is voyde.
These must be buryed with the rest.
[E.K. Which rest ?]
- ......t must be browght and burnt here before the presence of God.
That the cause diminished, the effect may perish.
E.K. - I will be contented to bury them likewise, beseching the
Almighty to accept of my intent herein, as of the rest
before specifyed.
Gab. - He is contented; but let one, be burnt.
You may suffer one, to testify the discredit of the rest.
It is but according to the grownds of thy own Magick.
E.K. - I do not understand your meaning herein.
Gab. - Radius partis, may be sicut totius Corporis:
E.K. - I understand not that, allso.
Gab. - Magick worketh effect in things absent, that it doth in theyr parts
being present.
Δ. I dowt that I misherd somewhat. The wicked kill the body absent, but the garment present:
So are all of one confederacy, disgraced, by the
confusion of one.
Thow art contented to bury them all, uppon the Confydence
and sure hope of the promises of the God of light: and
to bring one, as confirmation of thy promise to testify
thy obedyence, as concerning the hole, which one
One burnt and abiured. burnt and abiured, may be a testimony to the Angells
that thow art obedient for God his sake, and for his
testimony and truth:
But this you shall burn, with brymstone onely.
Whose ashes shall be kept as a Testimony, tyll the rest
be allso consumed ∴
This you shall do the next monday, at the rising of
the Sonne. That the number of the tyme may
be of one bignes.
For, before August shall those Keyes be delivered unto
you: which give entrance, yea even unto
the privy chambers of Wisdome. Wherof you shall
.......re have 14 the next monday: And this dayes
.... Action is not the least amongst them.
.... obedience Glory be to God and obedience unto man.
E.K. - The curten is drawn.
Δ. - We are desyrous to know whether thus, this dayes Action shall be
finished: and whether we shall fast still as was prescribed.
Gab. - Detract not from the day, that, which is commaunded.
Δ. - We are very desyrous to understand of the present estate of the
Lord Albert Lasky: for as much as we wer willed to go with
him, and he linked to us in some part of our Actions.
To understand of his state, wold be to our great Cumfort.

It needeth not, for the world her self is at hand.

Gab. - *It needeth not, for the world her self is at hand.*

Δ. - *Verily I understnad not that speche: Is he comming bak agayn?*

Gab. - *What we are commaunded we know: and furder than our Commaundment, is error. He is in his hands that knoweth how to use him.*

E.K. - I see a man clyming over a hedg: and as he clammereth over, the stakes break and he falleth down: Now he is going up betwene two trees into a meddow ward. Now he hath both the bowes in his hand, standing still on the grownd. Now he goeth lower, & there is a gap: & throwgh that he is gone into the meddow. – So is it of Lasky. – sayd a voyce.

Δ. - *This is dark: it may please you to give som light.*

- *This is more then enowgh for the matter :.*

Cease to ax these things here; Where it is sayd,
No impure thing shold enter.

Δ. - Gloria laus et honor Deo no*str*o *omni*potenti
pa*tr*i, filio, et Spiritui Sancto.
Nunc et semper.
Amen.

Δ. - Note: At this present was one come, and in the howse (of whome we understode not, tyll he was gone): whome the Lord A. Lasky had sent to certify us that first he was in some cumber and hindrance: Secondly how Fabius (his brother in law) and one other, had given him cownsayle, very rashly to procede: but leaving that, Thirdly, by the gap and open redy low estate of the commons or Citizens by theyr great zeale and favor that he obteyned his purpose. Thus (in effect) we understode at the Messager his retorne after none: Which marvaylous exactly did answer to the former shew.

May) Remember that on Saterday, after None, the Chancelor cam to Cracow, with 60 Cotches in his Cumpany and trayne: he bringing in a close Cotche (covered with red) the Lord Samuel Sborosky prisoner; whome he toke on friday thursday night before, at his systers howse, being separated from his soldiers and servants &c.

✝ Cracoviæ

14th Maii.
Saterday: Mane hora ·6· fere.
Orationem Dominicam fudimus &c: Mitte Lucem tuam et veritatem tuam
O Deus, &c.
Δ. - E.K. Sayd, he had done that with the trash specifyed, as he thowght
wold be acceptable to the Lord.·. And as concerning one of the 27 Characters
he had left it, with me, ever syns the last Action, to be burnt at this dayes
Action, and it lay ready by me.
E.K. - Our Instructers appered at the very first looking of E.K. into
the Shew stone.
Δ. - *Will you that I shall now execute this burning of the Character here
as a Sacrifyce (to the highest,) of our humility and obedience?*
Gab. - *Not as a Sacrifice, but as a victory:*
Δ. - *Shall I than do it I pray you? as with the consent of my yok fellow,
and so all one to be taken, as his action.*
- *He that doth, righteously, offreth up a sacrifyce.*
Nal. - *It is true that he that is obedient and doth well is accepted
with the Lord.* E.K. - *I did take Sacrifice to be onely with blud.*
Gab. - *This is a sacrifice, bycause it is done righteously.*
E.K. - *You sayd, Not, as a Sacrifice, but as a victory.*
Gab. - *He that overcommeth his enemy, reioyseth: not for frendeship sake
but for victorie.
The frendeship toward god, is obedience.
He that obeyeth God, is a frende unto him self.
God nedeth not the love or frendeship of man.
Therfor you reioyce with god, who overthrow them; and therby
Cumforted.
For he that dwelleth in the Lord, is cumforted.
Thow openest thy mowth and saydst befor the Lord,
The Spirit of God hast descended.*
Δ. - Gloria patri, etc.
- *And he hath entred into Iudgment with me, and I am condemned.*

Δ.
He Noteth
some secret
discourse,
meditation,
or prayer,
and allso
action of
E.K. as
I coniecture.

*But where Iustice dwelleth, dwelleth allso Mercy.
For, my Idolatry is forgotten befor the Lord.*
E.K. - *Have you committed Idolatry?*
Δ. - *He speaketh in* $\overset{\text{E.K.}}{\text{your}}$ *behalf Master* Kelly.
- *I will therfor open my mowth,
saying I have erred.
I will open my mowth allso & confess my synes: and
I will vow unto the Lord against the wycked.
And I will say unto the Lord,
Lo, here are the spoyles of the bluddy blasphemy.
Behold o you Angels, a blasphemy, and against
the highest. Behold the wickednes of Ascendam.*Δ
*Bear wittnes with me,
For I have fullfylled his comaundement.
Bear wittnes with me, that I return not.
And reioyce: for such are the spoyles of the wicked.*

Δ
Ascendam in
.... & li=
........ero
........no:
........s
.... and
........de
........ied.

Gab. - *Art thow contented to consent here unto?*
E.K. - *What I have done with the rest, God, and they (if they be of God) know.
Uppon the for sayd conditions I am
contented to have this Character to be burnt.
Let it be burnt.*

Δ. - I burnt it immediatly, with the flame of brymstone
and browght the burnt black coale, or cendre therof to
the Table, & layd it on a paper.
- *Now O Lord, darknes is confownded, let
thy light shyne in us, and thy truth prevayle.*
Gab. - *It is well.*
Δ. - *Blessed be the name of the highest: whose mercies
are infinite. Oh, a swete and cumfortable sentence.*
E.K. - Now Nalvage turneth rownd, as he was wont.
Gab. - *Move not, for the place is holy.*
E.K. - Now Nalvage putteth down his rod to the Table:
he maketh a Cross uppon the Table reverently.
Nal. - *All things go forward, let us go forward allso*
Hor. 7^{am}. Δ. - *In the name of* Iesus.
Gab. - *Move not, for the place is holy.*
E.K. - Nalvage prayeth.
Nal. - *Not backward, as you wer wont to do, but forward.*
☞ E.K. - Now he maketh ·3· reverent cursyes, as he was wont
to do, before the Table.

*S
A
P
A* sa páh
H ~~Sapal~~ Sa páh

E.K. - Now he is on the top of the Table.

*Z
I
M
I*
Lasky. *I* Zí mĭ i

*D
V
I
V* Du í v

Od
....no
....reth
....&
....ione
....ded.

*O
D* Od

E.K. - He maketh cursy.

*N
O
A
S* Noas

*T
A
Q
A
N
I
S* Ta qu a nis

A
D
R
O
C
H

as otch

Adr och

D
O
R
P
H
A
L

Dorph al

C
A
O
S
G

Ca ósg

O
D

od

F
A
O
N
T
S

Fa onts

P
I
R
I
P
S
O
L

Pé ríp sol

T
A
B
L
I
O
R

Tá bli or

C
A
S
A
R
M

Caſarm

A
M
I
P
Z
I

A mip zi

N
A
Z
A
R
T
H

Na zarth

A
F

Af

O
D

od

D
L
V
G
A
R

Dlu gar

E.K. - Now he maketh cursy rownd abowt to all parts of the Table. He kneleth down.

Z
I
Z
O
P

zi zop

zod lida

- *It is a word, and a letter.*

E.K. - He sheweth it not in the Table yet.
Now I see the word of fyve letters to gither following letter by letter.

Z
L
I
D
A

zod-lida

z-lida

- *Stay there.*

C
A
O
S
G
I

Ca ós gi

T
O
L
T
O
R
G
I

Tol tór gi

He maketh now cursy.
O
D
od

E.K. - He seameth to read as hebrue is red.
Z
I
Z
O
P
zi zop

Z
C
H
I
S
zod chis

Nal. - *It is better then the other,*
I mean that zod-chis being of one signification with zizop
that zod-chis is better to be used.
E
S
I
A
S
C
H
E sĭ asch

L
L

T
A
V
I
V
Ta ui u

O
D
od

I
A
O
D
I á od

E.K. - Now he maketh cursy agayn.
T
H
I
L
D
Thild – *one syllable*

- Now he maketh cursy agayn.
D
S
ds

H
V
B
A
R
Hu bar

P
E
O
A
L
Pe ó al

Camps
I. 69.
5. Iulii.
....o expownded.
S
O
B
A
so ba

E.K. - Cursy.
C
O
R
M
F
A
Corm fa

C
H
I
S
T
A
Kis ta
chis ta

L
A
La

V
L
S
uls

O
D
od

Q
C
O
C
A
S
B
Q có caſb

C
A
Ca sa

N
I
I
S
Ni is

O
D
od

D
A
R
B
S
Obey
Darbs – *one syllable*

Q
A
A
S
Q á as

F
E
T
H
A
R
Z
I
Feth ár zi

E.K. - Cursy.

E.K. - He hath drawn the Curten.
It is not to be seen what he doth.
Δ. - Almost 4 mynutes of tyme the Curten was drawn.
E.K. - He is now otherwise apparayled: all the owtsyde of his gown is white fur: on his hed is an attyr of fur, wreathed or wrapped as the turks use: his hed is now like a mans hed with short her.

O
D
od

B
L
I
O
R
A
Bli ó ra

I
A
I
A
L
Ia ial

E
D
N
A
S
Ed nas

C
I
C
L
E
S
Ci cles

B
A
G
L
E
bá gle

G
E
I
A
D
as ie in ien
the *iad* - as iade
Ge iad

I
L
i l

Gab. - *That is one Call.*
Move not, for the place is holy.
G
A
H

Gah

S
D
I
V
es di u
S di u

C
H
I
S
Chis

E
M
Em

M
I
C
A
L
Z
O
Mi cál zo

E.K. - Cursy: and he kysseth the Table.
P
I
L
Z
I
N
pilzen
Pil zin

E.K. - The Curten is now plucked agayn: for 3 mynutes or 4.
Now the Curten is opened agayn.
His apparell. Now is he changed: Now he is all in blak sarcenet, very plentifull of stuffe, gyrded to him, and with the collar high to the myddst of his face.
S
O
B
A
M
Sobam

E
L
El

H
A
R
G
argentum
Harg

M
I
R
Mir

~~*P*~~
~~*I*~~
~~*L*~~
~~*Z*~~
~~*I*~~
~~*N*~~
~~*Pilzin*~~

B
A
B
A
L
O
N
Ba bá lon

- *Put out the last Pilzin.*
E.K. - *Why did you give us them?*
Nal. - *Yf it stand ……*

	OD	Od
	OBLOC	Ob loc
	SAMVELG	Sam velg
	DLVGAR	Dlu gar
	MALPRG	Mal purg
	ARCAOSGI	Ar ca ós gi
	OD	od
7699	ACAM	A cám
	CANAL	Sanal Canal
	SOBOLZAR	So ból zar
A or o	TBLIARD	Tbli ard

It is better if the T be made an F, and pronownced F bli ard.

CAOSGI	Kaosgi Ca os gi
ODCHIF	kif od chif
ANETAB	A né tab
OD	od
MIAM	Mi am
TAVIV	Ta vi v́
ODD	Od d
DARSAR	Dar ſar
SOLPETH	Sol peth
BIEN	Bi en
BRITA	B ri ta

The curten drawn agayn. Now it is opened.
He is altered in apparell, one half under the gyrdell is red, and above the gyrdell white.

OD	Od

Z
A
C
A
M

Zá cam

G
M
I
C
A
L
Z
O

G´ mi cál zo

S
O
B
H
A
A
T
H

Sob há ath

T
R
I
A
N

Trian

L
V
I
A
H
E

Lu í a he

O
D
E
C
R
I
~~M~~ N

O de crín

Cursy
M
A
D

Mad

Q
A
A
O
N

Q a a on

That is the second.
Δ. - Blessed.

37 R
A
A
S

Ra as

I
S
A
L
M
A
N

Í săl man

P
A
R
A
D
I
Z

Pa ra di zod

O
E
C
R
I
M
I

O é crĭ mi

A
A
O

A A Ó

I
A
L
P
I
R
G
A
H

yal
IAL pĭr gah

E.K. - The Curten drawn agayn, and so remayned abowt ·6· mynutes: His apparayl all one as it was last.
E.K. - *Being wery of sitting, I wold gladly have leave to walk a little.*
Nal. - *You may, but to sit is more obedience.* Δ. - E.K. walked a while.
E.K. - *Now, when it please you.*
Gab. - *I feele a staggring mynde.*
Δ. - *That god which created you and us, make us to have constant s.... myndes in all vertuous purposes.*
Gab. - *I sweare: Move not; for the place is holy.*

Q
V
I
I
N

Qui in

E
N
A
Y

E náy

B
V
T
M
O
N

But mon

O
D

od

I
N
O
A
S

In ó as

N
I

Ni

E.K. - He prayeth.

PARADIAL	Pa ra dí al
CASARMG	the g as dg armg Ca sármg
VGEAR	V gé ar
CHIRLAN	Kir Chir lan
OD	od
ZONAC	Zo nac
LVCIFTIAN	Lu cif tí an
CORSTA	Cors ta
VAVLZIRN	vaúl zirn
TOLHAMI	Tol há mi

SOBA	Soba
LONDOH	Lon dóh

- The Curten is drawn agayn ∴ and after 6 mynutes open.
Now he is all in a blew long vesture, with a long trayn: and hath a little Coronet of sylver on his hed.

ODMIAM	or Od nuam od miam
CHISTAD	Kis Chis tad
ODES	O dĕ́s
VMADEA — Cursy.	V má dĕ́ a
OD	od
PIBLIAR	Pib lī ar
OTHILRIT	O thil rit
ODMIAM	Od mí am

C N O Q V O L

C Kol
~~Qn~~ ~~Qno~~ quol

R I T

Rit

Z A C A R

Za car

Z A M R A N

Zam ran

O E C R I M I

O é cri mi

Q A D A H

Q á dah

O D

Od

O M I C A ~~L~~ O L Z

O mi ca ol zod

A A I O M

A Á ĭ om

B A G L E

Ba gle

P A P N O R

Pap nor

Cursy he maketh.

I D L V G A M

Id lú gam

L O N S H I

Lon ſhi

O D

od

V M P L I F

Vmp lif

V G E G I

V Gĕ gi

B I G L I A D

Big lĭ ad

Nal. - *This is at an ende.*
Δ. - *Blessed be he that is the begynning and ending of all things.*
E.K. - The Curten is pluckt.
Now it is open: and he is all in green: with a garland
on his hed.

48

B A Z M E L O

Baz mĕ lo

I T A

I ta

P I R I P S O N

pi rip son

O
L
N

Oln

N
A
Z
A
V
A
B
H

Na ză vábh

O
X

Ox

C
A
S
A
R
M
G

Casármg

G V
R
A
N

V rán

C
H
I
S

Chis

V
G
E
G

V geg

D
S
A
B
R
A
M
G

g not
as dg

Dsa bramg

B
A
L
T
O
H
A

Bal tŏ ha

E.K. - The Curten is drawn: for a while.
Now is in a robe like a marble cullor, spotted: white gray and blak.

G
O
H
O
I
A
D

Go hó ĭ ad

S
O
L
A
M
I
A
N

So lá mi an

T
R
I
A
N

Fire cam suddenly out of the stone, that made E.K. start.

Tri an

E.K. - Now he kneeleth.

T
A
L
O
L
C
I
S

Sis
Ta lól cis

A
B
A
I
V
O
N
I
N

A ba í uŏ nin

O
D

od

A

E.K. - He setteth his fote on a letter, pointing to it.
He throweth fyre on E.K. agayn.

He putteth his fete on all these letters.

Z
I
A
G
I
A
R

A zi á gĭ er

R
I
O
R

Rior

I
R
G
I
L
C
H
I
S
D
A

Ir gil chis da

DSPAAOX	Ds pá ă ox
BVFD	Bufd
CAOSGO	Ka Ca óʃ go
DSCHIS	Ds chis
ODIPVRAN	O dí pŭ ran
TELOAH	Té lŏ ah
CACRG	Ca curg
OISALMAN	O í săl man
LONCHO	Ko Lon cho
OD	od
VOVINA	Vo uí na

CARBAF	Car baf
NIISO	Ni í so
BAGLE	Ba gle
AVAVAGO	A uá uă go
GOHON	Go hón
NIISO	Ni í so
BAGLE	Ba gle

Δ. - He casteth fyre on E.K.

MOMAO	Mó mă o
SIAION	Si á ĭ on
OD	od
~~MAB~~	~~Mab~~

M
A
B
Z
A

Máb za

E.K. - He maketh cursy.
He sayeth *Mabza*, agayn.

I
A
D
O
I
A
S
M
O
M
A
R

Iad o i Ás mŏ mar

P
O
I
L
P

Poilp one syllable

N
I
I
S

Ni ïs small sownd of *i*

Z
A
M
R
A
N

Zam ran

E.K. - The Curten is drawn: white, and reddish: more red than white.
Now it is away, and all open agayn.
Now, all his gown is yellow, and yellow fur in it,
and on his hed, a hode, of yellow, like velvet &c.

E.K. - *Why change you your apparell thus?*

E.K. - He speaketh very speydly to Gabriel, but I can not perceyve him.

C
I
A
O
F
I

C I Á ŏ fi

C
A
O
S
G
O

Ka
Ca óſ go

O
D

od

B
L
I
O
R
S

Bli ors

O
D

od

C
O
R
S
I

Cor ſi

T
A

Ta

A
B
R
A
M
I
G

A bră mig

This is the ende of that.

E.K. - Now he pulleth the Curten agayn.
Now it openeth agayn.
His apparayle is now changed agayn, of an ashy and brown cullor,
in fashion as before.

Gab. - *Who is to be compared to our God?*

59

M
I
C
A
O
L
I

Mi cá ŏ li

B
R
A
N
S
G

Branſg

P
R
G
E
L

Pur gél

N
A
P
T
A

Nap ta

I
A
L
P
O
R

yal
IÁl por

DSBRIN
Ds brin

....otia
.... thus.

EFAFAFE
E fá fă fe

VONPHO
Von pho

OLANI
O L á ni

OD
Od

OBZA
Ob za

SOBCA
Ka
Sob ca

VPAAH
V́ pă ah

CHIS
Chis

TATAN
Ta tan

OD
od

TRANANAN
Tra nan

BALYE
Ba lў e

E.K. - Now he turneth rownd abowt.
He maketh cursy, so doth Gabriel.

ALAR
A lár

LVSDA
Lus da

SOBOLN
So bóln

OD
od

CHISHOLQ
Chis hŏl q

CNOQVODI
Cno quó di

9996 CIAL
Si
Ci ál

VNAL
V nál

ALDON
Al don

MOM
Mom

CAOSGO
Ca óſ go

TA	*Ta*
LASOLLOR	*Las ól lor*
GNAY	*Gnay*

E.K. - He plucketh the curten, and quickly openeth it, and sayeth,

Nal. - *You must after E fá fã fe, put a p.*

E.K. - My thinketh that I here a rumbling or clattering of pewter in the stone.

E.K. - After he had spoken, he shut the Curten agayn. Now the Curten is opened agayn.

Δ. - this word is the 25th word bakward.

LIMLAL	*Lim lal*
AMMA	*Am ma*
CHIIS	*Chiis*
SOBCA	Ka *Sob ca*
MADRID	*Ma drid*
ZČHIS	Kis *Zod chis*
OOANOAN	*O O Á nŏ an*
CHIS	*Chis*

AVINY	*A ví ny*
DRILPI	*Dril pi*
CAOSGIN	*Ca óſ gin*
OD	*od*
BVTMONI	*But mŏ ni*
PARM	*Parm*
ZVMVI	*Zum vi*
CNILA	*Cní la*
DAZIS	*Daz is*
ETHAMZ	*E thám zod*
ACHILDAO	Kil *A chil dã o*
OD	*od*
MIRC	Mirk *Mirc*

OZOL	*Ŏzól*
CHIS	*Chis*
PIDIAI	*Pĭ di á i*
COLLAL	*Col lal*
VLCININ	*Vl cí nin*
ASOBAMA	*A só bam*
VCIM	*V cim*
BAGLE	*Ba gle*
IADBALTOH	*Iad bál toh*
CHIRLAN	Kir *Chir lan*
PAR	*par*
NIISO	*Ni í so*

OD	*Od*
IP	*ip*
OFAFAFE	*o fá fă fe*
BAGLE	*Ba gle*
ACOCASB	*A có casb*
ICORSCA	ka *I Córs ca*
VNIG	*Vnig*
BLIOR	*Bli or*

E.K. - Now the Curten is drawn.
A voyce - *The ende of that.*
Δ. - This is the fifth of this day.
E.K. - Now is the Curten open.
All his clothes are of a firy, clere collor, very whitish and bluish.

CORAXO	*Co ráx o*
CHIS	*chis*
CORMP	*Cormp*

	OD	Od
	BLANS	Blans
	LVCAL	Lu cal
	AZIAZOR	A zí ă zor
	PAEB	Pa eb
	SOBA	So ba
	LILONON	Li Lŏ non
	CHIS	Chis
	VIRQ	quu Vir q
— op	EOPHAN	E ŏ phan
	OD	od

Betwene Chis and Virq you must put an Op a word.

RACLIR	Ra clir
MAASI	Ma ă si

BAGLE	Ba gle
CAOSGI	Ca oſ gi
DS	ds
IALPON	yal Ial pon
DOSIG	Do sig as big
OD	od
BASGIM	Bas gim
OD	od
OXEX	Ox ex
DAZIS	Daz ís
SIATRIS	Si ă tris
OD	od
SALBROX	Sal brox

CYNXIR	*Cynx ir*
FABOAN	*Fa bŏ an*
VNALCHIS	*V nál chis*
CONST	K *Const*
DS	*ds*
DAOX 5678	*Dă ox*
COCASG	*g* as dg *Co casg*
OL	*ol*
OANIO	*O á nĭ o*
YOR	*yor*
VOHIM	*Vóh im*
OL	*ol*
GIZYAX	*Giz y ax*

OD	*od*
EORS	*E órs*
COCASG	*g* as dg *Co casg*
PLOSI	*Plo si*
MOLVI	*Mol ui*
DS	*ds*
PAGEIP	*Pa gĕ ip*
LARAG	*La rag*
OM	*Om*
DROLN	*droln*
COCASB	*Co caſb*
EMNA	*Em na*
LPATRALX	El *L pá tralx*
YOLCI	*yol ci*

MATORB	Ma torb

- *This word, must cum next after om droln.*
E.K. - Now he pulleth the curten.
Δ. - *This om droln - is before 4 words.*
E.K. - The curten is open away.
He is in his flaming apparell.

NOMIG	big No mig
MONONS	Mo nons
OLORA	O lŏ ra
GNAY	G nay
ANGELARD	An gĕ́ lard
OHIO	O hĭ o
OHIO	O hĭ o
OHIO	O hĭ o
OHIO	O hĭ o
OHIO	O hĭ o

OHIO	O hĭ o
NOIB	No ib
OHIO	O hĭ o
CAOSGON	Ca óſ gon
BAGLE	Ba gle
MADRID	Ma drid
I	I
ZIROP	Zi róp
CHISO	K Chi so
DRILPA	Dril pa
NIISO	Ni i so
CRIP	Crip
IP	Ip
NIDALI	Ni dă li

A voice - *The Ende of that call.* Δ. - This is the 6th.

The Curten is drawn ∴
He appereth now all in violet silk, like a cloke,
and on his hed a bundel wreathed of the same.

OXIAYAL	Ox í Aÿ al
HOLDO	Hol do
OD	od
ZIROM	Zir om
O	o
CORAXO	Co ráx o
DS	ds
ZILDAR	Zil dar
RAASY	Ra ă sy
Od	od
VABZIR	Vab zir
CAMLIAX	Cam lĭ ax
OD	od
BAHAL	ba hál

NIISO	Ni í so
SALMAN	Sal man
TELOCH	hotch Te lóch
CASARMAN	Ca sár man
HOLQ	Hol q
OD	od
TI	Ti
Ta	Ta
ZCHIS	zod chis
SOBA	So ba
CORMF	Cormf
IGA	Iga
NIISA	Ni í sa
BAGLE	Bagle

A B R A M G	g, not as dg Abramg
N O N C P	Nonsp Noncp

E.K. - The Curten is drawn.
- *The ende of this.*
- This is the seventh.

E.K. - Now is the Curten puld away: and quickly puld to agayn.
Now it is open agayn.
He is apparayled, of cullor betwene a blew and a red mingled, but blew seemeth be the grownd.
From the sholder on the armes, is a trunk of seven pendant labells, with laces. On his hed a very broad hat, betwene dun and blak cullor: his apparayll is very long.

N O N C I	Si Non ci
D S O N F	Dſonf
B A B A G Ē	Ba bă ge
O d	od
C H I S	Chis
O B	ob
H V B A I O	Hu báĭo
T I B I B P	Ti bibp

A L L A R	Al lar
A T R A A H	A tră ah
O D	od
E F	Ef
D R I X	Drix
F A F E N	Fa fen
M I A N	Mi an
A R	Ar
E N A Y	E nay
O V O F	O vof
S O b A	So ba
D O O A I N	Do ó ă in
A A I	A Ă I
I V O N P H	I vonph

ZACAR	Zacar
GOHVS	Go hus
ZAMRAN	Zam ran
ODO	o do
CICLE	Ci cle
QAA	Q á a

- This is a call.

Δ.- This is the eighth.

NAPEAI	Na pĕ ai
BABAGEN	ien Ba bă gen
DSbrIN	Ds brin
OOAONA	.... VX O O Á ŏ na
LRING	Lring
VONPH	Vonph

DOALIM	Do ă lim
EOLIS	E ŏ lis
OLLOG	ol log
ORSBA	Ors ba
DSCHIS	ds chis
AFFA	Af fa
MICMA	Mic ma
ISRO	Is ro
MAD	Mad
OD	od
LONSHITOX	Lon shĭ tox
DS	ds
IVMD	I vmd

BLANK
(Missing Folio)

BLANK
(Missing Folio)

BLANK
(Missing Folio)

BLANK
(Missing Folio)

BLANK
(Missing Folio)

BLANK
(Missing Folio)

LVSDAN	Luſ dan
EMOD	Ĕ mod
DSOM	dsom
OD	od
TLIOB	Tli ob
DRILPA	Dril pa
GEH	ieh Geh
YLS	as yils yls
MADZILODARP	Mad zí lŏ darp

This is the twelfth.

ILS	Ils
DIALPRT	Di al pert

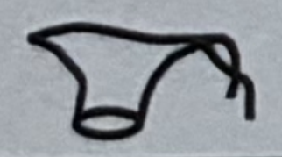
SOBA	So ba
VPAAH	V pă ah
CHIS	Chis
NANBA	Nan ba
ZIXLAY	Zix lay
DODSIH	Dod ſih
ODBRI~~M~~NT	Od brint
TAXS	Taxs

He maketh Cursy.

HVBARO	Hu bă ro
TASTAX	Tas tax
YLSI	yl si

SobaIAD	So baí ad
IVONPOVNPH	I vón pŏ vnph
ALDON	Al don
DAXIL	Dax il
OD	od
TOATAR	To á tar

E.K. - The Curten is pluckt to
A voyce - That is the thirtenth.
E.K. - Now it is open agayn.
E.K. - He is now as yf he had a pall or robe of gold with a strange cap of gold on his hed.



ILS	Ils
MICAOLZ	Mi ca ól zod
OLPIRT	Ol pirt

IALPRG	yal Ial purg
BLIORS	Bliors
DS	ds
ODO	odo
BVSDIR	Buſ dir
OIAD	O ĭ ad
OVOARS	O uŏ ars
CAOSGO	Ca óſ go
CASARMG	as. dg Ca ſarmg
LAIAD	La í ad
ERAN	E rán
BRINTS	Brints

C A F A F A M	Ca fă fam
D S	ds
I V M D	I vmd
A Q L O	qúu A q́ lo
A D O H I	A dó hi
q z M O Z	Moz
O D	od
~~M A S [illegible] A S~~ M A O F F A S	Ma óf fas
B O L P	Bolp
C O M O B L I O R T	Co mó blĩ ort
P A M B T	Pambt

The curten is now pluckt to.

A voyce - *That is all.*
Blessed be the creature of all, who hath mercy on all.

E.K. - Now he is here, apparayled, as he was wont to appere.

Nal. - *Thus, hath the Lord kept promys with you,*

Promise
of God confir=
med a new.

and will not forget the least part of his
whole promyse with you.
Kepe you therfore promise, with the Lord.
For, he is Ialous, and not to be defyled.
Procede, as you now do.

14 to be recey=
ved the Monday
next.

The next monday, you shall have, as many.

Δ. - *Will it pleas you to deliver us the english of these, 14 now,*
as you were wont to do?

Nal. - *The English, will have a day by it self.*

Δ
....

The ΔThird monday to come you shall have them, all.
So that, you have but three dayes to labor.

Δ. - *You speak of the next monday: and the third: and speak nothing*
of the second monday, and you sayd that the English will have a day by it self:
And you say we have but three dayes to labor &c.

Nal. - *What I have sayde, is so:*
Go allso, and refresh your selves: [E.K. - The curten is drawn]

A voyce - *Stay there* .:.

A voyce - *Give god thanks, and make an ende.*

E.K. prayed the 145 and 146 psalme,
kneling, reverently: and I like wise
in hart, consenting therto, attentifely listening.

Δ. - Laudate D*ominum* de Cælis laudate eum
in excelsis. Laudate eu*m* o*mn*es Angeli eius
Laudate eum o*mn*es virtutes eius.
Quia ip*s*e dixit, et facta sunt nobis:
Non fecit taliter omni nationi.
Soli Deo no*st*ro, laus o*mn*is
Victoria, Triumphus et
Iubilatio.
Amen.

Note - E.K. is very well perswaded of these Actions now:
thanked be the highest: who is Almighty.

1584: ✝ Cracoviæ
Monday: Maii 21: Actio Tertia, Lunaris
Mane, hora ·5·

E.K. - There appeareth neyther veale nor any thing els in the stone.

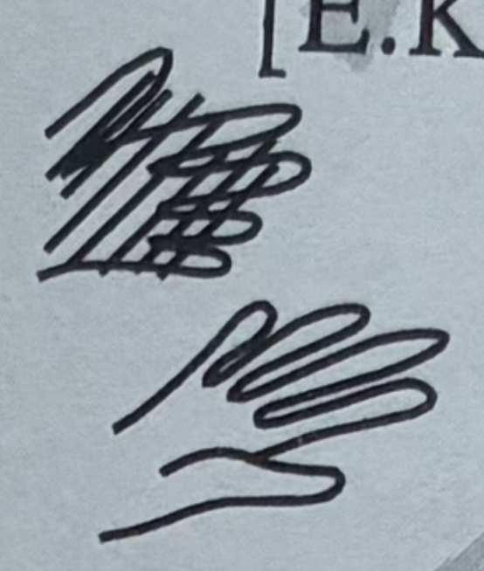
Δ. - At length appered one, but none of them: he is Ioly and grene with a long (like grene velvet) robe: his hear long, like yellow gold: nothing on his hed but his hear. He standeth as thowgh he stode in a clowde, above the usuall pavyment in the ayre.

........re
....
- *Lo, the Sonne shyneth, and men feare no rayne.*
The clowdes are dispersed, and they loke not for a tempest.
But whan it rayneth mightyly, or the hevens frowne,
then kepe they theyr howses, saying one to an other,
What unreasonable Tempest is this? what hayle stones
are these? Good Lord who ever saw such wyndes? Wer
there ever such wyndes?
So shall it be of the powre of god, which holdeth in his handes
A...... *the wyndes, and scattreth clowdes abroade with his feete:*
For of his comming, shall it be sayd amongst you, My Spirit
hath vexed me, and I am trubbled: Why hast thow
browght in things, greater then thy self? Or where shall
this powr dwell, that over shaddoweth me?
Wanting, you shall desyre, (as you do,) and being filled you
☞ *shall think you have to much.*
Flesh can never be throwghly mortifyed but with death.
Think not, that the Lord is as the Sonne: that kepeth his
God is not tyed to time. *contynuall watch throwgh the hevens: which, bycause he is*
made for a tyme, is allso tyed to tyme.
He that sytteth and iudgeth, kepeth no course, but a contynuall
contynuall per=formance. *performance of his long before provydence.*
For he that useth him otherwise shall be reiected: bycause $\overset{\Delta}{\textit{his}}$
Δ .... meaneth, dwellings with him *dwellings are not in the mansions of the faithfull.*
.........e are the mansions of the faithfull. *Lift up your eares therfore, for thus, sayeth the Highest.*
.............say *Who made the hevens, or spred them like a garment?*
.............ot. *Who breathed into man, the spirit of understanding?*
Who overthrew the prowd world with waters?
Who smyled at the ruÿne of Pharao?
Who roted the wycked out of theyr Seats? And made them
become vyneyards for my people: yea the stiffnecked
generation?
Who threw down the Towres of Babylon, and the great harlot?
Who dwelt uppon the erth, and becam flesh, to pay for your
wyckednes?
Who tumbled the stone from the well, that the shepe might
drink?
Even he it is, that gave all these, theyr tymes:
He it is, that is as able to make you understand, as those, that
cast into the waters, and sayd, Let us draw up our fish:
which allwayes dealeth with the weakest: To the intent

he might prove him self the strongest:

[E.K. - He speaketh a great deal of speach as to him self: which I perceyve not.]

Veste nuptiali opus est.
- *Even he it is, that will make you strong and wise, Yf he*
finde you with garments.
He it is, that sayeth unto you, Waver not.
Be stedefast: For the faithfull are never unrewarded.



[E.K. - He putteth his right hand out of the stone, being grasped to gither. Now he openeth his hand, and it is written on, ~~as followeth~~ and it is so far from me that I can not rede it: yet he semeth to be nerer to me, very much, more then his hand. The writing semeth to be like the leafs of a boke. Thus it was written,

Have an ey, to my, foretelling as......k Trubbles.
Suddeyn sorrow, is at hand, in all the erth.
Noe, his ship, is all most buylt.
Lasky, if he serve me, shalbe King of Poland.
Yf he serve an other, his bowells shall fall out, before
Poyson. *him, with poyson.*

E.K. - Now he clasped his hand to gither, and stayed the reading.

Δ. - *Whom is Lasky to serve (o lord) but the? To kepe thy lawes, statutes and commaundements? Not to depend uppon any creature.*

- *The King and Chancelor have sold the people of*
Turks. *this land, and are sworne Turks.*
Not to Lasko. ☞ *Retorn not* $\overset{\text{to Lasko}}{\textit{home}}$ *(Lasky) for, yf thow do, thow shalt*
offend me.
Ad Imperatorem eundum est. *Go to the Emperor; for I will cumfort the, with his favor.*
A.L. Retorn by warning. *Let him not retorn thence, tyll he be warned by me.*

Δ. - *You mean, from the emperors court?*

Δ. - *I beseche you, by what token, shall he perceyve your warning?*

- *Be thow his right hand, to his body; and his mowth, to me.*
I will be mercifull unto him, and hold up his hed:
Leave of, tyll the seventh howre of the day; than, commeth
the Action.

Δ. - *Meane you the seventh howre, as from mydnight last.*

- *The seventh from the Horizon:*
Ronne, that ronne canne.

Δ. - That begynneth at None, if you make but 12 howres in the day: or at 11, yf you recken common howres.

E.K. - He him self, runneth away.

Δ. - *All Glorie and prayse be to god.*
Amen.

Eadem die lunæ, hora 7^{am}: (inchoante) scilicet in Meridie. Hora planetaria.

E.K. - After a quarter of an howre (almost) appered our Instructors, as of .....e tyme.

Δ. - Gloria patri et filio et Spiritui Sancto, sicut erat in principio et Nunc et in sempiterna sæcula sæculorum. - *Amen.*

Gab. - *Move, Move, Move not, for the place is holy.*
Be patient a little while ∴

E.K. - Nalvage, prayeth all the while.

E.K. - Gabriel riseth out of his chayre agayn, and warneth as before (thrise) that we shold not Move, for the place is holy.
Now Nalvage maketh a crosse toward the 4 quarters of the world, with his rod, as he was wont.

Nal. - *There are ·30· Calls, yet to come.*
91 Princis. *Those 30, are the calls of* $\overset{\text{Ninety one.}}{91}$ *princis and Spirituall Governors,*
unto whome the Erth is delivered as a portion.
Offices. *These bring in and agayn displace kings, and all the governments uppon the erth:*
And vary the Natures of things: with the Variation of every moment.
Unto whome, the providence of the æternall Iudgment, is allredy opened.
.... Princes .... 12 Angels, the 7 Angels. *These are generally governed by the 12 Angells, of the 12 Tribes: which are allso governed by the 7 which stand before the presence of God.*
91 good Angels of the Ayre or Spirits dignified. *Let him that can see, Look up; and let him that can here, attend, for this is Wisdome.*
They are all Spirits of the Ayre: not reiected, but dignified:
and they dwell, and have theyr habitations in the ayre diversly,
and in sundry places: for theyr mansions are not alike.
From the Element of the fire to the erth. *Neyther are theyr powres equall.*
Understand therfore, that from the fyre to the erth, there are 30 places or abydings: one above, and beneth an other: wherein these afforesayd Creatures have theyr aboade, for a tyme.⁘
Note: For a tyme.
.... name .....or ......e *They beare no name:*

[E.K. - *What is without a name?*]

- *But what they have, in respect of theyr being.* Δ ⁘ theyr orderley place.
Understand them therfore, by the first, second, thirdth, (and so,) thirtyth Ayre.
And ar so to be nominated, O thow the twentyth ayre,
O thow sixtenth ayre &c.
......s twentith Ayre.
Sometyme, (yea all to gither) two or three, of the Angels govern, by tymes, which are the kings unto these (here to be spoken of), & beare rule to gither and at one tyme in the Divisions.
1. *In the first Ayre, the Nynth, eleventh and seventh Angel of the Tribes, beare rule & govern.*

⁘*Potest* tota terra distributa sub 12 Principibus Angelis, 12 Tribuu*m* Israel: quoru*m* 12, aliqui plures, aliqui pauciores partes habent sub suo regimine ex 91 partibus in quas tota terra hic demonstratur esse divisa. Apocalypsi Iohannis Testimoniu*m*, de 12 Angelis, 12 Tribuu*m*, Cap 21. "Quando dividebat Altissim*us* gentes, quando separabat filios Adam, co*n*stituit terminos populorum, iuxta numeru*m* filioru*m* Israel". Hoc igitur hinc egregiè patere.

Unto the Ninth, 7000 and 200, and 9: ministring angels are subiect.
Unto the eleventh - 2000, 300, 60.
Unto the seventh - 5000, 300, 60, 2.

Nal. - *Cownt the Number.*

Δ. - *The whole summe of this government amownteth to 14931.*

Nal. - *It is right.*

---

2 *The second is divided into 3 partes, the Angel of the fowrth Tribe hath the first; The Angel of the second, the Second.*
The Angel of the second the Third.
The fowrth hath these many 3000, 600, 30, 6.
The $\overset{\text{second}}{\text{first}}$ *of the second 2000, 300, 60, 2.*
The last of the second 8000, 900, 60, 2.
Add these to gither.

Δ. - *They are* ——— $1\overset{5}{\cancel{4}}960$.

---

3 *The thirdth:*
The first, the Nynth.
The second, the Seventh.
The thirdth, the Tenth.
The Nynth - 4400.
The Seventh or the second - 3660.
The Tenth or the thirdth - 9236.

Nal. - *Number them.*

Δ. - *They are in all - 17296.*

4
Nal. - *The fowrth hath allso his three parts:*
The Angel of the Tenth Tribe hath the first.
The Tenth hath allso the Second.
The Twelfth hath the Thirdth. E.K - He prayeth.
The first Tenth - 2360.
The second Tenth - 3000.
The twelfth or the Thirdth - 6300.
Number the fowrth allso.

Δ. - *They are - 11660.*

Nal. - *The fifth is allso three fold:*
5 *The first of the Tribes hath the first.*
The seventh hath the Second.
The eleventh hath the Thirdth.
The first hath under him 8630.
The seventh or Second - 2306.

The eleventh the Thirdth - 5000, 800, two.
Number them.
Δ. - They are - 16738.
E.K. - He prayeth reverently.
- *Be patient for a while.*

---

6 *These governe in the sixth.*
Δ. - Yf I understand you right, these .....
- *These govern in the sixth place (which is to come):*
The Angel of the fifth tribe hath the first part
(for there are three here allso).
The Angel of the Twelfth hath the second.
The Angel of the fifth hath the third part.
The Angel of the first, that is to say, of the first fifth.
hath subiects, 3000, 600, 20,
of the second or twelfth - 9000, 200,
of the third place & second fyfth - 7000, 200, 20.
The fifth governs in this order twise: therfore it is termed
the second fifth.
Number it.
Δ. - They are - 20040

---

7 *The seventh hath also three places:*
The fowrth hath the first.
The thirdth hath the second.
The eleventh hath the thirdth.
The fowrth and the first place - 6000, 300, 60, 3.
The third Angel & second place, 7000, 700, 6.
The eleventh Angel the thirdth place, 6000, 300, 20.
Number it.
Δ. - They are 20389.
- *So, ... it is the seventh.*

---

8 *The eighth Ayre, hath allso three parts.*
The Angel of the fifth hath the first.
The Angel of first hath the second.
The angel of the Ninth, hath the third.
The fifth Angel and first place - 4000, 300, 60, 2,
The first Angel and second place - 7000, 200, 30, 6.
The Ninth Angel and the third place, 2000, 300, 2.
Number it.
Δ. - They are - 13900.

9 *The Ninthe is allso of three places:*
The Thirdth Angel hath the first place.
The tenth Angel hath the secondth.
The Ninth Angell hath the thirdth.
The thirdth Angel hath in the first place, 9000, 900, 90, 6.
The Tenth Angel and the second place, 3000, 600, 20.
The Ninth Angel & the thirdth place, 4000, 200, 30.
Number them.
Δ. - They are - 17846.

---

10 *The Tenth hath places also three.*
The eleventh Angel occupieth the first.
The seventh Angel occupieth the second.
The Nynth Angel occupieth the thirdth.
The eleventh Angel & first, hath 8000, 800, 80.
The seventh Angel in the second, 1000, 200, 30.
The Nynth in the Thirdth - 1000, 600, 10, 7.
Number them.
Δ. - They are - 11727. Nalvage prayeth.
Gabriel - *Take hede you move not.*

---

11 *The Eleventh, is Three as before:*
The first is occupied by the Tenth.
The second by the Sixth.
The Thirdth by the Thirdth.
In the first place, 3000, 400, 70, 2.
In the second place, 7000, 200, 30, 6.
In the third place, 5000, 200, 30, 4.
Number them.
Δ. - They are 15942.

---

12 *The Twelfth hath allso his divisions Three:*
The first place is of the Sixth.
The second of the Eighth.
The Thirdth of the Second.
The first hath, 2000, 600, 50, 8.
The second - 7000, 700, 70, 2.
The thirdth - 3000, 300, 90, 1.
Number it.
Δ. - They are - 13821.

The Thirtenth hath three.
13 *The Tenth is in the first.*
The first is in the second.
The seventh is in the Thirdth.
The first hath - 8000, 100, 10, 1.
The second - 3000, 300, 60.
The seventh Angel in the third, 4000, 200, 10, 3.
Number it.
Δ. - *They are 15684.*

The fortenthe hath threefold places as the rest:
The fifth Angel occupieth the first.
14 *The seventh occupieth the second.*
The Twelfth occupieth the thirdth.
The first which is the fifth Angel - 2000, 600, 70, 3.
The second hath ——————— 9000, 200, 30, 6.
The Twelfth ——————— 8000, 200, 30.
Number it.
Δ. - *They are 20139.*
Nal. - *Have patience.*
E.K. - Now he standeth on the Top of his Table.

Mark diligently.
O
C
C
O
D
O
N

Oc cŏ don

Occodon - *Answereth to the Angel of the Nynth which is of the first, which occupieth the first place of the first Ayre. It is the name of that part of the erth ~~that hath~~ which is governed by the angel of the Nynth Tribe and those that are under him in the first division of the first Ayre.*

Mark diligently.
P
A
S
C
O
M
B

Pas comb

Answereth the eleventh Angel, and is that part of the Erth that is governed by him & his ministers in the second place of the first Ayre.

Mark.
V
A
L
G
A
R
S

Val gars

5362 *It answereth to the seventh Angel & to his Ministers 5562, which are the last part of the first Ayre.*

Mark diligently.
D
O
A
G
N
I
S

Do ăg nis

It is the first part of the second: the first part of the erth, which is governed in the first part of the second, as it shall after appere, under the fowrth Angel.

Mark diligently.
P
A
C
A
S
N
A

Pa cáſ na

Note and under=stand this well, how one part is gover=ned of divers Angels. *It is the name of that part of the world on erth that is governed in the second part of the second Ayre, by the Angel of the second Tribe, with his Ministers, 2362. Thus you shall understand of all the names that follow.*

D
I
A
L
I
V
A

Di a lí ŭ a

The thirdth of the second: whose governor is the second of the Tribe.

Thirdth Ayre in the first place:
S
A
M
A
P
H
A

Sa mă pha

Samăpha hath over it of the Tribe the Ninth.

The second of the thirdth is:

V
I
R
O
C
H
I

Ki

Vi ró chi

Under the seventh of the Tribe.

The Thirdth place of the Thirdth Ayre:

A
N
D
I
S
P
I

An dís pi

It is governed by the Tenth of the Tribe.

The fowrth Ayre.
The first part:

T
H
O
T
A
N
F

Tho tanf

His governor is the Tenth of the Tribe,
whose ministers ar 2360

The second of the fowrth:

A
X
Z
I
A
R
G

Ax zí arg

It is governed by the Tenth of the Tribe.

The thirdth of the fowrth:

P
O
T
H
N
I
R

Poth nir

It is governed by the Twelfth of the Tribe.

The fifth Ayre.
The first part:

L
A
Z
D
I
X
I

Laz dix i

Which is governed by the first of the Tribe.

The second part of the fifth:

N
O
C
A
M
A
L

No cá mal

Which is governed by the seventh of the Tribe.

The thirdth of the fifth:

T
I
A
R
P
A
X

Ti ár pax

Which is governed by the 11th of the tribe,
whose ministers are 5802.
Be patient a while.

The Sixth:
Gab. - *Move not - Moyses was to seek in these secrets.*
Nal. - *The first of the sixth whose governor is the fifth of the Tribe:*

S
A
X
T
O
M
P

Sax tomp

The second of the sixth, whose governor is the Twelfth of the Tribe:

V
A
V
A
A
M
P

Vá vă amp

The Thirdth of the sixth, which is governed by the fifth of the Tribe:

Z
I
R
Z
I
R
D

Zir zird

Whose ministers are 7220 as before.

The first of the Seventh is governed by the 4th Tribe:

O
B
M
A
C
A
S

Ob mă̆ cas

E.K. - Ever the Table turneth to the letter under.

The second of the Seventh, whose the Thirdth of:

G
E
N
A
D
O
L

Gé nă dol

The thirdth of the Seventh who is governed by the 11th:

A
S
P
I
A
O
N

As pí ă on

The first of the eighth, whose governor is the fifth &c. Whose ministers are 4362:

Z
A
M
F
R
E
S

Zám frés

The second of the eighth, by the first of the tribe, whose Ministers, 7236:

T
O
D
N
A
O
N

Tod na on

The Thirdth of the eight, by the 9th of the Tribe, and under him 2302:

P
R
I
S
T
A
C

Pris tac

The Ninth: the first, governed by the Third, whose ministers, 9996:

O
D
D
I
O
R
G

dg

Od dí org

The second of the 9th, by the 10th, whose ministers, 3620:

C
R
A
L
P
I
R

Cral pir

Move not for the lord is great amongst you. The last of the Ninth, by the 9th of the ~~the~~ Tribe, ministers, 4230:

D
O
A
N
Z
I
N

Do án zin

The first of the Tenth, by the 11th of the Tribe:
L
E
X
A
R
P
Lexarph H

Le'x árph

The second of the Tenth, by the 7th:
C
O
M
A
N
A
N

Co mă nan

The thirdth of the Tenth, by the 9th:
T
A
B
I
T
O
M

Ta bí tom

Whose ministers are 1617.
Have patience.

The first of the Eleventh, governed by the 10th, ministers, 3472:
M
O
L
P
A
N
D

Mol pand

The second, governed by the 6th, ministers, 7236:
V
S
N
A
R
D
A

Vſ nár da

The thirdth, by the thirdth, ministers as befor, 5234:
P
O
N
O
D
O
L

Po nŏ dol

The first of the Twelfth go by the 6th:
T
A
P
A
M
A
L

Ta pă mal

The second of the 12th, by the 8th Angel:
G
E
D
O
O
N
S

Ge' dŏ ons

The Thirdth of the 12th, by the second:
A
M
B
R
I
O
L

Ambriol

The first of the Thirtenth, ~~whose ministers~~ governed by the 10th.
Ministers, 8111:
G
E
C
A
O
N
D

Ge' cá ond

The second, by the first of the Tribes:
L
A
P
A
R
I
N

La pă rin

The last of the Thirtenth, by the 7th of the Twelve:
D
O
C
E
P
A
X

Do cĕ pax

Is Italia.

The first of the 14th, by the 5th of the Tribes:
T
E
D
O
A
N
D

Te dŏ and

Brytan. This is England and Scotland to,
called anciently by the name of Brytania.

Ther liveth not a man that knoweth the truth of the Brytish Originalls.

Δ. - The Brytish Originals.

The second of the 14th - by the 7th:
V
I
V
I
P
O
S

Vi uĭ pos

The last of the 14th, by the 12th.
Ministers, 8230:
O
O
A
N
A
M
B

O ó ă namb

E.K. - Now he prayeth.
Gab. - The Lord pardoneth your fayling; and accepteth the inward man. Labor allso to morrow, you shall have the rest.
Δ. - May I be bold to ax you one question?
Gab. - You may.
Δ. - Is the Quene of England alive, or dead?
- She liveth.
I am nothing nere the erth.
E.K. - The Curten is drawn.

We prayed ioinctly some prayers.

Δ. - Uppon my Motion for the Lord Al. Las: how to deale with the Chancelor, The Curten was drawn open, and he in the grene, who appered to day, cam into the stone, and sayd as followeth:

.... the Chancelor ....d Cracow.

Thus sayeth the lord. Ioyne body to body, but let myndes be separate: for he is despysed in the syght of God and is delivered over to destruction, which doth but tarry till it fynde him redy ∴
Israël deceyved Egypt, and saw Egypt overthrown.
Let him ~~Lasky~~ do what he will with him, but let him not ioyn his mynde with him.

Δ. - We are desyrous to know your name.

Mapsama under Gabriel.

- My name is called Dic illis.
I am one under Gabriel, and the name of Iesus I know, and honor.

Δ. - Iesus declared his name, and so have other good creatures before, unto us.

Map. - My name is Mapsăma.
Δ. - Is, dic illis, the Etymology therof?
Map. - It is ∴
Δ. - How much it importeth, for us to understand the best cownsayle that is to be given to A.L. you know &c.
Map. - I am commaunded, and I have done my commaundment. But se, that thow & he fullfill those things that are commaunded you by me ∴
Δ. - You sayd I shold be his mowth to you: How shall I execute that, I pray you?
Map. - Not to me, but to god.
Δ. - By prayer, mean you?
Map. - Yea, and by presence.
Δ. - By presence, with whome?
Map. - Thow shalt go from here with him to the Emperor: God will stir up farder matter, by thy presence there.

The Empe=ror.

Δ. - Shall all our lessons be finished, and suffycient powre delivered unto us according to the promise of God?
Map. - You shall be able to practise by Sonday.
Δ. - By which sonday?
Map. - But the practises that are the Instructions of the highest, are not but in lawfull causes & for necessity, to glorify god; and against Pharao ∴

....

Δ. - What shall, then, be the habilyty of my skyll to practise, before Sonday next?
Map. - These Calls towch all the partes of the world. The world may be delt with all, with her partes.
Therfor you may do any thing ∴
These Calls are the keys into the gates and cytyes of Wisdom.

Gates.

gates
Visible Apparition. which ar not hable to be opened, but with visible apparition.
[Δ. - And ~~that~~ how shall that, be com unto ?]
Map. - Which is according to the former instructions: & to be had,
by calling of every Table.
You called for Wisdome:
God hath opened unto you, his Iudgment:
He hath delivered unto you the keyes, that you may enter.
NOTE. Observe Permission. But be humble.
Enter not, of presumption, but of permission.
Go not in, rashly.
But be browght in willingly.
All towght by Sonday next. For, many have ascended, but few have entred.
By Sonday you shall have all things that are necessary
to be towght: then, (as occasion serveth,) you may
Practise. practise at all tymes:
Being, called, first, then practise. ~~But called and to a good purpose.~~
But you being called by god, and to a good purpose.
Δ. - How shall we understand this calling by God ?
Map. - God stoppeth my mowth, I will answer the no more.

Δ. - Misericordia Dei sit super nos,
Veritas eius fulgeat et
floreat in cordibus nostris.
Amen.

Δ. - E.K. red this prayer devoutly, and I ioyning my mynde to his pronunciation therof, kneeled by.

This prayer was mys written in this place: It shold be written on the 22 of May foll=owing

Domine Iesu Christe, Deus salutarium nostrorum.
Cuius nomen sit benidictum hodie et quotidie: qui ascendisti
super cælum cæli, ad dextram Dei patris: denuo venturus
ad iudicandum in nubibus, cum potestate magna, et
Maiestate mirabili, educ nos vinctos in peccatis
in fortitudine iustificationis tuæ: ut dealbemur
per remissionem peccatorum super nivem
adeo ut beneplacitum sit tibi habitare
in nobis, et nos in te.
Amen.

Δ. - Ex Psalterio post 67 psalmum.

Cracoviæ

1584 Tuesday. Maii 22. in Whitson Weke. mane: circa 7am:

After our sitting, and some prayer used, appered a very little
creature, on the cusshen, by the stone: saying, Put out your candell,
for you shall have nothing to do, to day.
Illuder. Δ. - What is your name, that we may alledg your message for
our excuse: seing we wer byd yesterday, to labor to day ?
E.K. - He is gone.
Δ. - After that, abowt half an howre, there appered our Instructors, as before tyme.
Gab. - Move, Move, Move, not, for the place is holy.
E.K. - Gabriel standeth up: and after a while sayde,
Obedience. The hevens are called righteous, bycause of theyr obedience.
The Erth accursed, bycause of her frowardnes.
Those therfor, that seke hevenly things, owght to be obedient.
Least with theyr frowardnes, they be consumed in the ende,
burnt to ashes, with fire, as the erth shall be, for her un=righteousnes.
Therfore, be you, Obedient, and full of Humilitie.
Faith. Using, the instrument of righteousnes (which is Faith).
That you may be partakers of the Celestiall cumforts: which
are the hyer of such, as forsake theyr frowardnes.
It hath byn sayd unto you - Measure not out, Gods buylding.
It hath byn sayd unto you - Contynue to the ende.
It hath byn allso told you - That the Determinations of God are
not yet established uppon you.
* Vide ·1· Reg. cap 2· F. de revocata determinatione Dei super Tribu Levi: vide etiam, verba Davi=dis, 3· Regum cap ·2· ut confirmet Dominus sermones suos, etc. Si.
For it is written, It may, agayn be Unde*termined.
I speak this, for your Instruction.
For many have the powre of God, but not, unto righteousnes.
As was evident, amongst the Iues in the choyse of theyr kings.
In the very howse of God, amongst those that entred into
the holy place.
For, all that the prophets annoynted, wer not good.
Not that, they wer evill in the tyme of theyr annoynting,
but bycause theyr Inunction, and the dignity
of theyr office, was defyled in them, in the ende, throwgh
theyr own frowardnes.
The high preists allso, were chosen in righteousnes, and by the Spirit
of God: but they becam rebells in the holy howse: and such
as of whome it is sayd; Altissimus autem fuit scandalum
illis.
Even so, my brethern, may it be with you.
☞ Δ. - Iesus defend us from that inconvenience.
- For all thowgh, it hath pleased God, to shew him self unto
you, yet are you not ashamed to say: Yf the harvest
commeth not in, at the tyme appointed, I will become
a ronnagate.
But Euge (my brethern) Hath the Lord nede of you ?

It nedeth not be told you: you know the Contrary.
Then it followeth, you have nede of God.
For what? But, for what? and why?
That your Sowles may overcome this world, overcome the body to the dignity of an Angel.
Why? And bycause, you are miserable: and turned out to the feelde, full
of brambles and misery, leane, naked, & unarmed to
fight aganyst him, that resisteth against the might of
God.
Consider these last two, and then ~~Consider of the rest with~~
answer your selves, for the rest.
Cave. I give you a short warning.
Promissa Dei con=firman=tur. God will fullfill his promise.
And (as he hath sayd) by this August, you shall understand.
·1· How to know and use God his Creatures; good and bad.
Note the second Instructi=ons or gift of the highest. ·2· But when, and for what, is the gift of the highest,
and shalbe fullfilled in you, (yf you will be Obedient)
when it pleaseth him: even with sownd from his own
mowth, saying, Venite et audite.
For these Actions are twofold: Consider it, yf you can.
The Action the greatest. And they are the greatest, bycause they are the last,
and conteyn all that hath byn done before them.
Which yf you consider well,
and to what, you are called,
you shall perceyve, that the Iudgments of God, are not
a Tenez ball.
Thus much I thowght to warne you my brethern.
Have a little patience for the Action.
Move not from place. He that stirreth from his place shall fynde the reward of it.

Δ. - After half an howre:
Gab. - Move not, Move not, Move not.
Nal. - The Fiftenth.
Three parts:
The Ninth hath the first.
The Tenth hath the second.
The twelfth the thirdth.

The 16th hath 3 parts:
The second hath the first.
The Thirdth hath the second.
The 12th hath the third.

17 - The sevententh:
The second hath the first.
The first hath the second.
The 9th hath the thirdth.

---

18 - The eightenth is of three:
the 1 - } hath { - the fifth.
2 - - the 7th.
3 - - the 12th.
E.K. - He threw like dust out of the stone toward my eyes.

---

19 - The Ninetenth is allso threfold:
1 ------------ the 12th.
2 ------------ 8th.
3 ------------ 11th.

---

20 - The Twentith is allso threfold:
1 ------------ 5th.
2 ------------ 3th.
3 ------------ 7th.

---

21 - The one and twentith, is allso threfold:
1 ------------ 12th.
2 ------------ 8th.
3 ------------ 6th.

A Tempting illuding spirit come in place. E.K. - There stand one at one of my eares, and at an other, an other, howling like dogs: and sayd, Ah you beggers.
Gab. - He will deceyve you, take hede least you move.
E.K. - He seameth to be telling many behinde me.
Δ. - Loke not back in any case.

15th The Ninth of the Fiftenth hath under him,
1000, 300, 60, 7.
Δ Supra. The Tenth (Δ. of the 12) of the first (Δ) hath under, 1000, 300, 60, 7.
Δ of this first Ternary. The Twelfth (Δ. of the 12) of the first (Δ) - 1000, 800, 80, 6.

---

16 The first of the second (Δ) hath under him, 9000, 900, 20,
and he is the second of the Twelve.
The second of the second, which is the thirdth of the 12.
9000, 200, 30.
The Thirdth of the Thirdth, which is the 12th of the 12,
hath under him, 9000, 200, 40.

---

17 The first of the third (the second of the 12),
hath under him, 7000, 600, 20, 3.
The second of the thirdth, which is the first of the 12.
7000, 100, 30, 2.
The Thirdth of the thirdth, which is the 9th of the 12,
hath with him 2000, 600, 30, 4.
or under him,

18 - *The first of the fowrth, which is the 5th of the 12.*
2000, 300, 40, 6.
The second, which is the 7th of the 12.
under him, 7000, 600, 80, 9.
The thirdth of the 4th, which is the12th of the 12.
under him, 9000, 200, 70, 6.

---

19 - *The first of the fifth, which is the 12th of the 12.*
under him, 6000, 200, 30, 6.
The second, which is the 8th of the 12.
under him, 6000, 700, 30, 2.
The thirdth, of the fifth, which is the 11th of the 12.
under him, 2000, 300, 80, 8.

---

20 - *The first of the sixth, which is the 5th of the 12.*
under him, 3000, 600, 20, 6.
The second of the sixth - the 3d of the 12.
7000, 600, 20, 9.
The third, which is the 7th of the 12.
under him, 3000, 600, 30, 4.

---

21 - *The first of the 7th, which is the 12th of the 12.*
under him, 5000, 500, 30, 6.
The second of the 7th, which is the 8th of the 12.
under him, 5000, 600, 30, 5.
The last of the 7th, which is the 6th of the 12.
under him, 5000, 600, 50, 8.

Number every ayre. *Have patience for a while.*
Δ. - *The 15th ------ 4620*
The 16th ------ 28390
The 17th ------ 17389
The 18th ------ 19311
The 19th ------ 15356
The 20th ------ 14889
The 21th ------ 16829

---

22 *The first of the fowrth seventh hath three partes.*
1 ----- *is the 12th of the 12.*
2 ----- *is the first of the 12th.*
3 ----- *is the 12 of the 12.*

23 - *The first of the second:*
1 ----- *The seventh of the 12.*
2 ----- *The 7th of the 12th.*
3 ----- *The 8th of the 12.*

---

24 - *The Third:*
1 ----- *The 4th of the 12.*
2 ----- *The 10th.*
3 ----- *The 12th of the 12.*

---

25 - *The forwth:*
1 ----- *The 4th.*
2 ----- *The 2th.*
3 ----- *The 12th of the 12.*

---

26 - *The fifth:*
1 ----- *The 12th.*
2 ----- *The 8th.*
3 ----- *The 12th of the 12.*

---

27 - *The sixth:*
1 ----- *The 2th.*
2 ----- *The 4th.*
3 ----- *The 5th.*

---

28 - *The seventh:*
1 ----- *The 10th*
2 ----- *The 9th* } *of the 12.*
3 ----- *The 6th*

---

22 *The first of the first, which is the 12th of the 12.*
under him, 2000, 200, 30, 2.
The second of the first.
under him, 2000, 300, 20, 6.
The thirdth of the first, which is the eleventh of the 12.
under him, 2000, 300, 60, 7.

---

23 *The first of the second, which is the seventh of the 12.*
7000, 300, 20.
The second -
under him, 7000, 200, 60, 2.
The third of the second, which is the second of the 12.
under him, 7000, 300, 30, 3.

---

24 - *The first of the thirdth, which is the fowrth of the 12.*
under him, 8000, 200.
The second of the thirdth, which is the 10th of the 12.
under him, 8000, 300, 60.
The third of the thirdth, which is the eleventh of the 12.
under him, 8000, 200, 30, 6.

---

25 - *The first of the fowrth, which is the fowrth of the 12.*
under him, 5000, 600, 30, 2.
The second of the fowrth, which is the secondth of the 12.
6000, 300, 30, 3.
The thirdth of the fowrth, which is the 12th of the 12.
under him, 6000, 200, 30, 6.

---

26 - *The first of the fifth, which is the 12th of the* 12.
9000, 200, 30, 2.
The second of the fifth, which is the 8th of the 12.
3000, 600, 20.
The thirdth of the 5th, which is the 12th of the 12.
5000, 600, 30, 7.

---

27 - *The first of the sixth, which is the 2th of the 12.*
hath under him, 7000, 200, 20.
The second of the sixth, the 4th of the 12.
7000, 500, 60.
The thirdth, which is the 5th of the 12.
7000, 200, 60, 3.

---

28 - *The first of the seventh, the 10th of the 12.*
2000, 600, 30.
The secondth of the 7th, which is the 9th of the 12.
under him, 7000, 200, 30, 6.
The last of the seventh, the 6th of the 12.
under him, 8000, 200.

Δ. - *The* 22*th* ——— *is* 6925
23 ——— 21915
24 ——— 24796
25 ——— 18201
26 ——— 18489
27 ——— 22043
28 ——— 18066

They both knele to prayer. Then the Curten was drawn.

E.K. - There appereth like a snuf of a candel on the Top of the stone, it is like a little spark of fyre.
After this, Gabriel sayd by voyce, *Have patience.*

Δ. - After half an howre, A voyce sayd, *Loke to* ---- to E.K.

E.K. - The Curten is drawn open.
Nalvage standeth on the top of his Table.

Nal. - *The first part of the first seven you had to day.*

The Nynth:
T
A
H
A
N
D
O *Ta hăn do*

The Tenth, the second of the first, which is the 10:
N
O
C
I
A
B
I *Nọ ci ă bi*

The thirdth:
T
A
S
T
O
X
O *Tas to x o*

---

16 *The first of the second:*
C
V
C
A
R
P
T *Cu carpt*

The second:
L
A
V
A
C
O
N *La vă con*

The thirdth is governed by the 12th of the 12.
ministers 9240.
S
O
C
H
I
A
L

Ki
So chí al

---

17 - The Thirdth:
The first, which is the 2th of the 12.
S
I
G
M
O
R
F

Sig morf

The second:
A
Y
D
R
O
P
T

Ay dropt

The Thirdth, whose governor is the 9th of the 12:
T
O
C
A
R
Z
I

To căr zi

---

18 - The first of the fowrth:
N
A
B
A
O
M
I

Na ba ŏ mi

The second:
Z
A
F
A
S
A
I

Za fă sai

The thirdth:
Y
A
L
P
A
M
B

yal pa M' B

---

19 - The first of the fifth:
T
O
R
Z
O
X
I

Tor zóx i

The second:
A
B
A
I
O
N
D

A ba ı ond

The Thirdth:
O
M
A
G
R
A
P

O mă grap

---

20 - The first of the sixth:
Z
I
L
D
R
O
N

Z I L' dron

The second of the sixth:
P
A
R
Z
I
B
A

Par zĭ ba

- The thirdth of the sixth:
T
O
T
O
C
A
N
To tŏ can

21 - The first of the seventh by the 12th:
C
H
I
R
S
P
A
Chirs pa

- The second of the seventh:
T
O
A
N
T
O
M
To án tom

- The thirdth of the seventh:
V
I
X
P
A
L
G
dg
Cal it Vixpalg

22 - The Last 7.
The first:
O The 12th of the 12.
Z
I
D
A
I
A
O-zi daí a

- The second of the last seven:
P
A
R
A
O
A
N
Pa rá ŏ an

The thirdth:
C
A
L
Z
I
R
G
dg
Cal zirg

23 - The first of the second:
R
O
~~M~~ N
O
A
M
B
Ro nŏ amb

The second:
O
N
I
Z
I
M
P
O ni zímp

The Third of the second:
Z
A
X
A
N
I
N
Zax ă nin

24 - The first:
O
R
C
A
M
I
R
Or că mir

The second:
C
H
I
A
L
P
S
Ki
Chi alps

The thirdth of the Third:
S
O
A
G
E
E
L
So á gĕ el

25 - The first of the 4th:
M
I
R
Z
I
N
D
Mir zind

The second, by the 2th of the 12:
O
B
V
A
O
R
S
Ob uă ors

The thirdth:
R
A
N
G
L
A
M
Ran glam

26 - The first of the fifth, by the 12th of the 12:
P
O
P
H
A
N
D
Po phand

The second:
N
I
G
R
A
N
A
Ni grá na

The thirdth:
B
A
Z
C
H
I
M
Kim
Baz chim

27 - The first:
S
A
Z
I
A
M
I
Sa zi ă mi

The second:
M
A
T
H
V
L
A
Ma thŭ la

The thirdth:
O
R
P
A
N
I
B
Or pă nib

28 - The first of the seventh:
L
A
B
N
I
X
P
Lab nixp

The second:
F
O
C
I
S
N
I
Fo cis Ni

The thirdth:
O
X
L
O
P
A
R
Ox lŏ par

Nal. - *Have patience for a while.*
Say on.

---

29 - *The Twenty Nynth hath 3 partes:*
The first part hath his
Governor the Thirdth of the 12.
The second, the 4th of the 12.
3 --------- the 5th of the 12.

E.K. - Now he standeth
of the table.

---

30 - *The Thirtyth --- hath 4 partes:*
1 --------- the 12th
2 --------- the 4th
3 --------- the 3th
4 --------- the 6th
of the 12

- *The first of the Nyne & twentyth hath*
under him, 9632.
The second --- by the 4th of the 12,
under him, 4236.
The fifth of the 12, that governeth,
under 7635.

- *The 12th of the 12,*
4632.
The second --- by the 4th of the 12,
under him, 9636.
The third --- by the 3th of the 12,
under him, 7632.
The last --- by the 6th,
5632.

---

29 *The erth in the first division of the 29:*
V
A
S
T
R
I
M
Vas trim

The second part of 29 Ayre:
O
D
R
A
X
T
I
O drăx ti

The thirdth, by the 5th of the 12.
whose ministers are 7635:
G
O
M
Z
I
A
M
Gom zí am

---

30 - *The first of the 30 --- under the 12th:*
T
A
O
A
G
L
A
Ta ó ă gla

The second, under the 4th of the 12:
G
E
M
N
I
M
B
Gem nimb

The Third, under the 3th:
A
D
V
O
R
P
T
Ad vorpt

The last — by the 6th of the 12:

D
O
Z
I
N
A
L

The ... with:
.... none
..........re but
.... 30th

Do zi nal

Nal. - *I have done.*

Δ. - *As you gave us tast, or warning of* Italia *and* Brytania, *so if it be thowght good to you, we are desyrous to understand of the rest, the Application to such names as we understand.*

..........le

Nal. - *Make an ende for to day: Give over.*
Make your selves redy for to morrows Action.

E.K. - The Curten, is drawn.

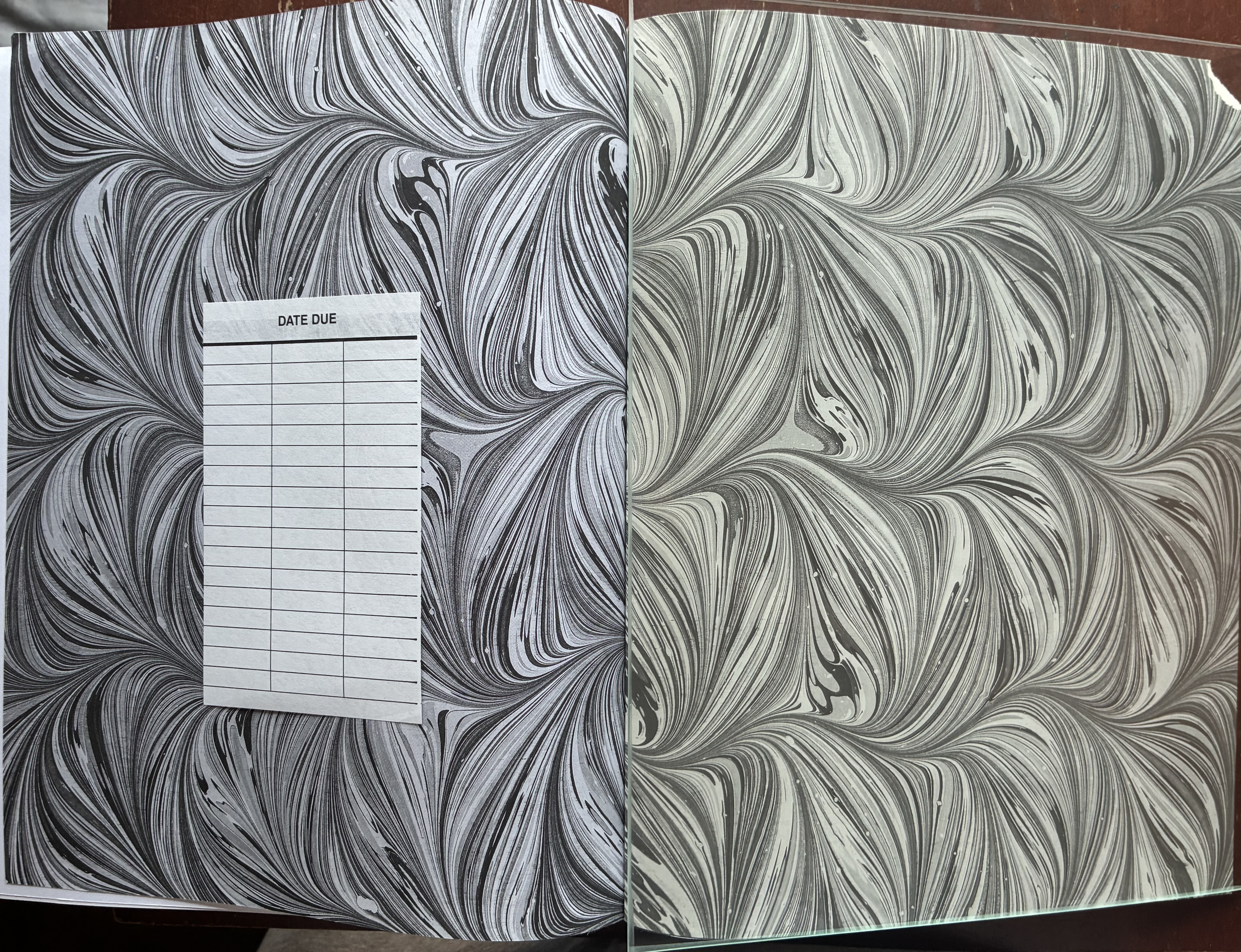
Δ. - Deo o*mn*ipotenti, optimo, et Maximo
Vniversa Machina Creata
laudem gloria*m* et honore*m*
reddat, nunc et
in perpetuum.
Amen.

* * *

21 Maii

Δ. - There is a prayer written after the action of Monday next here before begynning, Domine Iesu Christe, &c. which I mysplaced there, for, after this dayes Action, it was sayde by E.K. and me.

* * *



DATE DUE

R

No Call
Numbe

XXX

COLLEGE LIBRARIES
01204776 9